



SEPTEMBER 22, 1973

## Child Care Board Elects New Member

Miss Edna Ruth Woofter has been elected by the Kentucky Baptist Child Care Board as director of the program services division. This is one of the two divisions resulting from recent organizational changes in the child care ministry. In her capacity she will supervise and direct the intake unit, campus units (Spring Meadows, Glen Dale), foster home, adoption and family counseling units which make up the program division.

**Miss Woofter** Bill Amos, child care executive director, says Miss Woofter brings a wealthy experience with her. During the past 16 years she has served as a missionary under the Southern Baptist Foreign Mission Board in the Washington, D.C., area. Twelve of these 16 years were spent as director of the Johanning Baptist Cen-

ter. During this time she also earned a master's degree in social work and served as a consultant for the churches in the Washington area in their ministries of outreach.

Prior to coming to the Home Mission Board, she spent 10 years in business and government service in administration. She is a native of West Virginia, a graduate of Baylor University and New Orleans Baptist Theological Seminary. She has also done work in the Perry Business School, the Strayer College of Accounting and the Catholic University of America.

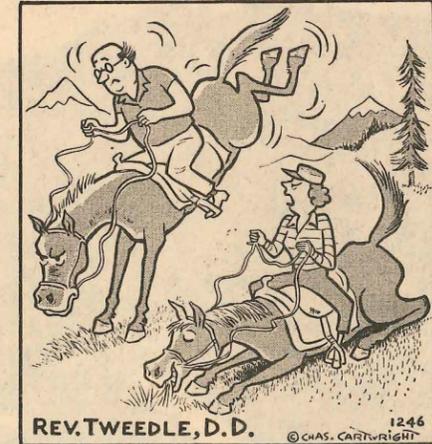
"We are really pleased that we have found a person who, we feel, can fill all of the expectations of this ministry," says Amos. Miss Woofter has provided for Southern Baptists one of the finest demonstrations of authentic Christian social ministries to be found anywhere is the opinion of Amos.

## Sou. Seminary Plans Community Day

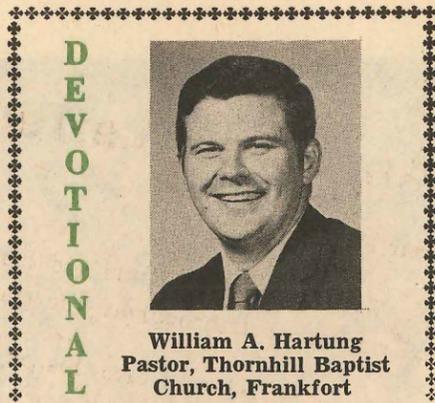
Southern Baptist Theological Seminary in Louisville has set September 29 as a special day for the people of the Kentuckiana area. The day will be known as "Community Day" and it will be the first such event in the 114 year history of the institution.

The day is sponsored by the Student Government Association and the plans for the day will include guided tours of the seminary, informal receptions with faculty and students and special musical program in the Alumni Memorial Chapel. The seminary reports 1,303 students enrolled from 41 states and 14 foreign countries.

### Church Chuckles by CARTWRIGHT



REV. TWEEDLE, D. D. © CHAS. CARTWRIGHT 1246  
"Now I know how you talked them into special rates for the clergy!"



**William A. Hartung**  
Pastor, Thornhill Baptist Church, Frankfort

## A Living Sacrifice

Romans 12:1-2

The average churchgoer has come to be personified as a Sunday morning attendee that drops a dollar in the plate, shuns any responsibility to the kingdom's work, and is sound asleep about halfway through the preacher's first point of his sermon. Yet the Bible tells us that being a child of God is much more than this.

The appeal that Paul makes is that we are to be living sacrifices. He bases this appeal on what God has already done for us. All too often our worship and service to Him is nothing but what we feel is the basic minimum that the Lord requires. We'll teach a Sunday School class, or be a leader in a RA or GA group and feel that that is our cross bearing. In other words, instead of really trying to please Him, we try to get by with as little as possible and hope we can slide into heaven on it.

There is tragedy in this kind of behavior. The carnal Christian is one who does only what is necessary. The spirit-filled Christian is the one who tries to seek God's will in his life and then follows it. Which one do you think has abundant life? We have allowed the world to set our standards. A preacher's worth is judged by the baptisms he has had, or a church's progress is gauged by its total receipts. These are really irrelevant. Dedicated laymen can make a lazy preacher look good or a rich and unconcerned membership can make a church's receipts appear progressive. The relevant factor for an abundant Christian life is the surrender of one's being to the lordship of Christ. For when this is done, the indecision between good and evil is removed, the commitment to service is made, and the stewardship of possessions is clearly seen.

So in the final analysis, it is not necessary to ask, "Is it wrong to..." but rather, "Here I am Lord, send me." ■

## An Open Letter To Southern Baptists

Dear Friends:

With inflation at home and deflation abroad there is a sharp increase in the cost of mission support throughout the world.

Your church will face this problem in next year's budget. Don't forget the problem exists in our world mission work also.

On a recent trip to Europe and Africa we paid New York rates for modest hotel accommodations. A No. 2 can of tomatoes in Ivory Coast cost \$1.24. One missionary reported his family food bill was \$15.00 more than his monthly income for that month. A devaluated dollar and foreign inflation are costly to missions abroad.

Our Home Mission program is on a plateau. Over 130 trained volunteers await appointment and assignment for work in the United States where 78 million people are unchurched. Their appointment awaits more money.

The convention in Portland adopted a budget which, for the first time since 1967, provides an advance section. All of the funds received over and above the \$35 million goal will be divided among the various Southern Baptist ministries and causes according to the same percentage provided in the regular operating budget.

Now is the time when we can do more for missions. But only YOU can make it happen. Challenge your church to increase Cooperative Program gifts at least 1% of the church budget. Remember, the church that reaches out for Christ will grow and the members will be blessed. One church made a commitment to increased giving through the Cooperative Program and called it a "faith promise." They promised the increased mission support and had faith that God would supply their local needs.

You can help make this happen in your church. You can lead your church to make a "faith promise." Your church can have a greater part in sharing Christ with the world. Pray about it — then do something about it!

The Cooperative Program, which will be 50 years old in 1975, has proved to be an effective lifeline for supporting the churches, the associations, the state conventions, and the Southern Baptist Convention. In these troubled times the lifeline needs strengthening.

The decision is with the local church. May God lead you as you determine the future of the mission program of our denomination.

Sincerely,

Owen Cooper, President  
Southern Baptist Convention

## WESTERN RECORDER

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

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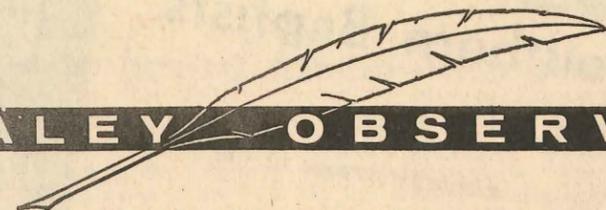
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### A Sign Of The Times

A case in Georgia reported in our September 15 issue is interesting and may be indicative of what is coming everywhere. The tax commissioners of DeKalb County (Atlanta area) sent bills to churches and charitable organizations which they said were assessments for fire protection and not property tax bills. One church was billed for \$353, Columbia Theological Seminary was billed for \$54,000 and Emory University for \$116,000.

The churches and institutions decided to fight it even to the courts on the basis it is unconstitutional to tax churches and educational organizations. The commissioners backed down though one of them insisted that churches, hospitals and other exempt institutions should have been paying for fire protection all along.

The tax commissioner has a point. Churches and charitable organizations ought not be freeloaders. They should pay for services rendered whether it is filling the pulpit or picking up the garbage (no association, please). The arguments that church members have already paid their share of taxes or that the contributions rendered by churches to communities are worth far more than the tax involved are not persuasive.

It would seem that two \$40,000 homes standing side by side would pay the same taxes for fire, police protection and other services. Yet if one of these is owned by the church it is tax free in most places though it receives all the public services of the house next door. It doesn't seem fair that other taxpayers should have an extra tax burden in order for churches to have public services without charge.

