



October 22, 1968

**THE MENACE OF THE MINORITIES**

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Our government is democratic, and ours is a demoncratic tradition. This means that basic in our thinking has been such beliefs as the ultimate wisdom and rightness of the majority, and justification for majority rule.

But something new has appeared on the scene.

Not only is the truthfulness and the reliability of these positions questioned intellectually, their reverse is put into practice socially, politically, culturally, and intellectually.

Today, minorities rule.

Recently, the respected columnist, James Reston of the New York Times, wrote: "In the last few days, we have seen a small minority close the public schools in New York, another militant minority held registration at Columbia University, a third make shambles of a welfare office in Brooklyn, and a fourth howl down Vice President Humphrey and Senator Edward Kennedy in Boston." Reston goes on to say that the "tyranny of the minorities" (his phrase), seems to dominate public affairs and prevail over the majority, and to prevail by force.

The columnist's position is based on undeniable facts. While he limits his examples to New York and to Boston, he could have given specific incidents from every section of the country. The major centers such as New York, Boston, Chicago, Detroit, Berkeley and Los Angeles get the headlines, but other sections do not escape the experience.

Today the minorities are menacing the very fabric of the American Republic.

Consider the President of the United States, holder of the highest office in the nation, the elected representative of all of the people, elected by a majority of the people: he is embarrassed, harrassed, hindered, prevented from appearing in public and addressing the very people who elected him to the high office. Governors, senators, leaders in industry, science and education are beseiged, mobbed, shouted down, and always (we are reliably informed) by the minorities.

As these words are written, the country is being informed by the minorities that organized and extensive obstruction will be hurled against the will and effort of the majority to cast its vote in the democratic process in the November election.

Because the disturbance, the disruption, the violence comes from such a small minority, the situation is discounted. It is unfair, so the argument goes, to condemn an entire university when only two per cent of the faculty and five per cent of the student body are responsible for all the disturbance. It is unjust to indict an entire Black Power movement simply because an insignificant percentage of that movement is violent.

Clearly, this argument has merit. But practically and result-wise, it really does not matter whether the disruption is by the few or by the many. If a university is brought to a complete halt in its educational process, does it matter whether those who are responsible are 500 or 25,000 in number? If a building is ransacked and irreplaceable records are deliberately destroyed, it is poor comfort to remind those in the present who rely on these valuable records, or the generations yet unborn who would benefit by the records, that only a minority participated in the destruction.

It is easy to be lulled into inactivity by the sound of that magic word, "minority." It should be remembered that Hitler never had more than a minority of the German people who were committed and dedicated to him and his cause. The same was true of Russia and Communism. But minute minorities have a way of moving immense majorities.

It is one thing to condemn the whole for what a part of the whole does. It is something else to again ignore or excuse the part because the whole is not involved.

It is reported that one day during the Constitutional Convention in Philadelphia in 1787, Benjamin Franklin came out of the assembly and was questioned by a woman who said: "What shall it be, Mr. Franklin, a monarchy or a republic?"

Franklin answered, "A republic, madam, if you can keep it." That is still a cogent observation. And, the hour is late.



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Houston Association Rejects  
Church On Baptism Practices

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HOUSTON (BP)--The petition of Covenant Baptist Church for affiliation with the Union Baptist Association was rejected here because the church did not meet "legal requirements" in the bylaws over baptism and the "literal truth of the Bible."

The church failed to meet bylaw requirements in its acceptance of members from other faiths without rebaptism, and in its acceptance of the Bible as complete authority for practices and beliefs, said Roy Ladd, pastor of Baptist Temple Church in Houston who served on the association credentials committee.

Ladd pointed out that the association bylaws state that "the pastors of member churches shall preach, and their members endorse, such doctrines generally believed by Southern Baptists to be taught in the Bible."

Ladd said that while those who unite with the church by profession of faith are immersed, the church does not insist that those from other faiths be rebaptized. He also said the church has documents stating that the Bible is not literally true and that Christians sometimes have to go to some other authority.

The pastor of the church, William C. Kerley, countered, however, that Covenant Baptist Church very definitely believes in, teaches, and practices immersion as the scriptural mode of baptism.

