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June 10, 1969

SBC Responds Only to Power,  
Hill Tells Students, Mullins

NEW ORLEANS (BP)--The Southern Baptist Convention responds only to power and sentiment, a University of North Carolina religion professor told a joint session of Baptist Students Concerned and the E. Y. Mullins Fellowship here.

Consequently, Sam S. Hill Jr., of Chapel Hill, N.C., predicted a short life for the tenuous union between the student group and the adult organization both created within the last 18 months in an effort to bring about change within the Southern Baptist Convention.

In the process of explaining his prediction, Hill described the differences between the young radical students and the older adults who are working for renewal.

Hill sees the Mullins Fellowship as essentially conservative, and doubts that it will attract many under 30. He thinks the fellowship members basically do not have the option of separation from Southern Baptists and want to overhaul and renew the denomination.

"Baptist Students Concerned don't live in that kind of world," he said, "and I would hate to see them lose their freshness and candor," Hill said.

It was then that he said the denomination responds only to power and sentiment "and the Baptist students have both. They can be powerful, as evidenced in Houston last year, and they can appeal to sentiment. Such is not a natural quality of the Mullins Fellowship."

The Baptist students have more options available to them than those working within the structures, he said. Hill explained that when the older adults were coming of age there were few options of humanistic vocations which now cry out to the students.

Students have the options of (1) leaving the body of Christianity entirely, (2) to re-affiliate with another group, and (3) whether to be Christian at all, Hill added.

The professor said the shape of the students' world is internationalism, pluralism, anti-authoritarianism, and compassion toward all peoples. Today's demands call for the discarding of pietism which has no sense of history, other-worldly salvation, denominational isolationism, and regionalism, he contended.

Hill then proceeded to discuss a culturally relevant definition of conversion which he described as one "related to the human situation, plugged into life as it is actually lived." He listed six indicators that transformation has occurred:

1. The shift from accepting the status quo in human values and priorities to assuming a prophetic stance.
2. The shift from a private to a public orientation in living. "It is possible that claimed religious conversion is sometimes a cheap substitute for the genuine article."
3. The shift from a nonchalant and uncritical style to a reflective style. "I submit that the imagination and morality to achieve leverage on deeply ingrained arrangements and values in the society suggest rumblings in the human breast, maybe even religious conversion."
4. The shift from community with one's own "kind of folks" to pluralistic human relationships and involvements. "The converted, in this sense of that term, believe in dialogue, involvement, service, across natural barriers communication and understanding, and they practice it, often with some awkwardness and difficulty."
5. The shift from a success ethic to a contribution ethic.
6. The shift from a safety style to a risk style. "I will suggest that how riskily one lives tells infinitely more about his state of grace than the state of his emotions when he joined the church, or whether or not he drinks, or how successfully his business is operating."

Hill was moderately challenged by a panel member, John Havlik of the division of evangelism of the Home Mission Board, who said that the whole question is one of culture. "Our culture must go and Christ's must take its place."

Havlik told of his experience as a theological conservative and a social liberal, living in an interracial community from which most other white Christians of all denominations had fled. "Christianity challenges our culture and when we come to him our culture has to die."

Havlik took the position, traditional with Southern Baptists, of a historical time of conversion, "when an individual submits his will to that of Christ," but that this conversion continues throughout life. He told of his own personal experience, crediting Christianity with the change that took his family out of a ghetto in the north when he faced prejudice among differing racial groups from Europe.

Eric Blackwell, a North Carolina medical student who was also on the reactor panel, commented that the Mullins Fellowship did have validity for him in that it served as a connecting link with the SBC with which he could identify.

He said it stands in the position where "Foy Valentine, executive secretary of the Christian Life Commission, can be moved from left into the center."

Blackwell also spoke to the question of renewal, saying there "is not enough time to try to reform any structure, and I see none presently dealing meaningfully with the pressing problems of our day."

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**Baptist Programs Nominated  
For Four Emmy Presentations**

June 10, 1969

FORT WORTH (BP)--Two programs produced jointly by the Southern Baptist Radio and Television Commission here were nominated for four Emmy awards in the annual Television Academy Awards competition, but the Baptist programs didn't win.