On the other hand to admit the right of the state to tax houses of worship is a serious threat to religious liberty. Freedom of worship without interference is one of the great rights consistent with God's intention for man and our forefathers were inspired when it was written into the Bill of Rights. Requiring

a church to pay taxes on its worship and religious educational facilities would be like requiring a preacher to buy state license to preach. We must resist this as did our freedom forefathers.

But we can expect the state and local governments to move in more and more as did the DeKalb County commissioners. There are several reasons for this. One is purely economic. Cities, counties and states are hurting for more revenue to pay for the services which are always increasing. Looking around for additional sources of revenue they find church owned property is one of these possible sources.

Another reason is the secular, anti-church spirit of this modern age. To a growing number of people nothing is sacred anymore and churches are looked upon like any other business and deserve no preferential treatment.

We cannot blame this attitude solely on the economic squeeze of local governments and the current anti-church sentiment. We must admit we have contributed to the present attitude by abusing the principle of tax exemptions for churches. We have extended it to include almost any property owned by the church for whatever it is used. Churches should refuse to pay taxes on facilities used for worship and related activities like education and recreation. Parking lots used solely by the church should not be taxed but any commercial use of parking facilities would remove the exemption. Houses owned by the church for pastors and staff members should pay their share of the costs for fire and police protection, etc.

Some kind of arrangement can be worked out so that the church can contribute its share of the cost of public services it receives without the local government sending an assessment or tax bill. If churches took this initiative we could avoid show-downs such as the one in Atlanta and surely we could not be justly charged as freeloaders but would be true defenders of religious freedom.

## Western Recorder — A Lifeline Of Kentucky Baptists

### Make Plans Now To Be In Owensboro

It's not too early to begin thinking about the Kentucky Baptist Convention in Owensboro, November 13-15. A special effort is being made to make this convention more than the usual one.

Convention president T. L. McSwain has been plugging all year for a high attendance and for a program which the messengers can attend in its entirety without becoming weary. He and the Committee on Order which is responsible for planning the convention agenda have spent many hours working on such a program.

Plans call for shortening the sessions and lengthening the recess periods for meals and fellowship. It has been generally recognized that almost superhuman endurance is required to attend every minute of every session as they have ordinarily been scheduled. Even those who wanted to get back for the start of the next session often have not been able to find a place to eat and get served before the next session.

The small attendance in some sessions of the convention has been deplorable and especially at the

beginning of sessions. Last year our schools were in charge of the opening devotional periods. They made special preparation, came a long way at considerable cost in time and expense and put on superb performances only to have a handful present. Program planners want to avoid a recurrence of this.

Another strong hope is that more laymen will attend the convention this year. We will always need the interest and participation of pastors and staff members but it will be a sad day when the business of Kentucky Baptists is left entirely to the professional ministry. Our Baptist genius through the centuries has been emphasis upon layman participation in the affairs of the local church and denominational organizations.

Let's start planning now in local churches for the convention. We have had a good year as Kentucky Baptists in many ways and especially in record giving through the Cooperative Program. It will be a great experience to gather in Owensboro to praise the Lord for his blessings this year and to plan for the years ahead. I hope to see many of you in Owensboro.

### BAPTIST FORUM



#### RETREAT FACILITIES

Dear Editor:

Permit me to use this well-read column to recommend to church and student groups the retreat facilities of Campbellsville College, Campbellsville, Kentucky. The accommodations are excellent, the recreational facilities superb including a large indoor swimming pool, even the food is above average, and best of all the price is right.

I recently had the opportunity to take a group of students to Campbellsville for a freshmen retreat and was very impressed with the hospitality and the cooperation of the faculty and staff which along with the excellent facilities enabled us to have a fantastic retreat experience.

Morehead, Kentucky David Book

#### LOSS OF GREAT MEN

Dear Editor:

The two articles in the *Western Recorder*, "Ministers Are Also Human" and "The Church Member" are thought provoking and true, and need more study and wider consideration.

The problem is caused by the lack of Christian love and fellowship in our churches. Due to the low spiritual level in our churches, the Lord's business is

left largely to the few who attend business meetings. Therefore, the deacons — or, sometimes, one strong-minded man and his family — run the church.

With modern day rotation of deacons, many worldly minded men serve as deacons. Congregational government in many so-called Baptist churches is a lost cause. I want to emphasize two points that need to be faced prayerfully.

One is the loss of so many great God-called educated men ministers who are thrown aside and refused a call when they reach about 45 years. Aside to the deep hurt to the pastor and his wife is the loss of the children of the rejected minister. The children of ministers generally are more successful in the business and professional field.

Due to the unchristian treatment of their parents, we are losing from our churches and beloved denomination thousands of our young people.

On August 22 it will have been 71 years since my ordination by the Antioch Church, Knob Lick, Kentucky. I am near the middle of my 93rd year. I have been a reader of the *Western Recorder* since the age of 5 years.

Shawnee Mission, Kansas

James H. Hubbard



MINISTRY-73 — That is the name of a new singing group recently formed at Southern Seminary. Under the direction of Philip Landgrave, center, the group has appeared at the Southern Baptist Convention in Portland, state student convention, church groups and other organizations. In May the group also recorded two albums which are being released through Baptist Book Stores.

## Landes Named Exec.-Secretary

James H. Landes, pastor of First Baptist Church, Richardson, Texas, since 1968, has been elected executive secretary by the executive board of the Baptist General Convention of Texas.

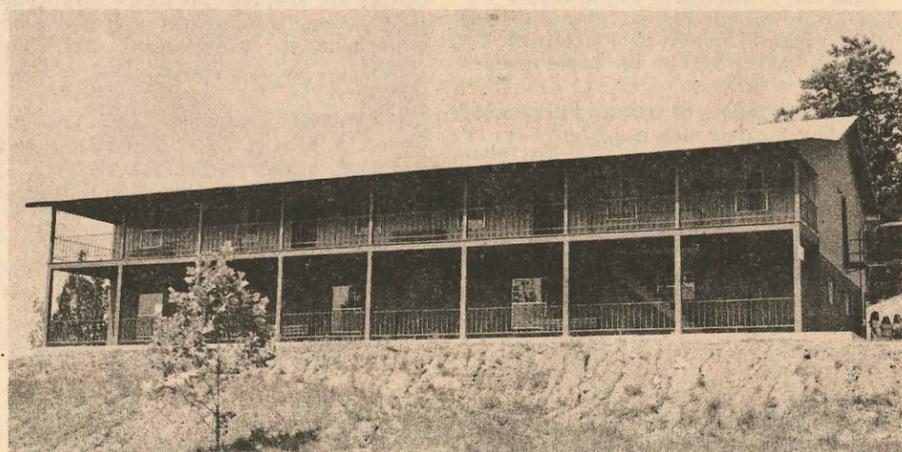
The executive board represents about 4,400 Southern Baptist churches and missions, with two million members, in the largest state Southern Baptist convention.

The name of Landes, a former first vice president of the Southern Baptist Convention, was presented to the 192 member board by Jimmy R. Allen, pastor of First Baptist Church, San Antonio, and chairman of a 14 member nominating committee.

Landes is expected to succeed T. A. Patterson, who retires December 31 after 13 years service, the longest continuous term in the office since a Baptist convention was organized in Texas in 1848.

As executive secretary for Texas Baptists Landes will serve as administrative head of widespread missionary, benevolent and educational ministries coordinated by the executive board.

In an advisory capacity, he will work with the administrators and presidents of nine schools, four children's homes and eight hospitals owned and operated by Texas Baptists and undergirded by the annual Cooperative Program budget.



**A NEW ADDITION** — During the past camping season, Camp Joy opened the Minnie Berry Memorial Lodge, built in honor of Miss Berry, a retired home missionary who spent much of her time teaching at the camp or supporting it in the southern region of Kentucky. The new facility contains kitchen facilities, electric heat, semi-private bath, and sleeping rooms. It will be in use from March to November of each year. Camp Joy is owned and operated by the Southern Region, an organization composed of 12 local Baptist associations.

