

**BAPTIST PRESS**

News Service of the Southern Baptist Convention

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March 25, 1969

Training Union Statistics Reveal
New Data, Ongoing Enrollment Down

NASHVILLE (BP)--Training Union statistics for 1968 have been released by the research and statistics department of the Southern Baptist Sunday School Board, one month after all other Southern Baptist church statistics were released.

Due to a new reporting system initiated through the church training department of the board, church training statistics were not reported in the same manner for 1968 as in previous years.

Previously, total enrollment reported consisted of persons on Training Union rolls as of the end of the associational year. The new system allows the reporting of a compilation of participation throughout the year in new member orientation, leadership, training and member training projects.

Southern Baptist churches reported 93,809 persons participating at some time during the associational year in new church member orientation. This is not comparable to the 1967 reporting of new church member orientation. The 1967 total included only those enrolled in the activity at the end of the associational year.

The church training department defined another area of reporting, member training projects. These are short term training activities, which may be faculty-led study courses or other special training activities.

Total participants for member training projects were 103,158. This total does not represent necessarily different individuals as participants may be counted more than once for different projects.

Under church leader training, the convention total was 72,633 participations (enrollments) for the year. This total likewise does not compare with the 1967 figures, which included only those enrolled at the end of the year. Church leader training totals were reported by 2,582 churches in 1968.

Ongoing Training Union enrollment refers to week-by-week training usually done in age-grade unions and departments on Sunday evenings. The total enrollment is figured for the end of the associational year.

The Southern Baptist Convention churches reported 2,455,497 as the enrollment for ongoing Training Union in 1968. This represents a decline of 58,678 from 1967 statistics. Ongoing Training Union was reported by 24,896 churches.

While the report provides valuable information concerning participation in training activities, it is likely that the totals are under-reported for 1968, said Martin Bradley, secretary of the research and statistics department which prepared the report.

As Southern Baptist churches become more familiar with the reporting system and establish accurate record keeping, more valid reporting should occur on a convention-wide basis, Bradley said.

Here are the totals in each of the categories of the report for 1968: New member orientation cumulative enrollment, 93,809; church leader training cumulative enrollment, 72,633; member training projects cumulative enrollment, 103,158; Training Union ongoing enrollment, 2,455,497; and grand total of Training Union ongoing and cumulative enrollment, 2,725,097.

Southwestern Religion Prof
Seeks to Clarify Resolution

DALLAS (BP)--The secretary-treasurer of the Southwestern Association of Baptist Teachers of Religion, Joe Boles, has sought to clarify the source of a recent controversial resolution passed by another group of Baptist professors in criticism of publicity surrounding a book by W. A. Criswell of Dallas.

The Association of Baptist Professors of Religion, meeting recently in Atlanta, criticized the Southern Baptist Sunday School Board for the extent of its advertising campaign on the Southern Baptist Convention president's book, Why I Preach The Bible Is Literally True. The book was published by the Sunday School Board through Broadman Press.

The gist of the group's complaint was that the Sunday School Board's advertising campaign appeared to give denominational sanction to a position that they, as professors, found objectionable.

Boles, also an associate professor of Christianity at Dallas Baptist College, said, "I want to make it clear that the resolution in question represents only men in an organization which draws membership mainly from the Southeastern part of the Southern Baptist Convention.

"It is not an organization representing all Baptist professors of religion, as its name would imply. In fact, there is no convention-wide organization for Baptist teachers of religion that I know of.

"Professors from the Southwest," Boles continued "were not represented at the meeting at which the resolution was passed. Our group is made up of seminary and college professors and Baptist Student Union directors from such states as Texas, Arkansas, New Mexico, Louisiana and Oklahoma."

Boles also noted that the Southwestern Association of Baptist Teachers of Religion met recently in San Antonio, Tex., after the resolution by the other group was already a matter of public record. "No public discussion of the issue resulted in San Antonio," Boles said, "and no statement was made in regard to it."

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Baptists Testify Against
Virginia Parochial Aid

(3-25-69)

RICHMOND (BP)--Three Baptists and a Presbyterian testified against public tax support of elementary and secondary schools during public hearings conducted by the education committees of the Virginia General Assembly here.

The testimony argued against changing the Virginia Constitution to permit allocation of public tax funds to provide indirect aid to parochial schools through the "child benefit" theory, that is, aid to children attending such schools in the form of text books, bus service, shared time, and health benefits.

