



# BAPTIST PRESS

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June 9, 1969

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Today's Missionary Must  
Have Courage, Fite Says

NEW ORLEANS, ..(BP)--A former Southern Baptist missionary imprisoned for four years in Cuba told Baptist laymen with the voice of experience that the missionary of today must have the courage to face danger and to endure.

David Fite, a Baptist missionary to Cuba released from prison on illegal currency exchange charges in February, vividly described periods of distress he experienced as an inmate of Cañana Prison.

Fite told of standing for five hours under a blazing summer sun while a security search took place among the prisoners.

"To be involved in missions is to face danger. We must have the spirit which gives us strength in times of distress," he said.

The power of love can penetrate hatred and break down indifference even in prison, Fite told men attending the Southern Baptist Laymen's Conference, as he described how a Negro prisoner gave all of his food packages from home to a sick, embittered, withdrawn inmate.

The laymen's conference was one of five major Baptist conventions preceding the 112th annual meeting of the Southern Baptist Convention in the Rivergate Exhibition Center.

Groups of ministers, mission-minded women, religious educators and church musicians were meeting throughout the city simultaneously.

Sex cropped up again in a major address at the Southern Baptist Pastors' Conference on situation ethics, the new morality, and the Christian faith.

John W. Drakeford, professor of religious psychology and counseling at Southwestern Baptist Theological Seminary in Fort Worth, Tex., told the preachers it was time to take a realistic view about sex.

"We should tell our children the true facts about sexuality," he said. "They should be told in an unvarnished way so that they realize the risk they take the moment they become involved in promiscuous behavior.

"All the evidence is mounting up to show that the Biblical ethic of sexuality is just as valid today as it ever was."

Drakeford told the preachers he disagreed with the philosophy which called for permissiveness with affection. He labelled it patent oversimplification.

As Drakeford explained it, this philosophy identifies morals as a private affair, justifies premarital and extramarital sex when the parties are in love, and emphasizes nothing is wrong as long as no one gets hurt.

Delegates attending the annual meeting of Woman's Missionary Union were warned of treason within the Christian cause.

D. Elton Trueblood of Richmond, Ind., a Quaker religious philosopher, told the women the most dangerous enemies they face today claim to have some kind of connections with Christianity.

"Theologians have wrecked far more havoc than scientists or historians and, however sad this may be, we are already on firmer ground when we face the fact of inner treason frankly."

Trueblood indicated to the women he wasn't disturbed about declining support of the Christian cause. He expressed it this way:

"The fact that the church has been stripped of so much nominal support is not bad news, but good. Having lost much of the burden of mild religion, there is now a real chance of moving forward with new power.

June 9, 1969

NEW ORLEANS (BP)—Ministers and college students disagreed sharply here on acceptable alliances of Southern Baptist churches, with students criticizing economic links between churches and local power structures.

At a discussion sponsored by the Southern Baptist Pastors' Conference on Sunday evening preceding the main ministers' meeting, two students involved in an organization called Baptist Students Concerned criticized links between the churches and local power structures.

The audience of ministers, however, challenged the contention that economics, specifically capitalism, was a relevant issue.

Tom Graves and Stuart Sprague, two students planning to enroll in September at Southern Baptist Theological Seminary at Louisville, Ky., challenged the propriety of an economic link between churches and local power structures.

A third panelist, Ron Willis, pastor in a ghetto area in San Francisco, supported the students with examples from his own ministry.

The other two panelists, Kenneth Chafin, professor of evangelism at Southern Seminary, and B. Gray Allison, a Baptist evangelist from Ruston, La., demurred.

"I don't buy the idea that we have to destroy the system," said Chafin. The professor chided students for their apparent inability to deal with political power through established structures.

"Idealists have a reluctance to soil their hands in the political machine," he said.

However, Chafin did concede that the students made several good points concerning hypocrisy and irrelevance.

"The student may be God's witness to us concerning our awareness," he warned.

Allison took a slightly harder line. "There's a big difference to me between challenging the system and trying to bring down or destroy the system," he stated.

The audience of pastors, denominational workers, evangelists and their families was visibly dismayed at the students' concern with economic issues as Graves expressed it: "We are frankly disturbed when God becomes Uncle Sam. . . when God becomes the free enterprise system, instead of the role of the church described in the Bible. We need to regain the prophetic role of the church."

The students complained that pastors often become part of the local economic power structure, thus abdicating their ability to be critical.

On this note, Chafin agreed. "The church has to stand in judgment over systems and institutions. We have been remiss in the church. We have lived too easily with the system, but I'm not willing to write off the system."

Allison claimed that the issues were simply smokescreens for a basic need.

