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June 12, 1969

**SBC Defeats Motion Requiring  
Writers to Sign Statements**

NEW ORLEANS (BP)--A packed house of some 13,000 messengers to the Southern Baptist Convention here narrowly defeated a motion that would require writers and seminary professors to sign doctrinal statements.

Instead, they approved a substitute motion that instructed the convention, "to call the attention of agencies the doctrinal statement framed after careful discussion in 1963 and vigorously urge elected trustees to be diligent in seeing that programs assigned them are carried out consistent with that statement, and not contrary to it."

The substitute motion was presented by James L. Sullivan of Nashville, Tenn., executive secretary of the Southern Baptist Sunday School Board.

After emotion-packed discussion, messengers voted and divided so evenly that a vote by ballot was called for and approved.

The first motion called for all writers of Sunday School and Training Union literature and seminary professors to sign statements "affirming their personal belief in the authority, the doctrinal integrity and the infallibility of the entire Bible."

Sullivan said the first motion refers only to seven of two dozen agencies, includes only the one item of doctrine--the infallibility of the Bible--and places the burden with the writer or professor rather than with the convention-elected trustees of the institutions.

"My motion," Sullivan said, "places the burden of responsibility on elected trustees, which keeps it right organizationally."

He added: "We couldn't even publish Amazing Grace because we wouldn't be able to find the writer."

In defense of his motion, Thomas Simmons of Hope, Ark., said:

"This may destroy the freedom of a writer or a professor, but we don't need that kind of freedom if we're people of the Book. We need a safeguard against views which destroy our historic views toward the Bible."

Earlier in the stormy session, convention president W. A. Criswell of Dallas, ruled out of order a motion that called for the convention to refuse to seat messengers from churches with the stated policy of refusing membership to persons on the basis of race.

He said he based the ruling on the fact that the motion called for interpretation of the convention constitution, and not a change in the constitution.

Approved readily, however, were motions instructing the Southern Baptist Christian Life Commission to mobilize a campaign against pornography and a motion instructing the executive committee to study the convention's present structures of representation.

Speaking to his own motion, Robert Alley the University of Richmond, said the need for the study is based on the size of the convention.

"We have a potential of 150,000 qualified messengers if you take five messengers from each church in the convention," he said.

"No city can handle our potential crowds, and it is absurd to try to deliberate. It seems a choice between confusion, chaos, or democracy."

Several new motions were presented, and then referred to the Committee on Order of Business to schedule time for discussion.

One messenger moved that Quest be rejected as a new name of the church training program, declaring: "If you want Quest, you can get it at the corner drugstore."

Other motions included the recommendations that:

--Southern Baptist Hospital trustees be instructed to participate in Medicare Programs by January, 1970, thereby automatically integrating the facilities;

--The Southern Baptist Executive Committee study the idea of staggering the terms of each state's representatives on boards so that one state's representation will not terminate in the same year;

--Convention president W. A. Criswell be given the authority to place a petition before the U. S. Supreme Court urging that the Bible be "returned to the schools to be studied as a book of literature."

--Convention leadership reveal the exact vote on the substitute motion regarding writers and professors doctrinal affirmation;

--The committee on Order of Business allot twice as much time next year for discussion of motions.

Three more resolutions were introduced. One called for the convention to recognize the validity of the conscientious objector, whether or not he came to his decision within the church, and urged the federal government to grant amnesty to "young men who say in their own way, they must obey God rather than men."

One resolution urged "that we fraternally urge all agencies, publications and churches--in racial matters as in spiritual matters--to seek first the kingdom of God."

The third, submitted by former SBC Pastors' Conference President Jess Moody of West Palm Beach, Fla., expressed appreciation for the Pastors' Conference and all other auxiliary meetings, and that the Executive Committee of the SBC bear this in mind as they study whether or not to begin the convention on Monday rather than Tuesday evening as it presently begins.

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Porter Elected SBC Vice  
President in Runoff Vote

6/12/69

NEW ORLEANS (BP)--Lee Porter, pastor of First Baptist Church of Bellaire, Tex., was elected first vice-president of the Southern Baptist Convention here in a run-off election.

Porter, second vice-president of the denomination, defeated Harper Shannon, pastor of First Baptist Church of Dothan, Ala., and past president of the Southern Baptist Pastors' Conference.

