



**BAPTIST PRESS**  
News Service of the Southern Baptist Convention

**NATIONAL OFFICE**  
SBC Executive Committee  
460 James Robertson Parkway  
Nashville, Tennessee 37219  
(615) 244-2355  
Wilmer C. Fields, Director  
Dan Martin, News Editor  
Norman Jameson, Feature Editor

**BUREAUS**

**ATLANTA** Jim Newton, Chief, 1350 Spring St., N.W., Atlanta, Ga. 30367, Telephone (404) 873-4041  
**DALLAS** Thomas J. Brannon, Chief, 103 Baptist Building, Dallas, Texas 75201, Telephone (214) 741-1996  
**MEMPHIS** Roy Jennings, Chief, 1548 Poplar Ave., Memphis, Tenn. 38104, Telephone (901) 272-2461  
**NASHVILLE** (Baptist Sunday School Board) Lloyd T. Householder, Chief, 127 Ninth Ave., N., Nashville, Tenn. 37234, Telephone (615) 251-2300  
**RICHMOND** Robert L. Stanley, Chief, 3806 Monument Ave., Richmond, Va. 23230, Telephone (804) 353-0151  
**WASHINGTON** Stan L. Haste, Chief, 200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226

June 22, 1981

81-96

Churches, Mission Centers  
Help Atlanta's Young People

By Marv Knox

**ATLANTA (BP)** — Fearful that summer could bring an increase in the murders of young blacks, Atlanta Christians are offering programs to keep children off the streets.

The city remains besieged by fear which has accompanied the murders of 28 children in 23 months. All the victims have been black, and most of them have been males between the ages of seven and 17. Four have been small adult males, and two have been females.

Investigators believe more than one person is responsible for the slayings, although they think several of the murders are related. One man has been arrested and charged with the murder of the latest victim.

"This summer will be a crucial time for our children," said Martha Creel, director of Stewart Avenue Baptist Center. "With schools closed, they have more time to run the streets. And with so many of them away from adult supervision, we fear more of them could be caught,"

Most of the summer programming has been supported through Help the Children Project, sponsored by the Christian Council of Metro Atlanta, an ecumenical group.

More than 70 churches are participating in the project, started after black members of the Christian Council told about tensions tearing at Atlanta's black community, said Dorothy Lara-Braud, communications director for the council. At least seven of the churches are Southern Baptist.

"Some of the major services of the project include provision of transportation, link-ups with food sources and help in finding summer employment for teens," Lara-Braud said. "But each cluster of churches and mission centers works out its own programs, depending on what the churches can do and what the communities want."

Church support particularly is needed because federal funds for summer programs are insufficient to meet the city's immense needs, Lara-Braud said, noting this year it's "doubly important" due to the mass murder danger.

An example of the cooperation evident this summer can be found in the Techwood Homes housing project, in the shadow of downtown. Six churches—three Southern Baptist, a National Baptist, a Presbyterian and an Episcopal—are working with Clark Howell-Techwood Baptist Center to help neighborhood kids.

The churches provide a daycamp for older children which includes recreation, Bible study, a noon meal and occasional swimming and movies, said Terry Moncrief, director of the Techwood center.

In addition, the center receives help from seven church groups from across the South. Together, they're sponsoring another daycamp for younger kids, aged three to 11.

However, not all Southern Baptist support has been channeled through the Help the Children Project.

Rainbow Park Baptist Church in suburban Decatur is helping to provide recreation, Bible studies and meals to kids who attend Stewart Avenue and Memorial Drive Baptist centers. Second Ponce de Leon Baptist Church in Atlanta supports work done by inner-city Emmanuel Baptist Church, ministries in the city's Grant Park area and help with the Stewart Avenue center's programs, in addition to manpower provided to the Techwood project.

But whatever their channel for involvement, Atlanta area Baptists are participating in summer projects because of concern for the city's young people.

Rainbow Park Church is involved because "we believe the entire city is our community; anything that happens in Atlanta concerns us all," explained pastor Gene Tyre.

"If our church is to have integrity in Atlanta, we must minister to the city," added Robert Marsh, pastor of Second Ponce de Leon church. "We can't take pride in being comfortable and secluded in suburban areas. We must see this problem as a mission of the church."

And, many people wish, church involvement in the inner city is only the beginning of long-lasting relationships between Christians and decayed communities.

"We hope this is an ongoing project," said Ken Lyle, pastor of The Baptist Tabernacle of Atlanta, located downtown near Techwood Homes.

"The murders of these children are tragic," he said. "But they're just intensifications of the problem of poverty and neglect that has always been here and probably will remain after the murders stop."