"It all boils down to a question of the Lordship of Christ. Young people are waiting to see evidence of the Lordship of Christ," he said.

Willis, who ministers to hippies in the Haight-Ashbury District of San Francisco, questioned the present economic system mentioning specifically the soil bank and subsidies to farmers. Two men rose from the audience to defend the present agricultural supports program and free enterprise system.

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Harper Shannon of Dothan, Ala., president of the ministers' group, moderated the discussion.

A special guest was granted time to speak at the request of Willis.

Dick Holcomb, consultant to President Nixon's Youth Opportunity Commission and member of the now-disbanded Kerner Commission, told of various social forces at work today affecting the church. He pleaded for awareness and sensitivity, yet warned of the possibility that this nation may end up with a police state if citizens ignore their responsibilities.

Holcomb contended that private institutions, including churches, will participate in the process of change, or else the change will take place without them.

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395 Pope's Encyclical Contradicts  
Scripture, Baptist Prof Says

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June 9, 1969

NEW ORLEANS (BP)--Pope Paul VI's encyclical forbidding birth control is "bluntly contradictory to the plain teaching of Holy Scriptures," a Baptist theology professor flatly declared here.

Speaking to about 5,000 ministers at the Southern Baptist Pastors' Conference, Southern Baptist Theological Seminary professor Wayne Ward of Louisville, Ky., said that a stance against birth control makes man a victim of nature and undercuts the biblical imperative for man to have dominion over nature.

"In Genesis 1:28-31, God does command man and woman to be fruitful and multiply and replenish the earth, in order that they may subdue it and have dominion over it," said Ward.

"But clearly this commandment cannot be taken as a commandment for unlimited procreation, which threatens life on this earth, because this would defeat the purpose of the commandment rather than fulfill it," he declared.

Ward said the commandment to subdue and have dominion over the forces of nature gives divine sanction to the responsible employment of such human powers as birth control, which can enhance the fundamental biblical meaning of the marriage relationship.

Citing two other passages in Genesis concerning the creation, Ward said the emphasis of Scripture is not on procreation but on the male-female relationship.

"God emphatically did not say, 'Let us make a female so that the race can be procreated.'"

"This is not the meaning of woman's existence, and it is one of the most degrading things in the history of womankind that many religions and many cultures have depersonalized and dehumanized her by making her a kind of tool for the propagation of the race," he stated.

"She is a person, as the male is a person; and, like all persons, she can find the deepest meaning of her being only in the most intimate intercommunion with her companion."

The emphasis on the procreation aspects of sex and marriage has created the implication that sex with any other purpose is sinful and the procreative motivation legitimizes the sex act, Ward said.

Such a view destroys the beauty and the glory of this union for its own sake--for no other purpose than to give one's own being into the most intimate fulfillment of another's being--to become 'one flesh,'" said Ward.

In another message, Landrum P. Leavell, pastor of First Baptist Church, Wichita Falls, Tex., expressed the fear that "some of our cherished freedoms will not survive this present generation." He emphasized especially the tradition of religious freedom and separation of church and state.

The youth of this generation must understand and accept where they have come from before they can define where they are going, he said.

"Youth leads the parade of those trying to sever us from our beginnings by rejecting all persons over 30 years of age," he said.

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Baptist Press

Curriculum Options for 1970's  
Resemble Cafeteria, Frost Says

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396 NEW ORLEANS (BP)—Planned curriculum options for Southern Baptist churches in the 1970s resemble the food line in a large cafeteria, Southern Baptist religious educators were told here.

In an address to the Southern Baptist Religious Education Association, James Frost of Dallas, warned this package of planned Southern Baptist curriculum options may prove too tempting for small churches.

"It's just like the times I go into a cafeteria, I never eat just what's good for me. I get too many calories, too much cholesterol and not enough vitamins and minerals," said Frost, director of the Sunday School department for Texas Baptists.

Noting that the vast majority of Southern Baptists' 34,295 churches fall under the "small" classification, Frost suggested the 1970s curriculum should be simplified.

In the panel discussion that followed, Lucien Coleman Jr., assistant professor of religious education at Southern Baptist Theological Seminary, Louisville, Ky., countered the criticism. Hailing the expanded choice, he said: "No longer will local churches be able to escape the responsibility for curriculum design."

Coleman defended the multiplicity of program combinations by stating that no one at any level of Baptist life can predict what each and every church is going to need.

During a presentation on pastoral ministries, Ernest Mosley, church administration consultant of the Southern Baptist Sunday School Board at Nashville, centered his talk on the need for churches to exercise equal portions of leadership, fellowship, proclamation and care in their ministry.