Even to be nominated, however, is a great honor, said commission officials. It was the first time programs produced by the commission had been nominated.

"Ecce Homo," an hour-long color special filmed in the British museum in London, received three nominations. It was produced jointly with NBC-TV.

A half-hour documentary entitled "Rembrandt and the Bible" received another nomination. Film crews from ABC-TV produced the program jointly with the commission here.

The "Ecce Homo" telecast traced the course of history through the famed London museum's store of artifacts. The "Rembrandt" documentary portrayed the artist's devotion to scripture and featured more than 100 paintings and drawings in 22 museums.

In both situations, the films were produced jointly, with the Baptist Radio-TV Commission exercising control in content, and the networks furnishing production personnel and facilities.

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**"Made In America" Label  
Being Rejected, Haggai Says**

June 10, 1969

NEW ORLEANS (BP)--Christians in Asia are rejecting the "made in America" label in Christian missions and beginning to look on America as a second Rome, evangelist John Haggai told some 7,000 Baptist preachers here.

"They believe this is God's hour in Asia," the worldwide evangelist stated. "They are not rejecting Jesus Christ, only the efforts to Westernize him."

Haggai, head of Haggai Evangelistic Association, Inc., told the Southern Baptist Pastors' Conference here that training nationals is the key to Christian missions in other countries.

(more)

"One of the great tragedies is that we have failed to train national leadership in countries around the world during eras of opportunity," he said.

Such training, he said, must take place some other place than the United States to avoid the "made-in-America" label which destroys its credibility." He explained that his organization had scheduled such a session in Switzerland for next fall.

"The day when Westerners can go to the other side of the world and impose upon them a typical Western program is rapidly coming to an end," he said.

"To be effective the one doing the preaching must speak that language without accent, and he must be of that nationality."

At the same time he urged training of nationals. Haggai repeatedly declared that Christians are "losing the battle" to evangelize the world, saying that at the present rate of evangelization "Protestants will be a memory by the turn of the century."

In another related major message, Alastair C. Walker, pastor of First Baptist Church, Spartanburg, S.C., called for a spirit of ecumenism in evangelism endeavors, stating that Baptist theology on the priesthood of every believer should be the basis of such a spirit.

Walker said he believes the Crusade of the Americas, which in 1969 involved nine Baptist denominations in the United States alone as part of a hemisphere-wide evangelistic campaign, was "a taste of what the Holy Spirit is leading us to do."

Gov. Albert P. Brewer of Alabama and former Miss American Vonda Kay Van Dyke of Phoenix, Ariz., charmed the auditorium of preachers with personal accounts of their Christian experiences.

Answering his own question about whether or not Christians should be involved in politics, Brewer, a Baptist layman, said:

"People in church had better get involved in politics, because if they don't someone else will. Government desperately needs strong men and women with the high ideals and a dedication to Christian principles.

"If we believe that there are things in our society that need readjusting, we must realize that only we can do the readjusting," the governor added.

Miss Van Dyke, though suffering from a throat ailment, described how her year as Miss America in 1965 was a year of opportunity for her to give testimony to her Christian faith.

"When I was sitting on the stage with four other finalists, I prayed that God would somehow give me an opportunity to tell about my faith," she said.

"When Bert Parks, master of ceremonies for the pageant, opened an envelope and read a question asking me if I always carried a Bible as a good luck charm, I couldn't believe it. I believed in answered prayer, but this was fantastic. I told him that the Bible wasn't a good luck charm but the most important book in my life."

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Georgia Children's Home  
Manager John Warr Dies

6/10/69

SANDERSVILLE, Ga. (BP)--John C. Warr, 56, general manager of the Georgia Baptist Children's Home, died here of a heart attack, June 9.

Warr, who suffered a previous heart attack two weeks earlier, came to the children's home post in Atlanta in 1950.

An ordained deacon, Warr was past president of the Southern Baptist Association of Child Care Executives.

