



**BAPTIST PRESS**  
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, 1350 Spring Street, N.W., Atlanta, Georgia 30309, Telephone (404) 873-4041

DALLAS Billy Keith, 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

October 14, 1968

**Dehoney Urges Ecumenicity,  
Social Action in Evangelism**

WASHINGTON (BP)--The leader of the Continental Congress on Evangelism here recommended evangelism as a proper avenue of Baptist involvement in ecumenicity and social action.

Wayne Dehoney of Louisville told representatives of 13 Baptist bodies in the United States and Canada that "one basis for unity and ecumenicity can be and must be evangelism".

He said to the crowd of about 600 Baptist leaders, "Here is a basis for Christian cooperation throughout the world. We can go together in the proclamation of the gospel".

Dehoney is a former president of the Southern Baptist Convention, which like several other Baptist bodies represented in the meeting, is not affiliated with ecumenical organizations like the National Council of Churches or the World Council of Churches.

Dehoney told the group that he was not calling for structural union but a unity of purpose which would make possible wider cooperation in the central mission of the churches.

"I see emerging something even broader than our evangelistic thrust", he said. "I see a new and vital kind of biblical ecumenicity," which he explained as a cooperative effort to win people to faith in Jesus Christ and to a kind of faith that is geared to action."

The Continental Congress on Evangelism was a four-day rally in the interests of The Crusade of the Americas, an evangelistic effort by Baptists in 28 countries of the Western Hemisphere. Dehoney is North American coordinator for the crusade.

Pointing to "the great issues that face us in the world--poverty, prejudice, and peace," Dehoney said that these problems will only be solved as men are spiritually changed, "then transformed men must go out and transform society".

"But don't separate evangelism from social action," he told the Baptist leaders.

A telegram from President Lyndon B. Johnson to the Baptist meeting said in part, "At a time that tests the most basic tenets of our lives and the most sacred traditions of our legacy, it is gratifying to know that men like you are turning hearts to God and hands to doing his holy work".

Addressing the same session of the Congress on Evangelism, Yoshikazu Nakajima of Tokyo, executive secretary of the Japan Baptist Convention said, "As an Asian I want to join with other Christians in expressing hope that peace may come as soon as possible to our part of the world".

-30-

**Six Manifestoes Presented  
At Continental Congress**

(10-14-68)

WASHINGTON (BP)--Six manifestoes, four of them proclaiming in essence that no problem in today's world can be solved without the reconciling power of the gospel, were presented to more than 1,250 Baptists attending the Continental Congress on Evangelism here.

Summing up a basic tone included in each of the manifestoes, the first one presented in the opening session declared:

"Man's basic need is neither economic, intellectual, diplomatic, military, nor scientific. It is spiritual....

"Our problems may be beyond us. But they are not beyond God. In Christ, he provides the one exit from the human dilemma. Only God offers man the panacea for the problems of the world."

-more-

DARGAN-CARVER LIBRARY  
S. B. C. HISTORICAL COMMISSION  
NASHVILLE, TENNESSEE

This theme was repeated often throughout the six manifestoes, prepared by a five-member committee representing five of the 13 Baptist conventions present for the four-day Congress meeting at the Shoreham Hotel.

There were no votes taken on the documents by the 1,250 invited conference participants, and Baptist officials were quick to point out that the statements were not binding on any of the Baptist Conventions involved.

Herschel H. Hobbs, pastor of the First Baptist Church of Oklahoma City and chairman of the committee which drafted the manifestoes, said that the documents reflected the thinking of the committee and members who drafted them, and probably that of the majority present.

Subjects for the six manifestoes were, "The Gospel and the Human Situation," "World Crisis and Social Revolution," "The Biblical Revelation," "The Church and Its Mission," "Human Freedom and Dignity," and "The Cosmic Christ and the Space Age."

Amplifying the theme of the ability of the gospel to meet man's deepest needs, the manifesto on "World Crisis and Social Revolution" stated that "with all his powers, man has not solved his problems of poverty, air and water pollution, murder on the highways, alcoholism, and a sickening obsession with sex."

The statement, presented by John Havlik of the Southern Baptist Home Mission Board evangelism division, affirmed that "Christ (is) the Only Hope" for a confused world. For a world that is going to pieces internationally, racially, and economically, Christ is the only integrative force.

"We affirm," continued the manifesto, "that the gospel has deep social implications and that at times the church has failed to realize its obligation in this direction."

"The gospel must be related to the needs of daily life and interpersonal relations. Within the fold of the church the disinherited of the earth are to be regarded as children of God and as of infinite worth. The gospel cannot tolerate injustice or man's inhumanity to man," said the manifesto.

