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News Service of the Southern Baptist Convention

460 James Robertson Parkway
Nashville, Tennessee 37219
Telephone (615) 244-2355
W. C. Fields, Director
Jim Newton, Assistant Director

REGIONAL OFFICES

ATLANTA Walker L. Knight, Editor, 161 Spring Street, N.W., Atlanta, Georgia 30303, Telephone (404) 523-2393

DALLAS Editor, 103 Baptist Building, Dallas, Texas 75201, Telephone (214) RI 1-1996

WASHINGTON W. Barry Garrett, Editor, 200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226

BUREAU

BAPTIST SUNDAY SCHOOL BOARD Lynn M. Davis Jr., Chief, 127 Ninth Ave., N., Nashville, Tenn. 37203,
Telephone (615) 254-1631

May 15, 1968

**Alabama Governor Called
"Dedicated Christian"**

By Jack Brymer

MONTGOMERY (BP)--When Lt. Gov. Albert Preston Brewer was sworn in here as Alabama's 48th governor, he became the seventh Baptist in the state's history to hold the state's highest office.

The new governor has been described by his pastor, W. K. Stephenson, as "a dedicated Christian man who will witness for Christ in the Capitol as well as the church."

Gov. Brewer is a member of the First Baptist Church, Decatur, Ala., where Stephenson is pastor. He has been a member of the church in Decatur since he was baptized there at the age of 11.

A very active layman, Brewer and his family have supported the entire church program faithfully according to Stephenson. "Albert was a regular Sunday school teacher for several years until his busy schedule took him away from the city so much. He is in church every Sunday morning and night unless away from home," Stephenson said.

One of the first persons contacted by Brewer to attend swearing in ceremonies was his pastor of 15 years. Stephenson delivered the invocation after the oath was given. In his prayer, Stephenson encouraged the people of the state to pray for the new governor and for God's blessings on the grieving Wallace family. Brewer insisted that the ceremony be limited to a few close friends and the press.

Mrs. Martha Farmer Brewer, the new first lady of Alabama, stood with their two daughters, Becky 16, and Allison 12, during the ceremony. Brewer's parents, Mr. and Mrs. Dan Brewer of Decatur, were in attendance. They are also members of the First Baptist Church, Decatur.

In a personal letter to the editor of The Alabama Baptist, Stephenson stated that Governor Brewer had grown up participating in most of the activities of the church. He was a member of Sunday school, Training Union, Royal Ambassadors, and Boy Scouts.

"Mr. Brewer is a dedicated Christian man," wrote Stephenson. "He is a man of prayer and strong religious convictions. I am confident that he will be a good witness for the Lord in the office of Governor."

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BP PHOTO Mailed to Baptist State Papers.

Convention Messengers Urged
To Obtain Proper Credentials

5/15/68

NASHVILLE (BP)--The registration secretary for the Southern Baptist Convention, W. Fred Kendall of Nashville, has issued an appeal for messengers to the annual convention in Houston to obtain proper credentials certifying their election, and has appointed a credentials committee to screen requests from persons who show up without these credentials.

Kendall, executive secretary of the Tennessee Baptist Convention and elected SBC officer who handles the task of registering 10,000 to 15,000 messengers to the convention, stated that each messenger must bring with him (or her) a registration card signed by the moderator of clerk of the church which elects the messenger.

Last year in Miami Beach, there were more than 2,500 people who showed up without these registration cards, and it caused all kinds of problems, said Kendall. He added the committee would like to avoid these problems when the SBC meets in Houston, June 4-7.

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Named to head the credentials committee authorized by the convention Constitution and Bylaws to handle requests for messenger cards from those who failed to bring them was Julius Thompson, pastor of Dalewood Baptist Church in Nashville.

Under convention rules, each person who does not bring a signed registration card must be approved by the seven member credentials committee before the registration committee can issue a messenger badge.

Thompson joined Kendall in urging those who are elected messengers by their churches to bring their certified cards to the Houston convention. Thompson said havoc is created for the credentials committee when it is flooded with requests from people who forgot their cards or failed to get them.

Kendall also reminded the messengers of constitutional provisions which provide that no church can elect more than 10 messengers. A study of last year's messenger list disclosed that there were 39 "messengers" from one church, although at the time of registration the committee did not realize this.

The signed registration cards will prevent more than the authorized number of messengers from each church from registering, he said.

Under constitutional provisions, one messenger may be appointed by each SBC church "which is in friendly cooperation with this convention and sympathetic with its purposes and work, and has during the fiscal year preceding been a bona fide contributor to the convention's work."

One additional messenger, up to a maximum of ten, may be appointed from each church for every 250 members, or for each \$250 paid to the work of the convention during the preceding fiscal year.

The "messengers" to the convention are not called "delegates" under Southern Baptist terminology, since they have no "delegated" authority to speak for a local church, and since the convention's actions are advisory and not binding on SBC churches.

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SBC Nursery To Teach
Children, Not Babysit

5/15/68

HOUSTON (BP)--Trained workers will teach nursery and pre-school children using a prepared curriculum as part of their services for the children of messengers who attend the Southern Baptist Convention in Houston, June 3-7.

Theme of the study will be "Making Friends," using teaching curriculum from the current issues of the Church Nursery Guide and the Training Union Beginner Leader, both published by the Southern Baptist Sunday School Board.

It is believed to be the first time in recent convention history that an actual study using curriculum materials has been included as part of the nursery services at the convention. This year the services were also expanded to include pre-school children, rather than only children under three years of age.