The Louisville, Ala., native was registrar and instructor in education at Berry College, Mt. Berry, Ga., 1937-46. He was superintendent of Floyd County Schools, Rome, Ga., 1946-49.

He was a graduate of Berry College and did graduate study at the University of Georgia and the University of North Carolina.

Funeral services were scheduled for First Baptist Church, College Park, Ga., Wednesday, June 11.

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Ordination of Musicians  
Increasing, West Says

NEW ORLEANS (BP)--A Houston Baptist pastor told Southern Baptist church musicians here that "ordination is coming" for increasing number of music directors of Baptist churches.

Speaking to the Southern Baptist Church Music Conference here, Bill G. West of River Oaks Baptist Church in Houston gave four recommendations in answer to the question he used as his topic, "Why Ordain?"

West said that music leaders should act like ministers, whether or not they are ordained; begin a low key exploration in their church if they desire ordination; don't press the matter if resistance is met; and wait--it's coming.

He also suggested that his topic might have been "Why Not Ordination?" "If a man is performing a ministerial function, and if ordination is what churches do to set aside leaders, why not ordain them?" he asked.

In their business session, the musicians elected as president Bob Burroughs, minister of music, First Baptist Church, Abilene, Tex., and as secretary-treasurer Mary June Tabor of the church music staff of the Baptist General Convention of Oklahoma.

The first day program featured a composers' symposium, with three widely known musicians discussing and demonstrating some of their recent work. The three were Ralph Carmichael of Woodland Hills, Calif., Ron Nelson, chairman of the department of music, Brown University, and Philip Landgrave of Southern Baptist Theological Seminary, Louisville.

Other highlights of the program included four worship sessions, and a demonstration-lecture by Donald P. Husted, also of Southern Seminary.

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Executive Committee Votes  
To Increase Capital Needs

6/10/69

NEW ORLEANS (BP)--The Executive Committee of the Southern Baptist Convention voted here to change one of its dozen recommendations to the Southern Baptist Convention, after giving trends indicate funds might be available to cover capital needs through 1970.

The action came after the 58-member committee was told that increased giving through the Southern Baptist Cooperative Program has projected the possibility that funds might be available to meet capital needs through 1970 before any excess is distributed to SBC agencies.

The committee members voted to change the recommendation it had earlier adopted which would have distributed any balance received to the agencies over the 1969 operating budget and the 1968 and 1969 capital needs. They added 1970 to the capital needs stipulations.

Reuben South of North Little Rock, Ark., announced that Cooperative Program receipts in May were the second highest for any month in SBC history. The figure was \$2,529,074, a 9½ percent increase over May of 1968, said South, chairman of the program subcommittee.

The Executive Committee was also told of a snag that has developed in the proposed date for the 1973 convention in Portland, Ore., The convention center there had requested a delay of one week beyond the now scheduled June 11-15 date.

Final decision, however, will be deferred until the September meeting of the Executive Committee. A straw vote taken during the Southern Baptist Convention was suggested to determine whether messengers prefer the later date or another convention site.

In other business, the Executive Committee agreed, subject to approval by the full convention, that Midwestern Baptist Theological Seminary in Kansas City, Mo., be allowed to change its charter to increase the number of trustees from 30-35.

The Executive Committee also voted to request the SBC Radio and Television Commission in Fort Worth to interpret the functions of a subsidiary organization called TimeRite, Inc., which was created to place radio and television advertising and programming.

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Don't Bow To Reparations,  
Negro Preacher Urges SBC

NEW ORLEANS (BP)--A black Baptist preacher advised Southern Baptist ministers not to "capitulate" to any demands for reparations, declaring:

"If the Southern Baptist Convention is going to get in on a reparations demand for \$500 million, get in on an evangelical note--invest the money in the evangelical mission of the church rather than the economic development of black America. We are low on evangelism."

Speaking to the Southern Baptist Pastors' Conference, Manuel L. Scott, pastor of the Calvary Baptist Church in Los Angeles, said the advice of the National Council of Churches on the matter was "paradoxical."

