



Boys from Glen Dale children's home ring the bell to announce dinner on campus. The bell and tower were donated by former Glen Dale children who maintain an interest in the home!

Staff Changes

Desmond R. Hargis, minister of education at Second Baptist Church, Hopkinsville, has resigned to become minister of



Hargis

education and outreach for Springfield Baptist Church, Springfield, Tenn. Hargis has served with Second Baptist for six and one half years. A graduate of Bethel College, Austin Peay State University, George Peabody College for Teachers with additional graduate work at Vanderbilt University, he is married to the former Linda Haskins. They have one son.

Randall Stallings has been called as pastor of the Whipple Mission of First Baptist Church, Pineville, Ky. A first year student at the Clear Creek Baptist School, Stallings is a native of Owensboro. He is married to the former Darlene Claycomb and they have two children.

People And Places

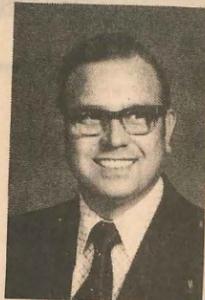
A Michigan chapter of the Clear Creek Baptist School Alumni Association was organized recently at Monroe, Mich. New officers of the chapter are **Edgar Roberts** of Roscommon, president; **Charles Duncan**, Ypsilanti, vice president; and **Mrs. Frank Ruiz**, Adrian, secretary. Other alumni chapters of the school are located in Kentucky, Ohio, Indiana, Tennessee and Michigan.

Hubert Reynolds was honored Oct. 19 at Bruners Chapel Baptist Church on his twenty-fifth anniversary in the ministry. A native of Munfordville, Ky., Reynolds

Carlisle Avenue Baptist Church, Louisville, Ky., has called **John W. Holloway** as minister of youth. Holloway is a graduate of Jacksonville State University and is currently serving as a second lieutenant in the U.S. Army at Ft. Knox. Upon completion of his military obligation he will enter the Southern Baptist Theological Seminary. He is married to the former Martha Jane Rice of Huntsville, Ala.



Holloway



Dunaway

Harold J. Dunaway, pastor of Mt. Olive Baptist Church for nearly five years, has accepted the pastorate of the Campton Baptist Church, Campton, Ky. Dunaway is a native of Kentucky. He is married and has two sons.

preached his first sermon at Lonake Baptist Church near Munfordville in 1950. He was licensed and ordained by Boiling Springs Baptist Church and has pastored churches in Grayson, Larue, Hart, Daviess, Pike and Mercer counties. Reynolds and his wife were presented a silver tea set at the morning service. A reception was held in the fellowship hall of the church following the evening service.

On Sunday, Sept. 28, **Cecilia Baptist Church**, Cecilia, Ky., recognized 22 people for perfect attendance in Sunday School for from one to 19 years. Arnold Moon is pastor of the Cecilia church and Ralph Morgan is Sunday school director.

DEVOTIONAL



by H. B. Kuhnle
Lexington, Ky.

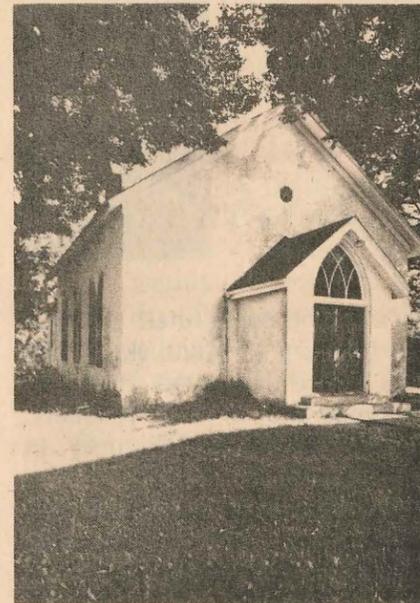
Just what is worship? No one definition is adequate. In essence, is it not simply thinking of God with love and thanksgiving in our hearts together with a strengthening of desire to draw near to our Creator?

As Baptists we have much to learn about the art of worship. There are those Baptist churches where the worship service is skillfully designed and conducive to a true worship experience, but in so many of our churches such a situation does not exist. Can it be that because of our love for freedom and independence we have been led to abandon those things associated with ritualistic churches and in so doing we have lost something of value? We can learn from others. The reverence our Catholic friends display in their churches is often an open rebuke to Baptists.

For example, we enter the sanctuary (not "the auditorium") in order to "stay for preaching." We so often enter chattering, laughing, wholly unconscious of the admonition, "The Lord is in His holy temple; let all the earth keep silence before Him."

The organist begins the prelude designed to create an atmosphere of worship and reverence only to find it necessary to increase the volume of music in an attempt to drown out the rising voices of those gathering. In response, those assembled must raise their voices above the organ in order to be heard. Have we not learned how to conduct ourselves in the house of the Lord? We need to remember there are those who enter God's house with heavy burdens and fresh sorrows. They have come seeking an intimate sense of God's presence only to be engulfed in a sea of voices uttering things unnecessary, stifling the very thought of worship.

The service should not be "brought to a close" but to a climax with the pastor keenly aware that every service of worship should present the truth of God in love leading up to a personal challenge.



REVIVE AND RESTORE — The Harrod's Creek Baptist Church of Brownsboro celebrated its 178th Anniversary November 2-7 in revival services with Kentucky Baptist evangelism director, Hicks Shelton. Efforts are being made to restore the old church building, the original stone walls of which still stand under the stucco exterior. Interested individuals may contact the pastor, Rev. Roy Thomas, Rt.2, Crestwood, Ky. 40014.

New Consultant In Nashville

R. Clyde Hall has been named general administration consultant in the church training department of the Southern Baptist Sunday School Board to work with ministers of education in developing comprehensive church training programs.

Initially, much of his time will be spent listening to ministers of education to discover which areas of church training work need the most immediate attention. He will lead seminars, workshops and clinics for ministers of education, as well as conferences at the annual church training weeks at Ridgecrest and Glorieta Baptist Conference Centers.

Additionally, his services will be offered to religious education faculties at Baptist seminaries to assist in training students in the work of the church training program.

Hall holds the bachelor of arts degree from the University of Florida, Gainesville, and the master of religious education and the doctor of education degrees from Southwestern Baptist Theological Seminary, Fort Worth.

He has served as minister of education in churches in Texas and Tennessee, and

"Baptist Hour" to Feature Hobbs

The celebration of Christmas assumes new meanings in December when Dr. Herschel H. Hobbs examines the Christian's most popular holiday in a series of December sermons on "The Baptist Hour."

In his December 7 sermon, Hobbs calls the exact second when Jesus Christ was born "The Zero Hour of the Ages." "For an atomic fraction of a second time stood still and then started again in a new direction," he says. "And the world has never, will never, be the same again."