Landes, a native of Lewisville, Arkansas, was president of Hardin-Simmons University, a Baptist School in Abilene, Texas, 1963-66, and he has served as pastor of three other churches in Texas and one in Birmingham, Alabama.

He was graduated from Ouachita Baptist College (now Ouachita Baptist University) in Arkadelphia, Arkansas, and Southwestern Baptist Theological Seminary, Fort Worth. He holds honorary doctorates from three schools.

Landes has served as Texas Baptist Convention president and as a member and chairman of the Texas Baptist executive board.

He and his wife, the former Irene Pearson of Fayetteville, Arkansas, have one daughter, Ruth Pitts, a teacher in Richardson. (BP)

## Woman's Committee Announces Meeting

The Woman's Committee of the Southern Baptist Theological Seminary will conduct their annual fall meeting in the Heck Chapel of the WMU Hall, 2801 Lexington Road, Louisville, on September 26 at 10:30 a.m.

William E. Hull, dean of the school of theology and seminary provost, will speak to the 968 member committee.

A free nursery is being provided for the children of the women attending the meeting. Nursery facilities will be open at the Crescent Hill Baptist Church, located at 2800 Frankfort Avenue, Louisville.

## Preserve History

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FRANKLIN OWEN  
Executive Secretary, Kentucky Baptist Convention



I have been impressed with the Kentucky Baptist Historical Society and the unrealized importance of its work among our people.

The Society only meets once a year. The meeting for next year has already been set for an evening meal and meeting with the Fort Mitchell Baptist Church, whose pastor and active Historical Society member is James E. Taulman.

If you are interested in Kentucky Baptist history, you will enjoy membership in this organization, whose demands on its members are very modest, yet whose contribution to Baptist life and records is very important.

The Historical Society is tied to the state convention through the faithful participation of the members of the Historical Commission, which is elected by the Kentucky Baptist Convention. The two are closely linked through the mutual relationship of its members, and this convention relationship constitutes the primary source of such funds as the related groups have available.

The denomination owes a great debt to Leo T. Crismon, Wendell Rone, Sr., and George Jewell who have given great service through both of the above mentioned groups.

They have been (with the help of others) much of the lifeline of the Historical Society. The records kept by George Jewell, plus the articles published by Brother Rone in the *Baptist Heritage* have enabled us somewhat to hold hands with the past and leave a record for the future.

Our Baptist reputation in future generations could be greatly enhanced by a larger, more productive Historical Society. The future will know us by the records we have left.

At our last meeting at historic Corn Creek Church, between Bedford and Milton, Kentucky, those present determined to personally enlist historically minded Baptist friends for our membership. I was elected treasurer. I'm collecting dues now at \$2.50 per year. I'd love to hear from any of you. George Jewell will put you on our mailing list.

*Frank Owen*

## Jonathan Creek Campers Learn To Sing

By Larry High

There was a young lady at Jonathan Creek this summer doing what some might consider an impossible task. For seven weeks she taught a music fundamentals course to campers at the Baptist assembly in Hardin. That doesn't sound like a terribly difficult chore until the character of her students is accounted for.

She was responsible for teaching GA and RA campers in her classes. The notion that an 11 or 12 year old boy would sit still long enough to learn note reading, scales and values as nature called him to the out-of-doors all the while might strike many people as a losing battle.

But Valerie Ford, a recent graduate of Union University in Jackson, Tennessee, carried on her daily classes nevertheless. The music education major said she taught as many as 150 campers a day in her classes.

In addition to her responsibility as camp music instructor, Miss Ford led the music at all camp worship services.

The Paducah native said she wrote Eugene Quinn, KBC director of church music, asking him for information about possible openings in the church



Valerie Ford leads music during worship.

music field when she graduated from college. As a result of that letter Quinn asked her to teach the music fundamentals course, using a Sunday School music study course guide, at Jonathan Creek.

The letter also directed her to the First Baptist Church, Dawson Springs, where she assumed the director of music and youth position the first of September.

Teaching music at a summer camp had its hard moments but Miss Ford explained that the difficulty lay not so much in the area of discipline but in that of previous musical training. She explained that many of her students have already had several years of music lessons and are therefore far ahead of other students in understanding. For this reason, she said, the classes moved along rapidly until someone raised a question or had that look of puzzlement on his face.

Miss Ford said most of the material covered in the course pertained to singing and being able to recognize the melody of a song without ever having heard it before. The summer and the camping season are over now, but mothers and fathers around the state have probably noticed their children singing louder in church since returning from RA or GA camp at Jonathan Creek. ■

## NINETY-TWO YEARS YOUNG —

## William Denham Still Going Strong

"Ninety-two years young and still going strong," is a cliché often used to describe William Ernest Denham, a Bible professor at Clear Creek Baptist School in Pineville.

Born January 4, 1881, in the mountain town of Swansea, South Wales, he moved to the mountain town of Pineville in 1961 to teach one semester at the Kentucky Baptist Bible school. He stayed as a full-fledged faculty member ever since.

In 1962 Denham married Mrs. Anna Whitcomb of Harlan. Since then he drives to Pineville from Harlan, about 70 miles, four days a week, and carries a full teaching load. Two years ago he went into his second semi-retirement and now makes the trip only two days a week. But he is still the school's champion table tennis player and challenges all comers to a nine-hole golf match after class.



Denham

Denham came to the United States as a construction engineer, then entered the Baptist ministry and graduated from Moody Bible Institute. Later the Britisher earned the master and doctor of theology degrees from Southern Baptist Seminary in Louisville and a master of arts from Tulane University. He and his first wife, deceased since 1956, had a daughter and three sons who are scattered from Florida to Texas.

He is the author of several religious books still highly prized by Bible scholars. But one of his many hobbies is reading mystery stories. Other hobbies include fishing, hunting, golf and gardening.

Between 1918-1929, Denham was a professor at New Orleans Baptist Bible School, now New Orleans Baptist Theological Seminary. He has also been pastor of several churches, having "retired" at age 67 from the First Baptist Church of Miami, Florida.

Clear Creek president D. M. Aldridge described Denham as "a Christian scholar and teacher who is loved and respected by his students and fellow faculty members."

## Annie Armstrong Offering Goal Set

Southern Baptists have set a goal of \$7,200,000 for their special offering for home missions in 1974.

The goal was set by Woman's Missionary Union, the Southern Baptist auxiliary which sponsors the Annie Armstrong Easter Offering for Home Missions, in consultation with leaders of the Southern Baptist Home Mission Board.

Miss Alma Hunt, WMU executive secretary, said the 1973 offering, which closes December 31, has reached \$6,515,000. "We hope funds will continue to come in so the 1973 goal of \$6,600,000 will be reached," Miss Hunt said.

The current total is an 11.5 percent increase over total offerings at this date a year ago. A comparable percentage of increase for 1974 would exceed the goal of \$7,200,000.

The Annie Armstrong Easter Offering will be launched by a week of prayer for home missions, March 3-10, 1974. The theme for the observance will be "In Him Is Life."

The home missions emphasis is promoted in churches by WMU and the SBC Brotherhood Commission, the missions organization for men and boys. (BP)

## A 'Loyal Critic' Probes Southern Baptists

A Southern Baptist elder statesman assumed the role of "loyal critic" and led members of the denomination's Christian Life Commission through what to him was a "personally painful" examination of trends affecting Southern Baptist Christian social concerns.

T. B. Maston, speaking at the commission's annual meeting in Nashville, Tennessee, bared his feelings on such subjects as "big business" attitudes within the denomination, ultra-conservatism, anti-intellectualism, denominational publishing efforts, freedom of press and conscience, the charismatic movement and maintenance of Biblical theological foundations for ministry.

"One condition that I think very definitely affects the Christian Life Commission and what it stands for is the affluence which has touched and influenced all of us in the entire program of our denomination," said Maston, professor emeritus of Christian ethics at Southwestern Baptist Theological Seminary, Fort Worth.

