



July 18, 1968

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

Paternalism Versus Fraternalism

By T. B. Maston  
Retired Professor of Christian Ethics  
Southwestern Baptist Theological Seminary

Doctor Allix B. James, Vice-President and Dean of the School of Theology of Virginia Union University spoke in January of 1968 to the Evangelistic Conference of the Virginia Baptist Convention. It would help Southern Baptists to move in the right direction in race relations if their leaders on associational, state, and national levels would ask capable Negroes, such as Dr. James to speak frankly to their meetings about what Southern Baptists can do to improve their relations with Negro Baptists and Negroes in general.

Toward the close of his address, Dr. James spoke concerning "white" attitudes that are most objectionable to Negroes. No attempt will be made to set forth all of the attitudes he mentioned. I want to concentrate on one particular attitude that is the source of other attitudes that are objectionable to Negroes. Dr. James himself said that heading the list of objectionable attitudes was "the old traditional pattern of 'paternalism'." He further said that the master-slave, superior-inferior perspectives must disappear entirely.

Furthermore, whites must get away from the "dole" system, whether it is money or service, and whether or not the "dole" is handed out by individual "white" Baptists, by a church, an association, a state convention, or an agency of the Southern Baptist Convention. The "dole" may be accepted and yet the gap between white Baptists and Negro Baptists may be widened.

We are beyond the time, if there ever was such a time, when the paternalistic approach will be effective. Fraternalism must be substituted for paternalism. Paternalism stems from a sense of superiority. Fraternalism is a product of a deep sense of oneness in Christ. Regardless of culture or color, we have come into the family of God through the same door, the door of faith. Also, our heavenly Father is no respecter of persons. He looks on the heart and not on the color of the skin. All of us, white and black, should seek to be like our Father in our attitudes toward one another.

There even needs to be a proper understanding of "fraternalism." Negroes must be accepted and treated as equals, not as younger or less mature brothers. Some may be immature, but many of them are more mature intellectually, morally, and spiritually than many white people. We must avoid the stereotyping of Negroes, just as we do not want them to stereotype us.

Once a pattern, such as paternalism, is established it is difficult to change it. Even when we try to treat Negro Baptists as brothers, we tend to have a paternalistic hangover.

Local churches too frequently "put-on Bible schools for Negro churches" rather than offer to be of help if they can. Many of our churches should have integrated schools with an integrated faculty as well as both Negro and white children.

Associations and sometimes even state conventions plan meetings, such as evangelistic conferences and campaigns, and then invite Negro Baptists to cooperate. If we expect them to participate, let us invite them to share in the planning.

Let us move on every level of Southern Baptist life from paternalism to fraternalism or brotherhood.



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# ---FEATURES

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July 18, 1968

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

## BAPTIST CHURCHES AND RACE RELATIONS

By T. B. Maston

Retired Professor of Christian Ethics  
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Southern Baptists have done more for and are doing more in the area of race relations than most people realize, including many Baptists. Most of us will confess, however, that we fall far short of doing what we should.

It is time for Southern Baptists to take some giant steps forward in our attitudes toward, our relations to, and our work with Negroes. Entirely too many of us, including churches, associations, and conventions, as well as individuals, have been satisfied to give a little material aid.

What can be done on the local church level? We can seek to maintain or restore lost lines of communication. White pastors and Negro pastors can have fellowship together in prayer and study. Groups of young people, women, men and others can exchange programs. Pulpits can be exchanged. Special music can be provided.

Churches should open their doors to people of all classes and races. Some have done this; many more should. How can any church claim to be "the church of God", the church where Christ is head, if it does not open its doors for worship to all, and its membership to all men and women of "like faith and order?"

When we open our doors we may discover that few, if any, Negro Baptists want to be members of our white churches. Most who will come at first will be college students. They are in colleges and universities with young white people. It is more or less natural that some of them will want to attend church with friends they have made on the campus.