The sermon titled "Invasion—From Outer Space to Inner Space" reminds that man's conquest of outer space cannot be achieved in inner space (man's spiritual being) without an invasion from God, doing for man what man cannot do for himself.

The December 21 sermon, "Mary's Baby Book" describes the events connected with the birth of Jesus that Mary would have put into a Baby Book if she had kept one like present-day mothers keep.

In the last sermon of the year, "Will It Really Be A New Year?" Hobbs declares that "the heart of Christmas is not a life ended but one begun."

"Having come to worship Jesus in the true spirit of Christmas, we should go back into the ordinary routine of life glorifying and praising God," he says.

"We should depart with a new direction in life and a nobler purpose for living. Pursuing such a course we can make 1976 truly a new year."

"The Baptist Hour" is produced and syndicated by the Southern Baptist Radio and Television Commission. It is heard on more than 390 radio stations across the country.

Is the . . .

Western Recorder

in your . . .

Church Budget?

If not, why not . . . ?

Every Family

deserves to know!

NEWSGRAM

Cooperative Program Receipts

	1975	1974
Cooperative Program Receipts (October, 1975)	\$483,033.58	\$480,372.04
To date this Convention year	940,437.11	738,858.59
Full Cooperative Program Goal to date for this year	1,166,666.66	800,000.00
Under full Cooperative Program Goal	226,229.55	61,141.41
To date this time last year	738,858.59	681,490.39
Increase	201,578.52	57,368.20
Percentage Increase over compared to this time last year	27.28%	8.42%
Needed each month:		
Toward full Cooperative Program Goal (\$7,000,000)	\$583,333.33	
Toward Operational Budget (\$5,500,000)	\$458,333.33	

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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November In Kentucky



November is exhilarating in Kentucky. The first breath of winter arrives on the wings of the north wind. Frost yellows pumpkins in the corn field and sweetens turnips in the autumn garden. Spent leaves turn loose their life source and drift toward earth in search of their winter beds.

Roses retreat from their October glory and surrender, reluctantly, to their winter sleep. Summer birds hush their songs and wing their way to warmer climes.

Our November song of harvest gratitude rises to its highest crescendo by Thanksgiving Day. Families separated by distance return home to sit beside warm fireplaces and to gather around bounteous tables.

In memory we relive bygone Thanksgivings with loved ones and friends, some of whom have departed this world. Special memories, each to his own, never die. For me a frosty morn, a faithful dog, quail on the wing and a friend to walk beside come close to heaven on earth.

November brings another joy for many of us. Kentucky Baptists gather in their annual meeting to rejoice in the blessings of the Lord, to renew friendships, to sing and pray together, to report spiritual harvests and to covenant together for coming tasks. This year we meet in Elizabethtown where it all began for Baptists in Kentucky.

Some of the first stalwart and brave pioneers who crossed the mountains into the wilderness of Kentucky built their crude stockades in verdant Severns Valley where Elizabethtown now stands. On a June day in 1781, some of them met under

the shade of a maple tree and constituted the first Baptist church in the territory of Kentucky. They named it for the valley where they lived. It stands today with its original name and, in many respects, remains the first Baptist church in Kentucky in commitment and world outreach.

The scene this week at Severns Valley will not resemble that first scene in 1781. These early Severns Valley Baptists took their rifles as well as their Bibles to church because they never knew whether they would be worshiping or defending themselves against hostile Indians. We will leave our rifles home. Hostile Indians are no more and there is little hostility among Kentucky Baptists these days.

Some things this week at Severns Valley will be almost the same as in 1781. We love and serve the same Lord as did our forefathers. We share the same commitment to proclaim the same gospel, to teach our children the same truths and to take the same good news to all people in the world.

The annual meeting of the Convention is an important part of Kentucky Baptist life. It is not merely a yearly event where preachers and a few laymen go to transact dull Baptist business. It is an inspiring experience for those who pool resources for a world ministry. It provides enlarged dimensions of what the Lord can do with our meager individual contributions when they are dedicated together.

Our resources in 1976 are infinitely greater than those of Kentucky Baptists in 1791. Let us be as faithful in our stewardship as they.

Wrong Action In Dallas

The Dallas Baptist Association took the wrong direction in excluding two of its churches because they openly practice glossalalia (speaking in tongues). This action climaxed a controversy over whether tongues speaking congregations belong in the fellowship of a Baptist association.

This is the most serious development in the modern phenomenon of glossalalia among Southern Baptists. It has been disruptive and divisive almost

everywhere it has occurred but ordinarily has not been made a test of fellowship and should not be. Fortunately the Texas state Baptist Convention meeting after the Dallas Association refused to make glossalalia a test of fellowship.

An effort to put the Southern Baptist Convention on record against glossalalia last June in Miami Beach failed. This is in keeping with Convention policy which puts emphasis upon

voluntary cooperation of churches with the same basic convictions but with wide varieties of practices. The Southern Baptist Convention has been more inclusive of non-traditional churches than state conventions or district associations.

This action of Dallas is more significant since Texas is one of the Baptist strongholds in America and the Dallas Association of 230 churches is the largest Baptist association in the world. Other Baptist associations and conventions where glossalalia has appeared might be inclined to follow the Dallas example of excluding churches practicing tongues speaking. This would be unfortunate.

My position on modern glossalalia was expressed in this column several years ago when it first began to be an issue among Baptists. Let it run its course. If it is not of God, it will not flourish long. If it is of God, to fight it would be fighting God.

One of the chief objections to glossalalia is that it often produces pride in those practicing it. They consider it the baptism of the Holy Spirit and tend to feel no Christian can be complete without the experience. This is wrong and should be resisted. If those without the experience tolerate those practicing glossalalia, then those practicing it should tolerate those without it and not consider them second class believers.

It is ironical that the theme for the Dallas associational meeting in which the two churches were turned out was, "Let Christ's Freedom

Ring." There's a lot about freedom which many Baptists should learn.

It is inconsistent when Baptists who make the greatest claim for following the New Testament do not allow for those who plainly have New Testament precedent for their practices.

Speaking in tongues was certainly a part of the experience of some converts described in the New Testament though there is no solid evidence it was universally practiced. Indeed, the evidence is on the other side. Tongue speaking has a minor emphasis in the account of the New Testament churches.

The only letter of Paul in the New Testament in which glossalalia is treated at length is I Corinthians. This seems to indicate it was not a problem anywhere else nor was it considered worth the time and attention of Paul in most of his communications with churches.

On the other hand, it was clearly recognized by Paul as a spiritual gift. He discouraged the wrong use of it in Corinth but concluded his counsel by saying, "Set your heart on speaking God's message, but do not forbid the speaking with strange sounds" (1 Corinthians 14:39, T.E.V.).