"The National Council has advised that if the protesters come and interrupt your service, don't call the police," Scott said.

"To permit someone to be lawless and then not call the law is paradoxical. If they come to my service, I'm calling the law."

Scott got a firm round of applause from the 6,500 Baptist ministers with his comments regarding the Black Manifesto, a document of the Black Economic Development Council that demands \$500 million in reparations from white churches and synagogues for injustice to blacks.

"You deal with James Forman (Author of the manifesto) as you want to," he said. "As far as I am concerned the Christian church ought not capitulate to such demands."

Scott called for an "ethicizing" of the gospel proclamation that would lead Christian churches to demonstrate how blacks and whites can live together, but he said the major function of the church "is to win men for Christ."

"The proclamation of the gospel does not center in what man can do for Christ or in what man can do for his fellowman," he said. "It centers in what God has done for use in Jesus Christ. That's what we've got to talk about."

"We don't have much evangelistic preaching because we spend our time talking about what we can do for each other."

Scott said society "is so messed up" because its historic institutions are engaged in enterprises that are contrary to their intended purposes.

"For example," he said, "we've turned schools into tools of social action--something which was never intended. And we are doing the same thing with the church."

"The Christian church is no political institution, no economic institution. It is distinctively an evangelistic institution, and its principal business is to win men to Jesus Christ," Scott concluded.

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Noel Elected President  
Of Religious Ed Group

6/10/69

NEW ORLEANS (BP)--Russel Noel, minister of education for the First Baptist Church in Tulsa, Okla., was elected president of the Southern Baptist Religious Education Association following a two-day conference here.

President-elect is William H. Souther, professor of religious education at New Orleans Baptist Theological Seminary. Souther serves in a dual capacity as a vice president of the organization.

Bryant Cummings, Sunday School secretary for the Mississippi convention, and Elmer Bailey, minister of education for Bellevue Baptist Church, Memphis, are the other new vice presidents.

Gracie Knowlton, professor of educational arts and secretarial training at Southwestern Baptist Theological Seminary, Fort Worth, was re-elected secretary-treasurer.

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Berry Elected President  
of Pastors' Conference

NEW ORLEANS (BP)--Southern Baptist pastors elected Don Berry, pastor of the Memorial Drive Baptist Church in Houston, to lead their Pastors' Conference for next year.

As president, Berry succeeds Harper Shannon, pastor of the First Baptist Church, Dothan, Ala., who planned and chaired the 1969 program.

Landrum P. Leavell, pastor of the First Baptist Church in Wichita Falls, Tex., was elected vice president and W. T. Furr, pastor of the Wueensborough Baptist Church in Shreveport, La., secretary-treasurer.

Eight men were nominated for the presidency of the annual conference. Berry out-pollled James L. Plitz of Pensacola, Fla., Vander Warner of Richmond, Va., and Furr in a runoff vote.

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White Racism Has Spawned Black  
Racist Bastard Son, Allen Says

NEW ORLEANS (BP)--"White racism has now spawned its bastard son called black racism, but Christians must respond to this racism with love, not hate," the pastor of First Baptist Church in San Antonio, Tex., said here.

Jimmy R. Allen, speaking to about 400 Baptist laymen at the Southern Baptist Laymen's Conference, said that the people best equipped to breach the gap between the black and white communities in America's cities are Christians.

Allen said that the hate, bitterness, immorality, vulgarity, and strife in America's cities are just "the by-products of a dead religion."

He challenged the laymen to "take God's message to the cities--where it's tough.

"Move into the cities," Allen said. "Stake out a claim for God, and share the news of Jesus Christ."

The dangers of Christian involvement was stressed in another address to the laymen's group by a Baptist missionary who was recently released from a Cuban prison.

David Fite, former missionary to Cuba, vividly described the periods of distress he experienced while spending nearly four years in Cabana Prison. He recalled a five-hour "security search" in which prison guards "with fixed bayonets jammed us against a wall under a blazing August sun.

"Young and old began to faint," he said. "Those who fainted were taken out, revived and beaten. We had been ordered not to faint!"