Kerley explained that those from other faiths who indicate that they feel they have experienced believer's baptism are not rebaptized. The statement about belief in the Bible as literal truth is not an official church position, he added, but had been read into the church records by an interim pastor.

The pastor said he would put the status of Covenant Church as a Bible-believing and Bible-studying church against that of any church in the association.

Kerley has been with the church for two of its 3½ years. He previously was a teaching fellow at Southwestern Baptist Theological Seminary while completing his residence work on a doctor of theology degree.

Pointing out the Baptist nature and background of the 150-member church, Kerley cited a wide spectrum of beliefs and practices among Southern Baptists across the nation.

He labeled the baptism of five-year-olds as pseudo-infant baptism and said that Covenant Baptist Church does not practice such. Those desiring membership by profession of faith have a two-month period of inquiry before acceptance.

"Covenant is going to keep on being Baptist and is going to keep on cooperating with the Southern Baptist Convention," Kerley said. Messengers from the church were seated for the 1968 meeting of the Southern Baptist Convention in Houston.

The church was started in April of 1963 by 30 persons who had been meeting for Bible study. All were members of a Southern Baptist church. The group of laymen wrote their own confession of faith rather than adopting the generally-accepted New Hampshire Confession, pointing to local church autonomy and the plea from pastors for involvement of laymen as their basis for writing their own confession.

The church does not have its own building but meets in rented quarters in the River Oaks section of Houston. The majority of the members are highly educated with upper-bracket incomes, and decided to use the church's building fund to establish a day care center in a Houston ghetto instead of building a plush sanctuary.

When the association's credentials committee listed the churches being recommended for seating of their messengers, Covenant Baptist Church was not on the list, and an amendment to the committee's report sought to add the church.

The amendment failed by voice vote, and again on a roll call vote requested by Jim Hamblen, pastor of Oldham Memorial Baptist Church, Houston. Hamblen said he felt a historical precedent had been sidetracked in overlooking local church autonomy in the matter. He added that Southern Baptists are so diverse that no two will agree point by point.

Bible Basis Added  
To Crisis Statement

ATLANTA (BP)--A special committee to implement the "Crisis In the Nation" statement adopted by Southern Baptists in Houston this year has issued a brief position paper to present the "Christian Stance from which we face the crisis."

The committee is composed by staff and board members of the Southern Baptist Home Mission Board here, the agency assigned the lead in implementation of the statement.

Chairman Harper Shannon of Dothan, Ala., in releasing the paper said the committee felt the crisis statement had not dealt adequately with the biblical basis for the action. To supplement the convention statement, the committee asked Executive Secretary Arthur B. Rutledge of the mission agency to prepare the brief document.

The paper prepared by Rutledge says that the Bible speaks of every person's need of a right relationship with God and a right relationship with man.

"We have an exceptional record in evangelistic activity, but in troubled times like these we must show greater concern than ever before.

"We must be concerned about our fellow men in both their spiritual and their physical needs.

"Jesus taught his disciples that they are to be the 'salt of the earth' and 'the light of the world'. The Apostle James pointed out that it is not enough to say to a naked or hungry person, 'depart in peace, be ye warmed and filled,' without providing help.

"We cannot, therefore, sit by unmoved in the face of wide-spread human suffering and death, hunger and discrimination, frustration and alienation, anger and hostility "

"We can demonstrate love by action. We can demonstrate faith by works."

Shannon said, "We are committed to individual personal redemption in Christ, and we cannot neglect the other side, for the second commandment is to love our neighbor.

"The gospel of individual personal redemption is the gospel of social responsibility and involvement. There is no either/or. It is the whole gospel."

Shannon spoke out against critics of such an application of the gospel. "Everytime we get involved in a social action, someone accuses us of neglecting redemption."

He said the committee had two goals: first, to bring specific recommendations to the Home Mission Board as a basis for its report to the Southern Baptist Convention in June; and second, to develop principles or guidelines for long-range treatment of the nation's crisis.

The committee has worked at reviewing what has been done by program leaders of the mission agency, what they presently are doing, and what they propose to do.