The one redeeming part of the Dallas Association incident is that there was a strong minority opposing the ouster of the churches. Were I a messenger to this association my vote would have been with the minority.

BAPTIST FORUM



BAPTISTS TOO DEFENSIVE?

Dear Editor:

Why are we Baptists so defensive about the Holy Spirit and what He can do? It's as if we seek to limit God's power to just that which we know.

In one Southern Baptist publication after another of late has come a barrage of words concerning charismatics, as if we feel we must defend ourselves against what is going on in evangelical religion today.

In Joel 2:28, God promises "that I will pour out my spirit on all flesh; and your sons and daughters shall dream dreams, your young men shall see visions."

Couldn't it just be that we are now in that time prophesied in Joel? As Southern Baptists we have been taught to believe that the only time the Holy Spirit

actually enters one's heart is at the moment he accepts Christ. Must we remain stoic so that we cannot at least admit the possibility of something more happening today?

It's a little bit disturbing to me that while we sit back and criticize the charismatics and those who believe in the "baptism of the Spirit," very often those individuals who claim to have received the baptism are the ones who are reaping the fruit of God's kingdom.

And we, who are so steeped in our once saved, always saved "ticket to heaven" philosophy see no need for anything more than what we have. So we watch our churches grow cold and cease to bring others into God's kingdom.

Even if we do not believe in the baptism for ourselves, why can't we enjoy

what's happening to others around us? Why can't we savor the great experiences some are having and be thankful?

We are to believe the Bible in its entirety. So why do we have to get defensive about such passages as 1 Corinthians 14, in which the Apostle Paul tells us we should desire spiritual gifts?

Now I realize Paul is saying that prophecy is more important, as is teaching with understanding, but I also see that he does not leave out talking with God through the Spirit, or "speaking in tongues."

In verse 15, he explains his feeling when he says, "I will pray with the Spirit, and I will pray with the understanding also. I will sing with the Spirit, and I will sing with the understanding also."

He is saying that speaking in tongues edifies the individual. And that in the church, the body should be edified, so every thing done should be done in an orderly fashion, even speaking in tongues (which should be done with an interpreter so all can understand).

(Continued on page 14)

BAPTIST NEWS BRIEFS

OHIO BAPTISTS MEET

Elected messengers to the state convention of Baptists in Ohio passed a resolution condemning "selfish, non-therapeutic" abortion and faced no controversy over the charismatic movement as some had expected. The resolution on abortion noted that "Holy Scripture clearly affirms the sanctity of all innocent human life" and that "every decision for an abortion, for whatever reason, must necessarily involve a willful decision to terminate the life of an innocent human being."

In mid-October, two churches were booted out of the Cincinnati Baptist Association for practicing charismatic gifts. A convention spokesman said neither church sent a messenger to the state convention and no movement was made on the convention floor to debate the charismatic movement. (BP)

N.Y. BAPTISTS EXPRESS CONCERN

The Baptist convention of New York expressed concern for the financial crisis of New York City, took a stand for morality in television programming and debated the equal rights amendment at the convention's annual session in Greenwich, Conn.

The convention, made up of New York state and parts of Connecticut and New Jersey, did not call for federal aid for New York City but did call for communicating concern for persons in crisis there to federal, state and city officials through an official letter. (BP)

CHURCHES PLAN CHARISMATIC MEET

Five Southern Baptist churches will hold what they believe is the first national Southern Baptist charismatic conference in Dallas next year.

The meeting is set for July 21-24, 1976, according to the religion editor of the Dallas Times-Herald. It has no official relationship to any Southern Baptist association or state convention or to the Southern Baptist Convention (BP)

GEORGETOWN RAISES FEES

The Georgetown College board of trustees has approved an increase of approximately 8.5 percent in the total cost of room and board and tuition for the 1976-77 academic year. In announcing the board's action, president Robert L. Mills said, "The effects of inflation are felt by all of us and Georgetown College has not been spared the increased costs of food, fuel, supplies, personal services and utilities. This makes an increase inevitable."

Mills stressed that Georgetown College intends, as a Christian, liberal arts college, to continue its program of academic excellence, placing emphasis upon the development of students through individual attention and small classes.

SBC BEGINS YEAR WITH RUNNING START

The Southern Baptist Convention's national Cooperative Program unified budget moved into the 1975-76 fiscal year with a running start, showing an 18.8 percent increase over the same month in the 1974-75 fiscal year. During October, the Cooperative Program received \$3,721,304 from the budgets of 33 state or regional conventions covering all 50 states.

During the 1975-76 fiscal year, the national Cooperative Program will shoot for a \$51 million budget, part of a combined \$150 million Cooperative Program goal of all the state conventions. (BP)

Biggest Gift

by
Franklin Owen



The Macedonian Christians showed us what is the biggest gift and who are the biggest givers. The Apostle Paul wrote, "they first gave themselves." Yet, a Christian may not give his service instead of his money, if he has any money, nor may one give his money instead of his service, if he is a talented leader. We owe ourselves on the altar and that includes whatever we have and are.

With some people, our talents, time and strength are the cheapest commodity; the thing we can most easily give. With others, money is the cheapest commodity; the thing we shall least miss.

"Money talks," says the world. This is not true. Money is deaf and dumb and blind and lame. It cannot walk; it cannot speak; it cannot do anything except as it finds a dedicated voice, hand or foot through which to speak or serve or go. Therefore, we who have money to give must be grateful for the servants who deploy it in the Master's name, because it is through them that we serve with our money. Our missionaries give foot and voice and hands to our otherwise helpless money when they go and witness and serve in Africa, or wherever.

Many church members are making noble financial pledges these days. May we do this also with conscious gratitude for the divinely called chain of humanity whose giving of themselves makes it possible for us through our money, to witness beyond ourselves and with skills we don't personally possess.

Years ago I read a story about the competition Barnum and Bailey's Circus was giving the larger Ringling Brothers' Circus by advertising "Jumbo, the biggest elephant in captivity."

Ringling made a huge offer to buy the elephant. Barnum wouldn't sell but put up a banner, "Come see the elephant that Ringling Brothers' offered \$_____ for."

After a couple rounds of the above, Ringling offered a partnership to Barnum. They merged and put up a sign "Ringling Brothers and Barnum and Bailey's Circus: greatest show on earth." (Incidentally, the elephant went with the merger.) "They first gave themselves." (II Cor. 8:5)

Nigerian Student Finds A Home in the South

by Nancy Carter
Feature Editor
Southern Seminary

The Southern accent, grits and the friendliness of the people are the things Samuel Fadeji enjoys most about his Southern friends.

Since coming to the United States two years ago — about 6,700 miles from his native Fidigi, Nigeria — the South has been his home. He first lived in Birmingham, Ala., where he attended Samford University, and now lives in Louisville, Ky., where he is in the master of divinity program at Southern Baptist Theological Seminary.

