

March 12, 1960

### SBC Churches Engaged In Much Negro Work

By Walker L. Knight

ATLANTA, Ga. --(BP)--Southern Baptists annually spend \$3-1/2 million with nearly 400 full-time workers in an extensive work with Negroes in the world.

These figures are part of a comprehensive study made for the Convention's Advisory Council on Southern Baptist Work with National Baptists (Negro).

This survey was the first total effort ever conducted among Southern Baptists to secure information of work through all channels. The report has just been released for publication.

The study covered work by churches, associations, state conventions, SBC agencies, and other SBC groups. This is the first in a series of seven Baptist Press releases dealing with this study.

This release presents the work of the churches. In succeeding releases, other reports will present the work of associations, state conventions, the three boards, educational work, missions, and other groups.

Local work by Southern Baptist churches with Negroes is greatest in vacation Bible school activities. Between 650 and 900 churches provided leadership for Negro schools in 1958, and in other years, a total of between 3200 and 4000 churches did.

Between 1200 and 1650 gave financial aid in the year, and between 4200 and 4800 gave aid in all previous years.

Though only 6499 of 25,280 churches surveyed replied, the approximate projections above were considered valid by statisticians who made the survey. The secretary of research and statistics, Baptist Sunday School Board, Nashville, made the survey.

Churches replying indicated that 89 provided educational scholarships for Negroes, 167 had exchanged pulpits, 191 held simultaneous revivals, 324 erected or repaired Negro church buildings, 882 conferred with Negro pastors, 270 exchanged youth or music programs, 237 sent Negro youths to camp, and 799 engaged in other areas of co-operation.

These observations were made by the committee:

- 1) Between 4400 and 5200 of the SBC churches are estimated to have engaged in one or more areas of co-operation.
- 2) There appears to be a slight tendency for rural and town churches to be more active in co-operation than for city churches.
- 3) The larger the church, the greater the probability that it co-operates in some way.
- 4) Negro churches, which were assisted previously in vacation Bible school and other ways, are more and more able to provide their own leadership.
- 5) Once the rate of response in deep Southern states having sizeable Negro populations was somewhat less than that from fringe and newer convention areas.
- 6) Once a church co-operates in one way, the probability is high that it will co-operate in additional ways.

Most frequent of voluntary comments were, "There are no Negroes in this area"; "small Negro population"; "We actively help our Negro churches---pleasant

relationship"; and "Negro churches here are on equal basis with white and do not want, nor do they receive, help from our churches."

Other comments, less frequently mentioned, were, "Don't believe in co-operation between two races," "Integration crisis has limited what can be done here at present," "We would be happy to assist if there were negroes here," and "We have done no work with Negroes but this questionnaire has interested us in this possibility."

-30-

#### Officers Re-Elected

(3-10-60)

NASHVILLE--(BP)--The Southern Baptist Foundation here has re-elected its three officers. Stirton Oman, Nashville contractor, is president. Walton N. Smith, Clarksville, Tenn., realtor, is vice-president, and Noble C. Caudill, Nashville shoe firm executive, is recording secretary.

-30-

#### Pay As You Can For College Students

WALNUT RIDGE, Ark.--(BP)--Beginning next school year, Southern Baptist College, local Baptist junior college, will inaugurate a "pay as you can" plan for students.

Based on the familiar "easy payment" plan of the business world, the "Pay as you can" plan will permit students of the college to pay their college bills on a monthly basis ranging up to 48 months for the two years of college study, according to H. E. Williams, president.

For the deferred-payment plan, interest will be charged at the rate of 4 per cent and the monthly payments will range from \$24.13 for those taking 48 months to pay, to \$52.10 for those paying the annual school bill on a 12-month basis. This includes board and room and all college fees.

For families wishing to save in advance for college costs, the college has a "pre-pay" plan. Under this plan funds are deposited with the college and students enrolling under this plan will receive a 10 per cent discount on college bills.

-30-

#### Kelly Simmons Named Editor In Colorado

DENVER, Colo.--(BP)--J. Kelly Simmons, editor of the Baptist Beacon at Phoenix, Ariz., will become full-time editor of the Rocky Mountain Baptist here April 1.

The Rocky Mountain Baptist will assume weekly publication at the time Simmons reports as editor. He will also be an assistant executive secretary to W. J. Ray of Denver.

Ray has been editing the Rocky Mountain Baptist in addition to holding the post of executive secretary of Colorado Baptist General Convention. The Rocky Mountain Baptist is convention newspaper serving Southern Baptists in Colorado, North and South Dakotas, Montana, Wyoming, and Western Nebraska.

Before becoming executive secretary in Colorado, Ray was executive secretary in Arizona.