### SBC is 'big business'

Citing the millions of dollars handled by Southern Baptist Convention agencies, Maston said, "I'm not condemning the agencies, but the effect is almost inevitable that those who administer these agencies and institutions will have a 'big business' perspective.

"Some, and possibly most, of them will tend to have little sympathy or understanding of the ordinary working man and especially for the underprivileged, the poor and the needy in general."

He said the suburban living patterns of employees of agencies and large churches minimizes contact with the poor and needy — "the very ones with whom the prophets and Jesus were most concerned.

"The rather liberal salaries and fringe benefits paid by some — and I emphasize some — of our larger churches and to some employees of our denominational agencies is dangerous.

"The sympathies of such individuals will tend — and I emphasize tend — to be with the privileged, rather than the underprivileged. Some who receive the large salaries, which may be true of some of us, will not want to know how the other half lives. They'll not want to be disturbed."

### Ultra-conservatism

Maston emphasized that Southern Baptists "should couple a basically conservative theological stance with our social concern," but he pointed to a

"revival of ultra-conservatism" among Southern Baptists, "which is almost fundamentalism" and noted:

"Extreme conservatives have little interest in social morality or social concern in general. This is a threat insofar as there has been a revival there."

Closely related to the ultra-conservatism, Maston said, "is a constantly latent anti-intellectualism" among Southern Baptists.

### Suspicious of education

"Many are suspicious of education. This seems to be true even of some of the educated. This ultra-conservatism and anti-intellectualism makes it difficult for the creative mind to find the freedom it must have to function most effectively," he said.

"We lose some of our most creative young people. Others prefer to stay and work in the denomination, but they're never able to make their maximum contribution, and the denomination is impoverished. What we need desperately is freedom to differ in love. My, my, how I wish we had this among Southern Baptists."

Maston outlined problems he sees with both state Baptist papers and Broadman Press, publishing arm of the SBC, operated by the denomination's Sunday School Board.

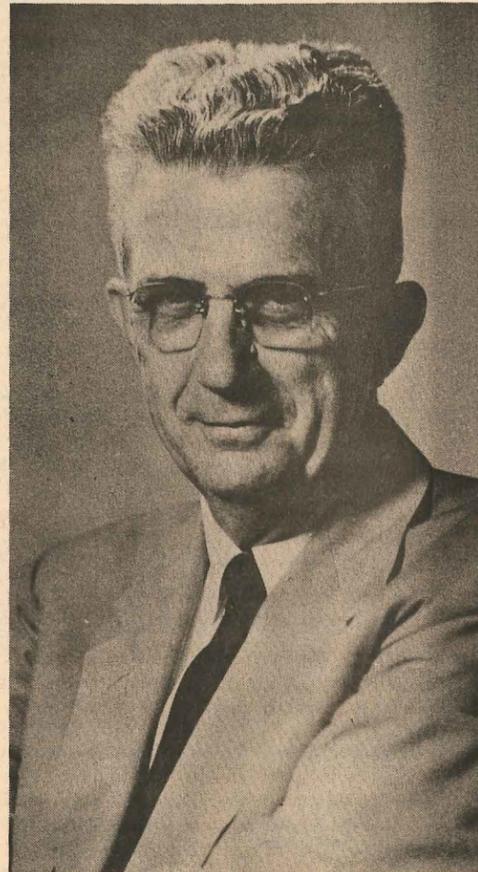
### Baptist state papers

"I doubt if there is any group among us that influences the thinking of our people more than the state Baptist editors," Maston said. "How grateful we ought to be that a considerable number of them — I didn't say all of them — can be counted in the rank of denominational statesmen.

"There have been and are attempts to make these papers little more than promotional agencies for state denominational leaders. We should help the editors resist every such effort. It's doubtful if there's anything that threatens a democracy, religious or political, more than a controlled press."

Turning to Broadman Press, Maston said, "They're bringing out a book for me in January and I hate to say anything that sounds like I'm critical.

"All of us should seek to cultivate an atmosphere among Southern Baptists that would give our (Broadman) Press greater freedom, as well as give its writers more freedom. You may not believe this, but there are books which will never be written, particularly by the teachers in our seminaries, because they are afraid and concerned about what Southern Baptists will do — not



T. B. Maston

just to them, but to their families (through economic pressure). And that's tragic.

"We are the largest Protestant denomination in the United States. Our (denominational) press, it seems to me, should be as highly respected in the publishing field as any church-related press. I do not believe that is true.

"It seems to me that the press should publish more quality books — books which will serve the needs of a segment of our constituency (the more educated and sophisticated) that tends to be neglected."

### Many fine books

Maston said later his comments should not be interpreted to mean he has no respect for Broadman Press, "which has published many fine books."

"I've had nothing but the best relations with them," Maston said, "but they seem to be pushing mainly subjects which they think will sell, such as on the charismatic movement."

Noting that Southern Baptists have been moving from a "sect type" stance to a "churchly type" position, Maston explained, "Sects renounce the world, emphasize personal rather than social morality and the negative rather than the positive aspects of the Christian life. The 'thou shalt not's' are prominent."

In contrast, he continued, "the churchly-type tends to have made its peace with the world, adapts to the culture and... majors on social morality and on the positive aspects of the Christian life."

He said the Southern Baptist move away from sectism has "tended to ignore and in some cases ridicule, the emphasis on personal morality that was formerly so central. The point is that we should have social morality and personal morality. We better have!"

The move to the churchly-type stance, he said, "also tends to leave behind many of the common or poor people who do not have a big stake in the status quo."

### Cautious of charismatics

He urged Baptists to be "cautiously positive instead of negative" to the charismatic movement.

"We should never try to restrict God in the way he operates," Maston said. "It may be that he has manifested himself and his power in and through the charismatic movement. I am not going to say he has not.

"I will not object to contemporary manifestations of the spirit as long as those who participate in such manifestations do not make them law for all Christians and do not claim them as a test of whether one is really a Christian," he said.

"Paul laid down some conditions for speaking in tongues that are not being observed by many, if any, who claim to have the gift.

"Let us also remind the charismatics among us... that there are some fruits as well as gifts of the spirit" such as "love, peace, kindness, goodness, faithfulness, gentleness, self control."

Maston said he would ask those "magnifying the work of the spirit not to forget Jesus... his teachings and the kind of life he lived among men."

### CLC influence

He told the Christian Life Commission that the impact of its work over the past 20 years shows itself in the programs and literature of a number of denominational agencies.

But, he said, the Christian Life Commission and all those interested in applied Christianity lack the unifying and cohesive issue "to give us a sense of mission and urgency we had a few years ago with the race issue."

He said the commission and Southern Baptists need to increase concern for all kinds of people — with a "special concern for the underprivileged" —

and that emphasis on people will surface important social issues — including a possible rediscovery of the race issue.

Maston warned the Christian Life Commission to guard itself against success. "The better the work of this commission gets and the more established and accepted it is by the denomination, the greater will be the temptation of magnifying its ministry of service and minimizing its ministry of challenge. It must fulfill both a priestly and

prophetic function in our denomination."

As for its basic thrust, Maston warned the commission and all Southern Baptists to "ground what we do as far as possible on the scriptures — your voice will carry a lot further if you can honestly say, 'thus says the Bible'."

Maston was asked by the commission to discuss the future and implications of social Christian ethics in the denomination. (BP)

## Cover-Up Of A National Scandal: How Long Will It Last?

By Harry Hollis, Jr.  
Director of Special Moral Concerns  
The Christian Life Commission of the  
Southern Baptist Convention

A national scandal is damaging America, and there are forces at work to keep it covered up. The American people must move to uncover this scandal immediately.

The scandal is the death and destruction caused by the deadly combination of drinking and driving. The scandal includes the fact that drinking drivers cause at least 30,000 deaths on the highways in America each year. In addition another 800,000 to 1 million people are injured in accidents caused by drinking drivers. The cost of such drinking induced accidents has been estimated at five hundred million dollars per month.

