

**BAPTIST PRESS**

News Service of the Southern Baptist Convention

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July 25, 1968

Report Indicts, Challenges
Suburban Church Attitudes

WASHINGTON (BP)--A Baptist minister has charged that suburban churches have contributed to the causes of the urban crisis by their "indifference" and by seeking "to ignore and avoid the problems of the central city."

Joe Wortman, associate minister of suburban Chevy Chase Baptist Church here, released his statement after participating in a four-week intensive study of the programs and attitudes of several suburban churches in the Washington area.

"As long as the suffering of humanity downtown was largely invisible, the corporate church conscience did not feel many pangs of remorse," Wortman said. He added: "That day is over for all but the most petrified in heart."

Wortman, a graduate of Oklahoma Baptist University and Southeastern Seminary, Wake Forest, N. C., was one of 22 persons enrolled in the seminar on urban studies. The seminar was sponsored for the second year by the District of Columbia Baptist Convention, Southeastern Seminary, and the Home Mission Board in Atlanta, Ga.

The desperate need, the suburban minister concluded after his study, is for a theology which will guide suburban churches "out of programs of meaningless activity into a servant role in society."

Declaring that "servanthood, as the characteristic mark of the church, is the great missing element in suburban churches," he urged churches to adopt a program of education for service as a priority item.

"Unfortunately, suburbanites are functionally illiterate in the language of service to persons unlike themselves," the Baptist minister charged.

The motivating force of most suburban churches, he continued, is "more likely to be comfortable consensus than sacrificial commitment in service." As long as this is true, he pointed out, the churches of suburbia will "always be left stalled at the light as the traffic of humanity moves on."

The suburban preacher said churches must affirm and cultivate their peculiar resources of "free men, available money and potential for political power." These resources can be the means to dramatically change the problem-ridden urban centers for the better, he said.

"Miracles in men and society could be wrought overnight by a Christian power bloc committed to a war against social injustice and inequity," Wortman said.

Wortman's research paper spelled out several elements of strategy for suburban church involvement. These include an emphasis on young persons both in the suburbs and in the ghetto, cooperation across denomination lines in programs of training and action and the creation of small task forces within the churches.

In addition, Wortman's seminar report stressed that suburban churches must not cease to minister to the suburbs.

"The current glamour of ministry in the central city does not mean that the blighted areas contain the only persons of value," he emphasized.

"It may well be...that a new discovery of servanthood in a ministry downtown will revitalize the ministry of suburban churches to their own neighborhoods," Wortman said. He added that "never before have suburban people so needed the redemptive power of God in their lives."

In his concluding statement in the report to the urban seminar, Wortman expressed the belief that the struggle against social injustice will be won or lost by Christians in suburbia.

Home Mission Board Expands
Work With Nonevangelicals

ATLANTA, Ga. (BP)--Two men have been named area directors of Southern Baptist work with nonevangelicals, continuing a recent expansion in this ministry.

William Robert McLin of Lookout Mountain, Tenn., will serve the Western United States, and Glenn Allen Igleheart of Louisville, Ky., will serve the Northeastern United States.

Joseph R. Estes, department director, said he hopes to appoint other such directors who will devise programs to present Baptist doctrines to these other religious groups.

McLin, the former pastor of Lookout Mountain (Tenn.) Baptist Church is a graduate of Furman University in Greenville, S. C., and Southwestern Baptist Theological Seminary in Fort Worth. He also has pastored churches in Georgia, New Mexico and South Carolina.

A graduate of Murray (Ky.) State College and Southern Baptist Theological Seminary in Louisville, Ky., Igleheart is the former pastor of the Westport Road Church in Louisville. He also has served in several other Kentucky churches.

They were appointed in a regular meeting of the Board of Directors of the denomination's Home Mission Board here.

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Georgia School Analysis
Details Financial Crisis

7/25/68

ATLANTA, Ga. (BP)--If the Georgia Baptist Convention is to continue to operate six colleges and universities, it must double its income within the next eight years.

So says a special report on "Baptist Higher Education in Georgia", which may reflect the struggle over education and the mission dollar in other states.

The report was made by the Associated Consultants in Education, Inc., of Tallahassee, upon authority of the Georgia Baptist Convention Executive Committee, which called for the study last December.

Doak S. Campbell, retired president of Florida State University, is chairman of the consultants who made the study. He was also leader in the Southern Baptist Convention's Baptist Education Study Task (BEST).

Campbell's 86-page report said, "While the total expenditures have increased in each of the six Baptist institutions, they still remain inadequate for sustaining an educational program of high academic quality."

The report projected that by the year 1975-76, the colleges must have a minimum of \$9,345,000 for current operating expenses, which would be an 87 per cent increase over the 1966-67 total of \$5,206,993.

Campbell's study, however, recommended a seven per cent annual increase which would mean \$10,955,000 for current operating expenses in 1975-76, or a 119 per cent increase over 1966-67.