The Baptist Beacon, a weekly, is the publication of the Baptist General Convention of Arizona.

-30-

Associations Aid  
Negroes 22 Ways

ATLANTA, Ga.--(BP)--Associations of Southern Baptist churches were engaged in more than 22 different activities among Negroes, and 118 of 751 associations surveyed spent \$85,341 in 25 states.

These figures are part of the first total study made of Southern Baptist work with Negroes through every channel of the denomination's life. The study, made for the SBC Advisory Council on work with National Baptists, has just been released for publication.

The study covered work by churches, associations, state conventions, SBC agencies, and other SBC groups. This is the second in a series of seven news releases dealing with this study, made in 1959 for work done in 1958.

This release presents the work of the associations. Succeeding reports deal with the work of state conventions, the three SBC boards, educational work, commissions and other groups, and a final projection for the future.

Of 654 associational missionaries surveyed, 536 replied who served 751 associations. This represents three-fourths of SBC associations. Of these, more than 36 per cent reported either none or less than five Negro churches in their associations.

Like the churches, the associations engaged most frequently in vacation Bible school activity with Negroes as 24 per cent reported this work. Other most frequently reported activities were the simultaneous revival (9.6 per cent), and planning or conferring (6.9 per cent).

Some of the other activities reported in the order of their frequency were Sunday school work, extension schools, camps, and institutional services.

In giving financial aid, 88 associations spent more than \$36,000 on vacation Bible schools, repairing buildings, seminaries, and other activities.

The committee commented that the number of types of activities was large, and since more than 36 per cent had less than five churches in their areas, the fact that 38 per cent of the associations co-operated in at least one type of activity indicated a high degree of participation.

Also pointed out by the committee was the fact that nearly 23 per cent of the surveyed associations co-operated in two or more different activities.

The missionaries themselves engaged in 12 activities not engaged in by their associations.

-30-

'Bigot' Brand Being  
Used As A 'Smear'

(3-11-60)

MEMPHIS, Tenn.--(BP)--The word "Bigot" is being used around this country today to smear Christians who are seeking to find truth by asking questions.

That is the contention of George W. Schroeder, Memphis, executive secretary of the Southern Baptist Brotherhood Commission, in his column "from the Executive Secretary's Desk" in the April-May-June issue of the Brotherhood Journal, a magazine for Southern Baptist men.

Schroeder says the label of "Bigot" has been placed on seekers of the truth through the centuries in an effort to defame them and the practice is prevalent today. He asks these questions. Is it bigotry to speak against any system that would compel a person of another or of no faith to pay taxes to support an institution which is operated according to beliefs contrary to his?

Is it bigotry to ask a political candidate how he stands on questions concerning the separation of church and state or other matters which may influence his decisions as a public official?

-more-

"If that is bigotry," Schroeder says, "then we are saying that truth and right have no place among people when they conflict with a pet prejudice.

"This is election year in our nation and the voters are within their rights to expect some straight-forward answers (from office seekers).

"It is not bigotry to seek truth. It is bigotry to deny the privilege of asking questions which will reveal truth."

-30-

Observance Of Lent  
'Not For Baptists'

(3-12-60)

NASHVILLE--(BP)--It's all right for other religious groups to observe Lent, but Southern Baptists do not need to begin this special 40-day practice. Southern Baptists should make Christian self-denials every day of the year.

This is the consensus of opinion of Baptist pastors and workers responding to a question raised by the Baptist Program, monthly Southern Baptist leadership magazine published here.

"To observe Lent for a short period of time and then forget it until next year is far from a Christian virtue (it is mockery as practiced by many)," replied Glenn R. Mc Collum, pastor at Premont, Tex.

John C. Fox, Kirksville, Mo., pastor, answered that there "is no scriptural teaching for the idea of Lent. However, there is much scriptural teaching for daily and constant self-denial."

Fox and several other Southern Baptist ministers urged a church revival service instead during the period of the year immediately preceding Easter.

A majority noted that Southern Baptist churches call attention to the death, burial, and resurrection of Christ throughout the year rather than during a 40-day period just before Easter Sunday.

"Our people do not need this seasonal observance (Lent) so long as we maintain the picture of the resurrection by frequent baptisms," according to Hal D. Bennett, director of public relations at Baptist Bible Institute, Graceville, Fla.

"I have observed that the biggest night of the year in the night clubs is Saturday night just before Easter, because Lent ends on Saturday at noon," reported Dan R. White, pastor at Breaux Bridge, La. "After 40 days of 'self-denial,' indulgence is the practice of the day."

Lent is a 40-day period of fasting, penitence, and self-denial observed by many denominations, including Roman Catholic Church and Protestant churches. While it may be observed by some few Southern Baptist churches, no attention is called to it by the denomination.

