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July 26, 1974

Muggeridge--'Living
Through an Apocalypse'

74-20

By James Lee Young

LAUSANNE, Switzerland (BP)--Malcolm Muggeridge--the world renowned giant of satirical humor and retired editor of the United Kingdom's famous Punch Magazine--has had a taste of his own brand of humor, or so he says.

After poking fun at his international colleagues, some years ago--1953-57 to be exact--as editor of Punch, Muggeridge said here that someone on British television has been doing imitations of him, and "It's downright humiliating," he noted.

He was introduced by Evangelist Billy Graham who noted that Muggeridge was featured in the "current issue of Newsweek," and as an "astute observer of world affairs," also a "British television personality." Graham is honorary chairman of the Christian evangelical congress.

Although his history with the magazine was neatly worked into the package presented at the International Congress on World Evangelization, the aging editor and scholar, whose career has spanned almost five decades, had another story to tell.

"I want to say to you boldly and plainly," he told the 4,000 participants and guests in the Palais de Beaulieu, "that it has long seemed to me clear beyond any shadow of doubt that what is still called Western civilization is in an advanced stage of decomposition, and that another dark age will soon be upon us, if, indeed, it has not already begun."

Muggeridge, himself a former Washington correspondent and a former editor of the Manchester Guardian, declared that the media, "especially television," is "governing all our lives," and "it is easily imaginable that this might happen without our noticing."

He cited an experiment in which a number of frogs were put into a dish of water. And the water was "very gradually raised to the boiling point, with the results that they all expired without making any serious effort to jump out of the dish.

"The frogs are us, and the water is our habitat. And the media, by accustoming us to the gradual deterioration of our values and circumstances, ensure the boiling point comes upon us unawares."

Muggeridge continued, "It is my own emphatic opinion that boiling point is upon us now, and that as a matter of urgency Christians must decide how they should conduct themselves in face of so apocalyptic a situation."

Noting that he would probably be accused of "pessimism," Muggeridge defended his statements as being positive.

"To warn against it and to denounce it is optimistic in the sense that it presupposes the possibility of building a house on a firm foundation--as it is put in the New Testament, on a rock, so that when floods arise and streams beat violently against it, it stands firm."

A professing Christian, Muggeridge said he been brought up to believe that Jesus "was a most high-minded and altogether estimable man, who, if not actually a paid-up member of the British Labor Party, would have been if a Labor Party had existed in Palestine in his time.

"By setting up a welfare state, in accordance with Labor Party Policy, dismantling the British Empire, and otherwise reforming our capitalist-imperialist ways, we should effectively bring His Kingdom to pass, whereas, through the centuries of Christendom, it had been relegated to celestial regions," he said he formerly had been led to believe.

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DARGAN-CARVER LIBRARY
S. B. C. HISTORICAL COMMISSION
NASHVILLE, TENNESSEE

This had induced the "down-trodden and oppressed to be content with their lot," Muggeridge noted.

The Labor Party "was in a position to form governments," Muggeridge said, "but Jesus's Kingdom seemed as far off as ever..." And as for the "dismantled British Empire, its liberated components tended to become mirror images of the authoritarian regimes which had been dispossessed..."

Feeling disheartened and disillusioned, Muggeridge said he then turned his hopes for a better world toward the U.S.S.R.--temporarily. Hewlett Johnson, then the dean of Canterbury, "regularly proclaimed from his pulpit, Stalin was busily constructing the Kingdom of Christ," he said.

"At the time, the dean was commonly regarded as rather a buffoon ... and would find himself today very much at home among large numbers of his fellow-clergy."

It didn't take Muggeridge long, he said, to "realize that, far from giving a new validity to liberty, equality and fraternity, the Soviet regime was rapidly turning into one of the most absolutist tyrannies of history..." in the days of Stalin. He made this discovery while a newspaper correspondent in Moscow.

And, "for some bizarre reason it met with the unstinted approval of the flower of our western liberal intelligentsia, who, as long as it was humanly possible, went on applauding each restriction of liberty, each brutal suppression of dissidence, which at home their lives were dedicated to opposing.

"Sleep-walking my way through the second World War and its aftermath," Muggeridge said he became increasingly conscious "that this weird human scene--that I had to go through the motions of reporting and commenting upon and interpreting and its cast of men--belonged rather to fantasy than reality.

"In a way it was easier to cope with it as the editor of Punch than at what passed for being 'serious' journalism..." As it turned out, the subjects of his humor "were infinitely more absurd in what they did and said than one's wildest inventions.