Who is covering up this scandal? Certainly the makers of alcoholic beverages cover it up by spending millions to get people to start drinking and to keep on drinking. Judges who are too lenient with drinking drivers are partly responsible for this scandal. Apathetic citizens who refuse to work with their legislators to get stricter laws passed are guilty of a cover-up. Reporters who do not try to probe this scandal must share some of the responsibility. The cover-up must also be traced to church congregations who wash their hands of the rough task of being involved because they do not want to "mix religion and politics."

What should be done to uncover this scandal and make the streets and highways safer?

- (1) There must be stricter legislation regulating the privilege of having a license to drive. People convicted of drinking and driving should serve a mandatory jail sentence and should lose their license to drive for at least six months.
- (2) Concerned groups should try to get the truth out about liquor and driving to counter the false advertising which shows only the glamour of drinking.
- (3) Every state should adopt implied consent laws by which the act of accepting a driver's license implies the consent of a driver to be tested for intoxication.
- (4) Christian churches and homes should teach facts about the dangers of drinking and driving.
- (5) Judges should be selected who will enforce the laws stringently.
- (6) High school driver education programs should include facts about drinking and driving.
- (7) Legislators should be elected who will pass good laws to protect people from drinking drivers.
- (8) The Southern Baptist Convention should support a denominational program to respond to the crisis of drinking and driving.

The national scandal of death and destruction caused by drinking drivers has lasted too long. The cover-up of this serious problem is a disgrace. Every resource of our society should focus on uncovering and correcting this scandal immediately.

## Ministries To Singles Surface During Ridgecrest Retreat

Singles never married, others widowed and divorced, all ranging in age from early twenties to seventies came together this year at Ridgecrest Baptist Conference Center to form "A Kaleidoscope of Persons," the single adult conference theme.

Special interest conferences on various aspects of living single, small-group dialogue, and large-group worship highlighted the three day meeting. Single adult ministries in local churches was a frequent topic of sharing.

In Atlanta, Georgia, the Sunday night singles program at Wieuca Road Baptist Church averages 125 persons each week. SCOUP — Single Career Obviously Unattached People — includes week night Bible study, outreach, social and community involvement activities.

"What makes it work is the balance," a SCOUP member reported. "We're meeting the needs of persons in the group and reaching out to meet needs of persons in the community."

A singles group from First Baptist Church, Greensboro, North Carolina, tried an idea learned from the 1972

Singles Conference and ran a newspaper ad. The ad asked any single persons interested in meeting new friends to call the telephone number of a group member. Of the 80 calls received, 79 were from divorced persons. "That speaks loudly to a need that's not being met," the Greensboro single concluded.

Persons from First Baptist Church, Richmond, Virginia, which has a well-rounded singles program, suggested sponsoring some kind of citywide evening of entertainment for singles.

"We feel there's great spiritual value in just coming together and having a good time," said Joe McDade, director of community services for the church.

Dan Griffin, senior minister of Bayshore Baptist Church, Tampa, Florida, and pastor for the weekend, charged the conference participants to reach out through churches to other singles.

"The stewardship you must feel from this weekend is the call to be a missionary back home. Appoint yourself to go back and seek out persons to work with the church to develop a program for single persons," Griffin said.

## BWA Seeks Travel Scholarships

Portland, Oregon, is making ready to entertain 8,000 young people from 70 countries, coming for the 8th Baptist Youth World Conference July 31-August 4, 1974.

Theo Patnaik, associate secretary of Baptist World Alliance with responsibility for youth work, pointed out that this is the first time the youth world conference has met in the United States. It has met four times in Europe — Prague, Zurich, Stockholm, and Berne; once in the Middle East — Beirut; once in South America — Rio de Janeiro; and once in North America — Toronto.

The high cost of travel from distant points, particularly Asia and Africa, may represent a problem for youth coming from those areas of the world, Patnaik said. For that reason, Patnaik has asked youth groups and individuals in the United States and the affluent areas of Europe to provide travel scholarships to help underwrite the travel costs for the youth from less affluent areas.

"Several groups already have responded," he said, "one state Baptist Union with a promise of \$3,500."

"Individual contributions even as small as \$10 or more will be helpful,"

Patnaik added. "We believe that maybe thousands of people will want to help in this way."

He said that the overseas students selected for help will be chosen on the basis of their leadership roles in their home country. In every case, the Baptist convention or union in the home country will be asked to bear as much of the expense as they can, and the "scholarship money" will be used to supplement those funds raised locally.

In addition to the youth traveling to America simply for the conference, several hundred "foreign students" enrolled in American colleges and universities will be invited to participate.

Contributions and pledges should be sent to the Youth Department, Baptist World Alliance, 1628 Sixteenth Street, Northwest, Washington, D.C. 20009.

Patnaik said that the decision to hold this conference in the United States was made at the request of youth from other continents who want to visit a land where Baptists are stronger than in their own country.

Twenty-seven million of the world's 32 million Baptists live in the United States. Baptists are a minority group, and sometimes a struggling people, in many other areas of the world. (BP)

## Who's Telling You What To Believe?

*"Tell me anything often enough," said Mr. Dooley, a homespun columnist-philosopher of a past generation, "and I'll believe it."*

*Who's telling us what we believe these days? It is estimated that the typical American family spends four hours a day listening to radio and watching television; two hours in casual conversation; one hour reading newspapers and magazines. Is it not true that what we are told through these media of communication we come to believe if we expose ourselves long enough?*

*But what will we believe? Probably something like this: that life's dullness must be enlivened by entertainment, excitement, violence, sex appeal, humor, news, interpretive comments, brainwashing viewpoints, appeals to purchase, inducement to self-please.*

*Not all of this is bad, but for the most part it is transmitted in a highly secularized, commercialized atmosphere. At best, its aura is that of sophistication.*

*What will offset this despiritualizing influence? Going to church once a week? Reading a chapter from the Bible occasionally? Arguing with someone about religion? Listening to an "inspirational" radio or TV program? Hardly!*

*What about reading your Baptist paper regularly! In it you will find news you ought to know, truths you should believe, guidance you can follow, ideas that will make you think, inspiration that will lift your spirit, true stories that will renew your faith.*

*If what you see and hear and read largely determines what you believe, take your Baptist paper seriously and see what a difference it will make!*

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## Top Stars On Spring Street USA

By Sandy Simmons

Minnie Pearl's famous "How-w-dee" echoed through the Nashville television studio. She went into a song about her old chug-chugging washing machine, accompanied by animated sounds by comedian Jimmy Riddle.

The two country music performers were not filming for their regular syndicated show, Hee Haw, but for Southern Baptists' weekly syndicated television show, Spring Street, USA.

Spring Street, USA, produced by the SBC Radio and Television Commission for the Home Mission Board, may be seen in Kentucky on two channels. In Lexington Spring Street, USA, appears Sunday night at 11:30 p.m. on channel 62, WBLG. Louisville area residents see the program Sunday morning at 8:00 a.m. on channel 32, WLKY.

Minnie Pearl talked with the show's host, Houston pastor Ken Chafin, about her personal life and Christian faith.

"I grew up in a Christian home," she said. "All through my show business career, my Christian upbringing has given me the strength I needed. There are a lot of temptations in this business, and a strong Christian faith is needed to resist them."

Part of the ministry of Spring Street, USA, which will air on 39 television stations from Seattle, Washington, to Panama City, Florida, by September 23, is to present well-known personalities who portray their Christian faith through personal testimony, singing or acting performances.

Many, such as Minnie Pearl, grew up in Christian homes. Others, such as singer Wanda Jackson, have just recently discovered the Christian lifestyle. Still others, such as last season's guest stars, former astronaut James Irwin and singer Pat Boone, have com-

mitted their careers to religious service.

Dark-haired Wanda Jackson, a country music singer and Oklahoma native, expressed how much her new found Christian faith has meant to her.

She and her husband, long-time members of South Lindsey Baptist Church in Oklahoma City, were not very active.

A new pastor came to the church, recognized Miss Jackson's name and asked why he had never seen her in church.

