



BAPTIST PRESS
News Service of the Southern Baptist Convention

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January 24, 1968

Creative, Diverse Missions
Pushed For Pioneer Areas

By Dallas Lee

FORT WORTH (BP)--About 150 "pioneer" missionaries were baptized in a renewed concept of church mission during an associational missions conference here.

In brief, the following concepts, which Wendell Belew of the Southern Baptist Home Mission Board said are as "new as the New Testament," were emphasized:

--The church should be viewed as a training center where laymen and women are equipped for ministries in the community.

Buildings should not be thought of as necessary for building churches; churches should be built and then a building provided for them.

--An "umbrella" concept of church that includes all racial and cultural groups in society is not only ideal, it should be considered practical in producing a creative, responsive and dynamic fellowship.

"What this is saying is that our methodology is based on the concept that we are going to win this land for Christ even if we don't have a dime," said Belew, who is head of the Home Mission Board's pioneer missions department.

The participants in the week-long Home Mission Board conference at Southwestern Baptist Theological Seminary were mission pastors and associational missionaries from the northeast, midwest and west--the "pioneer" areas of Southern Baptist work.

Most represented Project 500 locations, the particularly strategic spots in the nation where Baptists hope to start new churches and missions during the next two years.

The major thrust of the conference was an assault on an institutionalized approach to missions--an approach that calls for buildings and traditional programs regardless of particular needs.

"Our primary purpose in church extension is bringing men to Jesus Christ," Belew said, "but we've let this become a cliché.

"We have rationalized that purpose to involve as tall as steeples and as soft as pews as any other denomination; we have become program-centered activists who stress getting people to the right place and the right time to check the right square."

Belew said that the preaching ministry is not limited to the pastor of a congregation, but that it should extend to every Christian in the fellowship.

"As an individual goes into his working community he will see that he is developing a 'congregation', a group of people that he influences," Belew said.

The home fellowship technique of extending a church's ministry was promoted heavily during the conference, primarily because it gives a congregation a way to extend itself without encumbering financial obligations.

The fellowships, too, are seen as technique for overcoming the barriers of culture such as race and economic status.

"As home fellowships begin to develop among different groups," Belew said, "then the participants can come together for central worship and the cultural barriers will begin to break down.

"The people will become a part of a cosmopolitan fellowship, their viewpoint will be broadened, and they will begin to have concern for people unlike them as well as like them.

The idea of multiple ministries got major attention during the conference.

Ideas discussed ranged from the new traditional concepts of day-care and literacy training to counseling ministries to homosexuals and night ministries.

A downtown church, for example, could have a night minister who would be on duty throughout the night to offer possible comfort and ministry to the increasing number of emotionally distraught and lonely people who drive or walk the streets of big cities at night.

Hugo Culpepper, director of the Home Mission Board's division of missions, spoke strongly for the need of churches to give people the sense of being on mission.

"The church was put in the world to proclaim reconciliation through ministries of reconciliation," Culpepper said.

"We need to move into the world in encounter with people in need, to be the salt of the earth. We cannot be redemptive if we cannot cross these frontiers.

"We can't just say come to church. We've got to get to be the church."

Southwestern Seminary Professor Bill Pinson said that churches need to project ministries to human needs, reaching such groups as neglected children, the increasing number of aged, delinquents, sexual deviates, the 30 million poor, 18 million severely handicapped, the mentally retarded, and the socially handicapped---divorcees, unwed mothers, prisoners and ex-prisoners, language groups, minorities.

He mentioned that government and private agencies were showing increased concern in these areas, but added:

"I hate to see everything taken from the institution of caring---the church---and given to the institution of coercion---the government."

Pinson said there are "implications for the institutional care of the poor and needy in the New Testament---for example, the pooling of resources in the Jerusalem church and the care for widows."