Another manifesto on "Human Freedom and Dignity" stated that while there has never been a generation that has been really free, the highest freedom is found in "accepting Jesus Christ as Saviour and Lord."

Human freedom and dignity is a "crowning God-like privilege" given to man by God so man could decide his own destiny, said the manifesto, presented by Daniel A. Dryer of the United Baptist Convention of the Atlantic Provinces, St. John, Brunswick, Canada.

A manifesto on "The Cosmic Christ and the Space Age," presented while United States Astronauts orbited the earth, stated that "we hold this truth to be self-evident---that no problem, of human or cosmic, is too astronomical for Him (Christ)."

"We believe that the era of the Space Age with its strides in science and technology will bring forth a further and fuller revelation of this Cosmic Christ; that every probe into outer space will bring to light more of the mysteries of his handiwork," it continued.

"We are persuaded," said the manifesto presented by Kenneth R. Kennedy, executive secretary of the Genral Association of General Baptist in Poplar Bluff, Mo., "that no generation, regardless of how learned and advanced in scientific matters, can go beyond its need for reconciliation with God."

A manifesto entitled "The Church and Its Mission" stated that "as God gave himself in Christ for all the world, his church must give itself with dedication to his Great Commission of carrying the glad tidings to the end of the earth through the testimony of lips, lives, labors, leadership, and liberality."

The church must be at its best in worship, in work and sacrifice, and in witness, said the manifesto, presented by Herbert Hiller, pastor of Immanuel Baptist Church, New York.

"The witness in continental evangelism and missions abroad is the church's primary mission", said the manifesto. "...Hence the Church needs to take its soul-winning task more seriously, stop competing with the world's entertainment, and face men and women with the claims of Christ upon their short and fleeting lives."

A manifesto on "The Biblical Revelation", also presented by Hiller, concluded by stating that "In the Crusade of the Americas, we Baptists of the western hemisphere have united around the theme, "Christ, the Only Hope", is an effort to be faithful to the commission of our Lord, and to declare the full biblical revelation of God's eternal redemptive purpose in Christ Jesus."

Conservative Baptist Upholds  
Social Action and Evangelism

WASHINGTON (BP)--The problem some Baptists have over the relationship between social action and evangelism was placed in a personal and historical perspective by a Conservative Baptist Convention executive during the Continental Congress on Evangelism here.

Rufus Jones, general director of the Home Mission Society for Conservative Baptists, said that at one time in his ministry, he was so afraid of the "social gospel" that he did not dare to preach on loving one's neighbor for fear someone would brand him as a "liberal."

"I was preaching the Bible from cover to cover," Jones told a group of preachers and denominational leaders, "in defense of liberal attacks on some parts of the scriptures.

He added that while he defended the Bible from cover to cover, he realized that he was ignoring sections of the Sermon on the Mount and Paul's letters in order to avoid dealing with interpretations of the Bible "liberals" were championing.

Jones said he believes now that Christ is either Lord of all "in social and political relationships," or he is not Lord at all.

Historically, social action was sidetracked from evangelism in the early days of the social gospel preaching, Jones said. Conservatives were put on the defensive then because certain parts of the scriptures were attacked by liberals.

Jones' testimony came in a conference dealing with the "Social Effects of Evangelism" at the four-day congress.

Introducing the topic, Floyd Craig of the Southern Baptist Convention Christian Life Commission, Nashville, labeled the debate between social action and evangelism as "a clever scheme of the devil to keep us from doing what we ought to be doing.

"A gospel which does not express itself in social concern is a pious fraud," Craig said. "Social reform separated from biblical faith is not the gospel of the New Testament but a shallow humanism," he added.

Craig said that if the gospel does not include both evangelism and social action, then it is not the gospel.

During the conference, there was no debate on whether evangelism and social action are separate parts of the gospel. Indeed, about half of the 90-minute discussion was given to testimonials about the evangelistic results of social action projects in inner cities, on foreign mission fields, and in small town areas.

One of the "hang-ups" between the two emphases was described by a pastor from Memphis, Tenn., as being "the race problem."

Another participant, W. A. Irvin of Austin, Tex., said he felt God was using the race situation to help white people to see themselves.

Irvin praised the cooperation between white and Negro Baptists in the Crusade of the Americas, but said this could break down on the local level if white Baptists fail to participate in a socially-responsible way.

He cited two opportunities in Austin where citizens will vote soon on open housing and where black and white Baptists have been asked to support a particular candidate in the election.

"If we fail to vote this (open housing), we can forget about cooperation in the Crusade of the Americas," Irvin said.

-30-

Reach Alienated In Homes,  
Not Revivals, Speaker Urges

(10-14-68)

WASHINGTON (BP)--A British Bible scholar suggested here that churches be adventurous and replace traditional revival meetings with a series of endeavors, perhaps in homes, to confront men and women alienated from the church.