He laughed when he recalled how had had tried unsuccessfully to imitate the Southern accent. He found that his clipped, British accent didn't respond to the Southern drawl. (English has been the official language of Nigeria since the time it was a British colony.)

"But I like to hear the Southern accent. It sounds very nice to me. It's a very homely language, very homemade, very conversational. I wish I could speak it!" Grits is a favorite dish of his because "it has a similarity to our hot corn meal." He added hamburgers are another favorite.

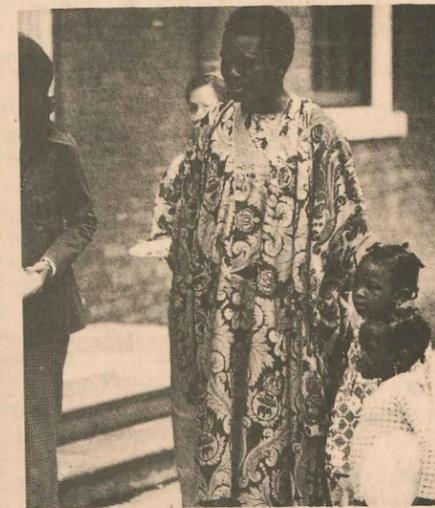
Most of all, Fadeji is grateful for his friends.

He noted that in Nigeria he had read in newspapers and heard on the radio and television about the racial difficulty in America. Now that he is here, Fadeji said he believes such problems have lessened in the past several years.

"Even though the problems are there, there are people committed to Christ who are struggling every day to obliterate these differences."

Fadeji came to the United States to prepare himself to teach and work with churches in Nigeria. He taught at the Nigerian Baptist Theological Seminary, Ogbomosh, for four years after earning his B.D. degree there. Southern Baptist missionaries at the seminary encouraged him to attend a college before enrolling in seminary. After studying at Samford for a year-and-a-half, he has come to consider Alabama his first American home.

Recently, the Alabama Club at Southern Seminary (composed of students from the state) decided to return Fadeji's admiration for their state by inviting him to join them. He gladly accepted.



Samuel Fadeji and two of his daughters greet members of Southern Seminary's Alabama Club at a recent picnic the club sponsored in honor of him and his family.

Up until two months ago, Fadeji would have had to attend the Alabama Club's picnics and other social events alone, but at last his wife, Elizabeth, and three children have been able to come to the states. His three daughters are Funmi, 4, Sola, 3, and Nike, 2.

The two years without his family have been difficult ones, he said.

"There are some situations in life

which you get used to after some time. But being away from your family is something you never get used to."

Fadeji is learning to adjust to the little things that are different in the United States. It is these things which stand out in his mind rather than big things, he said.

For example, "I've come to like American football. I still would not like to play it like I play soccer, which I have played all my life, but I have come to appreciate it."

Differences in English word usage also amuse him.

"I get a kick out of the way the Americans use the word 'love.'"

"When I use the word 'love' at home in Nigeria, I would not use it under any circumstances for an animal or an inanimate object. I would use it only for people.

"I was driving on the highway one day to preach in a church, and I saw this sign on the back of a truck, 'We love God, mother and apple pie.'"

"You can't compare God to mother, you can't compare mother to apple pie. They are different polarities!"

There are many polarities, however, that Fadeji has reconciled. While some may consider black and white or Africa and Alabama as polarities, Fadeji has shown others how a Christian can mesh them into a compatible whole.



Rollin Burhans [left], pastor of First Baptist Church, Bowling Green, studied methods by which the Radio and Television Commission and Foreign Mission Board could cooperate during a recent Foreign Board mass media committee meeting in Ft. Worth. With Burhans are [from left] Paul M. Stevens, president of the Radio-TV Commission; Hubert Keefer, Detroit, FMB trustee; and James Harris, Ft. Worth, president of the FMB trustees.

Editor's note: David Y. K. Wong, 1975-80 BWA president, visited the People's Republic of China for three weeks, Sept. 11-Oct. 5, the first visit of a Baptist official to the mainland since the late 1940s. Wong, a native of Wuchow, China, moved in 1949 from Canton to Hong Kong, where he is an architectural engineer. Wong filed this report to the BWA Washington office.

A Visit to **CHINA**

by David Y. K. Wong
President, Baptist World Alliance

For a long time I have felt that it would be good for me to visit China and see first hand some of the changes that have taken place in recent years. This feeling was reinforced after my election to the presidency of the Baptist World Alliance in July. Many people have asked me how I, as a Chinese, feel about China, the country of my birth.

My travel schedule was arranged by the China Travel Service. They were courteous and helpful at all times. I was cleared for a three week tour of three cities in south China, Canton, Amoy, and Swatow. When I crossed the border at Shum Chun a man awaiting my arrival escorted me past lines of waiting people directly to the customs inspection desk. As he inspected my luggage, an officer spotted the Chinese Bible in my suitcase. He picked it up and leafed through it. He began to read it, and after a minute or two he handed it back to me without a word. I put it back in my suitcase and boarded the train for Canton.

When I was in Canton I stayed in the Overseas Chinese hostel with Chinese who were returning from Indonesia, Malaysia, Singapore, and Hong Kong. For three days I rode all over the city on buses and pedicabs, and in small rented motor cars. It was most interesting to visit the former Lingnam University (now Chung Shan University), the former Chung Shan University at nearby Sek-pai, the former Pui Ching and Pooi to schools, and the Pui Ling kindergarten. All these schools now operate under different names. I visited the Christian cemetery, and several similar parks and places we used to go when I was a young man.

I left Canton and took the train for

Amoy, where I saw the famous Amoy University, industrial towns, communes, and farms in the area. From Amoy I took a bus to Swatow and from there I flew back to Canton.

People could tell at a glance by my clothes that I was an overseas Chinese who had come back for a visit. I was received warmly everywhere I went. The government has encouraged a spirit of friendliness towards outsiders, concentrating on two slogans from the writings of Chairman Mao: "Serve the people" and "Friendship first; competition second." When I stopped to take pictures of the Pearl River bridge and a nearby park, children laughed and crowded around and curious passersby stopped to watch with fascination. I invited them to get in the pictures with me. They were absolutely delighted, and when I extended my hands they responded immediately and joyously. One of the boys called out, "Friendship first!" Everyone laughed and greeted me as a true friend.

As an engineer I noticed that there has been a great deal of progress in the development of communications systems, including road building and railway construction. I saw pictures of interior railways between Chengtu and Kuon-ming, and Kweiyuen and Chungking. The government is also pushing the development of land for agricultural development. On the ten hour bus trip from Amoy to Swatow I saw about ten different places where there were literally thousands of people digging the hillsides to form terraces for agricultural plantations. How do they get water for the irrigation of these arid plateaus? They build miles and miles of viaducts across the deep

valleys and canyons. These viaducts and water channels are built of cut stone, and closely resemble the Roman viaducts in Italy, Greece, and other places.