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Baptist Missionaries Say
Most Support Vietnam War

1/24/68

By Gainer E. Bryan, Jr.
For The Baptist Press

SAIGON, South Vietnam (BP)--Strong support for the United States position in Vietnam was expressed here by three Southern Baptist missionaries who believe they voice the sentiments of all Southern Baptist missionaries in South Vietnam.

One of the three, James F. Humphries, from Fort Worth, Texas, coupled his statement with an expression of deep concern over calls by various Southern Baptist leaders in the U. S. for American withdrawal from this embattled country.

"I support wholeheartedly our U. S. government in its efforts to bring peace and freedom of choice to the Vietnamese people," said Humphries. Born in Savannah, Ga., and reared in Anderson and Gaffney, S. C., Humphries is pastor of Saigon's Trinity Baptist Church, the English-speaking Baptist church here, and head of the Southern Baptist mission in the Saigon area.

"I am very much concerned over the attitudes of some of our Baptist state conventions and state paper editors," he continued.

Recently, editorials were published in the California and Arkansas Baptist state papers urging Congress or the United Nations to come up with a solution to the Vietnam war, and if such a solution is not found, for the U. S. to pull out.

Humphries said he wished that the editors could envision the hunger in the hearts of the Vietnam people for the truth before they go on record condemning the war or urging that America pull out of Vietnam. I speak only for myself, but I feel this is the attitude also of my fellow missionaries.

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"We strongly feel that the 15 million people of South Vietnam need to have the right of freedom of choice. We are willing to give our lives alongside American servicemen if necessary to guarantee this right.

"We've got people here hungry for the Gospel. Without American help, we'll never be able to give it to them. Without American help, Communism will take this country, Asia and the rest of the world."

Herman Hayes, from Bossier City, La., treasurer of the Southern Baptist Mission in Vietnam, said, "It is difficult for me to understand how Christians would be against what the United States is doing in Vietnam. If we left we would be saying these people do not need the Gospel. When the Communists take over, the privilege of preaching the Gospel ends. What happened in China demonstrated that."

Hayes, the first Southern Baptist missionary to come to Vietnam, in November, 1959, continued:

"I am no military authority or politician. I cannot say we need to do more or less in the military realm. But to say we ought to pursue peace at any cost, pull out, when we've lived under the shadow of Communism as much as we have, I cannot conceive of our pulling out."

Mrs. Hayes, from Cameron, La., added, "I think you will find that every missionary in Vietnam feels this way. You won't find any military man complaining about the reason for being here."

Humphries, a missionary associate here 18 months, said, "I fought one war for peace in the Pacific 20 years ago, but the peace I fought for did not last 10 years. I am now fighting for the only kind of peace that will last--peace with Christ. I call it Vietnam's second war, the Christian War."

Elaborating on the struggle against Communism, he said, "You hear the Communist leader, Mao Tse Tung, mentioned 100 times on the radio here to one mention of Christ. The Communists use propoganda, use the air waves. Unless we take to the air waves, we won't win the Christian war.

"Southern Baptist missionaries in South Vietnam are trying to get access to the air waves, but 200,000 members are required for a religious group to get a broadcasting permit. We are 50 years away from that now."

Three missionaries of other denominations interviewed in Saigon confirmed the testimony of Humphries and the Hayes that American Protestant missionaries, with the exception of one or two pacifists, are solidly behind the U. S. war effort.

Humphries said he and his missionary colleagues are greatly concerned about the lack of response of Southern Baptist missionaries to come to Vietnam. He said he had in mind particularly "established preachers, those old enough to come tomorrow." Only one couple has been appointed for work with Vietnamese nationals in the past three years, he said,

"When the war ends, doors will be open for mission work in this country, but we cannot wait until then to begin. Missionaries have to be trained. In recent months, on two different occasions, our missionaries have preached to 10,000 people in five-day crusades. Most of these had never heard the Gospel before."

Concerning the dangers, Humphries said he once sat on his front porch and watched mortar shells land and knock out his back windows. His home is near the big Tan Son Nhut Air Base on the outskirts of Saigon.