George Beasley-Murray, principal of Spurgeon's College in London, said that if those confrontations took place in homes instead of in the sanctuaries of churches, "the number of unchurched people facing the claims of Christ would be far greater than those who could be persuaded to visit a church building."

-more-

He added that Christian people would also be faced with the necessity of participating themselves instead of leaving the proclamation of the gospel to the hired evangelist.

Speaking to the Continental Congress on Evangelism at the Shoreham Hotel here, Beasley-Murray told about 1,200 Baptists from 13 conventions that churches ought to make a greater emphasis on reaching the "post Christian man" who believes that "Christianity is dead and ought to be buried."

The London teacher observed that in the so-called post-Christian age, a "distorted glass" often separates those outside the church and those inside. "Those on the outside get the strangest images of what goes on inside the church, and alas, the church all too often is simply not communicating with those outside."

He observed that revival services in churches are fine for people with a religious background, "but how can they reach anyone who has nothing to revive?"

Describing the post-Christian man as one who is seeking meaning in life, yet has not found it, Beasley-Murray stated that this is what the Christian faith is all about.

"God forgive us that we in the churches have so successfully hidden from the man in the street that Christianity is about life," he lamented.

"Many of our contemporaries will be interested to learn that the gospel is about man--how he can be a real man, an integrated man, a whole man, a fulfilled person," he added.

He quoted an American psychologist, O. H. Mower, as saying that the greatest burden of modern man is a guilt conscience, and that too often ministers send patients to psychiatrist to deal with a problem that the minister could handle better than the psychiatrist.

Most people outside the church misunderstand the Christian's preoccupation with words like "salvation," "redemption," and "reconciliation," which mean little to those without a religious background, Beasley-Murray said.

"The word 'salvation' raises a blank in the mind of most people outside the churches," he observed. "Jesus almost never used that word. He had a fair simpler and more appealing word---LIFE."

-30-

"Gut-Level Witnessing"  
Urged Among The Hippies

(10-14-68)

By Dallas Lee

WASHINGTON (BP)--A speech and group discussion on "gut-level witnessing" among hippies and runaway youngsters jolted the Continental Congress on Evangelism here off the inspirational theological tracks.

Decrying an apparent growing controversy among the nine Baptist groups participating in the congress concerning conflict between social action and evangelism, Sunset Strip Evangelist Arthur Blessitt of Hollywood, Calif., urged Christians to be concerned about youth in trouble.

"I don't care about that controversy--if we are Christian, we won't have a controversy. We'll just be Christian and we will love."

Turning the emphasis of the conference to youth, Blessitt said young people "are bored to death."

"Young people are searching for the truth, a deep spiritual experience," he said, "not a new mustang or a bigger bank account."

Blessitt, wearing bright-colored beads, said he had seen young people hooked on drugs kick the habit immediately upon acceptance of Christ.

"We have toilet services," he said. "We can get 18 in there. We pray, we read a scripture and then everyone throws their drugs in the toilet and we flush them away. Then we sing: 'Gone, gone, gone, gone, all my pills are gone!'"

He added: "There's nothing so bad that a lot of witnessing won't take care of."

-more-

If the young people are sitting on the curb drinking beer, he said, the Christian should sit down by them and tell them "they should be drinking Jesus--he takes you up higher and keeps you up there longer."

In a panel discussion with Blessitt later, Haight-Ashbury evangelist Ron Willis said:

"Young people don't want another party or a barbecue or another place to play. They are asking for involvement. They are saying, let us use our education, our advantages, and go into the inner city. They are saying, if a man is illiterate, let me teach him to read."

Willis, pastor from Oakland, Calif., who works the Haight-Ashbury district of San Francisco, said he was more concerned about the "cold, long winter than the long hot summer" when young people are spending summer holiday periods in some forms of involvement and then come back to churches who only "pat them on the back on youth Sunday."

He added: "Don't talk to young people, talk with them. They don't want involvement with each other, they want involvement with the world."

Ernest Gibson, Negro pastor of the First Rising Mt. Zion Baptist Church in Washington, D.C., said his ministry was "not to the long hairs, it's to the bushy hairs."

He was referring to young Negro rebels, many of whom grow long African-style hair--"it's the same symbol of rebellion," he said.

Gibson said the churchman seeking to minister to rebellious, disturbed young people did not necessarily have to adopt the mode of dress to communicate.

"They are looking for someone to relate to--it doesn't matter what you look like. Just listen; they have got things to tell."

Blessitt had several recommendations for church ministries. He recommended 24-hour ministries, with pastors working in shifts and advertisements announcing where someone can get help.

"Specifically, young people need to know where they can go for help and they need to know where there is a place to go.