Although it seems for the indefinite future that comparatively few Negroes will want to be members of Southern Baptist churches, they do want the doors open. They want every phase of our predominately white society available to them. Would not we, who are white, want the same thing if we belonged to a minority group and if we were excluded from any aspect of the society in which we lived? We doubtlessly would have knocked harder and more persistently on those doors than they have.

Let us not forget that churches may desegregate without real integration. The latter has not taken place until Negroes are accepted into the life of the church on the same basis as white members. They must be utilized in places of leadership on the basis of their ability, training, and spiritual maturity. Most churches that have Negro members, and there is a considerable number, have not progressed very far in integrating them into the life and structures of the church.

Churches, however, will be moving in the right direction if they recognize the need for an open-door policy regarding peoples of all classes and colors. If they will open their doors, and if their members will open their minds and hearts, then Negro neighbors and friends will determine how much desegregation and integration there will be in our churches.



# BAPTIST PRESS

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July 18, 1968

## Churches Urged To Form Car Pools To Help Poor

WASHINGTON (BP)--Secretary of Agriculture Orville L. Freeman has suggested that churches throughout the country form car pools to help poor families get surplus food home from area distribution depots.

Freeman's suggestion to the churches came during a question and answer period with the leadership conference on civil rights here. Earlier Freeman had addressed the group on the USDA's efforts to get food commodities to more of the nation's needy families.

One of the problems in the commodities food program (in which surplus food is made available to state welfare departments for distribution) is the distance the poor must travel to obtain food products.

Since many of the poor families lack adequate transportation, they have difficulty getting the heavy boxes, weighing as much as 100 pounds, to their homes, according to the USDA head.

Freeman, who admits there are "starving Americans," has been under heavy criticism from private and public citizens for failing to provide programs for impoverished families.

According to recent reports, of the 29.9 million persons classified by the government as "impoverished," some 10 million have such inadequate diets that many are slowly starving.

Of this group, only 5.4 million, or 18 per cent, benefit from the government's surplus commodities and food stamp program.

Even though statistics show that hunger and malnutrition can be found throughout the country, it is especially prevalent in rural areas of the South.

According to congressional and private reports, conditions are most deplorable in Georgia, Mississippi, Texas, North Carolina, Alabama, South Carolina, Virginia, Kentucky, Tennessee, Louisiana and Florida.

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## Home Missionary Dies In Tucson

7/18/68

TUCSON, Ariz. (BP)--Roland Ervin Wiley, 51, Southern Baptist missionary in the juvenile rehabilitation ministry of the Home Mission Board, died July 9 in Tucson Medical Hospital after a long illness.

Classified as an associate missionary, Mr. Wiley had worked in the Tucson area since he was appointed July 9, 1964 in cooperation with the Arizona Baptist State Convention and the Catalina Baptist Association.

A native of Lake View, Tex., he was a graduate of West Texas State University in Canyon and Southwestern Baptist Theological Seminary in Fort Worth. He had served as pastor of churches in Oklahoma, Texas and Arizona.

Mr. Wiley is survived by his widow, the former Inell Biffle of Hedley, Tex., a son, a daughter and two grandchildren.

Funeral and burial were held in Tucson.

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Speech Winners Selected  
At Training Union Meet

RIDGECREST, N. C. (BP)--Three girls were named winners of the speakers tournament at the second Training Union Leadership and Youth Conference July 17-22 at Ridgecrest Baptist Assembly.

They were Yvonne Ford of Rock Hill, S. C. who spoke on "Contemporary Discipleship"; Janice Wilson of Walnut Ridge, Ark., "My Call to Discipleship" and Lynn Easter of Lebanon, Tenn., "Communicating My Faith."

No place distinction was made between the three winners. All seven entrants have won local church, associational and state contests sponsored annually with the Training Union Department of the Baptist Sunday School Board in Nashville.

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NOTE TO BAPTIST STATE PAPER EDITORS: In a story tagged "Inner-City Study Reveals Need For Program Changes," in paragraph two, line two, change "...with other responsible groups..." to read "...with other religious groups..."

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EDITORS NOTE: On news stories regarding the urban church seminar in Washington, D. C., please delete reference to George Torney of Home Mission Board as a faculty member.

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