Throughout such ordeals, God gave him strength, Fite said. "As the days lengthened into weeks and the weeks into months, we found strength to resist in times of distress."

Fite emphasized that Christian love can penetrate hatred and indifference even in prison. To illustrate the point, he told of a Negro prisoner who gave his food packages from home to a cellmate who was sick, embittered and withdrawn. "He cared for this young man for more than a month," Fite said. "Later he became well and was receptive to the gospel."

The laymen's conference ended with a testimony message by Lambert Mins, mayor of Mobile, Ala. Stressing the need for spiritual commitment, Mins said:

"As mayor of Mobile, I am called upon each day to make important decisions. But the most important decision I ever made was to trust Jesus Christ as my personal saviour."

He challenged the laymen to become involved in personal witnessing.

"Every layman--whether he be a businessman, politician, or laborer--needs to share Christ with others," Mayor Mins said.

Moral Deterioration Blamed  
For Evangelism-Ethics Schism

NEW ORLEANS (BP)--The deterioration of moral values and loss of moral convictions among Southern Baptists was blamed here Tuesday on the isolation of personal evangelism from social ethics.

Warren C. Hultgren, pastor of First Baptist Church of Tulsa, Okla., told 5,000 Southern Baptist ministers that evangelism and social concerns are not antagonistic, but complementary, if rightly understood.

Hultgren said that Baptist pastors must remind themselves that the Bible emphasizes redemption for the total man and that the ministry of Christ concerned itself with both man's physical and spiritual well-being.

The Oklahoman's advice to Christians was to identify today's social crises and decide what they could and could not do.

The action of governmental agencies in meeting some social problems does not eliminate the personal involvement of Christians, Hultgren said.

"Christians not only have an individual voice and vote, but many work for government agencies, hold political office, are influential members of parent-teacher groups, political parties and civic groups where they can be leaven, light, and salt to influence for good our coerner of the community."

Emphasizing the value of balance and priority in every effort, Hultgren asked the ministers to avoid the dangers of extremes, particularly the danger of exclusive commitment to either the gospel proclamation or social action. Either path can become an unconscious escape mechanism to free the Christian from individual encounter either with God or fellow-man, he said.

Hultgren's advice was echoed by Vander Warner, Jr., pastor of Grove Avenue Baptist Church of Richmond, Va., who addressed the ministers at their last session Tuesday afternoon. He made two suggestions.

"We have done a good job in the educational field for a couple of hundred years, but if we are to really relate to educational needs today, why can we not have a school that accepts only 'C' students from poor homes?"

The minister's second suggestion called for teams of men from areas of poverty to investigate the pockets of hunger and let people in the churches respond "with an avalanche of prayer, money, and time."

Continued support for United States involvement in Vietnam was advocated by a furloughing missionary at the meeting of the women's group.

Herman P. Hayes of Saigon told the women the issue in Vietnam was a simple one: bondage or freedom.

"Though there are some knotty problems....the fact remains that Communism is endeavoring to impose its will upon a sovereign nation and people who have determined that it is not going to happen.

"There are some things that are worse than war and death. The loss of freedom and human dignity is worse than death. To lose these is to lose our identity as man. Should we give up South Vietnam to the communists in the interest of peace, we will have lost the peace we thought we were gaining," Hayes said.

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Church Likened to Lifeboat  
On Sea of Change By Chafin

NEW ORLEANS (BP)--The church today is like an overfilled lifeboat, rocking on a turbulent sea of change and men in it trying to decide what to throw out instead of finding the vital things to keep, a Baptist seminary teacher said here.

Kenneth Chafin, evangelism professor at Southern Baptist Theological Seminary, Louisville, Ky., made the comparison in a speech to the Southern Baptist Conference for Associational Superintendents of Missions here.

Chafin told the Baptist leaders that to react at such a time is always easier than to affirm.

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He said stress should be placed on the positive things to keep. He then listed five: worship, adult Bible study, Christian fellowship, witnessing-evangelism and ministry.

He said he put worship first because "it is God's plan." Worship should be vital and meaningful and should be built on fact not form, he added.

