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Dissident, Regular Baptists
In Russia Both Said Important

By Theo Sommerkamp

RUSCHLIKON, Switzerland (BP)--Dissident Baptists in Russia, by fighting for their religious convictions, and regular Russian Baptists, through continuing discussions with government authorities, have both improved the climate in which religious bodies must operate in the Soviet Union.

This was the conclusion of the editor of the Swedish Baptist Union weekly newspaper, Sven Svenson, after a three-week tour of Baptist churches in European and Asiatic Russia. He was interviewed on his return by European Baptist Press Service here.

Svenson, editor of Vockoposten, concluded that Baptists in the West cannot really comprehend the conditions under which Christians live in Russia, and therefore must not sit in judgment on their Russian bretheren, whether they be dissidents (sometimes called "initiatives") or a part of the official Baptist organization recognized by the government.

"The initiatives (dissidents) have shown the authorities there are Christians in Russia willing to stand up and battle for their religious beliefs," Svenson said. "The outside world is following the struggle closely. This means the authorities can no longer push Christians around brutally as they once did."

"On the other hand," the editor continued, "the officially registered Baptist union has succeeded, through discussions with them, in making the authorities aware of viewpoints which they had previously ignored."

The heart of the problem which has divided Baptists in Russia into the two camps, observed Svenson, is the question: "Should one openly resist restrictions on religious work, or should one theoretically accept them, but then try to improve matters?"

In assessing present-day Baptist life in Russia, Svenson studiously avoided lavishing praise or heaping criticism on either the dissident Baptists, or the members of the official All-Union Council of Evangelical Christians-Baptists in the USSR.

Instead, he pleaded for a display of good will by Baptists outside Russia to their Russian Baptist bretheren, without regard to which side they have taken in the dispute.

Svenson said he accepted the official Baptist movement's claim that only 17,000 members went out with the dissident group when the split occurred in 1961, even though some have claimed the number was much larger. Svenson acknowledged that the number of dissidents has grown since then, primarily due to conversions.

The dissidents today fall into one of three categories, the editor said: (1) those (an estimated 4,000) who are returning to the fold they left 10 years ago; (2) those who want the dissident movement to have official recognition, and (3) those who want to continue to exist outside the law as they have done for a decade.

The dissidents did not pull out of the registered union over doctrinal differences, but over a difference in opinion on how to react to government restrictions on religious affairs, the Swedish journalist said.

After the All-Union Council issued a "Letter of Instructions" to churches in 1961, the dissidents split away to form a sort of "underground church," but not in the sense that many westerners have imagined an "underground church" to be, said Svenson.

The dissidents are an "underground church" in the sense that they operate outside the framework drawn up in the Soviet law for religious organizations, but they have not deliberately tried to conceal themselves from the government, he said.

To the contrary, the dissidents have supplied lists of names and addresses of their leaders to government authorities, and in 1965 had an audience with the chairman of the Soviet presidium, protesting harrassment of Christians by local authorities.

According to the initiatives (dissidents), 524 of their number were sentenced to terms in prisons or work camps for their participation in the dissident Baptist movement, Svenson said. As of Dec. 13, 1970, the dissidents claimed that 168 of these were still in custody.

"A study of Russian papers offers horrifying details of arbitrary deeds committed against the initiative Baptists by party leaders and promoters of atheism in various localities," Svenson said.

The split in Baptist ranks did not paralyze the Baptist cause, as government leaders had apparently expected. "Government authorities were clearly suprised by the power demonstrated in the spiritual life within both the registered movement and the initiatives after the break," Svenson observed.

He added that to conclude that some Baptists have betrayed their faith or that others have been perfect representatives of true Christianity would be a most unfair oversimplification of a deeply rooted issue that has far-reaching implications that most westerners cannot grasp.

"It is not true that the registered union acts as an agent of the Communist state, and that the dissidents oppose the Communist state," he declared.

Leaders of the initiative movement have openly professed their national loyalty. He quoted one such dissident as saying, "In spite of the persecution we are exposed to and the injustices which have been done us...our members have been and will remain good citizens in this country (Russia)...."