Robert S. Alley, professor at the University of Richmond who led the delegation testifying against changing the constitution, said he felt it was significant that their arguments against such a constitutional change were based on the reasoning of James Madison and Thomas Jefferson in the state where historic American views of church-state separation were first voiced by Adams and Jefferson.

John J. Adams, an attorney and Baptist layman from McLean, Va., presented a paper outlining the historic legal position of Madison and Jefferson in his testimony before the legislative committee, and outlined legal decisions concerning the child benefit theory.

James H. Smylie, professor at Union Theological Seminary in Richmond and a Presbyterian layman, and James H. Hall, professor at University of Richmond, testified against changing the current constitution.

A Roman Catholic attorney, Nicholas Spinella, argued for a constitutional change to permit aid to parochial schools. Spinella said he only sought "auxiliary aid" to pupils, but later stated that the schools needed direct aid "to assure survival."

Complete texts of the testimony from three of those who participated in the public hearings were published in a recent issue of The Religious Herald, weekly Baptist state paper in Virginia.

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Sunday School Class Sets
Low Rent Housing Project

ATLANTA (BP)--A Sunday School group's desire to "translate Christian-oriented concern into a profound community impact" was climaxed here with ground-breaking for six low-rent houses the group will offer to low-income residents in the predominantly Negro section of the city.

Twenty-eight members of the Vanguard Sunday School Class of Second-Ponce de Leon Baptist Church here began the unusual \$72,000 project.

They have purchased, re-built and re-financed six low-rent houses through financial backing of the Federal Housing Authority. Primary construction loan is through an Atlanta bank.

Formed into the "Vanguard Housing Corporation," the group has laid plans since 1967 for an endeavor in meeting a local need.

Knowledge of a significant legal provision--Section 221-H of the FHA bill--was shared with the class by its teacher, Atlanta attorney James B. Pilcher, and gave the vehicle for the enterprise.

The refinancing section will provide for rebuilding the deteriorated structures which have been condemned in the North Atlanta area of DeKalb County, and will add a third bedroom and extensive renovation and landscaping.

Completed modern homes will be offered to low-income residents, predominantly Negro, at one of the lowest rates in Atlanta.

Vanguard Housing Corporation will be directed by Sunday School class member Jere Goldsmith as president and other members as trustees.

One member recounted the lengthy process from a class studying Biblical implications for Christian action to a plan to meet a need.

"It represents a Christian-oriented project with a profound community impact. It has permanence and it fulfills a definite community need. Also it gives us a sense of a permanent goal to satisfy a desire for accomplishing a Christian project," he said.

Average age of the 28 class members in the project is 33. The corporation is chartered by the state as non-profit, making it eligible for federal grants.

And, say the members, this is not a build-and-move-on endeavor; it's for follow-up and expansion after seeing residents housed in modern dwellings at a much lower cost than they are now paying.

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Army Chaplain Chief Praises
Chaplains For Vietnam Effort

(3-25-69)

FORT WORTH (BP)--The Army Chief of Chaplains, a Roman Catholic, spoke at Southwestern Baptist Theological Seminary here, praising the work of military chaplains in Vietnam and around the world.

Maj. Gen. Francis L. Sampson of Washington spoke at the annual Chaplain's Day sponsored by the seminary and the Southern Baptist Home Mission Board. More than 100 chaplains attended the sessions, open also to seminary students interested in the chaplaincy.

Sampson gave military chaplains credit for welding new ties of friendship between Catholic and Protestant servicemen.

He said he was made more aware of improved Protestant-Catholic relations during a recent visit to Vietnam. "I never saw a Catholic man hesitate to listen to a Protestant chaplain," he said.

Seven chaplains have been killed in combat and many others wounded in what he called the "eyeball-to-eyeball" ministry of 400 Army chaplains in Vietnam, he said.

"It's a real tough war and a tough one for chaplains," he continued, "They don't sit back in their chapels and wait for the men to come to them; they're in the swamps and the elephant grass themselves."

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Men in Vietnam have built 120 chapels on their own initiative and during their free time, according to the Army chaplains' chief.

Theme for the one-day meeting here was "Developing a Dynamic Faith."

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Church Losing Significance
Of Christianity, Criswell Says

(3-25-69)

FORT WORTH (BP)--The church, with all of its affluence and luxury and embellishments, is just about to lose sight of the real significance of Christianity, the president of the Southern Baptist Convention said here.