"The only alternative I could discover to the ultra-solemn quest for power was Jesus's ultra-joyous quest for love," he concluded.

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Catholics See 1974
As Year of Evangelization

7/26/74

By James Lee Young

LAUSANNE (BP)--Four Roman Catholic priests expressed a view here that the Christian world is in the midst of an evangelical movement "of the Holy Spirit of God" that had its origin at many different denominational and organizational points.

The four are visitors to the International Congress on World Evangelization (ICOWE) here and were invited individually rather than as official spokesman for the Roman Catholic Church, one said.

Joseph M. Conners, of the College of the Divine Word in Rome and past secretary of the United States Catholic Mission Council in Washington, D. C., 1970-73, said he views this as the "year of evangelization."

Conners and his colleagues said the issue of evangelization will come up at the Synod of Roman Catholic Bishops, scheduled about six weeks after ICOWE closes, and was included without knowledge that the subject would be the object of the Lausanne, Switzerland congress.

He noted that the movement among Protestant evangelicals, as evidenced in Lausanne, was encouraging.

"I find many sounds and things I'm reading that have paralleled the Roman Catholic Church. They are trying (in Lausanne) to come to grips with some of the same issues as the

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Roman Catholics," Conners said.

John Musinsky, superior general of the College of the Divine Word in Rome, said another topic of discussion for the Synod of Bishops will be the role of the "charismatics" and the "charismatic movement" in Roman Catholics' evangelization strategy.

The term "charismatic" is normally associated with what Christians call "the gifts of the Holy Spirit" and is usually tied in with the terms "Pentecostal" and/or "Neo-Pentecostal" and "glossolalia" or the practice of speaking in unknown tongues.

Although many charismatics have characteristically withdrawn from mainline churches, Musinsky noted that in the Catholic Church--at least from his observation--it appeared to draw the "pentecostals" into greater loyalty to the church.

"You can't complain about a group that is reading the Bible and praising God..." he said.

Agreeing to a press conference along with Conners and Musinsky were Louis J. Luzbetak, president of the College of the Divine Word, and Benjamin Tonna, executive secretary of SEDOS, a mission documentation and study service in Rome.

Musinsky, in response to questioning, said that Protestants have made overtures toward fellowship with Roman Catholics for decades, but it wasn't until Vatican II that there began to be shown much interest in reciprocating.

Asked if the Protestant world of evangelicals was a threat to Roman Catholics, Musinsky said, "The best road to Christian unity is to rally around Christ. Where the Holy Spirit and Jesus Christ are being preached, there is no fear." He asked, what choices are there between "Christ and paganism in Latin America?"

Would "you rather have nominal-Catholics or evangelicals?" he asked.

Tonna said he would like to see the "sacraments" emphasized in the congress--such as baptism. "Dr. Graham did not mention baptism in his Sunday message at the rally (in Olympic Stadium). I also miss the Eucharist (Communion)."

Conners, who is doing special research on evangelization in preparation for the Synod of Bishops, said that if he were permitted to sign the proposed "Lausanne Covenant," he could do so with problems in only one or two areas.

"But in signing it, would I be agreeing with what you mean?"

Evangelicals attending the congress in Lausanne "must be having the problem," according to what participants at the congress have said to him, of whether they are able to agree on what the draft's wording means to them, he said.

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Lausanne Participants
Plan World Strategy

7/26/74

LAUSANNE, Switzerland (BP)--Strategies for carrying the Christian gospel to every person in the world in this century are being developed in 35 small group meetings at the International Congress on World Evangelization.

Nearly 3,700 persons from 150 countries--including 2,700 official participants--are registered at the mammoth 10-day congress.

Os Guinness of Switzerland, author of *Dust of Death*, spoke of the vital role of Christians in society as he addressed one of the sub-meetings.

Because of a "bankruptcy of secular thought," thinking people today are uniquely open to the presentation of the Christian message, Guinness suggested.

He said that the world is looking for alternative answers to the Renaissance idea of the supremacy of man. Thinking men around the world, he said, are searching for an answer

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to relate themselves more effectively to the state, society and the universe. He defined "thinking persons" as opinion-makers and, in fact, all sincere and honest seekers.

These persons, Guinness said, are best introduced to Christ "person-to-person because they put a high premium on independent thought and private judgment. Christian witnesses should maintain a balance between polar truths such as God's sovereignty and man's significance, and practical truth with consistency and honesty in their approach to the intellectual," he said.