He criticized "tired but proud doers" who keep laymen from doing what they ought to be doing, scolded churches for unimaginative use and cooperation with news media and declared that churches should be involved with outside agencies and institutions for referral purposes in ministering to people.

"It is important that this referral ministry be a two-way street, with both the church and secular institutions displaying confidence in each other," Mosley said.

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WNU Urged: Prevent Future  
Being Horrible As Present

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June 9, 1969

397 NEW ORLEANS (BP)—About 5,500 women from across the Southern Baptist Convention were challenged here to help the future survive.

Christians must seek creative ways to prevent the future that is happening from being more horrible than the present which is already here, said William H. Pinson Jr., associate professor of Christian ethics at Southwestern Baptist Theological Seminary, Fort Worth, keynote speaker at the annual meeting of Southern Baptist Women's Missionary Union (WNU).

Other opening session features also included an official statement from WNU Executive Secretary Alma Hunt on changes for the 1970's in the WNU organizational structure and addresses by 10 Southern Baptist home and foreign missionaries.

Speaking on the WNU convention theme, "The Future is Happening," Pinson outlined Christian perspectives on such issues as poverty, racism, family instability, law and order, technological change, social action and evangelism, population, war and air pollution.

"Racism," he said, "has herded Indians into concentration camps called reservations, bred and sold Negroes like cattle, scorned Latin Americans as backward and lazy people and labeled all whites as arrogant and cruel exploiters."

"Thousands of churches across our land must open their doors to people of all races," he said, citing the example of SBC President W.A. Criswell, pastor of First Baptist Church, Dallas. "It may be too late—they may not want us—but we must go to the poor, to the black," Pinson said. "It is the way of God, it is the way of Christ."

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Finson depicted a planet engulfed in air pollution, distorted by the division between "glittering cathedrals" of affluence and the rat-chewed toes of poverty, bursting with multiplying billions of people, dizzy by technological change, tearful by the broken products of family instability and unconcern, quarrelsome over the supposed dichotomy between evangelism and social action, and ripped by warring, hating, Christless, multi-colored varieties of human beings.

Each of these things demand creative Christian response which will seek to insure that there will even be a future to worry about, Pinson said.

The hurts of war are just as much a Christian problem as those caused by alcohol and tobacco and dirty air is just as important to prevent as dirty books and movies, he said.

He challenged Christians of the 70's to be flexible in approach and seek ways for individual and group action to alleviate the needs through evangelism combined with social action, through law and order with justice, and by moving from the Christmas basket approach to positive programs of community and church action.

Miss Hunt's presentation on changes in the mission education and mission involvement organization touched on such items as organizational name changes and new publications.

In line with the new Southern Baptist Convention group-grading plan "Baptist Women" (with a subdivision for "Baptist Young Women") will fall into the SBC Adult Division, "Acteens" will fall into the Youth Division, "Girls in Action" in the Children's Division and "Mission Friends" in the Pre-school Division. These are roughly analagous to present age group titles of Woman's Missionary Society, Young Woman's Auxiliary, Girls' Auxiliary and Sunbeams.

398 Schweitzer Scores Conservatism,  
Military-Industrial Complex

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NEW ORLEANS (BP)-- Two "horrendous power blocs" in the United States are preventing action on the problems of poverty, pollution, and population control, a college professor told a group of Baptist students here.

These are the interlocking force of political and religious conservatism and the military-industrial complex, said George Schweitzer, professor of chemistry at the University of Tennessee, Knoxville.

Schweitzer spoke at the opening session of Baptist Students Concerned at St. Charles Avenue Baptist Church. The meeting was held on Monday and Tuesday prior to the opening of the Southern Baptist Convention across town at The Rivergate Exhibition Center.

Later Schweitzer said in an interview that the Southern Baptist Convention acts as the "priestly group" to these power blocs, putting the imprimatur of God's approval upon the machinations of the industrial-military complex, making it holy.

Speaking to about 60 students and student directors, Schweitzer listed as major crises in the world the problems of military power, population control, poverty, pollution, and corrupt politics.

He warned that the United States now has enough "doomsday bombs, bubonic bugs and apocalyptic vapor" to eliminate life from this planet.

"The United States is faced with two choices in the world--to satisfy the oppressed or crush them with our military force," he said.

Schweitzer criticized those who see Communism as the primary threat to world peace. The problems in the world are not between Communism and Christianity because the majority of the people are neither, but the problem is between the rich and the poor, he said.

"If we were half as afraid of being loveless as we are of being Communist, the Kingdom of God would already be in," Schweitzer charged.