W. A. Criswell, pastor of First Baptist Church in Dallas, made the statement in an address at Southwestern Baptist Theological Seminary here.

"The greatest influences of Christianity," Criswell said, "were felt during the first century because there were no church buildings, no material obstacles to keep man from the simple message of Jesus Christ."

Criswell challenged students and staff at the seminary to support a project called "Emerging Missions", which seeks to raise \$10,000 to send about 30 students to the Bahama Islands and the Northeastern United States this summer.

He compared the work that the students will be doing this summer to the New Testament plan of spreading Christianity.

"We must go back to the New Testament type of church and Christianity--witnessing from heart to heart, visiting from house to house," he implored. "God is forcing us back to New Testament evangelism."

Immediately following the chapel address, Criswell gave copies of his book Expository Sermons on the Book of Daniel to students and had an autograph session in the Seminary's student center.

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Video Tapes Helps Students
See Themselves Like Others

(3-25-69)

WAKE FOREST, N.C. (BP)--The purchase of video-tape recording equipment has helped preaching students at Southeastern Baptist Theological Seminary here to see themselves as others see them.

The students are members of classes taught by Theodore F. Adams, visiting professor of preaching and pastor-emeritus of First Baptist Church in Richmond, Va. Friends in Richmond helped provide funds for the purchase of the video tape equipment.

Adams explained that twice each semester, students in the preaching class must preach before a class of critics. All the words of other students, however, can not do what a few minutes of play-back of the video tape, which allows the student to see and hear himself as others see and hear him.

"Each man becomes his own most severe critic," said Adams. "This experience is proving very helpful in enabling men to detect faults in voice and gestures and to develop effective means in communicating the gospel to others."

Several of the other Southern Baptist seminaries also use video tape equipment in their preaching classes.

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produced by Baptist Press

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March 26, 1969

Baptists in Eastern Europe Thrive Under Discrimination

This is an interview between James O. Duncan, editor of the Capital Baptist at Washington, D. C., and C. Ronald Goulding of London, associate secretary of the Baptist World Alliance, concerning Baptist work in Europe, and especially the Communist bloc countries of Eastern Europe.

DUNCAN: Dr. Goulding, all of us have been concerned about the fate of Baptists in Czechoslovakia since the Russian occupation of that country in August 1968. Can you tell us what is happening there?

GOULDING: Baptists in company with all Christian churches in Czechoslovakia are enjoying a period of continuing liberty in their activities. The people have a greater freedom in the teaching of their children in things religious. There is the possibility of building new churches in new areas. It is possible that there will be a greater separation between church and state, and that in the future the churches will be permitted to pay their own ministers.

DUNCAN: Are you saying that there is more freedom for Baptists in Czechoslovakia since the Russian invasion or was the freedom on its way before the Russians got there?

GOULDING: Certainly, the freedom was there from the very beginning of this period of liberalization. There has been a gradual improving of the situation for the Christian churches, and our Baptist people enjoy exactly the same privileges and responsibilities as any other Christian church in that country.

DUNCAN: Of all the countries in Eastern Europe, which one has the strongest Baptist witness?

GOULDING: In numbers, the strongest Baptist family in Europe is in Russia. We believe that there are 600,000 registered Baptist believers there, with a larger number -- something like 3 to 4 million persons -- attending the churches.

DUNCAN: In the other countries of Eastern Europe, which country has the largest group?

GOULDING: Undoubtedly, Romania. And here it is encouraging that the number of Baptist believers in Romania is increasing. Converts are being made, and people seeking to hear the Word of God are coming within the church.

DUNCAN: Why is this more true in Romania than in Poland or East Germany or some other county?

GOULDING: This is not easy to answer. The Baptist church in Romania is conservatively evangelical with something of the fervor and the courage of Pentecostalism. This Baptist spirit of freedom, outreach and enthusiasm is in contrast to the general Christian life of the country as contained within the orthodox church which for all its cultural beauty is rather static.

DUNCAN: Do you know of groups being persecuted in these countries today?

GOULDING: I am not sure what we mean by persecution, because there are so many degrees of it. I do not think of persecution against any group now except perhaps the dissident group in the U.S.S.R. -- the group that has broken away from the Baptist Union. Undoubtedly here is persecution as we would term it, but the authorities in that country would say that this is the normal process of law. I do not know of any other situations of that type. However, there is an apparent discrimination against Christians in a considerable number of places.

DUNCAN: Is it still the Communist goal to abolish the church and the Christian faith?