"We ought to at least have a place that stays open as long as the bars. Churches are made more for the convenience of church members these days."

Blessitt operates an interdenominational gospel nightclub on Sunset Strip in Hollywood called His Place. Food and drinks are served free every night. There is preaching at midnight daily. His evangelism organization also operates a halfway house for converts who come from the streets.

Blessitt told of conducting witnessing revivals in churches and going out with young people on Sunday afternoons.

"We go around together telling every young person we see that there's going to be a rap (dialogue) session at the church tonight about Jesus. We've never done it when it didn't double Training Union attendance," he said.

Willis said Christians need to get away from the concept of being at a superior level and "stooping into levels of sin" to reach people.

"That's bull. I am a sinner. I have to receive people just as they are because that is how the Christ received me."

Both Blessitt and Willis talked about young people rebelling from Baptist homes.

Blessitt said: "Probably two-thirds of the topless dancers on the strip are from a Baptist or a Pentecostal background. I don't know what it is--when we backslide, we go all the way to the bottom."

Willis told about a young man from a Baptist home who said he hated his father "because he won't extend to me the compassion and forgiveness that he extends to the young people he works with at church."

He urged the Baptist leaders to think about the "prodigals who want to come back but can't."

"The church--that place of warmth and comfort--is so often not open to them. They are not received back. If a girl is pregnant and sent away and then comes back, she probably will be isolated by you.

"Too many pastors and parents talk about addicts or other troubled youngsters contaminating the youth of the church--that speaks of a weak Jesus," Willis said.

-30-

Criswell, Taylor Agree:  
Christ Is Answer To Race

(10-14-68)

WASHINGTON (BP)--Top leaders of two Baptist conventions, white and black, agreed in major speeches at a Continental Congress on Evangelism here that the use of police power to quell violence in the streets will never solve America's racial problems.

The similar comments came in speeches at a Friday night rally by W. A. Criswell of Dallas, president of the 11-million-member Southern Baptist Convention, and by Gardner W. Taylor, immediate past president of the Progressive National Baptist Convention, Inc.

Both Criswell and Taylor said that there must be a change in the hearts of the American people, something only Christianity can accomplish, not military or police force.

Criswell, pastor of the 15,000-member First Baptist Church of Dallas, said that political emphasis on law and order, though necessary, is only a means of temporary expedience.

"Our only hope lies in preaching the gospel, and this is our assignment," he told the 4,000 Baptists from 13 different conventions attending the rally at the National Guard Armory here.

The rally, a principal event of the Continental Congress, was held instead of a parade from the Capitol to the Washington Monument which was canceled several months earlier when a permit could not be obtained during the height of Washington racial problems.

In his message, Criswell said he thought the parade was a great idea, and proposed that such public demonstrations on behalf of the gospel he held in major cities of the United States, similar to ones held by Baptists in Brazil and South America.

Taylor, pastor of Concord Baptist Church in Brooklyn, N.Y., decried "men in high offices" who are going up and down the country "preying on the prejudices of the people, fanning fires of insecurity, and breeding-segments of hostility in the land.

"It really doesn't matter who is elected President of the United States," Taylor observed, "for the problems of our world will not be solved by political process."

The Negro pastor said that what is wrong with the nation goes much deeper than any political process, adding that the nation "seems determined to go to hell."

"We talk about more police authority and soldiers," he said, "but there is enough of that. Something is profoundly wrong in the hearts of the people."

Saying that all attempts to fashion a new society have failed, Taylor stated that the nation seems more divided today than at any time since the Civil War.

"There is spread over our land a terrible gloom of uncertainty, and we are unsure of our destiny. Nobody knows where we are going if anywhere," Taylor said.

"No answers come that will save us, except through the gospel," Taylor concluded. "There is a hope rooted in the gospel, no matter how deep we are in the morass of the swamp in which we have wandered."

Criswell and Taylor were major speakers at the rally held as part of the Crusade of the Americas, a hemisphere-wide evangelistic campaign involving 24 million Baptists in North, Central and South America.

The rally also featured singing by a mass choir composed of Baptists from the District of Columbia area, and a solo by Robert Bradley, music director for the National Baptist (Negro) Convention, U.S.A., Inc.

-30-

Renewal of Church Said  
Needed Before Evangelism

WASHINGTON (BP)--Personal renewal before mass evangelism could trigger a second reformation "more radical than the first," a seminar panelist declared here during the Continental Congress on Evangelism.

"If only half our church members and pastors would commit themselves to what Christ taught through his life, we could change the course of history," retired seminary professor W. W. Adams said in a seminar on renewal.

"But too many people are like me," he observed. "I would like to follow Christ's mission closely but I'm afraid it would be terribly hard work. I find it easier to remain a satisfied and satisfying Baptist leader."