As one travels across the country he sees many tall brick chimneys sending up smoke from small village factories. It is amazing to see the great variety of items produced in this way, everything from beautiful porcelain ware to bicycles. Bicycles are much sought after. There are about 700,000 bicycles in Canton, a city with three million inhabitants.

Everything, including farms, factories, shoe stores, and barber shops, is owned and operated by the government directly or through a cooperative system. The difference in salary between skilled, semi-skilled, and unskilled laborers is not large. The pedicab drivers keep 70 percent of the money they make, and give 30 percent to the government. A pedicab driver averages 60-80 dollars per month. Food prices are low.

Pedicab drivers told me that there are medical clinics everywhere. When workers get sick they receive free examinations, free treatment, and free medicine. They also receive sick pay amounting to the minimum cost of food and basic necessities. This is the same for all workers. Retired workers receive 70 percent of their salary in social security type payments.

Family planning is widely practiced. Newly married couples are advised to plan for a maximum of two children. The government has set a minimum age for marriage: 24 for women, 27 for men. This rule can be bent slightly, providing that the sum of the ages of both parties is at least 50.

Considering the entire situation, China has come a long way: The nation has achieved greater participation by the majority of the people in decisions affecting their daily lives; Health care facilities, food production, and communications have been vastly improved; The status and role of women has been continuously improved.

I must add that, in conversation with people both young and old, I detected a hunger and longing for something more than material benefits.

The revised constitution of the People's Republic of China says "a citizen has freedom of religion." However, he also has freedom of anti-religion, freedom to make propaganda for atheism. Because of this clause some people gather around the temples and ridicule the worshippers.

I decided to take a look at former church buildings and I visited several that were known to me. All of them have been put to use as factories, schools, or people's assembly halls. I made an unsuccessful attempt to contact former preachers and pastors and church leaders. It is said that a church operates in Peking, and possibly in Shanghai, conducting services on Sunday mainly for foreigners. If a tour group wishes to hold a service on Sunday in a hotel, permission is required and usually granted. I also heard that the former Nanking Theological Seminary started some classes a few years ago.

Several years ago I heard about a Chinese Christian who was sick in bed. She told a friend that she tried to say the Lord's Prayer, but she couldn't remember all the words. She said that she felt comforted and blessed even though she only said part of it. I wrote out the entire prayer in Chinese so that her friend could take it to her. There is a hunger for God's word in China. Bibles are largely unobtainable. There are still Christian people in China in spite of this. I met and talked with several of them when I was there. Many told me they pray morning, noon, and night.

I heard about a young worker who had a tremendous conversion experience. He reacted with anger whenever he heard about the Christian faith. One day he surprised the other Christians when he announced that he had come to believe in God and accept Christ as his personal Lord and Saviour. He is now a radiant witness for Christ. During recent years the government has enlisted young people to work in the countryside. One young Christian told me that as they go out to the countryside, so goes the gospel of Jesus Christ. He said that in some remote areas there are growing numbers of Christian people.

I went to see an old Christian friend,

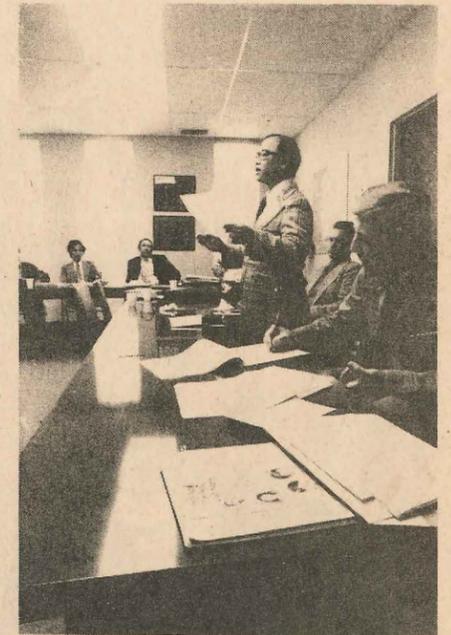
now retired. When I said goodbye to her, she wished me good luck. I held her hand and said, "May God bless you." I could see a change come over her face, a sudden enlightened expression. She was deeply moved, and clasped my hand tightly. She said, "That is what I need." I said, "We are praying for you Christians in China." It was a beautiful moment.

As Christians, what should we do? How can we witness to the 800 million people in China? They are educated to a new ideology which seems to be helping to overcome poverty. It has brought them a strong sense of independence, self determination, and self reliance. They take great pride in these virtues.

The church must develop new methods of outreach to communicate in effective, relevant ways. I believe that God will show us this new way as we wait on him. The door will definitely open, but it will be opened from the inside. Let us pray that when that day comes, we will be prepared to respond in creative new ways as God himself leads and directs.



SUPERVISORS MEET — T. Hicks Shelton [left], Director of Evangelism for Kentucky Baptists, and Ted Sisk [right], pastor of Immanuel Baptist Church, Lexington, Ky., were among seven new Field Supervisors in the Doctor of Ministry degree program at the Southern Baptist Theological Seminary who met on campus for a recent orientation session. Also pictured is G. Willis Bennett, Director of Advanced Professional Studies for the seminary. The new supervisors have been assigned Doctor of Ministry students who are presently serving in pastorates or other ministry positions in the geographic area. The ministers will work with their supervisors over a one to two year period while engaged in study and the writing of a ministry project.



Nguyen Huu Phuc, refugee from Vietnam and now a student at Southern Illinois University, speaks during consultations Oct. 16-18 at the Home Mission Board in Atlanta on ministry among the refugees. Others, seated left to right, are Pham Hong Long, Alabama; Sam James, foreign missionary who was president of Vietnam Baptist Seminary; George Joslin, language missions director in Virginia; and Lewis Myers, foreign missionary to Vietnam who has been assigned to the Home Mission Board to develop ministries among the Vietnamese.

Chair Endowed At Richmond

An alumnus who gave a \$100,000 trust to support a professorship in psychology at the University of Richmond, in Richmond, Va., has pledged a minimum of \$250,000 more and announced an immediate annual increment to initiate the professorship as soon as the appointment can be consummated.

Dr. MacEldin Trawick of New York, who recently retired as an industrial psychologist with Exxon Corporation, is the first person to endow a professorship at the Baptist-affiliated university which will support a professor during the lifetime of the donor. Usually, funds in a trust do not come to the institution until after the death of the donor.

University officials have indicated the hope that the MacEldin Trawick Professorship will be identified with a professor whose background includes general familiarity with industrial psychology, the field in which Dr. Trawick won national recognition.



The Search Continues

Efforts are being made through a project called "Hello Baptists" to locate and enlist an estimated 3.5 million nonresident Southern Baptist church members and return them to active church membership.