At what might seem the opposite end of the spectrum--the evangelization of children--a new, urgent issue was thrown into the discussion. Herman Ter Welle of the Netherlands said that in certain countries, such as India and Nigeria, governments are taking responsibility for the education of the children. "This means less of a leaning toward church mission schools by families in these lands," he said.

One participant said that trained personnel are urgently needed in India to reach the 260 million youngsters below age 12. Evangelization of youngsters can be pursued through a witness to the family, by the local church and by electronic media, Ter Welle counseled.

In a seminar on evangelization in rural areas, Korean Ki-Sun Cho, a Tokyo pastor, said that almost 60 per cent of Asia's population remain rural peoples. He said that the farm villages are not only given cold treatment politically and economically, but are also neglected in evangelism.

Cho cited one case in Japan to prove the validity of one approach in Christian witness to farm folk. He described how a Christian was relocated in a village and introduced a new method of growing strawberries to the people there, thus improving the economic standards of the people and winning their respect. He went on to become the village leader and as a result of his witness the whole village virtually turned to Christ.

Cho asked for the formation of moveable, international agricultural experts to train rural evangelists and suggested the founding of an Asian institute to train workers in theology and agricultural technology.

Considering the other side of the coin, a group studying city-wide evangelization heard Latin American evangelist, Luis Palua, assert that a city-wide crusade is most effective when done in union with all or most of the body of Christ. It's particularly effective when a "touch from God" first cleanses, revitalizes and renews the "old believers in the city," Palua said.

He defined city-wide crusade evangelism as the "concerted effort by a group of local churches, preferably on a transdenominational basis, to thoroughly evangelize a city and its surrounding population centers."

The church's "casualty strategy" carried on in a "paternalistic" attitude must be rejected in any evangelization among the world's poor, said Roger Greenway of the U.S.A.

The consensus of the participants' opinions was: "We need a Christian presence, living in and among the poor. We need to treat people as persons and apply Jesus Christ to the wholeness of man."

Themes that echoed again and again in the daily strategy sessions were "witness to the whole man," outreach within cultural norms acceptable to the particular group and simplicity both in message and approach.

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High Court Stands By
Prior Obscenity Ruling :

7/26/74

By Stan L. Haste

WASHINGTON (BP)--The U. S. Supreme Court refused to hear 18 new obscenity cases, thereby indicating that it will stand by its prior decisions, at least for the time being.

In 15 of the cases, the decision not to hear was by a narrow 5-4 margin, while in the other three, Associate Justice William O. Douglas alone dissented.

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Earlier in its current term, the court had ruled in *Jenkins v. Georgia* that local communities do not have indiscriminate power to declare materials obscene, even if such communities declare that a film or book violates local community standards on obscenity.

That decision was designed to supplement the court's landmark decisions of last year which for the first time established that individual communities may set standards of their own in judging the alleged obscenity of films and books.

Many observers of the court had concluded after last month's *Jenkins* decision that the tribunal would be forced to examine obscenity cases one by one because of the apparently unsettled questions raised concerning local communities' power to determine what is obscene. The court's blanket refusal to hear oral arguments in the new cases would appear to signal an unwillingness to debate further the obscenity question at the present time.

In 15 of the 18 cases, the four dissenting justices issued brief statements. Speaking for fellow Justices Potter Stewart and Thurgood Marshall, Justice William J. Brennan Jr. declared that the petitions should be accepted and the cases set for oral argument.

Brennan referred repeatedly to an earlier dissent in which he had stated that "whatever the extent of the federal government's power to bar the distribution of allegedly obscene material to juveniles or the offensive exposure of such material to consenting adults, the statute before us is clearly overboard and unconstitutional on its face."

Brennan further argued that because the court had avoided a clear description of obscenity in *Jenkins v. Georgia*, it should now be willing to hear each new case on its individual merits.

Finally, Brennan argued, the communities involved in the new set of cases had not clearly established standards by which obscenity could be charged.

Justice Douglas, in a separate dissent in each of the 18 cases, declared anew his view that "any federal ban on obscenity is prohibited by the First Amendment."

Ordinarily, when four of the high court justices agree to hear a case, it is then scheduled for oral argument, provided the other five justices do not object. But when an actual vote is taken and five of the justices oppose hearing a case, it cannot be scheduled.

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Thomason, Graham Promoted
By Sunday School Board

7/26/74

GLORIETA, N.M. (BP)--The trustees of the Southern Baptist Sunday School Board, meeting at Glorieta Baptist Conference Center, elected a new executive vice president and a director for the board's book store division.

