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June 10, 1968

Hawaii Baptists--HMB Cooperate In Special Educational Project

ATLANTA, Ga. (BP)--An Atlanta religious educator is giving special assistance to Southern Baptist mission work in Hawaii during June under the auspices of the department of pioneer missions of the denomination's Home Mission Board.

Robert E. Bingham, minister of education and administration of Wieuca Road Baptist Church here, is located on the island of Maui for this special project.

Accompanying Bingham are his wife and two daughters--Linda and Nancy--and Linda Cholson and Harriet Byrd, who are assisting in conducting Vacation Bible Schools and youth activities during the month.

In addition, Bingham will speak at Lahaina Baptist Mission and several of Hawaii's resort hotel ministries which are carried on by the Lahaina mission.

A native of Kansas City, Bingham is a graduate of the University of Kansas in Lawrence and is a member of the Home Mission Board's board of directors.

He has served as president of Southeaster, South Carolina and Georgia religious education associations and in 1956 was a member of the White House Conference for Youth.

The Binghams use a part of their vacation time each year for voluntary mission service. The last three years have taken them to Mexico, Japan and the Pacific Northwest.

An interesting sidelight to this particular visit is that the first Protestant missionary to arrive at Lahaina on Maui in 1820 was Hiram Bingham (no immediate relation).

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Home Mission Board Expands Church Loans

6/10/68

ATLANTA, Ga. (BP)--The Southern Baptist Convention's church loans operation has borrowed \$1 million from a Texas life insurance firm as the first step toward expanding its church loans portfolio by \$10 million.

The money was borrowed by the Home Mission Board's division of church loans under authority voted by the SBC last year, which for the first time made it possible for the division to borrow money on a limited basis.

Robert H. Kilgore, division director, said the Home Mission Board's accounts with new churches and missions serve as collateral for the loan from Southwestern Life Insurance Company of Dallas.

"An average church loan processed by our division is about \$33,500, so almost 40 additional churches are able to be assisted by the borrowing of this \$1 million," Kilgore said.

Previous to the limited liability borrowing power, the church loans division was restricted to borrowing only a fraction of the total amount of funds it held in its site and church loan funds, which total about \$16.5 million.

Now, Kilgore said, the division can borrow up to 100 percent of the total of the two funds and use church loan accounts as collateral.

"This is only the first step in a program that will last indefinitely," Kilgore said.

"Including this loan and \$3.3 million of loans under the old system, we are committed already to borrowing \$6.6 million. This means that the church loans division still can eventually borrow nearly \$10 million more on this limited liability basis."

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The church loans division had a commitment for the \$1 million from Southwestern Life nearly a year ago, Kilgore said. At that time, the division gave a commitment letter to many churches applying for loans so that they could borrow money locally from banks on short-term bases and begin work on new buildings.

Kilgore said that the church loans division now will use the new money to close those short-term loans with banks which the churches have made on the basis of the commitment made by the division.

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Photo mailed to Baptist state papers.

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W. R. White Named Texas
Baptist Elder Statesman

6/10/68

INDEPENDENCE, Tex. (BP)-- W. R. White, president emeritus of Baylor University and a leader in Texas Baptist life for almost 40 years, has been named Texas Baptist Elder Statesman for 1968.

The 75-year-old educator was honored in ceremonies June 9 at the annual meeting of the Independence Association at historic Independence Church here.

White is the 10th recipient of the award, given annually by the association and the Baptist General Convention of Texas to recognize long and devoted service to Texas Baptists.

An East Texas orphan farm boy who was reared by his grandmother, White rose to become president and chancellor of Baylor University and a leading spokesman for Southern Baptists.

During his 13-year administration, 11 new buildings were constructed and more than 15,000 degrees were granted by the various branches of the university.

Since retiring as chancellor in 1963, White has continued to live in Waco and has been active as a teacher, preacher and a writer.

His books include "The Royal Road to Life," "Baptist Distinctives," "The Manifesto of Faith," and the Broadman Comments Sunday School commentary. He originated the latter while serving as editorial secretary of the Baptist Sunday School Board, Nashville.

White has been pastor of some of Southern Baptists' leading churches, including Broadway Baptist Church in Fort Worth and First Baptist Church, Oklahoma City. He helped to pull the Baptist General Convention of Texas through a financial crisis as its executive secretary from 1929-31. A graduate of Howard Payne College and Southwestern Baptist Seminary, White also served from 1940-43 as president of Hardin-Simmons University.

Gordon G. Singleton of Waco, president of the Independence Association, presided over the homecoming services at this Washington County site 70 miles northwest of Houston.

The church, called Texas' oldest Baptist church, was organized in 1839. Baylor was chartered less than a mile away only six years later, and Sam Houston was baptized in nearby Rocky Creek in 1854.