Nonresident church members are individuals and families who have moved to a new community but have not transferred membership to a local Baptist church.

The "Hello Baptists" plan is simple and direct, but its success depends largely on the willingness of local churches to channel information on nonresident members to churches in new communities or to the Hello Baptist Desk at the Southern Baptist Sunday School Board.

"Hello Baptists Information Cards" have been prepared for use in the project and will be sent free to any church requesting them from the Hello Baptists Desk. Copies of a booklet containing detailed instructions for carrying out the plan in a local church are sent along with the cards. One card is needed for each family.

Churches wishing to send information directly to a church in the nonresident member's new community should acquire a copy of the "Directory of Southern Baptist Churches," which is listed on the undated literature order form from the Sunday School Board. This book contains names and addresses of all churches in the Southern Baptist Convention.

The church where the nonresident family presently holds membership will initiate action by sending the card to a church near where the family has moved. Churches receiving the cards should then follow-up by visiting the new family and reporting back to the other church by using half of the "Hello Baptists Information Card" prepared for such a report.

Other churches will prefer to send the "Hello Baptists Information Cards" directly to the Hello Baptists Desk at 127 Ninth Ave., N., Nashville Tenn. 37234.

Cards received by the Hello Baptists Desk will be divided according to states and sent to the Sunday School secretary of the appropriate state convention. State Sunday School secretaries will divide the cards by associations and distribute to directors of associational missions.

Directors of associational missions then will take the cards and share the information with churches near the home of the newly located Baptists.

Regardless which option a church selects, mailing the cards to another church or to the Hello Baptists Desk, preliminary preparations in local Baptist churches must be made for the plan to be successful.

Churches participating in "Hello Baptists" need to compile a list of all nonresident members, complete with pertinent family information and the latest address.

Where no address is available in church records, help from church members should be enlisted through church bulletins or mail-outs to discover current addresses of nonresident members.

Responsibility for initiating and conducting the project should be pinpointed in the local church. The assignment may be to an individual or a team. Persons likely to have special interest in this project are the pastor, minister of education, Sunday School director or outreach director, church training director, church clerk or senior adults.

A. V. Washburn, secretary of the Sunday School department of the Sunday School Board, called "Hello Baptists" a "tremendous opportunity to bring many nonresident members into a closer relationship with the Lord through Bible study with God's people and into active membership in a local church."

Recently 685 family information cards were sent to state convention offices by the Hello Baptists Desk. A current church training emphasis presently is providing a new influx of cards to the Hello Baptists Desk. Hopefully, many more cards soon will be distributed across the Southern Baptist Convention carrying the message that nonresident members have not been forgotten.

Shannon To Address Evangelism Meeting

One of the featured speakers for the 1976 State Evangelism Conference to be conducted January 19 and 20, 1976, at Severns Valley Baptist Church in Elizabethtown, will be Harper Shannon, author and currently pastor of Huffman Baptist Church, Birmingham, Ala.



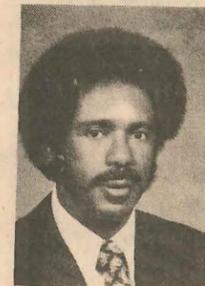
Shannon

Shannon is a native of Birmingham and a graduate of Samford University and the Southern Baptist Theological Seminary. He is a past president of the Southern Baptist Convention pastor's conference and served as second vice-president of the Southern Baptist Convention in 1969-70.

Shannon has spoken in evangelistic conferences in twenty different state conventions. He is the author of three books, "Trumpets in the Morning," "Riches in Romans" and "Beliefs That Are Basic," and numerous articles appearing in denominational publications.

Bingham Called To Missions Office

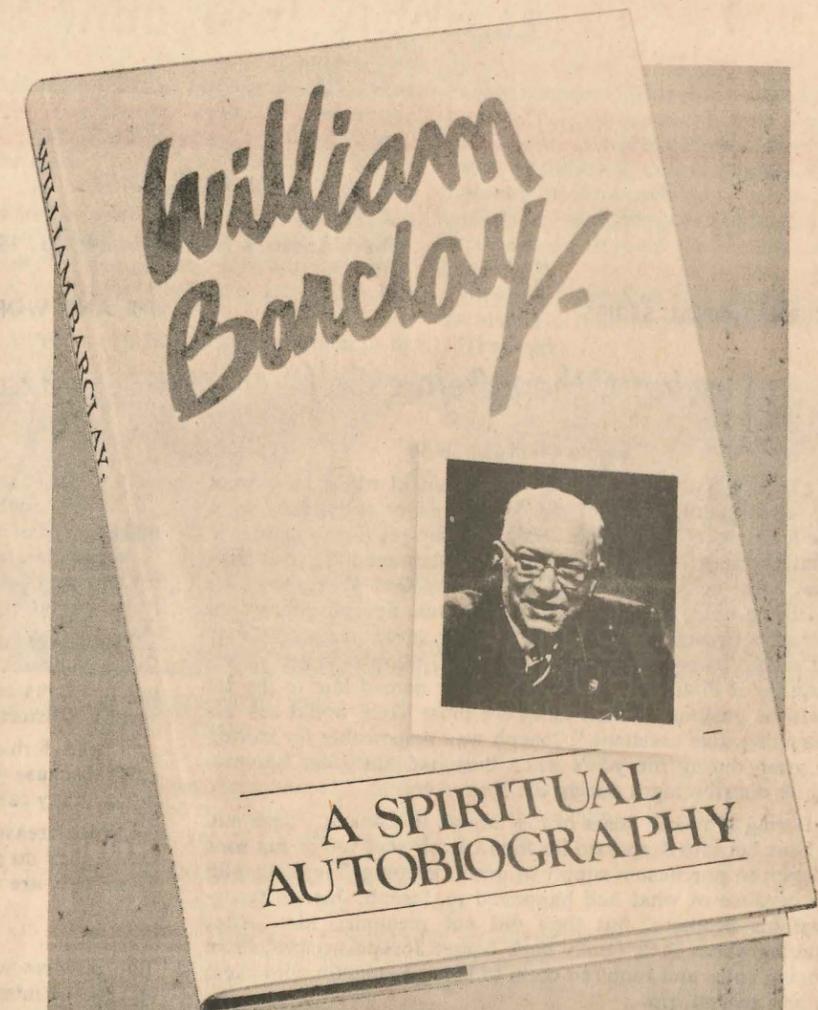
Lincoln Bingham has been called as superintendent of missions for Central District Association and director of Baptist Fellowship Center. He will assume the new position Nov. 1, 1975.



Bingham

Fellowship Center is a joint work sponsored by Long Run Association and Central District Association. The Center is located at 1351 Catalpa, Louisville, Ky. A full weekday program is sponsored by the Center.