W. O. Thomason, presently serving as director of the book store division, was named executive vice president to succeed J. M. Crowe on his retirement in February, 1975.

He will work under Grady Cothen, current president-elect of the board, who will succeed board President James L. Sullivan when Sullivan retires next February.

William S. Graham, presently manager of the eastern stores department, becomes director of the book store division to succeed Thomason.

Thomason, 51, has been with the Sunday School Board since 1958. He served as editor of *Living With Children* before he became assistant to the director of what was then the education division, a position he held for 13 years. Prior to coming to the board, he spent nine years as minister of education in Texas, Oklahoma and Tennessee churches.

The Birmingham native attended Samford University and Texas College of Arts and Industries before graduating from Auburn University with a bachelor of science degree in mechanical engineering. He holds master and doctor of religious education degrees from Southwestern Baptist Theological Seminary, Fort Worth.

He has co-authored three books: *A Church Organized and Functioning*, *A Dynamic Church* and *The Life Givers*.

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Graham, 39, is a native of Oklahoma and a graduate of Wheaton, (Ill.) College. He holds the bachelor of divinity degree from Southwestern Baptist Theological Seminary and has done post-graduate work at Northeastern Oklahoma State College, Miami.

He taught school and served as pastor of Carter Baptist Church, Stilwell, Okla., 1960-62. Before assuming his present duties in 1969, he was manager of the Baptist book store at Southern Baptist Theological Seminary, Louisville.

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(BP) Photos mailed to state Baptist editors.

Wrapup

7/26/74

Sunday School Board Elects
Key Officials; Acts on Budget

GLORIETA, N.M. (BP)--Trustees of the Southern Baptist Sunday School Board elected a new executive vice president and book store division director and adopted a \$59,586,000 budget for 1974-75 in their semiannual meeting at Glorieta Baptist Conference Center.

Among other actions, the board's policy group also eliminated individual discounts at Baptist book stores, announced church literature and conference center rate increases and elected officers.

W. O. Thomason, 51, presently serving as director of the board's book store division, was elected executive vice president to succeed J. M. Crowe upon his retirement in February, 1975.

William S. Graham, 39, now manager of the book store division's eastern stores department, was elected to succeed Thomason as division director.

The 1974-75 budget, calling for total sales of \$59,586,000, represents an increase of 13.8 per cent over the current year's budget. Several actions were related to the financial situation.

The trustees, in response to a 1973 Southern Baptist Convention motion asking for Baptist book store discounts for pastors and other ordained church workers, voted to discontinue, effective July 1, 1975, all individual discounts which had been available to denominational employees.

The only discounts remaining in effect after that date will be where existing contracts call for them in seminary book stores, the church library discounts, quantity discounts and certain reciprocal discounts to other retail book stores.

"A discount policy is basically a discriminatory policy," stated board President James L. Sullivan. "We have recommended the no-discount approach to our trustees in an effort to move closer to avoiding both the ethical and economical problems inherent in a discount system. This move will assist in our plans for providing more funds for state convention work and will enable us to treat all individuals in the convention with fairness and equity. The trustees, who voted in 1964 to discontinue their own discount, are saying by this action that they believe no distinction should be made between the people in our denomination."

In other book store related action, the policy group also approved reorganizing the division to provide for six regions, related to divisions of the United States Postal Service Bulk Mail System. The move is designed to improve managerial span of control and to improve mail order service to Baptist book store customers.

Rate increases in two areas were approved. Church literature prices will increase about 10 per cent effective with issues dated April, 1975. Conference center fees will increase \$10 to \$15 next summer. Food prices will increase 50 cents per day.

Part of the increased earnings available to the board will be distributed to the state convention educational programs under the Program of Cooperative Work with State Boards. Beginning January 1, 1975, additional funds will be made available to smaller state conventions to enable them to employ at least one worker in the church education field.

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This move was made possible by a 1974 SBC action which changed the formula under which the Sunday School Board provides more than \$300,000 annually to SBC's Convention Operating Budget. Previously the board allocated to the SBC 33 1/3 per cent of all funds provided the states under the Program of Cooperative Work With State Boards. The new formula calls for the board to allocate to the convention 33 1/3 per cent of the first million dollars that goes to the states, plus 10 per cent of funds in excess of \$1 million.

"Under the old formula, the cost of providing extra help to the newer, smaller state conventions was prohibitive," stated Sullivan. "Now, the way is clear for providing these additional funds where they are greatly needed, as they become available to us for this purpose."

The trustees also approved a new cost recovery position in the church architecture department, providing landscape and acoustical design services on a fee basis similar to that now available in the interior design area.