"We've had machine gunners running up and down our street at night. You don't know who is an enemy and who is a friend. This is a spectator's war, but we feel that in the Lord's will we are safer here than we would be back in the United States."

"Good News" Getting
Some Hot Response

FORT WORTH (BP)--The American Bible Society's Good News for Modern Man translation of the New Testament will reach nine million in sales during 1968, the Southern Baptist who translated it predicted here.

But despite this unprecedented and surprising acceptance, chief translator Robert Bratcher is bombed steadily through the mail with such chilling accusations as:

"You have eliminated the blood!"

Bratcher, speaking at a Southern Baptist Home Mission Board conference here, explained that this objection came to his translation of Colossians 1:20, in which the word "death" was substituted for the word "blood."

The King James Version of Colossians 1:20 reads: "And through him to reconcile all things to himself, having made peace through the blood of his cross...."

Bratcher, in Today's English Version, popularly known as Good News for Modern Man, translated the passage to read: "Through the son, then, God decided to bring the whole universe back to himself. God made peace through his son's death on the cross...."

Bratcher told about 150 Baptist "pioneer missionaries" here that to understand this passage, you must also understand the historical and cultural context in which the original scriptures were penned.

He pointed out that in the Greek-Semitic culture of Apostle Paul's time, the word "blood" was used for death in many instances.

In addition to detailed study of the historical and cultural context, Bratcher said, the translator must somehow come to understand the writer and his original intentions.

"You cannot impose a sterile consistency--you must understand the writer, the context or the situation about which he was writing, and so on," Bratcher said.

The Southern Baptist translator emphasized that Christians must learn to communicate from the listener's perspective.

"To make sure the reader now gets all the message received by the original reader, you sometimes have to make explicit what was implicit," Bratcher said.

"For example: 'Is it lawful for us to pay tribute to Caesar or not?' 'Lawful' referred to the Jewish law, 'Caesar' was the title of the Roman emperors, and 'tribute' was something like taxes.

"So, we translated it: 'Is it against our law to pay taxes to the Roman emperor, or not?'"

Just because certain language and symbolism is meaningful to us does not mean it will be understood by others, Bratcher cautioned.

He said also that in trying to understand the scriptures, readers must respect the literature form used--whether the writing is metaphorical, poetical, figurative, etc.

"The Book of Revelation certainly is not history," Bratcher said.

"Also, the New Testament scriptures were written to specific situations, at specific times, to specific groups or individuals and in response to some felt need.

"The New Testament writers probably never intended their work to be the gospel record for the future--so there is not a sterile order to the scriptures."



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S O U T H E R N B A P T I S T C O N V E N T I O N

June 4-7, 1968
 Sam Houston Coliseum
 Houston, Texas

THEME: "Good News For Today's World"

- OFFICERS:
- H. Franklin Paschall, president (pastor, First Baptist Church, Nashville, Tennessee)
 - Landrum P. Leavell, II, first vice president (pastor, First Baptist Church, Wichita Falls, Texas)
 - John A. Abernathy, second vice president (retired missionary to the Orient now living in Hot Springs, Arkansas)
 - Clifton J. Allen, recording secretary (editorial secretary, SBC Sunday School Board, Nashville, Tennessee)
 - W. Fred Kendall, registration secretary (executive secretary, Tennessee Baptist Convention, Nashville, Tennessee)
 - Porter W. Routh, treasurer (executive secretary-treasurer, SBC Executive Committee, Nashville, Tennessee)
 - Robert L. Snead, music director (minister of music, First Baptist Church, Nashville, Tennessee)
 - W. C. Fields, press representative (public relations secretary, SBC Executive Committee, Nashville, Tennessee)
 - J. Norris Palmer, chairman, committee on order of business (pastor, First Baptist Church, Baton Rouge, Louisiana)