Bingham is a native of Cerulean, Ky. He is married to the former Lillian Catherian Thomas of Cadiz. They have one daughter, Ava L. Bingham, who is a graduate of Campbellsville College and is employed with Civil Service. They also have a son, Michael W.



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by H. C. Chiles

(These Lessons for November 23, 1975)

INTERNATIONAL SERIES

Placing Others Before Self

Genesis 44:18-23, 30-34

Pharaoh had a dream, the significance of which he did not understand. None of the magicians or wise men were able to interpret it for him. Because of his previous experience in interpreting dreams, Joseph was summoned for this purpose. After he acknowledged that it was God Who gave him the ability which he possessed in this area, Joseph interpreted Pharaoh's dream, which had to do with seven years of plenty and seven years of famine. Following Joseph's correct interpretation of Pharaoh's dream, the latter named him to the responsible position of what today we most likely would call his "administrative assistant." Joseph was responsible for storing the grain during the years when they had abundant harvests and for distributing it during the lean years.

During the early years of the famine in Canaan, Jacob and his sons became desperate for food. Jacob sent ten of his sons to Egypt to purchase a supply of grain, keeping Benjamin with him because of what had happened to Joseph. Joseph recognized his brothers, but they did not recognize him. After inquiring about their family back home, Joseph accused them of being spies and required them to bring Benjamin with them on their second trip.

After receiving a supply of grain and starting home the second time, officers apprehended them to search for a silver cup which had been placed in Benjamin's sack. Benjamin was arrested and delivered to Joseph.

Judah demonstrated his great love by offering himself as a sacrifice, if need be, in order that Benjamin might return to his father. His concern and love for his aged father proved beyond a doubt that a change had taken place in his heart and life since he and his brothers had heartlessly sold Joseph into slavery. Standing before his brother, Judah voluntarily offered to suffer for the theft which Benjamin was alleged to have committed. He was willing to suffer whatever punishment Joseph had in mind to inflict upon Benjamin, thereby proving himself to be a great hero.

Confident that, if something should occur to deprive Jacob of Benjamin, it would hasten the death of his father, Judah made it known in no uncertain terms that he was willing to make the supreme sacrifice to spare his father of the consequent anguish and terrible sorrow. Judah proved beyond a doubt that his love for his aging father and his youngest brother was genuine. He made the greatest offer that it was possible for him to make, namely, to give himself for another.

The effect of Judah's offer was so great that Joseph commanded the Egyptians to leave him alone with his brethren. Joseph wept and made himself known to his brothers. They became very fearful that he might seek revenge on them for what they had done to him years earlier.



Honeycutt Presents Inaugural Address

With over 7,000 students enrolled in the six seminaries of the Southern Baptist Convention this fall, the growth and purpose of Baptist theological education was the topic of Roy Lee Honeycutt Jr. during his recent inaugural address as dean of theology at Southern Baptist Theological Seminary in Louisville.

Honeycutt comes to Southern Seminary from Midwestern Seminary, Kansas City, Mo., where he has served as academic dean since 1971 and professor of Old Testament and Hebrew since 1959.

The new dean compared Southern Baptist education to the situation in 1849, when all the Baptist schools in the south contained only seven theological professors, thirty ministerial students and no outstanding libraries.

"As recently as 1974 the seminaries reported to the convention almost 200 times as many students as there were in that day; 40 times as many theological professors. Of the top ten theological libraries in the nation, two are Southern Baptists," said Honeycutt.

To visualize the significance of Southern Baptist theological education, Honeycutt cited a 1973 report of the Association of Theological Schools which showed that one out of every six theological students in the U.S. and Canada was enrolled in a Southern Baptist seminary.

However, he states that Southern Baptists must not rest on past accom-

plishments. "It is imperative that every generation lay once again the foundations of theological education," Honeycutt emphasized.

"As with John's concept of the incarnate word, so with a seminary," urged Honeycutt. "Both must become flesh. We are not only to study the truth, and teach the truth: we are to be the truth."

According to Honeycutt, faithfulness to

the churches is vitally important to the future of the seminary. "Let us reaffirm our unique heritage as an institution bound in commitment and purpose to the churches of the convention. In the final analysis the seminary was created by and is presently sustained for the life of the churches."

Honeycutt becomes the third dean in the history of Southern Seminary's School of Theology.

LIFE AND WORK SERIES

Examining your Priorities

Matthew 6:19-21

By His statement, "Lay not up for yourselves treasures upon earth," Christ does not mean that we are not to make any provision for the needs of tomorrow. He forbids us to accumulate earthly treasures for their own sake, to make the pursuit of them the chief end of life and to use them selfishly, forgetting our obligation to help others.

Treasures are the things which one prizes above all else. One's treasures determine the direction and quality of his life, but treasures are a curse if they lull one into a false sense of security, distort his vision or enslave him.

Christ forbids us to lay up for ourselves treasures upon earth because they are liable to destruction or to inherent decay. They can be taken away from us.

When treasures are laid up in heaven, their beauty never fades, they do not waste away, and they will never be stolen. There they are safe, lasting, and permanent.

Matthew 6:24-34

Two masters who are as incompatible as light and darkness and whose interests are the very opposite, cannot be served by the same person at one time. It is impossible to both serve God and idolize wealth. To be the true servants of God, we must give Him the preeminence in all things.

Two things harass the minds of people — anxiety about today and fear of tomorrow. Christ is not telling us that intelligent forethought and industry in providing for our needs and those of our loved ones are not good and proper but He is warning us against indulgence in the sin of worry which is unnecessary, unChristian, unavailing and useless. Worry is due to one's thinking that God is either incapable of supplying his needs or that He will forget to do so. In the measure that one is anxious about his material needs, he shows a lack of faith in the ability, love and willingness of God to supply them. Material needs will be provided according to God's will.

In His attempt to get us to live without anxiety, our Lord points us to nature for some good examples. The fowls of the air neither sow nor reap, and yet they do not go hungry. The birds do not worry about what they shall eat or drink and yet God takes care of them.

The lovely lilies preach a convincing sermon against our care-filled, harassed and troubled lives. They are just what they seem to be. What a fine virtue is genuineness! How repellent is hypocrisy and insincerity! What poor creatures we become when we pose as other than we are, and try to impress people as being what we are not! Since God cares for the least of His creatures, He certainly will care for those who trust in Him.