"I would not rather be dead than red," the Baptist layman emphasized, "because if I were alive, I could still love and show compassion, work for peace, strive for freedom, and influence the structures of society.

"The power, population, poverty, and pollution complex are of far more importance consequence to the United States and to all men than is Lenninist or Maoist Communism, or landing on the moon, or going to Mars," he continued.

Schweitzer told the students that we must get out of this "mad Communist paranoia" and take some risks for peace.

"We gamble on war, why not gamble on peace," he observed.

The Baptist scientist hit hard on the need for Christians to become involved in political action. He said that any separation of religion from politics is anti-Biblical and anti-Christian.

We can bring the love of God to bear upon more people in a more widespread way for a greater period of time with vastly larger resources by using the gigantic instrument of government than by any other means," he declared.

Describing the need for Christians to put pressure on government agencies and officials, Schweitzer warned that there seems to be a giant placard raised at the North Pole with these words: "Due to lack of interest, tomorrow has been cancelled."

Schweitzer summed up his concern for political action this way: "Too many people who claim to be in the body of Christ, especially in the Southern Baptist Convention,....could care less so drowned are they in the credibility gap, a gap of uninformed, incredible concepts; in the relevance gap, loveless, unconcerned, insensitive to ministry; and the performance gap, a gap of toleration of injustice, inhumanity, and ungodliness."

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399 Criswell Suggests Merging  
Pastors' Conference, SBC

6/9/69

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NEW ORLEANS (BP)--Southern Baptist Convention President W. A. Criswell suggested here that the SBC Pastors' Conference leaders meet with the SBC program committee to discuss merging the annual pastors' session with the SBC convention each year.

As it stands now the Pastors' Conference meets annually two days before the three-day convention session, creating a full week of meetings. "Isn't it possible that the drama, the message and the preaching of the Pastors' Conference could be enmeshed into a meaningful SBC convention program?" Criswell asked.

The Convention president, pastor of the First Baptist Church of Dallas, said that the trend nationwide for national conventions was to shorten them.

Expressing concern for the final day of the week-long SBC meetings every year, Criswell assured the Pastors' Conference that he was not trying to eliminate the conference, only to strengthen both the auxiliary and convention sessions and hold crowds to the finish.

Pastors' Conference president Harper Shannon of Dothan, Ala., said any response to Criswell's suggestion will have to come from new leadership, which will be elected on Tuesday afternoon.

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400 Moody Urges Pastors  
To Fight Against War

6/9/69

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NEW ORLEANS (BP)--A Florida Baptist pastor challenged about 6,000 pastors of his denomination to take a stand against war as a way to peace.

Speaking to the Southern Baptist Pastors' Conference Jess C. Moody of West Palm Beach, Fla., declared:

"If we use war to gain peace, we will have a warlike peace, a peace that just can't wait to get back to war."

"I am not dogmatizing but I have become convinced that one war begets another, one hate begets another," said Moody, pastor of First Baptist Church, West Palm Beach. "We have seen that killing to protect the faith has in turn helped kill the faith it tries to protect."

Moody said the Vietnam conflict must be settled honorably, "with our troops being treated as the men of valor and honor that they are."

But he added: "When peace has come, let us say with the early Christians, 'We had rather die for our faith than kill for it.' Let us tell egotistic governmental power centers that the day of our rallying behind useless bloodshed of our young is ended.

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"Let us unite on the basis of our common humanity and say to Moscow, Peking and Washington: Never again will we kill. Never again," he declared.

Moody said the matter of war was the hottest issue among young people and that if the church accepts growing militarism, it will be repudiated by the next generation.

"The 'lets-butcher-them-for-Jesus-sake' boys will have nothing to do with molding the future, I promise you," Moody said.

"Instead of a hot blooded, 'gig 'em in the gut for God,' shouting the only purpose of war is complete victory, Christians ought to say, 'the purpose of peace is victory over all war mongering.'"

Moody said he believed that the spread of Communism should be stopped, but declared that the use of war to that end amounted to using the techniques of Communism.

He added: "Can evil means cast out evil means? Can war cast out war? I affirm the essential unity of mankind whether it be Russian, Chinese or American. If we accept this premise we find it exceedingly difficult to pull the trigger of a gun aimed at a man for whom Christ died."

The future of the world, Moody said, depends upon mankind's ability to find substitutes for violence in human relations.

In another key address, Manuel L. Scott, pastor of the Calvary Baptist Church (National Baptist Convention, USA, Inc.) in Los Angeles, called for a radical pulpit to confront a disordered world.

"Unless you have a radical pulpit, you can't have a responsible church," he said. "And you can't have an ordered society without a responsible church."