Svenson drew a parallel between Russia and Sweden, saying "Initiative Baptists in the Soviet Union today stand in exactly the same shoes as our Baptist forefathers (in Sweden) stood when they, a century ago, were sentenced and imprisoned for religious activity which the state did not permit.

The Swedish editor did not predict growing tolerance for Baptists in Russia, as happened afterward in Sweden. "We must recognize that the Soviet Union is a dictatorship," Svenson said. "There are laws against all sorts of movements outside the Communist Party. Religious groups are not the only ones feeling the pressure or undergoing imprisonment."

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Golden Gate Trustees Set Campaign, Adopt Budget

MILL VALLEY, Calif. (BP)--Golden Gate Baptist Theological Seminary trustees, in annual session here, promoted two faculty members, adopted a record budget for 1971-72, and scheduled a three-year endowment and capital campaign to raise \$2 million.

For the first time, the trustees also presented a "Newsman of the Year" award in recognition for outstanding coverage of the seminary's activities.

The award went to Don Keown, editor of Marin Magazine, a supplement of the San Rafael, Calif., daily Independent-Journal.

The \$2 million capital and endowment campaign includes a \$1.7 million capital goal to build a multi-media Library/Learning Resources Center, and a \$300,000 endowment campaign for the seminary's chair of evangelism.

J. E. Connally, president of Connally Oil Co., Abilene, Tex., was elected chairman of the 15-man committee to raise the funds. Trustees hope to complete the campaign by May 1, 1974.

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The \$802,330 budget adopted by the board represents an increase of \$12,439 over the current budget, an increase of 1.5 per cent. Funds for the increase will come from small fee increases and undesignated annual gifts, said seminary officials.

Francis M. DuBose, associate professor of missions, was promoted to full professor. Richard B. Cunningham was promoted from assistant professor of philosophy of religion and theology to associate professor with tenure.

DuBose was granted a sabbatical leave for 1972-73 to study urban missions in Europe and attend Regent's Park College, Oxford University, Oxford, England. Finlay Graham, Southern Baptist missionary to Beirut, Lebanon, was appointed to serve as a visiting professor to replace DuBose.

Trustees also approved the reduction in required hours for the master of divinity degree from 98 to 86 hours, beginning with the fall term of 1972.

Elected as new chairman of the board was Warren Rust, pastor of Tower Grove Baptist Church, St. Louis, Mo. Other new officers are H. J. Flanders, professor at Baylor University, Waco, Tex., vice chairman; Robert N. Stapp, pastor of Brooklyn Avenue Baptist Church, Seattle, Wash., secretary; and Robert A. Noakes of San Bernadino, Calif., assistant secretary.

Dr. Ernest P. Guy, a physician from Tiburon, Calif., was presented a plaque in recognition for his service as chairman of the trustees for the past six years.

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Degenerate Church May Be Judged, Indian Evangelist Says

FORT WORTH (BP)--If the church in America degenerates, it will be judged by something worse than Communism, an evangelist from India told an audience at Southwestern Baptist Theological Seminary here.

Akbar Abdul-Haqq, associate evangelist with the Billy Graham Evangelistic Association, compared the Christian church in America today to the degenerate church in Europe of the Middle Ages.

"Just as a degenerate church in Europe of another day was brought under the judgment of invading Moslem hordes and plunged into the Dark Ages, so the Christian church today that gets sidetracked from its primary mission is in danger of judgment," Haqq said.

He defined the primary mission of the church as prayer and ministry of the Word.

Haqq explained that his concept of prayer includes all the things which develop Christian character and union with God, and ministry as the proclamation of the gospel.

"It appears the early Christians remained true to the church's destiny during the first century, but later when their concern was with political and ecclesiastical matters and second-class theology, judgment fell on them," Haqq said.

The Indian minister warned the church of today against attempting to become another United Nations or Peace Corps. "We have some other responsibilities, but we must not lose sight of our primary task," he said.