Adams was on a panel of five that reacted to a message on renewal by Baptist World Alliance General Secretary Josef Nordenhaug, in which he declared:

"As Christians we seem to be pressured from one side to conform to the world and from the other to be so other-worldly that people don't understand the relevance of the gospel or even hear it in their terms."

"Unless in reality we are empowered by the Holy Spirit, we will fail as Christ's witnesses," declared the world Baptist leader.

The beginning point, Nordenhaug said, is "confessing our need for renewal and confessing that we have a strong inclination to conform to the world rather than to be continually transformed by renewal of our minds.

The Baptist executive said pride is the biggest stumbling block to personal renewal, stating: "God gives grace to the humble because they are the only ones who understand forgiveness and their need for grace."

Nordenhaug said God's love is not extended conditionally, and that Christians are called to love in the same way.

"If we who claim to be followers of Christ will have this kind of renewal of love, the barriers between races and nations will fall," he said.

"But even if they don't, we are still under the challenge of Christ to be complete as our heavenly father is complete, to love as he loves.

"Worship must be renewed," he said, "or else we are in danger of becoming sermon tasters and anthem raters.

"We cannot witness unless we serve, and we can't serve unless we witness."

Nordenhaug said the New Testament cannot be divided into one part "come" and another part "go."

"Christ never said come without also saying go. Some want to come without also going--that is barren pietism. Others want to go without having to come--that is empty humanism," Nordenhaug said.

Probed for a specific definition of renewal during questioning, Nordenhaug said:

"Renewal is a continuing process, a sense of coming fresh to whatever the day brings. It implies learning, it implies a standard (Christ), it implies growth. To the degree that Christ lives in me, I am being renewed day by day to a new image.

"The presence of Christ in me is the renewal agency. I'll never come to the point where I can say, 'Brethren, I've been renewed.' Then I would need renewal from pride," Nordenhaug said.

-30-

Ministry to Ghettoes Urged  
At Evangelism Congress

(10-14-68)

WASHINGTON (BP)--Baptists from 13 different conventions in the United States and Canada were urged here to get involved in ministry to the ghettos of the inner city during a discussion conference held as part of the Continental Congress on Evangelism here.

-more-

"The question of the inner city ministry must be, 'Are we going to get personally involved?'" said Bob Tremain of Worcester, Mass., during a panel discussion.

"We've got to bleed with them," said Tremain, pastor of Worcester Baptist Chapel, who advocated a flexible approach developed by churches out of an awareness of the situation.

"The people have been so exploited in the inner city, and they are so suspicious that they do not trust anyone they do not know," said Tremain.

To gain acceptance, overcome this suspicion, and give himself identity, Tremain said he bought a clerical collar and garb, even though most Baptists do not do so. "I say, if it works in the traditional sense, okay, but if it doesn't, then be creative."

The conference participants in the discussion appeared to agree that the inner city had to be defined in sociological terms to include the minority groups and the disadvantaged, but more than one participant commented on the marked absence of many minority people at the meeting.

Thirty per cent of the discussion participants on evangelism in the inner city indicated they thought the work of a professional social worker employed by a church was evangelism.

One pastor said inner city churches should drop their ministers of music, education and others who serve the congregation in favor of social workers who served the community. Another said it took personal, door-to-door contacts.

During another conference on evangelism on the university level (entitled, "Can Anyone Over 30 Be Converted?"), an Illinois youth evangelism worker, C. Salios of Lombard, Ill., said the majority of young people today are waiting to be challenged. "Our biggest hangup is the adults," he said, for they have taught youth that the gospel is not challenging.

Another conference panelist, Robert Berry of St. John, New Brunswick, Canada, said that adults must be willing to run the risk of letting youth do something daring which might not fit their preconceived ideas of what is best, but would probably work.

During another discussion group on the "Biblical Basis for Evangelism," Pastor Adolph Draun of Redeemer Baptist Church, Warren, Mich., said that young people are "hung up" on the church because adults have forgotten the message, and the biblical basis for the message. The churches have hidden the meaning of "peace" and youth can't find it, he observed.

Another panelist, Ivan C. Morgan, principal of McMaster Divinity College in Hamilton, Ontario, Canada, observed that profound truth is lost because of language problems, and because proclamation is not always accompanied by involvement.

Harold E. Lewis, pastor of Immanuel Baptist Church in Willowdale, Ontario, Canada, pointed out that the biblical basis for evangelism must go beyond the quoting of favorite scripture texts. "The whole thrust of the Bible must be considered," he said.

During a conference on world-wide evangelism, a Baptist missionary to Brazil, Henry Earl Peacock, pointed to a 1965 evangelistic campaign that resulted in 100,000 conversions in Brazil, saying that the Brazilian campaign is now widening into the hemisphere-wide Crusade of the Americas and may converge at some future time in a world-wide movement.