The report said, "In the absence of substantial increases of income from sources other than tuition, the private colleges will tend to price themselves out of business."

The report says the schools now draw 63.5 per cent of their operating budgets from tuition and student fees, ranging from 60 per cent at Mercer University to 81 per cent at Truett-McConnell Junior College.

The report added: "It is generally recognized that any institution that derives more than 60 per cent of its total income from this source is operating under a fiscal policy that cannot successfully continue."

Campbell's study used the best suggestion that sponsoring state conventions should provide 20 per cent of the operating budget of their schools, and pointed out the Georgia Baptist Convention provides only \$560,281 or 10.8 per cent.

Turning to endowment income, the report said the six schools must increase their endowment resources from the present \$13,346,271 to \$22,265,000 by 1975-76 if the schools are to get the suggested minimum of 10 per cent of their operating income from endowment returns.

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The report summarized: "It seems clear that if the six Georgia Baptist colleges are to be in operation in 1975-76, with projected enrolments and the necessary expenditures indicated in this report, income for current expenditures larger by \$4.3 million to \$5.9 million than the 1967-68 income must be secured."

It added: "The distribution of this increased income as to the sources from which it is derived constitutes the major problem with which those responsible for Georgia Baptist colleges must deal."

The report touched only briefly on the thorny question of federal funds for the Baptist school.

In two places, it said: "Due to the fact that the church-related colleges are quasi-public institutions, it is the responsibility of the boards of trustees to seek and to accept grants from any source that does not restrict either academic or Christian commitment."

It added: "With regard to income from federal tax sources for current operations, the debate seems to have been largely pointless for few such funds have been available to undergraduate institutions.

"In the future, however, federal tax funds may very well become available for the support of current operations. The several boards of trustees...should determine in what ways, if any, the acceptance of federal tax funds would be inconsistent with the educational and religious commitments of their institutions."

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Report Urges Baylor Direct Women's College

DALLAS, Tex. (BP)--Christian Education Commission members meeting in Salado Tuesday voted unanimously to recommend that Mary Hardin-Baylor, a women's college in Belton, be placed under the administration of Baylor University at Waco.

The action, which encourages trustees of the two institutions to work out the details, resulted from a report presented by W. R. Carden, Jr., education consultant for the commission.

Carden's long-awaited report contained a detailed financial and structural analysis of the nine Texas Baptist colleges and universities.

"We are overinstitutionalized and understructured in our program of higher education," Carden said. "We must take a thorough reexamination of our total approach to our schools."

"The overriding problem facing our schools is finance," Carden said. "We are now in a 'quality gap' that increases year by year. We have a \$10 million gap plus needs that easily approach \$30 million."

Stressing the financial crisis faced by all higher education in Texas, the report noted the rapid rise in the cost of higher education and increasingly small percentage of college students attending Baptist colleges.

"It is essential that the limited resources available to Texas Baptists in higher education be concentrated," Carden pointed out.

He urged the commission to better co-ordinate its planning with the "master plan" on higher education being prepared by the state of Texas.

One of the guest speakers for the meeting was John Mosely, president, Austin (Presbyterian) College in Sherman. He called on the Baptists to confront seriously the question of why they are in higher education. In doing so he suggested they consider the relation of the churches to the colleges and urged them to plan toward "a meaningful contribution" to the private school system in Texas.

Mosely also serves as chairman of the liaison committee for higher education in Texas.

Another speaker, Stewart Allen, executive director of the Association of Texas Colleges and Universities--including both public and private schools--said he believed it was necessary to maintain private schools at all costs.

"In the age of standardization, private schools provide students with a choice," he said. "Educational aims and purposes of private schools are to provide values to the culture and also to provide church leaders."



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SOUTHERN BAPTISTS AND THE RACE PROBLEM
(Seventh and Last in a Series)

Building a Bridge of Understanding

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

As I bring this series of articles to a conclusion I am aware that I have left some things unsaid that should have been said. Doubtless, too, I have raised some questions in readers' minds. In the light of these possibilities I plead for a Christian spirit on the part of those who have disagreed with me, and indulgence on the part of those who think I have left certain questions unanswered.

Above everything I pray that my Baptist brothers and sisters in Christ will open their hearts and minds to the great challenge our denomination faces to lead the white people of the South in working out a Christian solution of the race problem.

Let us get hold of the idea that the South is the place where the race problem should be solved, and let us resolve that Southern Baptists will take the lead in demonstrating to the world that the problem can be solved in the South.

In the solution of the race problem it is essential that we shall build a bridge of understanding between the races. Great strides have been made in recent years in securing greater justice for the Negro. This has been accomplished through Supreme Court decisions and the passage of civil rights legislation.

But we know that prejudice against Negroes is still widespread and that a new bitterness has developed among many white people because of the new freedom Negroes have gained. Also it is a fact that there is little or no genuine understanding or Christian fellowship between our two groups. For these reasons we must build between the two groups a bridge of understanding.