Scott said pulpiteers would be noticeably different than those to whom they seek to minister, demonstrating a radical set of values and an ability to "get to the root of matters" in society.

"No matter how much a young man is against war and exploitation, no matter how underfed or poorly clothed he is, if he meets Jesus Christ he just will not involve himself in vandalism and violence," Scott said.

Southwestern Baptist Theological Seminary professor John W. Drakeford also had a word for the pastors concerning the new morality and a biblical view of sex.

The major problem with situation ethics or relationship morality, he said, is that the concept continually confronts the individual with exceptional hypothetical situations that few will have to face in reality.

It is a dangerous myth, he said, to think that a sexual relationship involves only two people.

"Sexuality always is tied up with large groups of people," he said. "Anyone who says my personal code about sex concerns only me has some gross misunderstandings about the social patterns of people," he added.

Drakeford cited five principles in a biblical view of sex:

1. Sex in humans is for union. "God saw that it was not good for man to be alone, so he provided him with a partner."
2. Sex is creative. Although it is a secondary purpose, Drakeford said, sex is a way for couples to join in God's creative activity.
3. Sex can develop destructive possibilities, as well as creative ones.
4. Sex is a complex mechanism of the human personality surrounded by diverse emotions, and thus can easily "get out of gear."
5. Sex is to be servant, not master. "Sex is good, creative, and serves useful purposes in life," he said. "But there are people who are able to live purposeful lives without full sexual experiences."



Negro Baptist Missionary Says  
Christians Discriminate on Race

by Bob O'Brien

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NEW ORLEANS (BP)--A Negro Southern Baptist home missionary to Harlem told more than 5,500 Southern Baptist women here that "white evangelical Christianity has practiced discrimination based on race and still practices it in one form or another."

Roderick Loney, a native of Trinidad with an earned doctorate from Columbia University, in New York City, outlined here a three-point plan to solve what "is not the black man's dilemma" but the "white man's burden."

Speaking with a voice that often quavered with emotion, Loney gave an eloquent description of the black man's spiritual condition in relation to white Christianity, and then called on the white church to develop black talents, decentralize white control, and dedicate all resources.

The white church may develop black talents by providing resources for enriching the curriculum of black schools, broadening opportunities for black students in good white institutions and initiating a talent search designed to attract the best black brains of the church of Jesus Christ, he said.

White control can be decentralized by assigning black men to top level areas of responsibility, providing opportunities for black initiative and by changing the policy of the "white watchdog" often assigned to watch over blacks who are given responsibility, he explained.

The white church should dedicate all resources "as though they belong to God as white Christians claim they do" by establishing joint resource pools of black and white people to meet emergency needs and removing the whitewash which leaves blacks with the opinion that Christianity is white-oriented and by laying all resources before God, he added.

Loney repudiated recent demands of Black Militant James Forman of Atlanta for \$500 million, calling the demands "limited and shortsighted."

"Foreman's dramatic entrance into Manhattan's Riverside Church some weeks ago suddenly brought home to White Christian America the fact that the church is not to be excluded from racial and social issues which are troubling our nation. We must engage in a new quality of race relationships, in which black men are no longer apologetic about being black," Loney said.

While disagreeing with Forman's tactics and remedies, Loney, an appointee of the Southern Baptist Home Mission Board in Atlanta, said:

"As Mr. Forman sees it, and I agree, our churches have served for too long as the bulwarks of prejudice and discrimination against black people. And the more conservative churches have been the most guilty.

Black men and the black church are deeply scarred and mutilated by a socio-political-religious system that has been designed to keep us out--a system in which all the resources and technical skills are in the hands of the white community."

Characterizing the great black mass of his people as being "trapped by circumstances over which we have no control," Loney said that White evangelicals "wish to absolve themselves from complicity in these responsibilities, even though they have placed the so-called black church in the role of carbon copying (with embellishments) many of the idiosyncracies of the white church."

The black church, he said, "is pressured by the white system on the one hand and the snipes and criticisms of black militancy on the other, which holds it to be suspect, a community of Uncle Toms."

Loney said, "the black man is reaching for something in search of himself," that he is confused, angry, frustrated, denied, depressed, schizophrenic and anxious to be free, to be a black man with dignity.

"In this kind of fear and turmoil," he said, "black churches are unable to reach the black masses. In this contact white Christianity has an opportunity to spread the gospel as never before.

"My people are in need, not for money and pity as ends in themselves, but for the gospel of Jesus Christ. White Christians, use your resources to help them. Words alone will not suffice. The significant answers and only answers are in the gospel applied."

"There is no way to roll back the tides of revolution that are sweeping our country, but it is the white man's burden to try," Loney said.