"The church has a great task, for the church is the place God has chosen to shake hands with man through Jesus Christ," he said.

Haqq, a graduate of the University of Punjab in India and Northwestern University in Evanston, Ill, where he earned the doctor of philosophy degree, was invited to the seminary campus for a series of class lectures, dialogue sessions and a chapel address by the Theological Fellowship, the organization of theology students at the seminary.

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Jesus Favored Liberating Women, But Not Women's Lib

MILL VALLEY, Calif. (BP)--Jesus Christ was one of the first proponents of liberating women, although he probably wouldn't adhere to the bitterness of the Women's Liberation movement today, a woman attorney from Wichita, Kan., told the students and faculty at Golden Gate Baptist Theological Seminary here.

Mrs. Lester C. Arvin, a nationally-known lecturer, author and practicing attorney in the field of domestic relations, said she is a proponent of the liberated woman, though not a backer of the Women's Liberation movement.

It's a "bitter" movement, she said.

Mrs. Arvin said she believes that a woman finds her greatest fulfillment in marriage. She added that a wife's responsibility is to do what her husband says she should do "without parroting his opinions and ideas."

During a lecturer-dialogue with the students and faculty at the seminary here, Mrs. Arvin gave some tips on marital happiness, along with her views on marital problems and divorce.

In her work as a domestic relations attorney, Mrs. Arvin said she has encountered cynicism rather than despair among young married persons she has counseled. While most have a "give-up attitude," what they need is an attitude of resourcefulness and fortitude to make marriage work, she said.

Mrs. Arvin argued in favor of legislation to make it more difficult for people to get married. It is easier to get a marriage license than to obtain a driver's license, she said.

Commenting on the changing role of women in society and marriage, Mrs. Arvin observed that women today are pretty much emancipated, but they are not as free as they could be. Women have the capability and should be able to do anything in the world they want to do, she continued.

Though she did not cite herself as an example, she probably could have. Mrs. Arvin is the wife of State Sen. Lester C. Arvin, a partner in the firm of Arvin, Arvin and Busey in Wichita, Kan.; the author of the book, *One Plus One Equal One*; and a well-known lecturer and author.

She has achieved success in a man's world even though she suffered the loss of her eyesight in an accident several years ago.

Calling for greater strength among men in society, Mrs. Arvin said surveys had disclosed that the greatest disappointment among young married women was lack of manliness in their husband. Women need to see their husband as stronger, wiser, and someone who will care for them, she said.

Mrs. Arvin said the only way to fill the void and disappointment that so often plagues marriage is with God. There must be a center of gravity in marriage, and that center can be found in Jesus Christ, she said.

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Baptists At Youth Conference Suggest Church Follow-up Plans

by Beth Hayworth

ESTES PARK, Colo. (BP)--A Southern Baptist student leader, two American Baptist youth, and two Southern Baptist laymen praised the White House Conference on Youth for bringing together so many diverse persons.

Four of the five Baptist participants had specific suggestions for follow-up of the White House Conference among Baptists.

Charles Roselle, director of National Student Ministries for the Sunday School Board of the Southern Baptist Convention, said the various programs and agencies "ought to give very

--more--

serious study" to all the papers and recommendations growing out of the conference.

"These are things that vastly diverse people of our society are saying and we need to understand and relate to them," Roselle said in an interview.

He said the convention might sponsor a small leadership conference to "rap" on the recommendations and findings of the meeting. Groups could be arranged around the ten papers produced by the task forces, he suggested.

Roselle was invited to the conference and was asked to serve on the Poverty Task Force. According to the delegate list, Roselle was the only top executive from any Baptist denomination registered for the conference. He said that his office was asked by the White House Conference to nominate six college students, but those nominated either were not invited by the conference or were unable to come, he said.

The two American Baptist young people registered for the conference were Donald Earl Mitchell of Media, Pa., and Mark Barker with the American Baptist Department of International Affairs at the United Nations.