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Sherwood E. Wirt, editor of *Decision* magazine, says "This is the finest book on personal witnessing I have ever read." Dr. Chafin demonstrates through the use of New Testament characters the problems many people have before they can be effective witnesses for Christ. \$4.50

TARGET-GROUP EVANGELISM

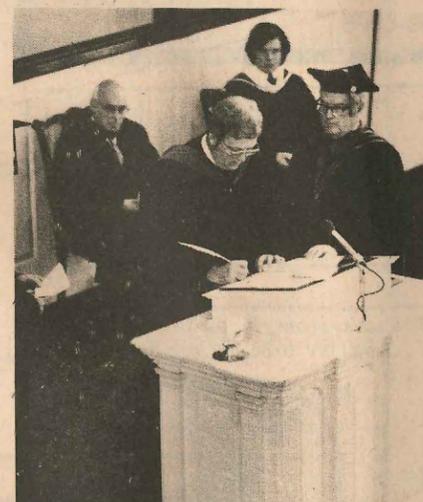
Ralph W. Neighbour, Jr. and Cal Thomas

Reach people with love, understanding, and the fellowship of Christ — through ministry to their needs. The authors describe the events at West Memorial Baptist Church in Houston which encompassed the organization of target groups and their activities. Learn how to touch the lives of people in your own community. \$3.95

WINNING AMERICA TO CHRIST

Jaroy Weber

This book is a call to mobilization, a challenge to Christians to mount an evangelistic thrust that will transform the surging tide of history. The president of the Southern Baptist Convention believes that America can be won to Christ. Why don't you answer his challenge? \$3.95



Roy Lee Honeycutt Jr., new dean of theology at the Southern Baptist Theological Seminary, Louisville, Ky., signs the seminary's Abstract of Principles while president Duke K. McCall looks on. Every Southern Seminary professor signs a copy of the 1858 document, the oldest statement of faith adopted by a group of Southern Baptists.



Available at your Baptist Book Store

BROADMAN

(Continued from page 5)

Now, I should make it clear that I am not what is called "charismatic." But that doesn't keep me from seeing the wonderful ebullience of the Spirit coming out of the lives near me.

And I thank God for those deep believers in the world, both charismatic and non-charismatic. God has a different plan for all of us. On that we should agree.

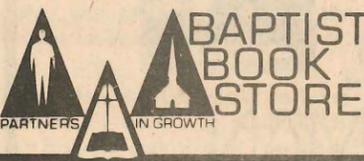
For some, it may be steady growth or maturity as Christians. For others, there may need be a one dramatic experience, as Paul experienced. Salvation is that way; why not Christian experience?

There is definitely an outpouring of the Spirit of God in the world today. If we Baptists are careful not to condemn the evidences of this outpouring, but to watch while God works where He will, and on what ways He will, we just might have some of this Spirit poured out on us.

Edward G. Robinson, Lebanon, Tenn.



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PLIGHT OF THE RETIRED

Dear Editor:

It seems to me we have two "classes" of pastors; the elite who are pastors of the big city churches who mostly receive good salaries and compensations, and the peasant pastors who minister to small country churches. These have to exist on a meager salary.

I am deeply concerned what we as Baptists are going to do to take care and

help these pastors in the twilight years of their lives while they are awaiting the call of the Lord and Master.

Since the pastor of a small country church doesn't make a big salary, he doesn't pay much into the annuity fund. When he is too old to hold a pastorate he is cast to this wicked world.

Fellow Baptists, I would like to hear from you about what should be done and can be done for those who have dedicated their lives for the work of the Lord.

S. M. Wilson, Erlanger

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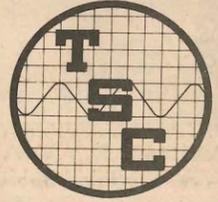
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The annual Church Drama Conference for youth is scheduled Thanksgiving weekend at Cedarmore Baptist Assembly. Conferences are designed to help train youth in how to use drama in creative worship and outreach ministry. There will be opportunity to participate in sessions teaching creative dramatics, puppetry, improvisation, acting and hymn interpretation.

Vocational emphasis will be a part of this year's drama conference. Alice Magill, vocational guidance specialist with the SBC Sunday School Board, will give leadership in this area.



Robertson

Everett Robertson, drama coordinator with the church recreation department of the Sunday School Board, will be leading the session on youth leadership.

Youth groups wishing to present a skit or other dramatic material which they have prepared should contact Wanda Carpenter, youth consultant, Kentucky Baptist Convention, phone number 502-245-4101.

The conference will begin with registration at 2:00 p.m. Friday, Nov. 28 and the first session will meet at 3:00 p.m.

Reservations can be made by sending the \$3.00 per person registration fee to Cedarmore Baptist Assembly, Route 1, Bagdad, Ky. 40003.

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Here's how case underwriting and true group work.

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Court Still Forbids School Religious Services

by Stan Haste

In a unanimous action, the U.S. Supreme Court declined to hear a Massachusetts woman's case against a local school district on the subject of religious exercises in public schools. The high court's refusal to schedule the case for argument has the effect of letting stand the decisions of two lower federal courts which supported Brockton, Mass., school officials in their refusal to allow an eighth grade pupil to conduct public prayer on school premises during school hours. Massachusetts law provides for a one-minute period of silent meditation at the beginning of each school day but forbids that the time be used in any kind of activity.

Rita F. Warren, a Brockton resident, petitioned local school officials in 1969 to grant her daughter permission to pray orally either before class or during recess or lunch, without teacher involvement, in the classroom. She also proposed that if such an arrangement were not agreeable, the school designate a special room for a "non-denominational chapel" where students could engage in public prayer.

School officials declined to grant the request and Warren took her case to the U.S. District Court for the District of Massachusetts.

The district court ruled earlier this year that authorizing oral prayer in the classroom "would be constitutionally infirm" because "it would require an impermissible involvement of the school system in religious practices." The alternate proposal to designate a separate room where oral prayers could be said "is but another version of the 'release time' approach" which the U.S. Supreme Court struck down in 1948. In addition, the district court declared that the practice of providing for the one-minute period for silent meditation "is consistent with the individual coexistence mandated by the First Amendment with respect to church and state."

The U.S. Court of Appeals for the First Circuit affirmed the district court's decision last June, saying that "The First Amendment does not confer upon persons a right to engage in public prayer in state-owned facilities wherever and whenever they desire." The decision also held that "the refusal to permit such prayer in

school is not an establishment of atheism." That same argument was used in 1963 in the Supreme Court's decision striking down Pennsylvania's practice of having the Lord's Prayer recited each day at the beginning of classes.

In her written brief asking the Supreme Court to take on her case, Mrs. Warren argued that the case differed from previous similar ones in that "the force of the public school system would not be used to propagate religion."

"School officials," the brief stated, "have merely been asked to tolerate oral prayer, and tolerance is on the level of accommodation rather than establishment."

The brief argued further that if the proposals to the Brockton school officials violate the establishment clause of the First Amendment, so do other practices such as opening each day in the U.S. Congress with prayer, beginning each day's Supreme Court proceedings with the cry, "God save the United States and this honorable court," and inscribing "In God We Trust" on U.S. coins. (BP)

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