GOULDING: There has never been any change in the ideology of Marxist Communism that there is no place for God or for an organized church in organized society.

DUNCAN: What success are the Communists having?

GOULDING: If one reads the Communists' own comments on their success, they are rather disappointed. Some of their writers, particularly from the U.S.S.R., have felt that they have not made the progress that they could wish. They have even complained that Christian activity has grown in spite of the pressure.

DUNCAN: Do you know of places where the Communist leaders look upon these people and their dedication with perhaps a sense of appreciation?

GOULDING: Where Christians are performing a role in society as an expression of their Christian faith, where their morality is outstanding, where their integrity is relied upon, where their love for humanity is expressed, there is evidence of definite respect for what they are doing on humanitarian and social grounds. This form of witness in some places has favorably impressed the authorities and perhaps even given a new image of what the Christian is and of what the Christian church is.

DUNCAN: With this kind of a relationship developing, do you think that the Communists might provide even a little more freedom for the Christian?

GOULDING: I think the Communists must now, 50 years after the revolution, be thinking that the Christian church will not be exterminated as easily and as quickly as they once thought, and if this is so, there must be a place for it in their society. Since the church is recognized as not being anti-social, I think that the Christian will be permitted to follow what we would call their spiritual witness and worship.

DUNCAN: One would assume that there is a real shortage of trained leadership; that is, a shortage of ministers. How do these people get along with ministers?

GOULDING: This problem of a lack of trained leadership is one of their major problems. But, of course, if you cannot have what you want, you must have what you can get. This has revealed some unexpected strength in the Christian community. In a number of countries the churches have had to turn to layman -- men who do a full day's work from dawn to dusk, maybe in the fields or in the factories, and then have the responsibility of quite a large congregation. This is a tremendous responsibility, particularly when we bear in mind that these men have no theological literature to which they can turn. They have to create their sermons and not just read them from other people. God has raised up a generation of dedicated laymen who give their life to Christian preaching and teaching as lay pastors. This does not wholly fill the need and they are conscious of it, but they are doing an outstanding work. In East Germany, Hungary, Poland, Romania, and Yugoslavia the Baptists have seminaries.

DUNCAN: How is church attendance? Are the churches filled with people?

GOULDING: This again varies considerably, I have never been to a Baptist church in Russia, whether it was on Sunday or during the week, that it was not overcrowded. In Romania also, there is a shortage of buildings and of space, and there are more people wanting to get in than can get in. In Poland, there are only a few Baptists but they are very evangelical. There is a growing attendance.

DUNCAN: How do you account for the fact that in these countries where the rule of government is Communist, you perhaps have a more vital religion than you do in other countries? Does persecution help make the church stronger?

GOULDING: I think persecution rather acts like a refiner's fire, and it purifies the ore until only the gold remains. Consequently, you have a strong church even if it may or may not be a large one numerically. I believe that in a society where the thing you stand for is attacked, you are bound to give serious thought to its significance and importance. The point of courageous decision has to be reached quite early in life in these countries. Children in school face the direct teaching of atheism, and the issue is put before them: "Are you a believer or are you not a believer?" In such a test, what you believe becomes of greater value and greater significance. In these countries Christian fellowship is a very rich thing indeed.

DUNCAN: These people in Eastern Europe are aware, I assume, that there are Baptists in over 100 different nations who stand with them as much as Baptists can stand with one another. Is this a source of strength to them?

GOULDING: I believe it is. Let's look at it from a very realistic standpoint. In Europe all of the Baptist people are minority groups. Consequently, the authorities have not heard of Baptists save as a remote sect in their own country. This is particularly true in countries with a strong state church. Baptists are regarded as a sect or a proselytizing group, and, therefore, they should come under the law. The authorities are inclined to say, "Let's do away with this little hole-in-the-corner crowd." Yet, suddenly there comes the realization that this is not a tiny group of awkward people, but members of a greatly respected international Christian family. We in the Baptist World Alliance go as representatives of the large family and say to other churches, to place of personal visit to people who are otherwise isolated. Our problem in the Alliance is that we could do so much more if we didn't have to sit down and say "I am sorry, our budget doesn't permit us to go there."