Both Barker and Mitchell, who currently is editing materials on youth culture for the American Baptist Division of Education Ministry, are conscientious objectors serving in their current positions as a two-year alternative to the military draft.

As a result of the White House Conference, Mitchell said he feels "far more inclined to work within the system" to effect changes in American society. Until this conference he was "dissatisfied with being an American," he said.

"I was deeply moved" that the government would sponsor a conference where youth were free to speak the way many did at this meeting, he said.

Mitchell, noting that the primary effect of the conference was on the delegates themselves, said that the results, ultimately, would be "only as good as the administration will permit." He observed that any politician who wants to understand what is happening among youth, must "rethink his views" because of this conference and what the young people said here.

Barker said the youth he talked to "were fantastic, They understood a lot of what is happening, both in the political sense and the social sense," he noted.

The church should take an active role in helping to implement the resolutions on poverty and the economy, Barker said. He mentioned particularly the resolution calling for an adequate guaranteed income for all people, and said that Baptists should help push this legislation through the Congress.

The two laymen, both from North Carolina, were concerned that Baptists give young people more opportunities to be involved in decision-making processes.

John T. McDowell, president of the North Carolina Conference for Social Services, said the church "must enter into an honest dialogue with youth and give them an opportunity for full participation in the life of the church.

"They want to be involved, they have the need to be and they would have some rightful claim to the church as important to their lives if they were involved," McDowell said. He continued that young people today "want the church to give an honest account of their concern for the world in which they live, including the environment, social conditions and interest in all peoples."

Both McDowell and Raymond Stone, president of Sandhills Community College in Southern Pines, N.C., are trustees of the North Carolina Baptist Children's Home, Thomasville, N.C. McDowell is a Sunday School teacher at First Baptist Church, Winston-Salem, N.C., and director of the Forsythe County Department of Social Services.

Both were leaders in the White House Conference process in North Carolina during the past two years of planning, and for the White House Conference on Children last December.

Appointed to the Education Task Force at the Conference, Stone said that young people see educational institutions as the "rallying points for the needs of mankind--probably more than the church." They want to see the colleges become a "human action laboratory" to

to get involved in and learn how to be responsible Americans, he continued.

Speaking as an educator, Stone shared his own concern that schools and colleges become "centers for community activity." The college should bring its resources to bear on the community and through this process students could become aware of community needs, Stone said.

This generation of youth, Stone described, "is more conscious of human woes and the forces that tend to bring men down" than any previous generation. "Students are upset about the exploitation of men, not only minority people, but white people also," he noted.

In the interview with Baptist Press, Roselle noted the need for more Baptists to be involved in solving problems at the community level. He insisted that in all the problem issues there are spiritual values and in some cases theological mandates that are necessary to the solutions.

"We need to be present wherever we can to feed in these truths," Roselle declared.

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Indiana Baptist Board
Recommends Top Budget

4/27/71

INDIANAPOLIS, Ind. (BP)--The Executive Board of the State Convention of Baptists in Indiana voted here to recommend a record budget of \$627,835 for 1972, an increase of four per cent, and authorized a history of Southern Baptist work in Indiana.

The board also expressed "disappointment to Billy Graham" for statements he made at a meeting of the National Conference of Christians and Jews in which he called for a tax rebate or tuition grants for non-public school students.

Named as director of the department of church training, music and student work, was Don Herman of Carbondale, Ill., currently associate secretary of the Sunday School department for the Illinois Baptist State Association.

A native of Dover, Ohio, Herman is a graduate of William Jewell College, Liberty, Mo., and Southwestern Baptist Theological Seminary, Fort Worth. He has been minister of education for Baptist churches in Missouri and Kansas.

The record budget, which would be allocated 28.3 per cent (compared to 28.1 per cent last year) to the Southern Baptist Cooperative Program, will be submitted for final approval to the Indiana convention when it meets in Terre Haute, Nov. 3-5.

The board asked Ron Tonks, a history professor at Indiana Central College, Indianapolis, to write the history of the convention in time for its 15th anniversary in 1973.

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