Chafin said Baptists don't have real adult Bible study now. "We treat the Bible as an adult book, but we teach it to children," he said.

Christian fellowship is vital today to afford a person to be himself and be loved, while these same Christians must constantly reach out in evangelism and witnessing to share their Christ with the lost about them, the professor observed.

On ministry, Chafin said ministers must be filled with righteous indignation about injustices of all kinds.

"We must dig, stand and renew our ministry on the word of God in these changing times," he said.

Chafin added that nearly everyone has something that he considers not right with the church.

He said to be inflexible to change something that really needs changing is the "kiss of death." But he cautioned that to yield to total flexibility offers no capacity for success and thrust.

"If you don't think now in areas of change, when a crisis hits, you will be part of the problem instead of part of the solution," Chafin said.

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#### Church Suffers Birth Pangs, Not Death Rattles, WMU Told

NEW ORLEANS (BP)--Two exponents of optimism agreed in dialogue at the Southern Baptist Woman's Missionary Union's convention here Tuesday that the church is having birth pangs rather than death rattles.

D. Elton Trueblood, Richmond, Ind., author and lecturer, and Kenneth L. Chafin, associate professor of evangelism at Southern Baptist Theological Seminary, Louisville, Ky., told 10,000 persons that the greatest days of the church lie in the future.

Chafin said as Trueblood nodded, "We have begun to think, talk, and whine like losers. It's because we do not understand the hope we have in God."

Trueblood said he saw evidence of new vitality in the church in three areas:

"First," he said, "is the amazing growth of the idea of the universal ministry--that every Christian is a minister. Second evidence is the growth of popularity of small groups in church life. Third is the growth of vocational evangelists, or the realization that occupational units are the logical units in which to share Christ."

Chafin asked Trueblood's opinion about the growing polarization of social action as opposed to evangelism.

Trueblood said, "If we allow polarization to go on in the future it will be a great disaster. If either activism or concentration on the inner life is left alone for long, it becomes evil.

"Social action and evangelism are perfectly wonderful combined, but evil when separated," he said. "A person who concentrates only on the inner life can become self-centered. A person who is only an activist becomes bitter, harsh, and self-righteous. Some protestors are the most self-righteous people in the world. You can see anger all over their faces.

"With activism and evangelism, it is not an either-or matter. It is an 'and' matter. 'And' is the most glorious Christian word, and in many ways it is the greatest word of the New Testament," he added.

Chafin spoke of the church as a substitute for the lack of community feeling in an urban society.

"People need a place to know and be known, to have acceptance and to be loved," he said. "The church is the perfect example of this kind of community."

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The two agreed that the church must discard much excess baggage to retain vitality. Chafin described the church as a "loaded lifeboat still picking up stuff." He said that many traditions and customs such as day and time of activities must be changed.

Trueblood agreed, giving the example that buildings must be played down. "They're becoming too ostentatious," he said. "The life of the church was never in buildings, but always in the hearts of the people."

Chafin listed worship, adult Bible study, fellowship and love, witnessing and evangelism, and ministry as the essential ingredients to be retained in the life of the future church.

Chafin summarized the dialogue with three pleas. "It is difficult to see God at work in the world, even though there is not a person whom God does not love and is not struggling with," he said. "Let us live in this day and be able to see God at work."

"I pray that God will give me courage enough to localize my interest in missions," Chafin said. "Maybe we need Dr. Arthur Rutledge (executive secretary of the Southern Baptist Home Mission Board) to commission this whole audience as missionaries. To 'missionary' where we are takes courage and willingness not to live an unanimity all the time."

"The people of God ought to move into the future with confidence in their ultimate triumph. They should live with great confidence," Chafin said.

Earlier in the session Mrs. David C. Dorr, Southern Baptist missionary in the Middle East, discussed the difficulty of Christian evangelism in a Muslim culture.

"The culture of an Arab Muslim is so much a part of his religion that he feels Western culture must be part of the Christian religion. Often he feels drawn to Christ but he dislikes the Western culture," she said.