G. R. Beasley-Murray, principal of Spurgeon's College in London, told of an "escalating movement of evangelism in Western Europe, and Yoshikazu Nakajima, Baptist leader from Japan, reported on evangelism in Asia.

Beasley-Murray reminded the conferees that there are more Baptists behind the Iron Curtain in Russia than there are in Western Europe, and that their "suffering for their faith varies from month to month."

A <sup>Canadian</sup> ~~Cuban~~ Baptist leader, Fred Bullen, who recently returned to Cuba, said that Cuban Baptists have a depth of dedication and spiritual commitment beyond anything known in the United States and Canada.

"For many Christians democracy has become a substitute for Christianity," said Bullen, general secretary of the Baptist Federation of Canada. "In Cuba, however, you are either Christian or Communist."

The panel discussions and workshop sessions highlighted the Friday afternoon session of the Continental Congress on Evangelism.



Lopes Calls Crusade  
Integration Movement

WASHINGTON (BP)--The president of the Crusade of the Americas, Rubens Lopes of Sao Paulo, Brazil, called the evangelistic crusade he is leading "an integration" movement during a major address to the Continental Congress on Evangelism here.

Lopes, speaking in English without a translator, told the opening session of the Continental Congress that Christianity is integration, for Jesus Christ is the personification of Christian unity.

He explained that the Crusade of the Americas is an integration of people and churches of races, of languages, of nationalities, and of Baptist conventions, for the crusade is seeking to unite and mobilize all Baptists in North, Central and South America.

Speaking of the integration of races, Lopes asked: "What is the color of the soul?" Then he replied, "I don't know, but the color of the heart is read like the blood of Jesus Christ. It's the same in the black, white, red, brown, man, woman, young old."

Lopes, pastor of the Vila Marina Baptist Church in Sao Paulo, also characterized the Crusade of the Americas as a dynamic movement, an evangelistic movement, seeking to evangelize the entire western hemisphere.

Another crusade leader from Brazil, Henry Earl Peacock, reviewed much of the organizational work behind the crusade, reporting the enthusiasm is running high South of the border and urging Baptists in the northern continent to match it.

He quoted one South American Baptist leader as saying: "Our problem is too much enthusiasm. If we let these people go, they will complete the entire Crusade of the Americas program this year. Then what will we do in 1969?"

Peacock, general coordinator for the crusade, raised the question: "In the U.S. are you going to your governors, councilmen and congressmen with the message that Christ is the only hope?"

In another major address, the executive secretary of the Southern Baptist Foreign Mission Board, Baker James Cauthen of Richmond, Va., issued a challenge for Baptists to raise their sights for a world-wide crusade in the early 1970's.

"Now, the Crusade of the Americas: Next, the whole wide world," declared Cauthen in addressing the congress.

In the midst of "a century of blood," a century "apparently on a collision course with catastrophe," Cauthen called on his fellow Baptists to risk danger, even death, in bold proclamation of the Christian faith.

Citing the courage of missionaries and others in the world's trouble spots, he said, "Everybody--at home and abroad--is expendable for Jesus Christ."

Cauthen pointed to mass evangelism as one hope that this century will come to its close "not in the wail of disaster but with a hymn of victory."

-30-

Turn Preaching Over To  
Laymen, Baptists Urged

(10-14-68)

WASHINGTON (BP)--Pastors attending the Continental Congress on Evangelism here were challenged to preach laymen out of their own churches into areas where they can serve more effectively.

The challenge fittingly came from an industrialist who said America may soon complete the cycle where merchants and farmers will need once again to be the pastors of our churches because of the limited number of pastors.

Owen Cooper of Yazoo City, Miss., president of the Mississippi and Coastal Chemical Co., said, "Too many preachers are waiting on tables, and too many laymen are doing nothing. We must thrust these laymen out where their talents will be used more effectively."

He said that present ineffectual methods, proved by Christianity's decreasing percentage of world population, demands a re-evaluation of the role of the laymen.

-more-

He cited the early church and the spread of Christianity through the scattering of laymen. "Today we must insist with our laymen that their participation is no option.

"Too many have the attitude that they can pay for the work to be done by staff personnel, but the principal job of the staff of the church is to get others to do the work and they should train them for it.

"Either we stop organizing churches, get more pastors, or we enlist more laymen. Maybe we should emphasize all three," Cooper stated.

He suggested the pastors expose their laymen to opportunities of service, "and I don't mean just ushering. Leave off your work with administration, with raising budgets, with building buildings, and let the laymen do it.

"You don't use a 10-ton truck to move a box of crackers, and you don't use laymen well unless you give them responsibility equal to their talents. A 10-talent man ought to get a 10-talent job," he said.