The trustees elected James Abernathy, manager of personnel, Texas Power and Light Company, Dallas, as chairman; Raymond Langlois, pastor of Judson Memorial Baptist Church, Nashville, as vice chairman and chairman of the executive committee; and re-elected Norris Hite, pastor, First Baptist Church, Old Hickory, Tenn., as secretary.

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McGregor Named Associate
Editor in Mississippi

7/26/74

JACKSON, Miss. (BP)--Donald T. McGregor, editor and publisher of a weekly newspaper in Kemp, Tex., a Dallas suburb, has been elected associate editor of The Baptist Record, journal of the Mississippi Baptist Convention.

McGregor, 50, former editor of the California Southern Baptist, will succeed Joe Abrams, who will retire Dec. 31 after 23 service with the publication.

A veteran newsman, McGregor spent more than 15 years on the staff of the Baptist Standard, journal of the Baptist General Convention of Texas. He was the Standard's associate editor when he accepted the California editorship in 1971, where he spent two years.

The Baptist Record position also carries extra duties in public relations work for the Mississippi convention's board.

A native Texan and a graduate of Baylor University, Waco, McGregor has also attended Southwestern Baptist Theological Seminary, Fort Worth.

He has served as an editor, reporter and columnist on Midland (Texas) Reporter-Telegram and the Dallas Times-Herald, continuity director for KCRS Radio in Midland and publicity director and magazine editor for an insurance company in Dallas.

A past secretary of the Southern Baptist Press Association, a post he held for four years, McGregor will join the Baptist Record's staff, Sept. 16, working with Abrams until his retirement in December.

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Deaf Baptist Student
Elected Boys' Nation VP

7/26/74

WASHINGTON (BP)--Roy Pierson Blaylock of Memphis, a deaf student at Harrison-Chilhowee Baptist Academy, Seymour, Tenn., has been elected vice president of Boys' Nation here.

School officials say he is the first deaf student ever to participate in Boys' Nation, where he was one of 100 boys from throughout the United States to take part in a seminar on the political and governmental process and in a mock government experience.

Blaylock, whose parents are also deaf, presided over the Boys' Nation Synod through his interpreter, Tim Jones of Knoxville.

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Student's Writing Ministry
Reveals Prisoners' Needs

CENTRALIA, Ill. (BP)--Ken Qualls, a student from here who attends Union University in Jackson, Tenn., has had some first-hand reports about what it is like to be behind prison bars.

"I started writing to inmates of a prison in Florida," Ken told Robert Hastings, editor of the Illinois Baptist. "I offered to answer any letter I got. But I wasn't ready for the response--150 letters to answer," said the ministerial student, who is seeking a church group to help him with his project.

"Dear Anybody," wrote a maximum security inmate, who is serving 15 years for armed robbery. He is allowed out of his cell only once every other day for a shower.

"I try to pray, but it's like talking to myself," he wrote to Ken. "Nothing happens after I'm finished. I guess I want quick service, but I know this isn't right."

"Why are so many people down on a prisoner when so many are out there who are supposed to be our leaders, and they are on the outside looking in when they should be on the inside looking out?" another wrote.

One inmate apologized for his poor writing, saying he came to the U.S. from Cuba for political reasons and was just learning English. "I am of Jewish descent," he wrote, "but I became a Christian in prison."

Another prisoner posed a long list of questions, asking why there is so much prejudice in the world and why, through the centuries, the Christian nations have engaged in so much war. "From where I sit," he wrote, "God must be antihuman and malevolent. I need spiritual guidance. Maybe you can help me erase some of the confusion in my mind."

Another young man, who said he dropped out of junior high school and was on drugs for five years, wants to help other young people when he gets out and to warn them of the dangers of drug abuse.

Another inmate, whose parents are dead, said "I'm a long way from home and don't have a friend, or should I say, I didn't have a friend until you wrote me."

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U. S. Steel Foundation
Honors Two Baptist Schools

7/26/74

BOSTON, Mass. (BP)--Two Southern Baptist schools were among 17 schools throughout the United States honored by the United States Steel Foundation, in its 15th annual awards presentation here, for significant accomplishments in alumni giving.

Southern Baptist Theological Seminary, Louisville, Ky., was one of 10 national winners for sustained growth in alumni financial support over a four-year period. The seminary's alumni fund grew from \$16,889 to \$59,812 in annual contributions over that period.

Wake Forest University, Winston-Salem, N.C., was one of seven schools receiving awards for significant alumni giving growth during one year.

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