PROPOSED ORDER OF BUSINESS

TUESDAY EVENING, June 4

THEME: "Good News Through Preaching"

- 6:45 Pre-session Music
- 7:00 Song Service
- 7:10 Responsive Scripture Reading - H. Byron Bruce, pastor, Trinity Baptist Church, Casa Grande, Arizona
- Prayer - A. D. Foreman, Jr., pastor, Temple Baptist Church, Memphis, Tennessee
- 7:15 Address of Welcome - E. Hermond Westmoreland, pastor, South Main Baptist Church, Houston, Texas
- 7:20 Response to Welcome Address - Robert G. Lee, pastor emeritus, Bellevue Baptist Church, Memphis, Tennessee
- 7:30 Report of Registration - W. Fred Kendall, executive secretary, Tennessee Baptist Convention, Nashville, Tennessee
- 7:35 Committee on Order of Business - J. Norris Palmer, pastor, First Baptist Church, Baton Rouge, Louisiana
- 7:40 Oratorio - School of Music, New Orleans Baptist Theological Seminary, New Orleans, Louisiana, William L. Hooper, dean, directing
- 8:05 Announcement of Committee on Committees
 Committee on Resolutions
 Tellers
- 8:10 Recognitions
- 8:20 Music
- 8:30 Convention Sermon - W. Douglas Hudgins, pastor, First Baptist Church, Jackson, Mississippi
- Alternate: John P. Newport, professor, philosophy of religion, Southwestern Baptist Theological Seminary, Fort Worth, Texas
- 9:05 Benediction - Don Dyer, pastor, Plymouth Park Baptist Church, Irving, Texas

THURSDAY MORNING, June 6

THEME: "Good News Through Teaching and Training"

- 8:45 Pre-session Music
 9:00 Song Service
 9:10 Responsive Scripture Reading - Archie Prevatte, pastor, First Baptist Church,
 Easton, Maryland
 Prayer - S. M. Mulkey, pastor, Far Hills Baptist Church, Dayton, Ohio
 9:15 Election of Officers
 Introduction of Miscellaneous Business
 10:15 Sunday School Board - James L. Sullivan, executive secretary-treasurer, Nashville,
 Tennessee
 10:50 Education Commission - Rabun L. Brantley, executive secretary-treasurer, Nashville,
 Tennessee
 11:05 Congregational Singing
 11:10 Report of Theological Seminaries
 Golden Gate Baptist Theological Seminary - Harold K. Graves, president, Mill Valley,
 California
 Midwestern Baptist Theological Seminary - Millard J. Berquist, president, Kansas
 City, Missouri
 New Orleans Baptist Theological Seminary - H. Leo Eddleman, president, New Orleans,
 Louisiana
 Southeastern Baptist Theological Seminary - Olin T. Binkley, president, Wake Forest,
 North Carolina
 Southern Baptist Theological Seminary - Duke K. McCall, president, Louisville,
 Kentucky
 Southwestern Baptist Theological Seminary - Robert E. Naylor, president, Fort Worth,
 Texas
 12:20 Election of Officers
 12:35 Benediction - I. B. Hall, pastor, University Baptist Church, Coral Gables, Florida

THURSDAY AFTERNOON, June 6

NO CONVENTION SESSION

THURSDAY EVENING, June 6

THEME: "Good News for the Nations"

- 6:45 Pre-session Music
 7:00 Song Service
 7:10 Responsive Scripture Reading - Alvin H. Brackett, pastor, Ingleside Baptist Church,
 Macon, Georgia
 Prayer - Fred Forester, pastor, Drexel Memorial Baptist Church, Drexel, North
 Carolina
 7:15 Election of Officers
 7:20 Stewardship Commission - Merrill D. Moore, executive director-treasurer, Nashville,
 Tennessee
 7:40 Baptist World Alliance - Josef Nordenhaug, general secretary, Washington, D. C.
 7:50 Woman's Missionary Union - Miss Alma Hunt, executive secretary, Birmingham, Alabama
 8:05 Music
 8:10 Foreign Mission Board - Baker James Cauthen, executive secretary, Richmond, Virginia
 9:30 Benediction - Billy Duckworth, pastor, First Baptist Church, McKinleyville,
 California