Four men were originally nominated for the job of first vice president. The other two were Franklin Atkinson, pastor of Riverside Baptist Church of New Orleans, and Meri Hiratani, pastor of First Baptist Church of Pearl City, Hawaii.

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Broach Says He Can't  
Serve As Mullins Head

6/12/69

NEW ORLEANS (BP)--The newly-elected president of the E. Y. Mullins Fellowship, Claude Broach of Charlotte, N.C., has announced that he cannot serve.

Broach said he learned of his election through the press and that he had not been consulted concerning the matter.

"I am in sympathy with many of the aims of the group, and I hope that it will make constructive contributions to Southern Baptist life," he said in a statement declining to serve.

Broach said that he could not serve because of responsibilities recently accepted in an ecumenical institute in North Carolina. He is pastor of the St. John Baptist Church, Charlotte.

Other officers of the fellowship are Tom Austin, pastor of Montrose Baptist Church in Richmond, Va., vice-chairman, and W. C. Smith, director of religious activities at the University of Richmond, Secretary.

Smith said that the fellowship had authorized its officers and steering committee to fill any vacancies which might arise in officers. Such a circumstance had been anticipated since not all could be contacted before their election.

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More SBC Social Action  
 Urged By ABC President

NEW ORLEANS (BP)--Thomas Kilgore Jr., of Los Angeles, Negro president of the American Baptist Convention, called for more activity by Southern Baptists in the area of social change.

Attending the Southern Baptist Convention as a fraternal messenger from his denomination, Kilgore, pastor of Second Baptist Church of Los Angeles, specifically mentioned free and open housing, voting and all areas having to do with freeing people, and economics.

Kilgore spent much of his time in a press conference between sessions of the convention discussing his view of James Forman, black militant, and his much publicized Black Manifesto demanding reparations from white churches.

Asked if the Black Manifesto was polarizing white people against Negroes, Kilgore replied:

"The tactics, not the Black Manifesto, has led to polarization among white people. Perceptive white people who read this manifesto have to come face to face with the fact there is a great deal of truth in it. He (Forman) has placed his finger on things the government and churches can't ignore."

Kilgore disagreed with an opinion that J. H. Jackson of Chicago, president of the National Baptist Convention, USA, Inc., in arguing that Forman and his Black Manifesto had polarized the black people of America against Forman.

"There will not be a polarization of black people for Dr. Jackson's position. He doesn't speak for the majority of the black people of America," Kilgore said.

"Actually black militants have made significant contributions in the area of black authentication."

Asked if he would bounce Forman and his followers if they occupied his denomination's headquarters facilities at Valley Forge, Pa., Kilgore replied:

"If there was no violence, we would try to carry on business as usual. If there was violence we would have them removed forcibly as a last resort," he said.

Kilgore also gave his views about a possible realignment of Baptists on the basis of liberal and conservative doctrinal viewpoints. He said:

"I see us becoming more understanding and tolerant about the diversity of Baptists. This is a healthy position."

On the subject of discrimination because of race or color in churches, Kilgore had this to say:

"It is my belief that across the American Baptist Convention that we have no problem because of race or culture.

"I just can't conceive of a church denying a person membership because of race or color. I don't think a church exists that does this. It may be a religious society but it is certainly not a church of the Lord Jesus Christ."

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Negro Preaches SBC Sermon  
 Using Oratory, Poetry Chants

by Beth Hayworth

6/12/69

NEW ORLEANS (BP)--Messengers to the 112th meeting of the Southern Baptist Convention got an old fashioned treat in the eloquent preaching of a black minister of the National Baptist Convention.

"Amen's" were uttered by smiling messengers again and again throughout a sermon glorifying the Lordship of Christ delivered by S. M. Lockridge, pastor of the Calvary Baptist Church in San Diego, Calif.

The Negro preacher's sermon--part oratorio, part poetry and part chant--was reminiscent of a bygone era of Negro preaching.

Typical of the poetic phrases used to describe the glory of Christ's lordship were these: He "precedes all others...he is captain of the conquerors, leader of the legislators,

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hero of the heroes, king of princes and Lord of lords...."

"He didn't have to put his signature at the corner of a sunrise because he's the owner," the black preacher thundered with a deep resonant voice.

"He didn't need to put his name on a laundry tag for the meadows...or carve his initials on the mountains or take out a copywrite on the songs he gave the birds to sing," Lockridge sang in his tribute to Christ's ownership of all creation.

The black preacher prompted applause from the audience in his criticism of those who say that God is dead.