The entire church began praying for Wanda and her husband Wendell Goodman. In June of 1971 both made professions of faith. Their new decision meant sacrificing the night club circuit, which represented 70 to 80 percent of their income.

However, she has become more and more popular as guest singer in churches and at civic functions.

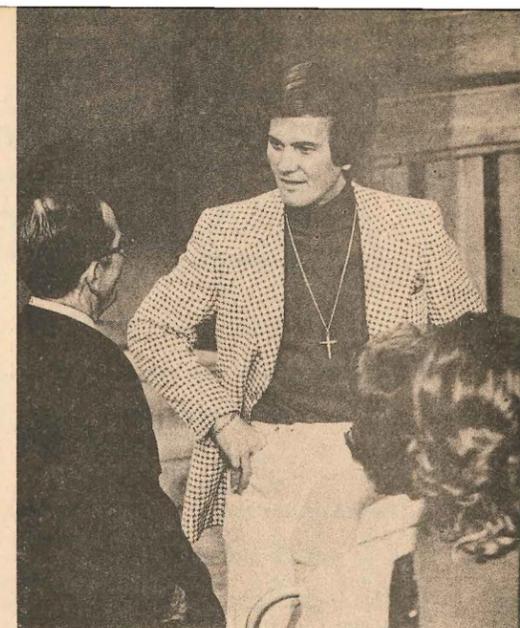
"I find everybody's eager to hear good things that have happened in someone's life. It's a real thrill to me to share my testimony," she said.

As she goes on tour throughout the United States and sometimes to foreign countries, she says it's different — "I'll take Jesus with me this time."

An award winning country music singer, Miss Jackson has recorded such songs as Right or Wrong, In the Middle of a Heartache, Little Bitty Tear, and Fancy Satin Pillows.

Spring Street, USA, includes not only country music singers such as Minnie Pearl, Miss Jackson and Grammy award winner Charlie McCoy, but also Lawrence Welk Show veteran Jim Roberts, former Miss America Vonda Kay Van Dyke and others.

Rhythm and blues singer Freddie North, another Spring Street, USA, guest, and a Baptist himself, said that



Pat Boone visits during rehearsal break.

any time someone in a religious production thinks "enough of me to ask me to be in it, I will. What really clicked with me was that it was a Baptist program."

North, who recorded such popular hits as Don't Take Her (She's All I've Got) and Rainy Night in Georgia, comes from a long line of gospel singers.

"My father and his group, called Deacon Freddie B. Carpenter and the LK Gospel Singers, were one of the top black gospel groups in the Nashville area then," North said.

"The first time I ever sang in public, I remember, was at church with my father. I was so small they put me up on a platform so I would be nearly as tall as my father."

Miss Van Dyke gained overnight stardom through her talents as a ventriloquist and her beauty. Just before she was crowned Miss America several years ago, she had explained to an audience of millions of Americans why she carries her Bible with her.

"I don't consider my Bible a good luck charm. It's the most important book I own," the Arizona beauty told the audience. "I would not describe my companionship with God as religion. I would call it faith."

Since her Miss America reign, she has authored several books for teenagers, appeared in a religious film, Teenage Diary, and made thousands of personal appearances at film premieres and crusades. She also records for the Word label.

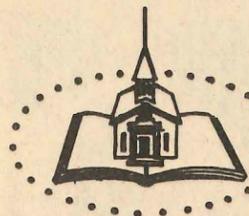
Other upcoming guest stars for the 26 segments already "in the can" and for the 10 shows to be filmed next January, include country music singer Leroy Van Dyke, actor Harve Presnell and singer Joanie Sommers.

Like all Spring Street guests and regulars, they have something to be excited about — their Christian faith. (BP)



Spring Street singers perform religious music on each show.

SEPTEMBER 22, 1973



## SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for September 30, 1973)

### LIFE AND WORK SERIES

## Malachi: When Religion Goes Stale

Malachi 2:17

Due to God's great love and mercy, through His prophet God sent a message of rebuke and warning to the disobedient people, whose religion had grown stale. Malachi diagnosed the condition of the people, exposed the root of the disease, recognized the disaster which would come inevitably if the disease were not cured, and told them of the blessings to be received when the remedy was applied.

God, through Malachi, rebuked the people for their unfaithfulness and disobedience. Because of their terribly sinful lives, which made it obvious to all that their love for God had waned woefully, the people did not respect God as they should have done. They even stooped to accusing God of being unjust. They wearied Him with meaningless religious chatter. They accused God of approving evil by allowing the wicked to prosper and the righteous to suffer. They concluded that apparently there was not any merit in living rightly, so they were justified in their own thinking that they were entitled to plunge into the depths of immorality and do as they pleased without any regard for God or others. But God was not indifferent to their sinful ways, even though He was patient and long-suffering. Malachi warned the people, that unless they repented of their sins, God would certainly visit them in judgment.

Malachi 3:8-18

As God's spokesman, Malachi sought to arouse the priests and the people of Judah to an awareness of God's graciousness to them, of their backslidden condition, and of their failure due to their departure from the pathway of obedience to God. The spiritual, moral, and ethical transgressions of the priests and the people were due to their lack of reverence for, fear of, and obedience to the Lord. The unchanging God did not have any intention of overlooking or condoning their sins. Malachi made it clear that God's judgment would come upon the priests, the spiritual leaders, who above all others should have been faithful to God. The people had departed so far from God and His ordinances that they did not recognize the fact that they had gone astray at all. What was even worse, they did not

feel any conviction for their sin, and denied that they owed God anything.

In response to the inquiry of the people as to how they had robbed God, they were told that they had done so by withholding tithes and offerings from Him. They were guilty of stealing the tithes and offerings which belonged to God. It is amazing that anybody would rob God, yet that is what men have done and are doing every day. The heart of the difficulties of men is frequently that of dishonesty toward God. The inevitable consequence of their robbing God was the withholding of blessings and the infliction of a curse upon the guilty.

Many concluded that there was not anything to be gained by worshiping

and serving God. Imagining that the disobedient fared better than the obedient, and being desirous of blaming God for their disappointments, they blatantly and boldly declared, "It is vain to serve God." When He reminded them that their words against Him had been "stout," they replied by implying that God was mistaken for their conversation had been spiritual and uplifting.

In contrast to those who were uttering such false and blasphemous statements, there were true worshippers who loved God supremely and sought to do His will faithfully. They feared God, meditated upon Him and His Word, made His will the subject of their conversation, and obeyed Him. ■

### INTERNATIONAL SERIES

## Good News For Sinners

Romans 1:16-25

God's Word contains good news for sinners. This good news is that Christ died for our sins, that He was buried, and that He arose from the dead. This glorious gospel of Christ was the theme of the Epistle to the Romans.

From Christ Paul had received love, light, life, and liberty. Because of his spiritual emancipation he was deeply indebted to the Saviour. He also readily acknowledged that he was a debtor to men because of what Christ had done for him. He manfully acknowledged his indebtedness to all types of men without respect to color, to character, or to condition of life, which causes us to admire and appreciate him all the more. With a deep sense of obligation, Paul announced his readiness to meet it to the utmost of his ability. He was ready and eager to go to Rome, or elsewhere if the Lord preferred, to proclaim the gospel of Christ, even if it meant personal suffering and sacrificing.

There were people in Rome who were very suspicious and critical of Paul. Perhaps some of them remarked that they would be ashamed to appear

in this great center of learning with the kind of a message that he was proclaiming with such confidence elsewhere. Paul asserted that he was not ashamed to preach the gospel in Rome. Concerning this gospel Paul was not ashamed of its power, "for it is the power of God." Neither was he ashamed of its purpose, which was "salvation," meaning deliverance from the penalty, power, and presence of sin. Nor was Paul ashamed of its product, namely, believers. Because of what the power of God has wrought in saved souls, transformed lives, and Christian activities of believers, we should never be ashamed to proclaim this gospel. Our possession of the gospel and the positive command of the Christ to take His message to every person place us under an obligation from which there is no evasion or exemption. It is our inestimable privilege and imperative duty to share the gospel with all who have never received it.