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SOUTHERN BAPTISTS AND THE RACE PROBLEM (Fourth in a Series)

Myths About Race We must Give Up

By Edward A. McDowell
Professor Emeritus, Southeastern Baptist Theological Seminary

There are certain myths about the Negro that must be exploded if we are to make progress in solution of the race problem. Let us look at some of these myths and see why they are without foundation in fact.

Myth No. 1: The Negro is a descendant of Ham and is therefore destined to be a servant forever.

This myth is derived from Genesis 9:20-25. The curse upon Ham herein described was pronounced not by God but by Noah just after he awoke from a drunken stupor. Whoever invented the myth failed to read the Scripture carefully. Ham is described as the father of Canaan. The descendants of this Canaan are enumerated in Genesis 10:15-20. Several of them were tribes encountered by the Israelites in their conquest of the Promised Land. It is not likely that any of them ever turned black or made Africa their home.

If we desire to speculate concerning the origin of the Negro race we might as well do so from the scientific standpoint and consider the fact that the oldest fossils of men or near-men have been discovered in Africa by Dr. Leaky and his associates. The oldest of these, as dated by the carbon test, is 1,750,000 years old.

There is the suggestion in these findings that the human race may have had its origin in Africa. If this be so, our original forbears may have been black. Descendants of these original black men then became white as they moved into northern climes when nature provided them with a more suitable skin for the new environment.

Myth No. 2: Negroes as a race are inferior to white people in intelligence.

Scientifically this is not true. Anthropologists measure general mental capacity by the size of the brain. The Negro's brain is equal in size to that of the white man.

Thousands of Negroes in the United States hold graduate degrees today and have proved themselves quite as capable as white people of intellectual and academic attainment.

The millions who heard by television Benjamin Mays deliver his magnificent eulogy of Martin Luther King, Jr., realized that they were listening to a man of superior intelligence and extraordinary gifts. Mays, president emeritus of Morehouse College, is a Ph. D. and Phi Beta Kappa of the University of Chicago, holds a number of honorary degrees, and is known as a leading churchman all over the world. Martin Luther King, Jr., was a Ph. D. of Boston University and a Nobel prize winner. So long as a race can produce men like these it cannot be rated as inferior in intelligence.

It is true that Negroes have fared poorly in some intellectual and academic tasks and in grades in public schools. This has been for the most part the result of the poor social and intellectual environment in which they have been forced to live. Whites brought up in a similar environment have shown the same deficiencies.

Myth No. 3: All Negroes are alike.

It is a common failing among white people to classify all Negroes under one image and disregard the individual distinctions between them. (Now some of the black power advocates among Negroes are making the same mistake by reducing all white people to the one category of "whitey".) This is not only a superficial judgment, but it can be cruel, as for instance when a brilliant Negro educator is treated as if he has achieved no more in life than a field laborer.

Of course there is as much variety among Negroes as there is among white people. The white man's ignorance of this fact is evidence that he does not know the Negro. White people are beginning to learn that there is a great difference between a Stokely Carmichael and a Martin Luther King, Jr., but they are very slow to learn that Negroes are to be accepted and treated as individuals, just as we white people accept and treat one another as individuals.

Myth No. 5: The Negro is by nature shiftless and unreliable.

This is one of those myths of the old South that persists to some degree in the new era. There are shiftless and unreliable Negroes just as there are shiftless and unreliable white people.

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A whole race cannot be condemned because of the few failures it produces. In this day of new opportunities for the Negro, Negroes are proving their integrity and efficiency in thousands of places and in hundreds of different ways.

Myth No. 6: If Negroes attend white churches they will ultimately outnumber us and take over our churches.

One of the surest ways for a white person to explode this myth to his satisfaction is to attend several services of worship in Negro churches. He will soon learn that most Negroes would never be happy for long in our services of worship.

As an illustration of the differences between our services and theirs is the fact that the service in many Negro churches is two hours in length. Negroes expect a lengthy service; we become restive when the clock strikes twelve. But there are other differences: in the Negro service more informality, heartier singing, more "moving of the Spirit." It will be a long time before services in white churches will become suitable to the tastes of Negro worshippers.

But Negroes would like to know they are welcome to attend services in white churches as visitors, and they believe that in situations where there are no Negro churches they should be able to join a white church. Their conviction is -- and it is the right one-- that God's house should be open for worship and membership to all believers irrespective of race.

Myth No. 7: God intended for Negroes and whites to remain separate because he made them of different color.

There is no Biblical basis for this. The Jews were commanded to be separate and apart from the people around them because their neighbors were idolaters. Some of these neighbors descended, as did the Jews, from Abraham.

Jesus had a dark skin. He might have difficulty getting in some of our churches today, but we call him Lord, and like to believe that we would associate with him if he came to earth again.

If God gave the Negro his color, is it not blasphemy against him to dishonor the Negro because he is black?