-30-

Gardner-Webb Buys  
Community Newspaper

Baptist Press  
6/22/81

BOILING SPRINGS, N.C. (BP) — Gardner-Webb College bought a weekly newspaper June 1 that will be a base for the Southern Baptist liberal arts school to begin a journalism major.

Gardner-Webb bought The Foothills View, with funds provided by the Z. Smith Reynolds Foundation Inc.

In operation since 1973, the newspaper was owned and published by Boiling Springs resident Dianne Holland.

The Foothills View will operate primarily with a student staff and a full-time editor. A search is being conducted to find a person to serve as editor of the newspaper and to teach journalism. The college already owns a 5000 watt FM stereo radio station.

Only a few colleges in the United States own and operate a community newspaper. One of the largest is The Missourian, at University of Missouri in Columbia. It is published six days a week for an 8,000-paid circulation.

-30-

Prayer Was The Key  
To Harmonious SBC

By Dan Martin

NASHVILLE, Tenn. (BP) — Prayer, in the opinion of most Southern Baptist newspaper editors, brought about a conciliatory annual meeting of the Southern Baptist Convention in Los Angeles.

Many of the editors went to Los Angeles prepared for a "blood-letting," a "shoot-out," an "angry, knock-down battle" which would produce either a split or further polarization in the 13.6-million member denomination.

Most of the editors came away writing of harmony, reconciliation, unity, peacemaking.

One, Elmer Gray of the California Southern Baptist, labelled his editorial, "Surprise! Surprise!" but commented that the "surprises were nearly all pleasant."

In the wake of the 124th annual meeting of the 136-year-old denomination, editors came to their conclusions after sorting through mounds of data produced at the increasingly large and complex convention: sermons, prayers, elections, speeches, resolutions, motions, recommendations, press conferences, interviews, reactions, responses, feature stories, personality articles, special presentations, hallway and lobby evaluations and discussions.

From the editorial comments, several strands emerge:

--It was a significant convention. Julian Pentecost of the Religious Herald (Virginia) called it "the most memorable one of recent years," and Marse Grant of the Biblical Recorder (North Carolina) says, "history may say that Los Angeles was one of the most important conventions" of the SBC.

--Prayer was the key.

Bob Terry, of the Word and Way (Missouri), said: "While God used several human instruments to accomplish this miracle, it was His power alone that brought it about. The worst was feared but it was not to be. In the providence of God, several seemingly isolated cords were woven together to produce a cloak of harmony that surprised and pleased most messengers.

Al Shackelford, of the Baptist and Reflector (Tennessee), said: "Without question, this emphasis on prayer was the most significant factor in (the) meaningful convention. This resulted in a spirit of love and fellowship."

--President Bailey Smith deserves credit.

Lynn P. Clayton, of the Baptist Message (Louisiana) said, "Smith exerted strong leadership to keep the convention from lapsing into controversial ways of handling its business. He was fair but forthright."

Theo Sommerkamp, of the Ohio Baptist Messenger, wrote: "He (Smith) wins high marks for the way he steered the convention through shoals, and how he responded without rancor to the unprecedented effort to oust him from office . . . (he) displayed continuous good humor and spirit throughout."

Herb Hollinger of the Northwest Baptist Witness, noted Smith did not retreat "an inch from his fundamental biblical beliefs," but "did seem to go the extra mile to accommodate all those who wanted to be a part of the convention."

C. R. Daley of the Western Recorder (Kentucky), said most of the credit for the "healing experience" goes to Smith. "He demonstrated denominational statesmanship not only in presiding but in behind-the-scenes efforts for reconciliation. Hardly enough can be said for Smith."

--Registration Secretary Lee Porter was lauded.

Jim Cox, associate editor of the Western Recorder, called him an "unsung hero," and credited him most for the decorum in the meeting hall. "His pleas before announcing the outcome of controversial votes obviously thwarted those who, in two previous conventions, had applauded, cheered, whistled, booed, hissed, hooted, howled and stomped," Cox wrote.

--Neither "side" won; the Convention won.

Edgar Cooper, of the Florida Baptist Witness, wrote: "Like two exhausted prize fighters who have slugged it out for round after round, opponents at the annual gathering seemed weary of fighting too. And even as tired boxers clinch more than they throw punches, the messengers decided it was time to put their arms around each other in dependence and concern. One for all and all for one, rather than a free-for-all, was the order of the day."

John Roberts, of the Baptist Courier (South Carolina) noted the biggest thing that happened "was the discovery that we are one people after all."

