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**Open Housing Role  
For Churches Cited****REGIONAL OFFICES**

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RALEIGH, N. C. (BP)--Baptists must wake up to the impending 1968 Civil Rights Bill and prepare to help calm the shock wave that the bill's open-housing rider is bound to create, a Southern Baptist state leader here said.

Corbin L. Cooper, director of interracial cooperation for the Baptist State Convention of North Carolina, said white Baptists should initiate contact with negroes "to get acquainted with each other's needs."

"Without this type of preparation in the face of the inevitable (open housing legislation now before Congress)," he said, "individuals will be so shocked by Negroes moving into the neighborhoods that they won't think of anything but moving."

Cooper said he was surprised to discover that Baptists had not spoken to the open housing issue, on either local, state or convention levels.

"We need to let the world know that somebody in the denomination is interested in the problem," he said.

In a research paper prepared for graduate study at Southeastern Baptist Theological Seminary at Wake Forest, N. C., Cooper made several recommendations for church involvement in preparing the nation for open housing.

In addition to suggesting that churches publicly and financially support campaigns for open-housing legislation, Cooper recommended the following approaches, which he attributes to the American Friends Service Committee:

- Suggest formation of a real estate-clergy committee to work with fair housing groups.
- Make team visits to real estate officials and apartment owners and managers.
- Urge members of the congregation to list individual houses with fair housing groups.
- Call a closed discussion meeting with members of the church who are in any way connected with the real estate industry.
- Help locate and report to fair housing groups homeowners who desire living in integrated neighborhoods.
- Encourage clergy and church members to volunteer as escorts to accompany Negro prospective buyers to real estate offices.
- Participate in denominational and interfaith efforts to influence brokers, apartment owners and builders to follow a policy of open occupancy.

"The 1968 Civil Rights Bill, with its open-housing rider, is going to bring us face to face with Negroes," Cooper said.

"We need to get acquainted now, to do anything that will help us keep a community together instead of running from the problem."

In his study, Cooper said the real estate industry is beginning to turn to the church for help. He cited a pamphlet published by the National Association of Real Estate Boards:

"Suggestions stress cooperation by realtors with local leaders in an action program to achieve equal opportunities in housing through goodwill, conscience, and a sense of justice. It is suggested further that the most appropriate leadership in such programs could come from the churches.

"There is ample opportunity for voluntary action if the churches will take such leadership to seek the cooperation of all who have an interest in improving housing conditions for all the people."

The 1968 Civil Rights Bill currently before Congress boasts an open-housing rider that will make it unlawful in certain situations for discrimination in the renting and selling of homes.

Although it is apt to be watered down considerably to exempt privately-owned, privately-sold dwellings and some rental situations, the bill has held up in the face of attempts to kill it altogether.

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Evangelicals Confess  
An Incomplete Gospel

3/11/68

WASHINGTON, (BP)--Twenty-five representatives of Evangelical Christianity in America met here and confessed that their movements have not given meaning "to the full dimension of the Christian Gospel."

The group issued a statement that listed five ways conservative evangelicals have failed to present a "whole gospel" to the world. The statement said:

1. "We have not made clear the full implications of the love of God for all men;
2. "We have been insensible to the biblical concern for justice and mercy;
3. "We have failed to present to many men the living reality of Jesus Christ, Saviour and Lord, as an alternative to the frustrations, despair and spiritual death in which they exist;
4. "The church has not demonstrated before the world the oneness of the body of Christ across all boundaries of race and class; and
5. "Our personal contacts have often been limited to our own race and class, to the disregard of the body of Christ and the entire family of man."

The statement expressed a determination that Evangelical Christians should give meaning to what some called "the social implications of the gospel of Christ."

One spokesman said that Evangelicals have preached a partial gospel the same as the liberals have done.

The group statement was made against the background of the riots in American cities in the summer of 1967, in the light of the charges of "white racism" set forth in President Johnson's Commission on Civil Disorders, and the prospect of rioting during the approaching summer.

This was the third of a series of "Key Bridge" meetings to explore ways and means of developing evangelical ecumenism. The meetings have all taken place in the Marriott Motor Hotel on the Virginia side of the Francis Scott Key Memorial Bridge, Washington, D. C.

For the first time the Key Bridge meetings were open to the press. The rule laid down to the press was that all discussions could be reported, but no statement could be quoted with attribution, without special permission from the one making it.

Convenors for the Key Bridge III meeting were Leighton Ford, an associate of Billy Graham, and Carl F. H. Henry, retiring editor of Christianity Today.

Two Baptists were present for the meeting: Harold Lindsey, associate director of the division of evangelism of the Home Mission Board of the Southern Baptist Convention, and Carl Tiller, former president of the American Baptist Convention.

Other evangelical groups represented at Key Bridge III were: Conwell School of Theology, Philadelphia, Campus Crusade for Christ, Christian Methodist Episcopal Church, Inter-Varsity Christian Fellowship, Worldwide Evangelism-In-Depth, Guideposts, Tom Skinner Crusades, Assemblies of God, Wheaton College, the Methodist Church, National Association of Evangelicals; Council for Religion in Independent Schools, the Lutheran Church-Missouri Synod, Presbyterian Church in the United States, Church of Christ, and Fuller Theological Seminary.

In order to implement their concern set forth in the formal statement, the Evangelicals selected Newark, N. J., as a "target city." Within the next few months Christian forces in Newark will launch a massive effort to bring the message of Christ to bear on the city.

