

(BP)--FEATURES

News Service of the Southern Baptist Convention

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January 22, 1969

PROBLEMS OF THE CHRISTIAN LIFE (Sixtieth in a series)

INTERRACIAL MARRIAGES

By T. B. Maston

Retired Professor of Christian Ethics
Southwestern Baptist Theological Seminary

The following are personal conclusions concerning interracial marriages, which, I believe, Christians should think through carefully and prayerfully.

1. A case cannot be made against interracial marriages on the basis of any specific teaching on the Scriptures.
 2. Laws in the past and the general prejudice and pressure against interracial marriages have not prevented the mixing of the races. It is estimated that approximately 75 percent of the Negro people of the United States are of mixed blood.
 3. A fear by some white people concerning a marked increase in intermarriage does not seem justified. There doubtlessly will be some increase as Negroes and whites mix more freely at school and in the community. But it seems that the vast majority of Negroes do not desire to marry outside of their own race.
 4. Let us not forget that interracial marriages involve two people. White people should not put all the blame on the Negro when such marriages occur. A white person is involved in every interracial marriage.
 5. It seems quite clear that interracial marriages, at least in our culture, are not wise. It is difficult enough to achieve a satisfactory adjustment within marriage with a person of one's own race and culture. The difficulties are multiplied when one marries a person from another race. The verdict of common sense is not only against the marriage of Negroes and whites; it also raises serious questions about many other interracial or intercultural marriages.
 6. Under certain conditions a marriage for a child of God may not only be unwise but positively wrong. He should take into consideration the effects of what he does on the body of Christ, the church, and on the members of that body.
- Paul plainly says that the Christian is not to seek his own good but the good of others (I Cor. 10:24). What he does is to be done for the glory of God (I Cor. 10:31). These and other biblical principles are just as applicable to marriage as to other areas of our lives.
- This means that any marriage is wrong--interracial or otherwise--if by entering into the marriage the Christian will lose or greatly reduce his effectiveness in the work of the Lord or if the marriage will hurt or handicap the cause of Christ in general. If such a marriage were interracial the preceding statement would apply as much to one partner in the marriage as to the other.
7. If a couple crosses over racial lines and marries, we and our churches should seek to maintain a spiritual ministry to them. Our churches minister to the needs of people not because they approve what they are or agree with what they have done. The churches' ministry is or should be based on need.



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January 22, 1969

Douglas Hudgins Elected
Mississippi Executive

JACKSON, Miss. (BP)--W. Douglas Hudgins, pastor of the First Baptist Church here for the past 23 years, has been elected as the new executive secretary of the Mississippi Baptist Convention Board.

Although Hudgins did not immediately announce his decision, he talked to the deacons of his church immediately after the election, and announced he would disclose his decision the following Sunday, Jan. 26.

If he accepts the position, he will succeed the late Chester L. Quarles, who died in Cusco, Peru, July 6, 1968, while visiting mission points enroute to the Pan American Baptist Laymen's Evangelism Congress in Rio de Janeiro, Brazil.

Hudgins, 63, was elected by the 100-member board following unanimous recommendation by a nominating committee headed by Robert L. Hamblin of Tupelo, Miss.

At the time of his election, Hudgins was serving as chairman of the nine-man Executive Committee of the board, and as interim executive secretary. The committee assumed the duties of the executive secretary immediately after Quarles' death in July.

A former president of the Mississippi Baptist Convention, Hudgins also served as the chairman of the SBC Executive Committee. He preached the annual convention sermon at the meeting of the SBC in Houston, June 4, 1968. Several years ago he was vice president of the SBC.

A native of Estill Springs, Tenn., Hudgins is a graduate of Carson-Newman College, Jefferson City, Tenn., and Southern Baptist Theological Seminary, Louisville, Mississippi College (Baptist) in nearby Clinton, Miss., awarded him the doctor of divinity degree in 1949.

He came to the pastorate of First Baptist Church, Jackson, in 1946 from the pastorate of First Baptist Church, Houston. Previously he was pastor of Broadway Baptist Church, Fort Worth.

Mrs. Hudgins is the former Blanche Jones of Knoxville, Tenn. They have three sons: R. Douglas Hudgins of Jackson, Miss.; W. Robert Hudgins of Memphis; and James J. Hudgins of St. Louis; and five grandchildren.

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BP PHOTO mailed to Baptist state papers

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Negro Pastor Ordained,
Called By SBC Church

(1-22-69)

HULBERT, Mich. (BP)--For what is believed to be the first time in the history of the Southern Baptist Convention, a predominately white Southern Baptist church here has ordained and called a Negro minister as its pastor.

Ray Wolfe, a native of North Carolina and former serviceman stationed in Michigan, was ordained and called a Negro minister as its pastor.

W. T. Moore, secretary of interracial work for the Baptist State Convention of Michigan, said he believes this to be the only Negro pastor serving an otherwise all-white church in the Southern Baptist Convention.

In Nashville, the executive secretary of the Southern Baptist Christian Life Commission, Foy Valentine, said he did not think there had ever been such a case in the history of the Southern Baptist Convention.

Wolfe, who served over 20 years in the Army and Air Force, retired from military duty while stationed at the Kinchloe Air Force Base in Michigan's upper peninsula, and decided to make his home here.

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Baptist Press

He joined Faith Baptist Church in the Upper Peninsula area and later became the church's Sunday School superintendent at Grace Baptist Mission at Sault St. Marie, Mich., about 30 miles from Hulbert.

He was an interim pastor of churches in North and South Dakota as a lay preacher, but was called and ordained to the ministry by the Hulbert church, Moore said.

During the ordination service, one of the Baptist ministers taking part in the ordination commented, "Our people just don't think about race."

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I N S E R T

(1-22-69)

On Baptist Press story mailed 1-21-69, headlined, "Religion Was Prominent at Nixon Inaguration," please insert the following two graphs following graph 17 of story. (Graph 17 begins, "During the inauguration itself prayers were read....")

Baptist evangelist Billy Graham offered one of the four prayers during the inauguration. Earlier, he had spent the night with outgoing President Lyndon B. Johnson, and had attended church with the Johnson family.

The only Baptist group listed in the official book on inaugural parade participation was the Hardin-Simmons University Cowboy Band from Abilene, Tex. Following the inauguration, the band also gave a 30-minute concert at the Senate Office Building. The band, participating in its fourth inauguration, represented the entire State of Texas.

(pickup with graph 18 as sent, beginning: "The oath of office was taken while Nixon's hand...")

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