In an address during the closing congress session, grocery chain executive Howard Butt of Corpus Christi, Tex., said that Baptists have been plagued with a misinterpretation of the New Testament, which he said, makes no distinction between laymen and clergymen.

The job of the pastor is to train laymen to be ministers, and to equip them to do the work of the ministry, Butt said.

This is treating to both laymen and ministers, he observed, because laymen would much rather hire their preacher to do the work of the ministry than to do it themselves, and ministers get a certain degree of ego satisfaction from being the top-ranking religious wheel.

Butt said that churches should not put emphasis on "doing" witnessing, but rather on "being" a witness, for witnessing is a natural outgrowth of "being" a Christian.

He charged that when the emphasis is on doing instead of being, too often church people seek to "win souls to Christ" so they can "add scalps to their belts" and feel that they are winning the favor of God. It also results in preachers playing a role like an actor on a stage.

-30-

#### FINAL WRAPUP

Concern for Evangelism, Both  
Word and Deed, Seen at Congress

By Jim Newton

WASHINGTON (BP)--A concern for evangelizing North America, with a proper balance between witness of word and deed, permeated the Continental Congress on Evangelism here.

Throughout the four-day meeting at the Shoreham Hotel, the threads of evangelism and social action seemed to be woven together into a solid fabric, like plaid material.

Speech after speech, plus several of the six manifestoes presented during the Congress, indicated that no matter what problems are facing mankind---spiritual, physical, or social---the gospel of Jesus Christ is adequate to meet the needs.

Most of the speeches heralded the Crusade of the Americas evangelistic campaign in North, Central and South America, as the best way to change the Western Hemisphere by changing men's hearts.

The simple message that "the gospel is the answer", and the repeated theme that there is no real conflict between evangelism and social action were the two predominate chords sounded throughout the Congress.

A manifesto presented in the opening session declared that "man's basic need is neither economic, intellectual, diplomatic, military not scientific. It is spiritual....Our problems may be beyond us. But they are not beyond God....Only God offers man the panacea for the problems of the world."

It was put even stronger in the closing message by John Edmund Haggai, Baptist evangelist from Atlanta, who stated: "This message of evangelism is adequate in that it presents the only answer to man's need for God.

-more-

Haggai said he believes that "Jesus Christ is the only answer to every problem confronting man today."

Practical application of this theme to the problem of racial violence in America was given by the two major speakers at the Continental Congress rally, held as the major event at the National Guard Armory here.

Both W. A. Criswell of Dallas, president of the Southern Baptist Convention, and Gardner Taylor, immediate past president of the Progressive National Baptist Convention, said that there must be a change in the hearts of American people before the race issue can be solved.

The white and black Baptist leaders agreed that the use of police power to quell violence in the streets will never solve the racial problems facing America, saying (in Criswell's words), "Our only hope lies in preaching the gospel."

About 4,000 Baptists, including most of the 1,257 registered congress participants, attended the rally. A total of 13 different Baptist conventions in the United States and Canada were represented at the meeting. About 100 of the registrants were Negroes.

While at first there seemed to be a difference of opinion on a debate between the advocates of social action and evangelism, by the time the congress was over, most of the congress participants seemed strongly united on the idea that there is really no conflict between the two approaches, for they go hand-in-hand.

In the opening session, Southern Baptist Home Mission Board Evangelism Director C. E. Autrey blamed both the secular and religious press for dividing the denomination into separate social action and evangelism camps.

Declaring that "redemption comes first, all else is secondary," Autrey asked the Baptist denominational press to "tell it like it is, tell the good things God's people are doing."

From the opening session to the closing benediction, the congress heard appeals for advocates of evangelism and social action to unite.

Carl Tiller, an advisor for the U. S. Bureau of the Budget here, told the opening session Baptists must unite under the three-fold objective of the Crusade of the Americas---spiritual renewal, evangelism, and establishing a moral base for bettering mankind's welfare.

Tiller took issue with both those who would "make their whole witness one of social action" and leaving out conversion, and also with those who label social involvement as "Communist influence."

Those who would stop the church from dealing with social issues because it is "Communistic" are unwittingly taking the Communist path, Tiller said, for "it is the policy of Communist governments everywhere to see that the churches in their nations are irrelevant to the society."

The top leader of the Continental Congress, Wayne Dehoney of Louisville, said in a major speech that evangelism is a proper avenue of Baptist involvement both in social action and in ecumenicity.

Dehoney, North American coordinator for the Crusade of the Americas, pointed to "the great issues that face us in the world---poverty, prejudice and peace," and said that these problems will only be solved as men are spiritually changed and as "transformed men go out and transform society."