The convention nursery committee requested that parents bring their children to the Fannin Street entrance to the First Baptist Church, Fannin at Lamar, where the nursery will be provided.

The cost is \$1.00 per session for one child; \$1.75 per session for two children; or a maximum of \$2.50 per session for three or more children of the same family, with payment at the time of registration.

Parents are requested to pick up their children within 30 minutes following the close of each convention session. An additional charge will be made for those who are late.

No meals will be provided for the children between sessions, since the convention site is only eight blocks away. A noon meal, however, will be provided on Thursday provided an advance reservation is paid before noon Wednesday.

Refreshments will be served during each session to the children as a part of each department's teaching program.

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PROBLEMS OF THE CHRISTIAN LIFE
(Thirty-first in a Series)

LOVE: A NEW COMMANDMENT

By T. B. Maston

Retired Professor of Christian Ethics
Southwestern Baptist Theological Seminary

"A new commandment I give you, that you love one another" (John 13:34).

How was love "a new commandment"? Jesus had frequently spoken of love before. He had given love for God and neighbor as the summary of the Law and the prophets (Matthew 22:40). What did He mean when He called it a "new commandment?"

It may help us answer that question if we understand that there are two words that are sometimes translated "new." One means basically young as contrasted to aged; the other fresh as opposed to worn out (see Matthew 9:17 where both words are used). In the passage from John 13 the word is "fresh."

It is possible that Jesus meant that the new commandment was new in its source. Here He is not quoting from the Old Testament as He did in the summary of the Law (Deut. 6:5; Lev. 19:18). Notice He says, "I give unto you." The authority for what He says rests within Him.

The commandment is also new in motive. Our love for one another stems from His love for us. Since He has loved us, we naturally and inevitably should love one another. Through His love for us we have been brought into the family of God. We should love those within that family, those who have been brought into union with Him through His love for them. The proof of our love for Him is our obedience to His commandment to love one another.

The commandment He gave was and is abidingly new or fresh in its dimension. It is new in those who are to be loved. We are to love those who are in the Christian fellowship. As disciples of Christ we should love all men, but we should, in a unique way, love one another. It is similar to a man and his family. He can and should love all people, but he can and should love his wife and his children in a distinctive way.

Notice also that this love is new in its expectations or demands. They were to love one another as He had loved them. Here is both model and standard. How much had He loved them? He was going to give His life for them. They should be willing to give their lives for one another.

This quality of love for one another will be new and fresh in its consequences. It will make us friends of Christ (John 15:14). It will prove to others that we are disciples of His (John 13:35).

Love for one another creates a spirit of fellowship among Christians. Love will also determine as much as any one thing the outreach of the Christian and the church to the peoples of the community and the world. The more we love one another within the Christian fellowship, the more that love will reach out beyond that fellowship to all men.

May 15, 1968

PROBLEMS OF THE CHRISTIAN LIFE
(Thirty-second in a series)

PREPARING OUR CHILDREN FOR LIFE

By T. B. Maston

Retired Professor of Christian Ethics
Southwestern Baptist Theological Seminary

A group of missionaries asked me to discuss with them what they could do to prepare their children to return to the States to complete their education. The following is an adaptation of the discussion with the missionaries.

1. Build a closely knit family unit. Father, mother, and children should be genuinely devoted to one another. They should share play, work, and worship experiences.

2. Cultivate a close relationship with children from their earliest days. Parents cannot wait until children are teen-agers to prepare them for life. Regardless of how much attention we give to them as teenagers it will not compensate for a failure to give time and attention to them in their earlier years.

3. Provide in the home an atmosphere of love and discipline for the growing child, and let us remember that there is no necessary conflict between the two. When discipline is properly administered it can and will be an expression of love.

4. Hold a tight but gentle rein on the maturing youngster. Contrary to what many people think, he not only needs but he also wants some limits set for him.

5. Gradually shift control to the son or daughter. This is one of the most difficult and delicate tasks of parents. The maturing child must increasingly make his own decisions if he is to be prepared for life.

6. Build into the lives of children basic moral and religious principles, including the fact that the moral and religious are integral parts of one another. When our children leave home the principles we have built into their lives, along with our prayers, will be our chief hope for them.

7. Surround the children in the home with a wholesomely stimulating intellectual and spiritual environment in which they will normally and naturally develop.

8. Do not insist that children should or should not do certain things simply because their parents are missionaries or are in some other church related vocation. If we press this reason or argument it may contribute to the rebellion of our children particularly when they leave home.

9. Be positive more than negative in approach to and interpretation of the Christian life. The negatives or the "thou shalt nots" have a continuing contribution to make to the preparation of our children for life, but it is important for them to understand that the chief test of the Christian is positive: how much he exemplifies in his life the teachings and the spirit of Christ.

10. Be careful about our attitude toward the work we are doing for the Lord whether as missionary, pastor, deacon, teacher, etc. If we are not happy in our work it will tend to affect the attitude of our children toward the Lord and his work.

11. Beware of criticism in the presence of immature children of fellow missionaries, the denomination and its program, or our church and its leadership. If there are problems that we need to discuss let us do so when the children are absent or asleep.

12. Be genuine and sincere in the expressions of our religious life. It is doubtful if any one thing will contribute more to the strength and stability of character of our children when they leave home than for them to believe, in spite of our weaknesses, that we are sincere Christians.