FRIDAY MORNING, June 7

THEME: "Good News of Christian Brotherhood"

- 8:45 Pre-session Music
 9:00 Song Service
 9:10 Responsive Scripture Reading - Gordon Paschall, pastor, First Southern Baptist Church, Indianapolis, Indiana
 Prayer - Franklin A. Perry, pastor, First Baptist Church, Laurel, Maryland
 9:15 Committee on Resolutions
 9:30 Miscellaneous Business
 10:00 Recognition of Fraternal Messengers - Response by V. Carney Hargroves, chairman, North American Baptist Fellowship, Philadelphia, Pennsylvania
 10:30 American Bible Society - W. C. Fields, public relations secretary, SBC Executive Committee, Nashville, Tennessee;
 10:35 Music
 10:45 Baptist Joint Committee on Public Affairs - C. Emanuel Carlson, executive director, Washington, D. C.
 11:00 Committee on Canadian Baptist Cooperation - Arthur B. Rutledge, executive secretary-treasurer, SBC Home Mission Board, Atlanta, Georgia
 11:05 American Baptist Theological Seminary - Rabun L. Brantley, executive secretary-treasurer, Education Commission, Nashville, Tennessee
 11:15 Chaplains Commission - George W. Cummins, director, Atlanta, Georgia
 11:25 Music
 11:35 Address - Joel Murphy, pastor, Citadel Square Baptist Church, Charleston, South Carolina
 12:15 Benediction - Edward E. Garland, pastor, First Baptist Church, Baltimore, Maryland

FRIDAY AFTERNOON, June 7

THEME: "Good News for the Secular Community"

- 1:45 Pre-session Music
 2:00 Song Service
 2:10 Responsive Scripture Reading - M. J. Lee, pastor, First Baptist Church, Guymon, Oklahoma
 Prayer - Gene Dodson, pastor, Grant Street Baptist Church, Corvallis, Oregon
 2:15 Miscellaneous Business
 2:30 Southern Baptist Hospitals - Hardy M. Harrell, acting executive secretary-treasurer, New Orleans, Louisiana
 2:40 Historical Commission - Davis C. Woolley, executive secretary, Nashville, Tennessee
 2:50 Committee on Denominational Calendar - Dan D. Bryson, pastor, First Baptist Church, Joplin, Missouri
 3:00 Music
 3:10 Committee on State Papers - Herschel H. Hobbs, pastor, First Baptist Church, Oklahoma City, Oklahoma, chairman
 3:20 Southern Baptist Foundation - Kendall Berry, executive secretary-treasurer, Nashville, Tennessee
 3:30 Committee on Boards (Final Report) - T. T. Crabtree, Chairman, Putnam City Baptist Church, Oklahoma City, Oklahoma
 3:35 Music
 3:40 Address
 4:10 Benediction - John H. Wiley, pastor, Vestavia Hills Baptist Church, Birmingham, Alabama

FRIDAY EVENING, June 7

THEME: "Good News Forever!"

6:45 Pre-session Music
7:00 Song Service
7:10 Responsive Scripture Reading - Dan Liu, Chief of Police, Honolulu, Hawaii
Prayer - James L. Johnson, pastor, First Baptist Church, Winnsboro, South Carolina
7:15 Music
7:25 Message - Billy Graham
8:15 Benediction - Willie Johnson, Home Board missionary, Emmonak, Alaska

NOTE:

1. Convention Bylaw 21 -- One-third of the time for consideration of all reports before the Convention shall be reserved for discussion from the floor.
2. The Committee on Boards will make its report by sections. The portion of the report dealing with a board or agency will be presented at the time when the report of that board or agency is presented to the Convention.