"But don't separate evangelism from social action," said Dehoney, pastor of Walnut Street Baptist Church, Louisville.

He added that he felt evangelism is a basis for Christian cooperation throughout the world, saying: "I see emerging something even broader than our evangelistic thrust---I see a new and vital kind of biblical ecumenicity."

In another major address, Baptist World Alliance General Secretary Josef Nordenhaug of Washington observed that Baptists have spent too much time debating whether the gospel was spiritual or social. "This either-or complex did not come from the New Testament", which instead teaches 'both-and', Nordenhaug said.

In a conference session on the "Social Effects of Evangelism," an executive for the Conservative Baptist Convention, Rufus Jones, who heads their Home Missions Society, said that at one time he was so afraid of being branded a liberal that he refused to preach all the Bible.

Jones said he was so afraid of the "social gospel" that, while attempting to preach the Bible cover-to-cover, he found he was refusing to preach portions of the Bible. When he realized this, he came to believe that Christ must be Lord of all "in social and political relationships," or he is not Lord at all.

Two forms of evangelism through social action got special emphasis during the four-day congress---ministry with people of the inner city, and with young people including hippies.

Ministry to the ghettos of the inner city was advocated during a group discussion conference, while work with the hippies was explained and urged during both a conference and a major speech by evangelist Arthur Blessitt of Hollywood, Calif.

Blessitt, wearing beads popularized by the "flower children," urged a turn from controversy over social action vs. evangelism, and emphasis instead of going out into the cities to get involved with young people who are searching for truth and deep spiritual experience, instead of a new Mustang or bigger bank account.

He observed that many Baptist young people are rebelling, and that probably "two-thirds of the topless dancers on the strip are from a Baptist or Pentecostal background."

A Baptist Bible scholar from England suggested that churches be adventurous and replace traditional revivals with meetings in homes aimed at reaching "post-Christian man" who believes "that Christianity is dead and ought to be buried."

George Beasley-Murray, principal of Spurgeon's College in London, said that revival services in churches are fine for people with a religious background, but "how can we reach anyone who has nothing to revive?" said Beasley-Murray.

Describing the post-Christian man as one who is seeking meaning in life, yet has not found it, Beasley-Murray stated that this is what the Christian faith is all about.

"God forgive us that we in the churches have so successfully hidden from the man in the street that Christianity is about life," he lamented.

Most people outside the church misunderstand the Christian's preoccupation with words like "salvation", Beasley-Murray said. "Jesus almost never used that word. He had a far simpler and more appealing word---LIFE."

During a seminar discussion, retired seminary professor W. W. Adams said that personal renewal before mass evangelism could trigger a second reformation "more radical than the first."

Renewal was defined by Nordenhaug, who earlier had spoken on the subject, as "a continuing process, a sense of coming fresh to whatever the day brings. It implies learning, it implies a standard (Christ), it implies growth. To the degree that Christ lives in me, I am being renewed day by day to a new image. I'll never come to the point where I can say, 'Bretheren, I've been renewed,' for then I would need renewal from pride."

Involvement of laymen in evangelism was strongly emphasized by two major speakers and a discussion conference.

Owen Cooper, president of the Mississippi and Coastal Chemical Co., of Yazoo City, Miss., urged laymen to serve more effectively through preaching in churches and missions and being a witness in word and deed through their jobs.

"Today we must insist with our laymen that their participation is no option," Cooper said. "Too many have the attitude that they can pay for the work to be done by staff personnel."

Howard Butt, grocery chain executive from Corpus Christi, Tex., and lay Baptist preacher, added that this idea is a distortion of the New Testament, which teaches that the role of the pastor is to train and equip laymen for the ministry instead of doing it all himself.

This is threatening to both laymen, who find it easier to hire it done, and to pastors, who want to be the highest-ranking religious wheel, Butt said.

Almost all of the speeches, especially three by top leaders in the effort, praised the Crusade of the Americas as the vehicle to unite Baptists throughout the Western Hemisphere for the cause of Christ. Rubens Lopes of Sao Paulo, Brazil, president of the Crusade of the Americas, said that the campaign was a dynamic evangelistic movement which is "integrating" churches, people, nations, languages, races and denominations, with Christ as the unifying factor.

Henry Earl Peacock, Southern Baptist missionary in Sao Paulo, Brazil, and general coordinator for the crusade, reported that enthusiasm in running high on the crusade South of the border, and challenged Baptists in the United States and Canada to match it. In another major speech, the executive secretary of the Southern Baptist Home Mission Board, Baker James Cauthen, challenged Baptists to raise their sights toward a world-wide crusade in the early 1970's. Cauthen, in a note sounded through the congress, pointed to mass evangelism as one hope that this century will come to close "not as a wail of disaster, but with a hymn of victory."