The attempt in Newark will be to demonstrate Christian race relations in a city torn by riots last summer and set for more trouble this coming summer.

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Many Evangelicals will send large groups into the city in the coming months in an attempt to give meaning to the Christian message as it confronts social, economic and racial disorders.

In order to coordinate the Newark effort a special planning committee of nine persons was named by the Evangelical consultation. Another function of this committee will be to plan for a Key Bridge IV meeting, probably in the fall of 1968.

Although Evangelical cooperation in evangelism is one of the prime considerations of the Key Bridge consultations, the participants made it clear that other wide areas of "Evangelical ecumenism" are envisioned in the future.

In early sessions of the Key Bridge III meeting, elaborate plans were discussed to create a coalition of Evangelical Christians, to plan for a national convocation on evangelism in 1970, and to launch a nationwide evangelism crusade in 1973.

However, when the group was confronted with the national racial crisis, the immediate emphasis shifted and emergency plans were made to try to give meaning to the Evangelical message in relation to racial tensions and its attendant problems.

No decision was made concerning the proposed Evangelical coalition and the proposed evangelistic efforts in 1970 and 1973. These matters will probably be further discussed after the developments during the summer at the next Key Bridge meeting.

Thus far, the Key Bridge meetings have been informal and unofficial. They have been meetings of invited Evangelical leaders to explore plans for Evangelical ecumenism. Each person attending the meetings has been there "on his own" and not as representative of denominational actions.

No one at the meeting attempted to predict what might be the future course of the plans for Evangelical ecumenical efforts.

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#### TEXT OF STATEMENT BY KEY BRIDGE III MEETING

"We have met to consider the possibility of a united Evangelical outreach to the nation climaxing in the year 1973. We have listened to the voice of God, speaking to us through the scriptures, illuminated by the urgency of the times in which we live. It is our conviction that the crisis of our times roots in a human problem, not confined to any one race, class or culture; that if we seek the outpouring of God's spirit in our time, we must begin with full and open repentance within our Christian communities.

"1. We have not made clear the full implications of the love of God for all men;

"2. We have been insensible to the biblical concern for justice and mercy;

"3. We have failed to present to many men the living reality of Jesus Christ, Saviour and Lord, as an alternative to the frustrations, despair and spiritual death in which they exist;

"4. The church has not demonstrated before the world the oneness of the body of Christ across all boundaries of race and class;

"5. Our personal contacts have often been limited to our own race and class, to the disregard of the body of Christ and the entire family of man.

"We covenant ourselves to search our own hearts and lives to seek anew the meaning of the lordship of Christ and what it means for us to be Christ's servant of all men, and to take personal initiative in making friends across class and racial lines that we may more clearly discern the injustices of our time and the practical expression of the love of God for all men. We encourage all Christians everywhere to share in this initiative and to seek to discover ways to give contemporary meaning to the full dimension of the Christian gospel.

"We will meet at a later time to seek to discern the leading of God's spirit."

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#### CORRECTION

3/11/68

On news analysis headlined, "Report Bares Soul, Urges New Attitudes, New Will," mailed 3-8-68, please change word "as" to word "for" in graph 7, line 2, so that it reads: "White racism was blamed for the explosive mixture..." Also, page 2, graph 11, change word "problems" to word "programs" to read: "Among the programs that would not be costly..." Thanks.

--Baptist Press

Philadelphia American  
Baptists Join Crusade

PHILADELPHIA (BP)--The Philadelphia Baptist Association affiliated with the American Baptist Convention has called upon its churches to participate in the Crusade of the Americas.

The American Baptist Convention General Council which has its national headquarters in nearby Valley Forge, Pa., has voted twice against participating in the evangelistic effort on a national basis, but has encouraged state and local mission societies to do so if they desire.

The Philadelphia Association, established in 1707, is the oldest cooperative body of Baptists in North America. It has 32,251 members in 108 churches.

The resolution stated that Baptists are "very much needed in our secular world" for the presentation of the Gospel, and that "cooperation with Baptists all over the Western Hemisphere would greatly aid this."

The action was also in line with American Baptists' expressed interest "as indicated in the recent formation of the North American Baptist Fellowship" the resolution said.

In calling upon churches of the association to participate in the crusade, the association asked its evangelism committee "to give counsel and support to participation in this program both at the association level and the level of the local church within the limits of finances, time, and personnel."

The action was reported to the Baptist World Alliance office in Washington by V. Carney Hargroves of Philadelphia, chairman of the North American Fellowship Committee of the BWA.

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Howard Elected President  
Of State Student Workers

3/11/68

SAN FRANCISCO, Calif. (BP)--The State Baptist Student Directors' Association meeting here for its ninth annual session elected W. F. Howard of Dallas as its president.

Howard is director of the division of student work for the Baptist General Convention of Texas, heading Baptist student work in Texas since 1943. He succeeds Aubrey Hawkins of Georgia as president.

Elected secretary-treasurer was Bryce Sandlin, student secretary for New Mexico Baptists.

Principal speakers for the meeting were Warren Willis, Northern California director for Campus Crusade for Christ; Clifford Dochterman, University of California at Berkley; Edward V. Hill, pastor of Mount Zion Missionary Baptist Church in the Watts area of Los Angeles; Ron Willis, pastor of Golden Gate Baptist Church; Harold Graves, president of Golden Gate Baptist Theological Seminary, Mill Valley, Calif.; and H. Franklin Paschall, Nashville pastor and president of the Southern Baptist Convention.

Next year the state student workers will meet in St. Louis, Mo., Feb. 10-12.

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