Man has the choice between the righteousness of God, which was revealed in the gift of His Son, and the wrath of God which must fall upon those who refuse to believe on Christ. If a man refuses to accept the right-

eousness of God, which is offered to him as a free gift, then there is nothing else available to him except its counterpart, which is the wrath of God. The wrath of God involves His displeasure with sin and His determination to judge it according to its desert.

Paul tells us that the two forms of sin which God hates are ungodliness and unrighteousness. The former is the absence of conformity to the will of God, or living as if there were no God, and the latter is living in the wrong relationship to God and to one's fellowmen. Unless ungodliness and unrighteousness are confessed, forgiven, and forsaken, the wrath of God will abide upon those who are guilty of them. The wrath of God is the just dessert of sin. This wrath was revealed in the law of Moses, as well as many of the other scriptures that were written thereafter.

Since the marks of divine craftsmanship are on all that He has made, many evidences of God's power have been visible to men since their appearance on earth. Inasmuch as God made us and all that is around us, He certainly has different claims upon us — the claim of creation, the claim of preservation, and the claim of redemption. God has revealed Himself to men through creation, nature, conscience, the scriptures, and Christ. No depth of moral degradation can ever completely blot out man's knowledge of God.

Man began on the high plane of a clear knowledge of God, but verse 21 traces his degradation to indifference, ingratitude, and intellectual pride. This was due to man's unwillingness to yield himself to God. Consequently, because of his refusal to accept the truth and to walk in the light man has wandered in the darkness, and for this folly he is inexcusable.

Man's stupidity and foolishness are made obvious by his attempting to live as though God did not exist. How tragic for people to reject the divine revelation, refuse to worship Him, refrain from being grateful for what He has done for them, and plunge into the depths of sinful living! People cannot dishonor God and degrade their bodies in immorality without suffering the consequences.

God's absolute and essential glory cannot be changed, or taken away from Him and given to another, but His relative glory may be changed by men who worship another instead of Him. As verse 24 indicates, God sometimes withdraws His providential restraints from those whom He has left to their polluted nature, and gives them up to judicial hardness. He allows them to dishonor, injure, and disgrace themselves by doing those things which are scandalous. The light of nature is not sufficient to guide people into the way of salvation. ■

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## Gleanings

**Gerald Martin**, pastor of Poplar Avenue Baptist Church, Memphis, Tennessee, has been named president of Hannibal-LaGrange College, a Baptist school in Hannibal, Missouri.

Martin, 51, has been president of both the Southern Baptist Pastor's Conference and Southwestern Baptist Theological Seminary Alumni Association and has served on the executive board of the Tennessee Baptist Convention.

The new Hannibal-LaGrange president earned a BA degree from Hardin-Simmons University, Abilene, Texas, and a BD degree from Southwestern Seminary, Fort Worth, Texas. He also has an honorary DD from Hardin-Simmons and a ThD from Luther Rice Seminary, Jacksonville, Florida. (BP)

**E. O. Edwards**, pastor of Holston Creek Baptist Church, Inman, South Carolina, and former pastor in Kentucky, has resigned to become director and teacher in the evening school of the Luther Rice Seminary in Jacksonville, Florida.

**Monroe F. Swilley, Jr.**, president of Atlanta Baptist College before it merged with Mercer University, Macon, Georgia, has been named vice president for long range university development by Mercer.

Following the merger, Atlanta Baptist College became Mercer University in Atlanta.

Swilley, who will work out of an Atlanta office, served as pastor of Second Ponce de Leon Baptist Church, Atlanta, 1945-68, before assuming the Atlanta Baptist College presidency. A native of El Dorado, Arkansas, he is former president of the Georgia Baptist Convention. (BP)

**Miss Aquilla Brown** of Gaffney, South Carolina, has been elected Baptist Women's director by the executive board of the South Carolina Baptist Woman's Missionary Union, women's

auxiliary of the South Carolina Baptist Convention.

Miss Brown, who will assume duties September 1, has been a public school teacher in Cherokee County and active in local and statewide Baptist activities as a member of Gaffney's First Baptist Church.

A graduate of Limestone College, Gaffney, South Carolina, Miss Brown will supervise WMU efforts to involve women, age 30 and above, in missionary education and service in South Carolina. (BP)

The **Matthews Trust Religious Liberty** scholarship awards for the 1973-74 academic year have been announced by Glenn L. Archer, president of the trust. The creator of the trust was Ernestine Matthews who spent many years as an employee of the United States Treasury Department and during her retirement years worked on a voluntary basis for Americans United. The scholarships for the coming year were granted to 26 students representing various parts of the country and attending colleges throughout the United States.

## Missionary News

### Furlough

**Mr. and Mrs. Ralph V. Calcote** (Japan) may be addressed: 130 S. Wingate Street, Wake Forest, North Carolina 27587. Before their FMB appointment in 1951, he worked at a Baptist community center in Kentucky and she was a social caseworker in Kentucky.

**Mr. and Mrs. David M. Coleman** (Rhodesia) may be addressed: 2116 Belmont Drive, Clarksville, Tennessee 37040. He lived in Guthrie and Mrs. Coleman, the former Linda Gholdston, was born in Scottsville. Before they were appointed by the FMB in 1968, he was an office manager for the Baptist Sunday School Board in Nashville.

**Mr. and Mrs. Paul E. Sanderson** (Brazil) may be addressed: Samford University, Box 2446, Birmingham, Alabama 35209. They will serve as missionaries-in-residence at Samford University. She is the former Martha Masden of Lebanon Junction, Kentucky.

### On the field

**Mr. and Mrs. W. Neville Claxon** may be addressed Mission Baptiste, B.P. 580, Ouagadougou, Upper Volta. He is from



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Switzer and she is the former Emma Osborne of Winchester. Before their appointment by the FMB in 1948, he worked with the State Baptist Board in Kentucky.

**Mr. and Mrs. William A. Cowley** may be addressed: Box 635, Jos, Nigeria. A Kentuckian, he was born in Meade County and also lived in Irvington. Before their appointment by the FMB in 1955, he was assistant professor of speech and she was Baptist Student Union director at Georgetown (Kentucky) College.

**Mr. and Mrs. Stanley Crabb, Jr.**, may be addressed: Via Brennero 35, 00141 Rome, Italy. He is from Louisville. She is the former Patricia Maddux of Hopkinsville, Kentucky. Before their appointment by the FMB in 1958, he was pastor of White Plains Missionary Baptist Church in Kentucky.

**Mr. and Mrs. Robert L. Lindsey**, missionaries to Israel, may be addressed at the Baptist Theological Seminary, 8803 Ruschlikon, Switzerland, where he will serve as a visiting professor until January 5, 1974.

### Other

**Mr. and Mrs. J. Franklin Baugh, Jr.**, missionaries to Tanzania, may be addressed: Box 32, Limuru, Kenya. He is from Pineville and Mrs. Baugh, the former Jean Amis, was born in Himyar.

**Mr. and Mrs. Robert J. Daugherty**, missionary associates to Japan, may be addressed: Box 535, Pine Mountain, Georgia 31822. She is the former Myrtle Dabney of Monticello.

**Mr. and Mrs. R. Donald Mantooth** may be addressed: Box 535, Pine Mountain, Georgia 31822. She is the former Suzanne Fitts of Kentucky.

**Mr. and Mrs. Gene A. Phillips** may be addressed: Box 535, Pine Mountain, Georgia 31822. He was born in Murray.

**Mr. and Mrs. Larry N. Keaton** may be addressed: Box 535, Pine Mountain, Georgia 31822. She is the former Kitty Ray of Murray.

**Miss Lounelle Selle**, missionary associate to Taiwan, may be addressed: Box 535, Pine Mountain, Georgia 31822. Before she was employed by the FMB in August, she was a worker for an inner-city mission in Louisville.

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## AT SOUTHERN SEMINARY —

# Plans Announced For Church Music Institute

Eight outstanding musicians and musical groups will highlight the Thirtieth Annual Church Music Institute to be held October 22-26 on the campus of The Southern Baptist Theological Seminary, Louisville, Kentucky.