-30-

Hester's Lectureship  
Features T. F. Adams

(3-12-60)

KANSAS CITY, Mo.--(BP)--Theodore F. Adams, of Richmond, Va., president of the Baptist World Alliance, will inaugurate the H. I. Hester lectureship on preaching Mar. 15-18 at Midwestern Baptist Theological Seminary here.

Adams has announced the following subjects for the morning lectures Tuesday through Friday.

"The Preacher Looks at Himself and His People."

"The faith of a Preacher."

-more-

"Planning, Preparing, and Preaching."

"Preaching with Purpose and Power."

Thursday evening there will be a service in the seminary auditorium at which Adams will speak on "Our Baptist World Fellowship."

Adams has been pastor of the First Baptist Church of Richmond since 1936. In addition to his pastoral duties he has served since 1955 as president of the of the Baptist World Alliance, a fellowship of 23 million Baptists in more than 100 nations.

Adams received earlier this year of The Upper Room citation for outstanding leadership in world Christian fellowship.

This is to be the first annual Hester Lectureship on preaching. It is being sponsored by H. I. Hester, vice-president of William Jewell College in Liberty, Mo. Hester, author of two widely-used biblical survey books, has been actively engaged in educating preachers for the past 37 years. Because of his and Mrs. Hester's interest in young preachers, they have endowed this lectureship, feeling that it will "materially enrich" the ministry of Midwestern Seminary students. Featuring an outstanding preacher, speaking on the art of preaching, the lectureship will be held each spring. Hester also serves as president of the board of trustees of Midwestern.

Tuesday, Mar. 15, there will be a luncheon of trustees of Midwestern at which Adams will be honored guest. That evening a dinner will be given in his honor attended by trustees, faculty, and staff of Midwestern.

-30-

2d  
Baptist Preacher Gives  
Answer To Beatniks

(3-12-60)

By Adon Taff

MIAMI, Fla.--(BP)--The coffee house was empty, man, 'cause the beatnik types were tracking a preacher who's way out, like dig that crazy beat on those bongo skins.

He wore no beard. He dressed impeccably. But C. A. Roberts talked their language at the tent revival at Wayside Baptist Church in nearby Kendall.

He did not read from Soren Kierkegaard or Jack Kerouac, either, just from the Bible.

But because his pad was in Greenwich Village and off-beat strips in San Francisco and Dallas for a year as part of a research study, Roberts understands and is sympathetic toward beatniks.

So he dedicated a night's service, in a week's revival campaign, to this group so often neglected by churches, ordinarily considered outdated by beatniks.

A Texan who is a pastor in Altus, Okla., Roberts gives this picture of the beat generation:

The type is made up of at least 10 million people around the world, particularly in the United States and Europe.

Their underlying philosophy is not new, but nearly 200 years old.

The expressive language, the beards, and berets are not a passing fancy. However, the philosophy will carry on until society offers solutions to their problems.

Beatniks are mainly from the entertainment and artistic fields where folks are most expressive outwardly.

The movement has caught on among teen-agers who know none of the philosophy because teen-agers go by their feelings and beat music---jazz with no beginning or melody but with a rhythm they can feel right now---appeals to them.

-more-

The American scene today bugs these teen-agers, according to Roberts, because of the hypocrisy in a status-seeking society in an age of conformity.

He puts a lot of blame on the church.

"The tragedy is," he explained, "that churches had taken the cross out of preaching. They had minimized suffering."

The tall young preacher, who will be lecturing at Southwestern Baptist Theological Seminary in Fort Worth next year on this subject added that Tennessee Williams and William Faulkner are telling us more about man's depravity than the church is.

"Teen-agers are crying out against the innocent suffering they see all around them," said the bongo drum-playing preacher. "And the church has failed to challenge these young people with the innocent suffering of Christ."

"Jesus would have compassion for these beatniks if he were here today," declared Roberts. Jesus would understand because he was a non-conformist, too, preferring to sacrifice the approval of church leaders in order to do the good of healing on the Sabbath, he added.

Many young people from church homes are in the ranks of the beatniks because they were not given attention, a chance to sound off about their problems, or any understanding, he found.

The problems of boredom, worry, and guilt which characterize beatniks can be solved only by spiritual means, in the opinion of Roberts.

"They won't be solved by the same old sermons, though," he warned. "The church's message is valid, but no one is listening. The church is not trying to solve the problem of communication."

The answer to the beatnik's boredom lies in the challenge of the cross for them to live like Jesus, he said. The answer to their worry is faith in God who cares for them. The answer to their guilt is the forgiveness of sins offered in Christ's death.