The minister, white and Negro, is the key man in building this bridge. Why is this true? It is true because the race problem, as I have previously said, is essentially a religious and moral problem. Also it is true because ministers, white and Negro, in the South, still exercise great influence in their communities, whatever may be said to the contrary. Again, the minister is the key man in race relations and in building this bridge because he is a physician of souls.

Race prejudice is soul sickness and a whole community, and even a church, can be afflicted with this sickness. The minister is the physician who can prescribe the remedy: the love our Lord Jesus Christ taught us to have for all men.

The white minister who begins work on this bridge will need courage, love, persistence and patience. He need not preach every other Sunday on the race question. He may better quietly teach his people the meaning of Christian love. Let him deal patiently with the immature and prejudiced members of his congregation, but he should demonstrate by precept and example to his congregation that he is on the side of justice for the Negro. He should lead his church step by step to a policy of opening the doors of the church to worshippers of all races, and ultimately to a policy of receiving into membership people of all races. All of this will be a demonstration of sincerity when he goes to his Negro brother pastor and requests that he join him in helping build the bridge of understanding between the races.

For what it is worth I mention what we have tried to do in Atlanta toward building the bridge. We began a seminar in Bible study for ministers at the First Baptist Church. Negro ministers were invited to the seminar and a good number of them attended. It was a happy experience for us all. We centered our attention on study of the word of God and said little about the race question, although the question was not barred. But we became conscious of the fact that we were brothers in Christ engaged in the common objective of learning more about the Bible. After our study was over we sat down and ate lunch together in the dining room of the First Baptist Church. Each man paid for his own meal.

Out of this seminar grew a movement to bring together the Atlanta Baptist Ministers' Conference and the Negro Baptist Ministers' Union in monthly joint meetings. Now we meet once a month with the Negro brethren, and they meet once a month with us. Thus we have begun to build the bridge in Atlanta. We believe that progress is being made. We are having joyous experiences coming to know each other!

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Other things may be done in building the bridge. White and Negro pastors, may exchange pulpits. White groups may visit Negro churches and vice versa. Books on Negro history and biographies of famous Negroes may be added to church libraries. Groups may be organized in white churches to study conditions in Negro slums and ghettos and report back to their churches. Financial help may be extended to struggling Negro churches.

Let one thing be remembered without fail in the building of the bridge of understanding: the Negro is now our equal and fellow worker in building the bridge; the old era of paternalism is over; we must accept the fact that the Negro Christian is indeed our brother in Christ, and that all law abiding Negroes are our fellow citizens in building a greater America.



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

Double Standard Of Morals

By T. B. Maston

Retired Professor of Christian Ethics
Southwestern Baptist Theological Seminary

The United Methodist Church in its recent meeting in Dallas voted to remove the ban on smoking and drinking for its ministers. A major argument for the removal was that there should not be a double standard of morals: one for ministers and another for laymen..

A few years ago the same argument was advanced concerning moral standards for men and women. There was at that time a strong emphasis on a single standard.

A good case can be made out for a single standard of morals for men and women and for ministers and laymen. A single standard in both cases sounds logical. Theoretically it may be valid.

In actual practice, however, the single standard has frequently meant the lowering of the higher standards more than the lifting of the lower standard. This has been generally true in regard to men and women. Many of the latter have taken on to a distressing degree the faults, failures, and bad habits of men.

The results have been unfortunate for men and women and also for the home and society in general. The home and society, as is true of the church, needs someone or ones to set the pace or pattern in morals. There can be no movement to higher levels of living unless there is someone on that level to point out the way.

Men need the challenge that can and should come from women who say to them, "Come up to my level." Christian laymen need pastors who will set the pace for them in daily Christian living. Society needs Christian men and women who will demonstrate in their lives the highest level of living. There is no lifting of our level of living unless there is a continuing tension between where we now are and where we ought to be. Furthermore, we cannot know where we ought to be unless someone by the life he lives is already on that level.

Frequently an emphasis on a single standard of morals has not created a tug upward because the emphasis was wrongly placed. For example, if women had been satisfied to stop when they said, "If it is wrong for me, it is wrong for you" there would have been a pull upward for men.

There was a tendency, however, to reverse the reasoning. It was too frequently said, "If it is right for you, then it is right for me." The emphasis was shifted from responsibility to personal rights. This was and is unfortunate from the Christian perspective. The results are just as unfortunate when the pastor or any one in a church related vocation majors on his rights rather than on his responsibilities.

Also, let us remember that a basic rule or principle of life is that to whom much is given, much will be required. The greater one's opportunity to influence others the greater is his responsibility to them and to our heavenly Father. This is true of parents in relation to their children, of pastors in the relation to the members of their churches, and of Christians in relation to non-Christian loved ones, friends, and neighbors.