Don McGregor, of the Baptist Record (Mississippi), commented: "What happened at Los Angeles was that the 13,594 messengers gently plucked the responsibility for the convention's affairs from the hands of rival factions and served notice that they are still in control."

--Pre-convention press coverage helped.

Hudson Baggett, of the Alabama Baptist, editorialized he had heard a comment that it was a good convention "in spite of the press," and said: "As an editor, I felt at times that too much coverage was given in our Baptist state papers to conflicts. In retrospect, however, it seems that the widespread publicity of certain differences had a ventilating effect and diffused some of the heat before we met in annual session."

--The Bible was emphasized but creedalism was rejected.

"Southern Baptists have said they do not wish to be controlled by anyone or any group," wrote Louisiana's Clayton. ". . . they have said they are strong believers in the authority and reliability of the Bible. And, they have said they have no desire to move any closer to creedalism."

Daley wrote that the challenge to Smith's reelection was not a personal attack, but was a "rejection of creedalism. Both the 40 percent vote for (Abner) McCall and the 60 percent vote for Smith have messages."

"The strong McCall vote delivered a message to would be creedalists. The message is Southern Baptists will stand for no creed but the Bible. The 60 percent vote for Smith said that Southern Baptists believe in an infallible Bible and they don't understand why any seminary teacher or denominational leader has to qualify or explain his or her view of infallibility of the Scriptures."

--Southern Baptists have unity in diversity.

Everett Sneed of the Arkansas Baptist Newsmagazine, says the first lesson to be learned from the 1981 convention is "there is far more that unites us than divides us."

Presnall Wood, of the Baptist Standard (Texas), says the "glory" of the convention "is that it was a people convention in which God was honored. There was some winning for all, some losing for all and in the end it will be good for all. That is democratic—yes Baptist. The convention affirmed its genius—unity in diversity."

--The controversy in the denomination is not over although both Arkansas' Sneed and North Carolina's Grant predict a "brighter" future.

Texas' Wood and Georgia's Jack U. Harwell, of the Christian Index, are more pessimistic.

Wood said the harmonious convention was a "reprieve. The positive harmonious spirit will be tested in the next few months by some on the edge who would like to control the convention."

Harwell said "smog" still surrounds the convention in which "preachers are polarized into two distinct camps. Clearly Southern Baptists have some smog in their body right now. And we don't like the choking, burning sensation," he comments.

Kentucky's Daley quotes former SBC President Jimmy R. Allen as saying the rhetoric of unity is easier than the reality of unity, and says: "The burden of Southern Baptists' prayers between now and next June should be that the rhetoric of Los Angeles will be a reality in New Orleans.

-30-

Hare Krishnas Lose In  
Solicitation Dispute

By Stan Haste

Baptist Press  
6/22/81

WASHINGTON (BP) — The U.S. Supreme Court has ruled that state fair officials may restrict religious and all other groups to booths for the distribution and sale of literature and solicitation of funds.

All nine high court justices agreed that states have sufficient interest in crowd control during annual state fairs to ban the sale of literature and solicitation of funds except in booths. Four of the nine disagreed, however, on the prohibition against distributing literature.

The decision upheld a rule by Minnesota State Fair officials which applies to all persons, groups or commercial firms. Under the regulation, individuals and groups are not prohibited from walking around the fairgrounds and communicating their views in face-to-face encounters.

In earlier decisions in the case, a trial court upheld the regulation but was reversed by the Minnesota Supreme Court, which held that the rule infringed on the free exercise of religion of the International Society for Krishna Consciousness, whose devotees are commonly called Hare Krishnas.

The U. S. Supreme Court agreed to hear the case because of the First Amendment issues and because lower federal and state courts have in recent years issued conflicting views in similar cases involving the Hare Krishnas.

According to the sect, all its members must participate in the ritual of Sankirtan, or going into public places to distribute and sell religious literature and to solicit donations.

In reaching its decision the high court majority declared that "the First Amendment does not guarantee the right to communicate one's views at all times and places or in any manner that may be desired." The activities of the Hare Krishnas, Justice Byron R. White wrote, "are subject to reasonable time, place and manner restrictions."

White's opinion for the court majority cited previously-stated criteria which require that regulation not be based upon either the content or the subject matter of the message, but that it serves a "significant governmental interest," and that alternative means for disseminating the message be provided. The Minnesota rule met all three guidelines, the court held.

Four of the justices, led by William J. Brennan Jr., issued two separate opinions stating that while the rule was valid insofar as it limited money transactions to booths, but it violated the Hare Krishnas' First Amendment right to distribute their literature freely.