"Arab Muslims believe their religion is superior. They are also saying, 'the culture that goes with our religion is also superior'" she said.

Mrs. Dorr and her physician husband will move to Yemen in a few weeks. She reported that Yemen's population/doctor ratio is 50,000 to 1. A small handful of Christians can hope to accomplish very little without your prayers," she said.

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### Final Wrapup

Religious Education Group  
Features In-Out Dialogue

By John Carter

NEW ORLEANS (BP)--Baptist ministers of education attending the Religious Education Association conference here were hit with tough dialogue from within and without at their final session here Tuesday.

Internal criticism came from the organization's new president Russel Noel of Tulsa, Okla., while Jimmy Allen of San Antonio, Tex., who described himself as a "lion in a den of Daniels" provided the outside opinion.

Allen, who pastors the First Baptist Church in San Antonio, said that staff members are quick to label defectors from church vocations as men who have lost their zeal for God.

"This isn't always true," Allen contended. "Some of these are men with a lover's quarrel with the church. They have serious convictions that their work is irrelevant and out of touch."

The pastor described these drop-outs as idealistic men upset at the dissipation of spiritual energy and material wealth on self-serving programs.

"We continue to build our gymnasiums for white middle-class kids who have six gymnasiums to choose from just because we want to keep up with the church in the next town," he added.

Concerning the church education role in community life, Allen said: "We have reached the limit of what the law can do... of what pressure can do. The race issue is an example of this. The key to the solution of white racism and its offspring black racism is for the perfect love of Jesus Christ to cast out hate."

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"On all social issues it is in the local church where the battle will be won or lost," the Texas minister warned, explaining that he had left his post as secretary of the Texas Christian Life Commission due to that conviction.

"The church that survives will be the church least worried about survival. It will be a servant church, so useful that people will want to have it around."

Noel, minister of education at Tulsa's First Baptist Church, commented on the problems of implementing the religious education design for the 1970s.

He maintained that while programs are planned in Nashville or other cities housing Southern Baptist agencies, that the local church is "where the action is."

Denominational programs suffer most from "uncritical lovers and unloving critics," he said.

The new association president scored team teaching, educational television and various computer-oriented teaching methods as inferior "to contact with a warm, vibrant Christian personality."

The final conference session was the final note in a two-day agenda crammed with briefings and dialogue concerning Sunday School, Church Training, Pastoral Ministries, Woman's Missionary Union and Brotherhood programs and curricula for the coming decade.

Sparks flew from the opening session when James Frost, Sunday School secretary for the Baptist General Convention of Texas in Dallas, likened the multiple-option curricula as "a giant cafeteria inviting our small churches in for gluttony or indigestion."

Defenses and refutations of this charge permeated the conference through the succeeding sessions.

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Students Call For SBC  
Aid To Black Americans

By Beth Hayworth

NEW ORLEANS (BP)--A group of Baptist students called on the Southern Baptist Convention to provide meaningful economic aid to black Americans for rescind its 1968 Crisis in the Nation statement on race.

Without fully endorsing the Black Manifesto issues by James Forman calling for reparations of \$500 million to black Americans, the students urged Baptists to take the initiative in understanding the economic and political situations which produced the manifesto.

In a press conference at the conclusion of a two-day meeting prior to the opening of the Southern Baptist Convention, the student leaders from colleges across the Convention were exceedingly critical of what they described as "failure" at both national and local levels to implement the Crisis statement.

In prepared statements which will be refined as resolutions to present to the convention later the young Baptists asked that the crisis statement be underscored by convention action that would refuse to seat messengers from any church that practices discrimination against racial minorities as a matter of policy.

As a further implementation of the intent of the Crisis statement, the students urged that the Southern Baptist Convention adopt and carry out immediately the desegregation of all its boards, commissions, agencies and institutions.

Such action must be done for the "preservation of our Christian integrity as a convention," the students declared.

Further, the students urged the convention to adopt and implement a policy of "doing business only with equal opportunity employers."