"Who assassinated him?" he wondered. "What corner was called? Who was so well acquainted with him that he could identify the deceased? Why was I not called as a member of the family?" he asked amid applause and amens.

When the Negro preacher concluded his sermon, Convention president W. A. Criswell held his right arm high and cried, "Somebody hold this gavel while I shout."

The only references to contemporary discipleship and responsibility came in Lockridge's introductory remarks regarding a sermon he had thought he should preach to Southern Baptists on "Faith and Works with Others."

Noting that we are living in "one of the mad moments in history," the Negro minister said any Christian knows what to do for this hate-filled world desperate for a better way of life.

"With a Bible in one hand and a newspaper in the other, looking at the television set and with our ears tuned to the radio, we can't help focusing on a needy world...where pain and panic chase each other like June bugs in a summer sun."

Earlier in the same session, Convention messengers heard from another black minister, Thomas Kilgore, Jr., newly-elected president of the American Baptist Convention.

Kilgore, pastor of the Second Baptist Church in Los Angeles, Calif., urged Baptists to work together to make changes in our society. He said he looked for the day when churches and denominations will not have demands from certain segments of the society "but we will move to put our resources on the line to become the servant church God intends us to be."

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#### SBC Adopts Resolutions Urging Student Involvement

6/12/69

NEW ORLEANS (BP)--Baptist young people will be given broader participation in the decision making process at all levels of the 11.3 member Southern Baptist Convention, if responsible Baptist implement a resolution adopted here at the SBC.

The resolution was one of four reported out by the resolutions committee, which was inundated with a record 13 resolutions on the first day.

The four resolutions, all adopted with almost no or slight opposition, called also for a greater emphasis upon family life and sex education, urged Southern Baptists to support the American Bible Society, and expressed appreciation to New Orleans for courtesy extended to the messengers.

The only opposition expressed to a resolution came from William Smith of Richmond, Va., who objected to "a slap at the young people" in one statement of the resolution. This section hoped that "this broader participation will provide a productive outlet for the current critical role of youth" within the Convention. However, Smith's attempt to eliminate the section failed.

Eric Blackwell of Chapel Hill, N.C., a member of Baptist Students Concerned, an activist student group, promoted the action on more student involvement in denominational activities with his request of the messengers for more use of students, racial and other minority group members on SBC boards, committees and organizations.

Acknowledging the growing interest of young people in the work of the denomination, the resolutions committee expressed the hope this broader participation would provide that productive outlet for students and lead to greater understanding.

The resolution on more sex education grew out of a request by James L. Lowder of Durham, N.C., a Duke University senior, for churches and the Southern Baptist Sunday School Board provide materials and instruction for support of a valid sex education program in the public school system.

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The adopted resolution encourage individuals, groups and churches to make fuller use of limited family life and sex education materials now available from the denomination's Christian Life Commission, Sunday School Board, and seminaries. It did not mention, however, sex education in public schools.

It also urged the Christian Life Commission to take the lead in encouraging all agencies and curriculum planners of the denomination to give increasing attention to basic and special resource materials on the subject.

The four adopted resolutions were approved in the preliminary report of the resolutions committee during the convention's Thursday morning session. The committee's final report was scheduled on Friday morning.

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"QUEST" Selected As New  
Name for Training Union

6/12/69

NEW ORLEANS (BP)--If you are planning on attending Training Union in a Baptist church in the future you will have to change your plans, because Training Union is another victim of the changing times.

The Baptist Sunday School Board has retitled the church training program of the denomination. After October, 1970 churches will operate their training program under the name of QUEST.

Messengers at the Southern Baptist Convention here heard the announcement, which had been rumored for two years and expected definitely for the last year.

The new name, Quest, actually is the third name for the church training program: When started in the 1920's it was known as BYPU, the Baptist Young People's Union, and in 1934 when an enlarged program including adults was instituted, the present name of Baptist Training Union was adopted.

With the new name also comes an enlarged concept of church training which will no longer be centered simply in one hour of the week, but will include most of the training which the churches undertake.

James L. Sullivan, of Nashville, executive secretary of the Sunday School Board, also told the Convention that the Sunday School Board, Woman's Missionary Union, and the Brotherhood Commission would undertake a massive leadership training task starting next spring.

These agencies, together with state personnel, will train 200,000 leaders in "Shaping the '70 Conferences" as preparation to the introduction of new curriculum materials and new programs and concepts for all church program organizations.