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3-26-69

C. ROLAND GOULDING, associate secretary of the Baptist World Alliance with offices in London, shares his views on the effect of Communism on Baptists in Eastern Europe and Russia. Goulding, 53, of London, was a Baptist pastor in England before becoming secretary of the European Baptist Federation and associate secretary of the B.W.A. (BP) Photo

C. ROLAND GOULDING, associate secretary of the Baptist World Alliance with offices in London, shares his views on the effect of Communism on Baptists in Eastern Europe and Russia. Goulding, 53, of London, was a Baptist pastor in England before becoming secretary of the European Baptist Federation and associate secretary of the B.W.A. (BP) Photo

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March 26, 1969

Baptists Told Laymen
Key To Church Growth

DALLAS (BP)--A California Disciples of Christ seminary professor told Baptist missionaries and denominational workers here that mobilized groups of laymen witnessing "ahead of missionaries and ahead of ministers" were at the heart of every successful evangelical thrust in history.

Donald McGavran, director of the Church Growth Institute for the independent Fuller Theological Seminary, Pasadena, Calif., was guest lecturer for a three day conference on church growth sponsored by the Southern Baptist Home Mission Board department of language missions.

"Older Christians have gradually withdrawn from the world. The new convert still knows many unsaved people on an intimate basis," McGavran stated. Missionary movements capitalize on that zeal by "letting the laymen loose" to witness and preach in small churches and homes around the countryside.

He cited examples from the mission field where laymen would not even call a minister or missionary to come to an area until they had a group ready for baptism or ready to begin an organized congregation.

In one example, McGavran credited Pentecostal groups in Brazil with a thirty-fold growth in the past three decades due to laymen leading home meetings.

The California professor warned the group that there were thousands of different ways to bring people into a confrontation with Christ and not to get "hung up" on any one of them. He also said that many of the methods used in the U.S. will not work on mission fields because "America has a great tradition of unpaid leadership in churches."

A question from the floor asked McGavran if mass layman involvement "would not lead to fragmentation" and off-beat interpretations of the gospel. The lecturer explained that this possibly could be the case, "but I have a great faith in the Holy Spirit."

McGavran commented that different interpretations should be handled with "charity and elasticity," and not with a rigidity that would take the joy out of the witness of a new convert.

Other speakers on the program were Southern Baptist Convention President W. A. Criswell, pastor of the host First Baptist Church, Dallas; Gerald B. Palmer, Home Mission Board language missions secretary, Atlanta; and Lester Collins, pastor of the Gaston Avenue Baptist Church, Dallas.

Purpose of the conference, which attracted approximately 60 missionaries and state workers from 16 states plus Puerto Rico and Panama, was to research ways to minister in a language-culture environment, increase layman involvement and test the missionaries' reaction to current Home Mission Board programs.

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School Trustees Affirm
Purpose, Baptist Ties

(3-26-69)

CORPUS CHRISTI, Tex. (BP)--The trustees of the University of Corpus Christi here have voted unanimously to go on record to reaffirm the original purpose for which the school was founded and to continue its Baptist affiliation.

At a called meeting, the board asked that a committee be appointed to determine means whereby the institution may more adequately fulfill its purpose.

The Christian Education Commission of the state convention recently asked the trustees to make a study of the institution in relation to its future and the maintenance of a strong Baptist witness in the city.

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The Baptist school is still without a president. Leonard Holloway resigned in January to take a position with the H. E. Butt organization. At the time of his resignation, Holloway said the faculty going through some identity struggle, and that there was some division in the faculty over whether the school should continue its Baptist ties in the future.

The presidential selection committee of the board of trustees reported at the board meeting here it is actively pursuing the search for a president. Joe Briscoe of Devine, Tex., is chairman of the committee.

Carl R. Wrotenbery, director of the library at the Baptist school since 1962, was named acting dean.

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TV Documentary on Baptist
Work in Colombia Scheduled

(3-26-69)

FORT WORTH (BP)--A half-hour color television documentary on Southern Baptist missions work in Colombia and other South American countries will be telecast nationwide by the Columbia Broadcasting System (CBS-TV), Sunday, April 27.

The Southern Baptist Convention's Radio and Television Commission here produced the program in association with CBS-TV.

Filmed largely in the city of Cali, Colombia and the surrounding area, title of the documentary will be "The Baptists of Cali." The film centers on activities of the International Baptist Theological Seminary in Cali, Colombia.

Baptist officials explained that the seminary is the hub of Southern Baptists' mission thrust in the region and surrounding countries.

The CBS production crew under the direction of Ted Holmes spent two days on the scenic 25-acre campus, located at the foot of the Andes Mountains.