Institute chairman Don Hustad recently announced that James R. Synder, professor of church music at the Presbyterian School of Christian Education and adjunct professor at Union Theological Seminary, Richmond, Virginia, will discuss contemporary trends in hymns and hymn singing. One of the country's leading hymnologists, Synder is author of *The Hymn and Congregational Singing* (John Knox Press, 1960).

Workshops on sacred music for choirs and brass instruments will be led by Western Noble, director of the

Luther College (Iowa) Concert Band and Nordic Choir. This outstanding festival director and clinician has just returned from a concert tour of Romania.

Music in foreign missions will be discussed by a trio of experts consisting of Thomas W. Hunt from Southwestern Baptist Seminary, Fort Worth, Texas; Bill O'Brien, distinguished music missionary to Indonesia; and Gene Jordan, a long-time missionary musician in South America.

William J. Reynolds, secretary in the church music department of the Baptist Sunday School Board, and Jimmie Key, the board's specialist in children's choirs, will serve as resource persons in the area of church music education.

Recitals and concerts during the week-long institute will feature Karel

Paukert, professor of organ at Northwestern University, and his wife Noriko Fujii, a soprano. The duet will participate in a duo-improvisation workshop. Also featured will be Raye Pankrat, teacher of violin at Wheaton College (Illinois); Kenneth Mayes, teacher of piano and music theory at Wheaton; The Ouachita Singers from Ouachita Baptist University in Arkadelphia, Arkansas; Josephine D'Arpa, assistant professor of voice at William Carey College in Hattiesburg, Mississippi, and the Seminary Choir and Male Chorale.

Institute brochures and information on housing may be obtained by writing Don Hustad, The Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Kentucky 40206.

## N. Y. Times Says Baptists In Texas Socially Active

The social activism of the Southern Baptists in Texas during the recent session of that state's legislature prompted former presidential aide Bill O. Moyers to call it "the most effective voice in Texas on concerns of the Christian faith," a *New York Times* story reported.

The *Times* reported that Moyers, once a Baptist minister in Texas, said he overheard an oil executive in Austin, Texas, remark, "I'd rather have been Jacob wrestling with the angel than to see James Dunn walk in the door of my office."

The *Times* article continues, as follows:

Dunn is the secretary for the Christian Life Commission, the social action arm of the Baptist General Convention of Texas that works to insure passage of legislation it supports.

This year, for the first time in its 10 year history, the commission registered in Austin as an official legislative lobbyist.

Backed by an army of 1.9 million letter-writing Texas Baptists, the commission teamed up with unlikely forces to apply pressure for what Dunn calls "people-helping legislation."

After losing its bid to strike a drinking clause from the rights bill for 18 year olds, the commission joined the brewers' lobby to successfully press for passage of traffic safety laws and family code revisions.

With Common Cause, it battled for legislative reform. While the bill was battered before passage, Dunn's associate, Phil Strickland, a lawyer, conceded that it was "basically sound and better than we had."

The Baptists were joined by Methodists and the Texas Bar Association in successfully pressing for juvenile court reform and revision of adoption processes. And they teamed up with Roman Catholics to persuade legislators to pass bilingual education bills.

They opposed aid to parochial schools and a bill to pave the way for lotteries and race track gambling. Both measures were killed in committee.

When bills concerned with drunken driving, abortion reform and school financing were dodged by the legislature,

Dunn and Strickland vowed to apply pressure to have them introduced again during the new session.

For several years, the Baptist advocacy for social and moral reform in Texas has kept tab on all legislators and pending bills.

"We can tell a lot about a person," Dunn said, "by finding out who serves as his campaign manager, how he feels about minorities, who is his brother-in-law, if he is a swinger . . ."

With this information, commission members appraise legislative proposals to match them with potential voting power.

"In a three-man subcommittee," Dunn said, "one vote can make the difference. If we are one vote shy on an important bill, we consult a legislator who appears to be on the fence and attempt to influence his position."

Legislative briefings are a vital link to the commission's effectiveness. Key laymen, lawyers and judges are drawn into these meetings held throughout the state.

"We give them a rundown on personalities, issues and processes," Dunn said, "and then trust them to be good contact persons for shared interests."

The Baptists are the only denomination in the state known to support an official lobby, and their diligence in speaking to moral and social issues is praised by other churchmen and legislators.

"This is one of the few groups in America that speaks to major moral and social issues that affect people," said Zan Holmes, Methodist superintendent and former legislator.

Joe Gordesky of the Anti-Defamation League of B'nai B'rith cited the commission for "maintaining a careful, watchful eye as it promotes legislation for the people of Texas in a responsible way."

Praising its progressive approach to social issues, Representative Jim Mattox of Dallas said the commission "is extremely effective as a lobby, sometimes swaying just enough votes. It operates on a one-to-one basis by knowing a Representative and his supporters." (BP)

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## Reports Indicate Missionaries Safe Following Coup In Chile

An incomplete early report that Southern Baptist missionaries in Chile are safe following that country's military coup of September 11 was presented at the September meeting of the Southern Baptist Foreign Mission Board in Richmond, Virginia.

Frank K. Means, the board's area secretary for South America, reported that he talked with a ham radio operator in Miami who had contacted some of the Baptist missionaries in Chile. They indicated that so far "everything is okay" following the military takeover.

The Miami radio operator talked with missionaries Gerald Riddell in Punta Arenas in extreme southern Chile, and John H. McTyre in the capital, Santiago, through the "Halo Network" of ham radio operators. The network is made up of missionary ham radio operators in South America who have agreed to make daily contact with each other and with persons in the States.

President Salvador Allende allegedly committed suicide after the armed forces, siding with civilian opponents of Allende's regime, moved planes, tanks and ground troops in to seize the presidential palace.

According to wire reports, a military junta took control of the government and declared a state of seige.

Last July the Baptist missionaries in Chile declared themselves in a crisis period due to the country's political unrest. They advised the board to encourage new missionary appointees to Chile to consider reassignment to other countries until the political situation is more stable.

As soon as communication channels reopen, further contact will be made with the missionaries to determine in detail the effect of the coup on Baptist work in Chile.

At present, 43 Southern Baptist missionaries live in Chile, and six additional new missionaries have been appointed to serve there. Several Kentuckians are in this group. (BP)

## Former Kentuckian Named Glorieta Head

Former Kentuckian Larry Haslam, program and promotion specialist at Ridgecrest (North Carolina) Baptist Conference Center, has been named manager of Glorieta (New Mexico) Baptist Conference Center according to Bob M. Boyd, conference center division director of the Southern Baptist Sunday School Board.

Haslam has been acting manager of Glorieta for the past two months.

Before he joined the board as church recreation consultant in 1968, Haslam was employed by the Kentucky Baptist Convention as assistant manager of Cedarmore Baptist Assembly, Bagdad. Earlier, he was assistant manager of Shocco Springs Baptist Assembly, Talladega, Alabama, and has held two pastorates in Alabama and four interim pastorates in Kentucky.

A religious education graduate of Samford University, Birmingham, Alabama, Haslam holds the master of divinity degree from Southern Baptist Theological Seminary, Louisville. He received special training in the field of camping at Indiana University. (BP)



**Haslam**



**ANNIVERSARY CELEBRATION** — Royal Ambassador secretary for Brazil, Samuel Rodregues de Souza, speaks at an evangelistic street service during the recent RA congress in Brazil. The congress celebrated the 25th anniversary of RA work in that country. More than 1,000 RA's from 13 Brazilian states observed the 25th anniversary by attending the congress. Southern Baptist missionary William Alvin Hatton organized RAs in Brazil in July, 1948. Today the 800 RA chapters include about 12,000 members. Speakers at the Royal Ambassador congress included William Highsmith, Tennessee Baptist Royal Ambassador secretary; C. H. Seaton, Arkansas Baptist Brotherhood and Royal Ambassador director; and Nilson do Amaral Fanini, president of the Brazilian Baptist Convention.

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