The students, who described themselves as "sons and daughters of the convention," also issued statements on sex education in churches and public schools, reform of Southern Baptist literature, local church involvement and a clarifying position on the statement on extremism to be presented to the Convention by the Christian Life Commission.

The youthful spokesman, all registered messengers to the Southern Baptist Convention, also expressed concern for including students and members of minority groups on convention committees and boards at national and state levels.

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Declaring from time to time that they did not consider themselves to be "radical," the students called for a reordering of priorities within the Southern Baptist Convention.

"We have messed up our priorities," declared Tom Graves of Louisville, a recent graduate of Vanderbilt University in Nashville. Graves, who plans to enter Southern Baptist Theological Seminary this fall, said that local churches should take action to relieve human needs in their communities without building super church structures.

"We have lost some of the courage in our history," was the opinion of David Swink, of Charleston, S. C., a rising senior at Furman University. Swink was critical of local pastors who "overall have failed" to implement the Crisis in the Nation statement at the local level.

The chief failure of the convention in regard to implementing the Crisis statement is in terms of "economic expenditures," the students asserted. Declaring that they disagreed with the "separatist and racist overtones" of the Black Manifesto of James Forman, they pointed out the need for a Christian approach to economic problems.

Specifically, the students endorsed the following programs:

\*The establishment of the Southern Land Bank as outlined in the Black Manifesto.

\*A reform of the federal welfare system to the direct end that all Americans are insured a decent standard of living.

\*Giving direct aid and funding to black-administered programs seeking to alleviate black poverty conditions such as IFC) (Interreligious Foundation for Community Organization).

\*Channeling deposited church and denominational funds into black enterprises.

In the request for a reform of SBC Sunday School Board literature to include more scholarly materials, Graves admitted that it is difficult for most Baptist students to be both Baptist and student at the same time.

Graves referred to a recent study done by the research division of the Sunday School Board which showed that a vocal minority of the students are "concerned, unsatisfied and critical" of the convention. These are students who are in leadership roles in our churches, he said. "This criticism is not coming from rebels."

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Robins Gives University  
Of Richmond \$50 Million

RICHMOND (BP)--The president of the A. H. Robins (Pharmaceutical) Co., Inc., E. Claiborne Robins, has given the University of Richmond \$50 million, the president of the Baptist school announced here at the close of its commencement program.

It is believed to be the largest gift ever made to a Southern Baptist college or university by an individual.

University of Richmond President George M. Modlin said that Robins placed no restrictions upon the university in its use of the funds.

Modlin said that the gift was not only the largest ever to a Baptist college, but one of the largest gifts ever made to an institution of higher learning in the United States.

At the same time the gift was announced, it was also disclosed that the board of trustees of the university earlier during the day voted to approve charter changes that would provide a self-perpetuating board of trustees.

The charter change provides that the General Board of the Baptist General Association of Virginia shall nominate eight of the 40 trustees for the self-perpetuating board. In the past, the General Board has nominated all trustees.

The University of Richmond will continue to hold a relationship to the Virginia state Baptist body, but it will not be an institution of the state association. Nine honorary members of the corporation representing the Baptist General Association of Virginia have approved the charter changes.

Modlin compared the new relationship of the University of Richmond to the state Baptist association to that of Stetson University to the Florida Baptist Convention, and William Jewell College to Liberty, Mo.

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Modlin stated he was "especially happy that the gift will result only in a change in the relationship between the University of Richmond and Virginia Baptists, not a severance of their historic ties that have meant so much to both through the years."

It was announced that Robins' \$50 million donation included a \$10 million designation as a challenge gift to be available to the university as it receives donations towards an equal sum from other sources.

In commenting upon his decision to make the gift, Robins said that he and the members of his family were "happy that he could make the gift" because he wants the University of Richmond "to provide education of the highest quality and to become one of the outstanding private institutions of higher learning in the country."

Robins, a Baptist, is reportedly one of the most wealthy men in the country with an estimated net worth of about \$400 million.

He, his wife and daughter are members of the River Road Baptist Church in Richmond. For several years he has been chairman of the executive committee of the board of trustees at the University of Richmond.