Scenes were filmed in seminary classrooms where young people from several countries, primarily Colombia, Peru, Ecuador and Venezuela, receive training for evangelistic work in their own lands.

The cameras also focus on activities of the students while in school, including their efforts to establish new churches and missions in the Cali area.

Also featured is the Christian Cultural Center across from one of Cali's major universities. The center offers a broad program of cultural study, Bible study, discussion groups on issues, counseling services, and classes in English, piano, cooking, interior decorating, art, etc.

The documentary also includes scenes from some of the elementary and secondary schools operated by Baptists.

A panel discussion will feature four key figures in Baptist work in Cali--Ben Welmaker, president of the seminary; James Giles, professor of social ethics and director of the cultural center; Alan Neely, professor at the seminary; and Don Orr, head of the seminary's music department.

The documentary will be aired as a segment of the CBS-TV religious program series, "Lamp Unto My Feet." Network schedules call for the program to be carried at 10:00 a.m., Eastern Time, Sunday, April 27.

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Youth Crusade Breaks Out
of Church, Dehoney Says

(3-26-69)

LOUISVILLE (BP)--A two-week evangelistic effort among Louisville youth broke out of traditional forms of evangelism in the local church and has "shaken the city", the North American Regional coordinator for the Crusade of the Americas said here.

Wayne Dehoney, pastor of the Walnut Street Baptist Church, said that the crusade, led by Evangelist Arthur Blessitt of Hollywood, Calif., started at the Walnut Street Church, but moved to the downtown Memorial Auditorium after 2,500 youth packed the church for two nights and hundreds had to be turned away.

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Dehoney told of dramatic conversions of young people and adults, saying the two-week crusade resulted in more than 700 decisions for Christ, including about 375 conversions.

Chartered busses took youth from the church and suburban areas to the downtown auditorium hours before evangelistic services were held, and the youth roamed the streets two-by-two witnessing to people on the streets and inviting them to the services, Dehoney said.

He cited one example of two 14-year-old girls going into a bar and witnessing to an adult, getting him to attend the services, and leading him to a personal commitment to Christ.

Dehoney added that the crusade broke out of the church, into the downtown auditorium then into shopping centers, and into the public schools.

Blessitt, an evangelist among the hippies of Los Angeles and Hollywood, spoke at 21 different high schools and junior high schools during the two weeks, telling of his work among drug addicts and hippies. Dehoney said that Blessitt spoke to 50,000 students and received standing ovations almost everywhere he went.

Two mass meetings called "Youth Blasts" were held at high school gymnasiums, with packed crowds both nights, Dehoney said. A major disc jockey at a "Top 40" radio station presided at the "Blasts", and the leading combo in Louisville played. Blessitt delivered hard-hitting evangelistic messages, Dehoney said.

At shopping centers, young people would witness to the crowds of shoppers and invited them to an area of the parking lot where Blessitt would speak from a flat-bed truck, after a combo had played, Dehoney said.

Blessitt, who wore mod clothes and a medallion symbolizing peace and the cross, repeatedly asked the youth to "turn on to Jesus," and to "take the ultimate, eternal trip through Jesus Christ."

Blessitt also told of his work on Sunset Strip with hippies and drug addicts, and of the nightclub he operates called "His Place," where he preaches nightly at about midnight to as many as 1,500 youth.

Dehoney said that the youth revival, a part of the Crusade of the Americas which is involving Baptists in North, Central and South America this spring, had prompted high praise from the Louisville chief of police and other city officials.

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Panama Crusades Result
In 2,133 Total Decisions

(3-26-69)

PANAMA CITY, Panama (BP)--The first phase of the Crusade of the Americas in Panama ended recently with a total of 2,133 decisions for Christ, including 711 professions of faith, recorded in revival meetings attracting a total of nearly 47,200 persons.

The revivals were held in 51 Baptist churches and missions assisted by 49 pastors, evangelists, singers and Baptist workers from the United States, Costa Rica, and Panama. Forty-one of the group came from the United States.

A rally at the First Baptist Church of Panama City, and rallies in Margana and San Blas preceded the revivals in the 51 churches and missions. Principal speaker at the rallies was Carlos Paredes, pastor in Austin, Tex.

The first phase revivals are to be followed later this spring with another series of revivals, all as a part of the Crusade of the Americas evangelistic effort involving Baptists in North, Central and South America.

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Dear Mr. Woolley: I am pleased to hear from you regarding the...

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