These program leaders (the board has 12 programs) have studied the crisis from the standpoint of injustice, disrespect for law, inadequate education, inadequate housing, unemployment, poverty, limitation of citizenship rights, mass media, weak family life, rebellion toward God, racial prejudice, paternalism, racial segregation, selective evangelism, lack of communication, lack of vital Christian faith, and an inadequate communication of the gospel to the lost.

Program leaders are proposing actions which will help deal with these causes of national unrest.

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South Carolina Baptists  
Consider \$5 Million Budget

(10-22-68)

COLUMBIA, S.C. (BP)--The General Board of the South Carolina Baptist Convention voted here to recommend adoption of a record \$5,044,293 world missions budget during its semiannual meeting here.

The recommended budget will go before the annual meeting of the state convention when it meets in Myrtle Beach, S.C., Nov. 12-14.

An increase of \$344,293 over the 1968 budget, the proposed 1969 budget would allocate \$1,295,683 for general causes and \$2,163,610 for current operations, each to be divided 60 per cent for state causes and 40 per cent for Southern Baptist Convention causes.

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It also would provide \$1,585,000 for capital needs to be divided 80 per cent for state causes and 20 per cent for Southern Baptist Convention causes.

Following adoption of the budget at the November convention, Baptists attending the convention will hear an address on "Money, Money, Immortal Money," by W. C. Fields, public relations secretary of the Southern Baptist Convention Executive Committee.

In other action, the South Carolina Baptist Executive Board voted to employ a chaplain to work through the South Carolina Department of Corrections, and approved three loan requests from Easley Baptist Hospital, North Greenville Junior College, and Baptist College at Charleston to finance building construction projects.

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Texas Baptist Students Send  
16,000 Books To Indonesians

DALLAS (BP)--Over 16,000 books weighing seven tons have been sent to Indonesian student centers through a project sponsored by the Baptist General Convention of Texas division of student work.

#### Union

The project was conceived by Charles Dixon, a Baptist Student/(BSU) summer missionary from Texas, and Frank Wells, a Southern Baptist missionary student worker in Indonesia.

Wells had pointed out that on Indonesian campuses where Baptists work, one-half of the students are in contact with BSU through using Baptist student centers as places to study.

"It is not uncommon for one textbook to be shared among ten students," Wells said.

The books were stored in the Truitt Packing and Export Company of Irving, Texas throughout the year, and were shipped in October to Indonesia.

Several "book parties" were held on Texas campuses at the end of the fall, spring and summer session of 1967-68, which gave students opportunities to dispose of textbooks which brought back bad memories, but which were eagerly sought by Indonesian students, Dixon said.

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Seminary Gets \$57,185  
From Anderson Estate

(10-22-68)

FORT WORTH (BP)--Southwestern Baptist Theological Seminary here has received a check for \$57,185 as the final provision from the will of Miss Augusta Anderson, long-time resident of Austin, Tex., who died in 1963.

The check brought to \$91,890 the total of Miss Anderson's bequest to the seminary. The money, resulting from the sale of two pieces of property, is to be invested in bonds to provide an educational loan or scholarship fund for ministerial students at the seminary.

Preference is to be made, according to terms of the will, to students from Frist Baptist Church of Austin where Miss Anderson was a member until her death, and to students from Texas Baptist Children's Home, Round Rock, Tex., and Buckner Baptist Children's Home, Dallas.

The fund is to be named in memory of Miss Anderson's parents and will be known as the Tom and Cordelia Anderson Loan Scholarship Fund.

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Georgia Paper Names  
Promotion Manager

(10-22-68)

ATLANTA (BP)--R. L. (Bill) Duke of Washington, Ga., missionary for the Georgia Baptist Association for the past six years, has been named promotion manager of the Christian Index, weekly publication of the Georgia Baptist Convention, effective Jan. 1.

Duke will succeed Hugh King who retires Jan. 1 after 18 years on the convention staff, and will be responsible for advertising solicitation, and promotion of circulation for the Christian Index.

Duke was for several years pastor of churches in the Georgia Baptist Association, first association established in the state. The association covers portions of four counties about 100 miles southeast of Atlanta. He was also a cabinet maker and salesman before entering the ministry.

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