Sullivan also said he expected a tax assessment case, in which the city of Nashville has lifted the tax exempt status of the Sunday School Board, to go all the way to the United States Supreme Court before it is settled.

He called the case a very complicated matter, and stated that the board presently pays \$45,000 annually in taxes, while the new assessment would raise this amount to \$250,000.

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SBC Adopts \$27.1 Million  
Budget, No Name Change

6/12/69

NEW ORLEANS (BP)--Messengers to the Southern Baptist Convention here adopted a record \$27,158,119 operating budget for 1970, among other recommendations brought by the SBC Executive Committee.

Also approved was a \$535,000 operating budget for the Executive Committee and other phases of the SBC operation originating from the convention's main offices in Nashville. The \$27,158,119 figure will be raised through gifts to the SBC Cooperative Program by churches. The \$535,000 will come from the Cooperative Program and from other sources.

Messengers approved a two-percent cost-of-living adjustment over and above the Cooperative Program allocation for SBC agencies for 1969 and approved a recommendation that any balance over the 1969 operating budget and capital needs (1968-1970) be distributed to the agencies.

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The Executive Committee also reported that studies made before and during last year's annual meeting in Houston, resulted in no particular preference for a name change for the Southern Baptist Convention.

To allow flexibility for the order of program for the 125th anniversary celebration of the Southern Baptist Convention next year at the annual meeting in Denver, messengers also agreed to waive constitutional provisions on order of program for one year.

Program provisions in general will be restudied by the Executive Committee, which will possibly recommend a constitutional change next year, concerning the days of the week for the convention sessions.

Dallas was selected as the 1974 convention site and messengers dealt with a problem concerning the 1973 site, which had been scheduled for June 11-15 in Portland, Ore.

Portland's convention bureau requested that the 1973 date be deferred one week beyond the originally agreed upon date. Messengers referred the matter back to the Executive Committee for action at its September meeting.

To guide the Executive Committee in its study, a straw vote was taken by messengers, giving their preference for meeting in 15 other cities that might be considered instead. Top five cities in the straw poll were Atlantic City, Miami, Atlanta, Dallas and Houston.

A messenger from Kansas City, Kansas, obviously dismayed over the fact that messengers were turned away from Tuesday night's overflow session attended by more than 13,500--requested that any site be picked on the basis of whether it could handle convention crowds.

Messengers also approved a routine change in the SBC constitution and agreed to defer five Executive Committee recommendations to a later time on the program. These recommendations, which deal with the SBC Foreign Mission Board, Radio and Television Commission, Stewardship Commission, Southern Baptist Hospitals, Inc. and Midwestern Baptist Theological Seminary, will be voted upon when these organizations make their annual reports.

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Graves Is Promoted  
At Southern Seminary

6/12/69

NEW ORLEANS, (BP)--Trustees of the Southern Baptist Theological Seminary in Louisville, Ky., have elected Allen W. Graves to the post of administrative dean, effective August 1.

Graves, a native of Arkansas and former pastor in Florida, Virginia and Oklahoma, has been dean of the school of Religious Education at Southern Seminary since 1955.

He will succeed Hugh R. Peterson, who retires this summer after 32 years on the seminary staff, the last 10 as administrative dean.

Ernest J. Loessner, professor of religious education, will be acting dean of the School of Religious Education for the coming school year. He joined the faculty in 1953.

In other action, the trustees elected Wendell Belew of the Southern Baptist Home Mission Board to a term as William Walker Brookes visiting professor of American Christianity. Belew will serve during the first semester of the 1969-70 school year.

The trustees meeting followed the seminary's annual alumni luncheon, during which Dean Peterson was honored with a mailbag filled with letters of appreciation from former students of the seminary.

A highlight of the luncheon was the announcement that the campaign to endow the Billy Graham Chair of Evangelism at the seminary has been successfully completed. Herschel H. Hobbs, pastor of First Baptist Church in Oklahoma City, Okla., chairman of the endowment fund drive, said the \$500,000 goal had been surpassed. He gave the total figure to date as \$625,000.

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The 600 alumni present elected John E. Lawrence, pastor of Forest Hills Baptist Church in Raleigh, N. C., as president of the alumni association. Herbert C. Gabhart, president of Belmont College in Nashville, Tenn., was named president-elect.

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1973 Meeting Site  
Will Undergo Review

6/12/69

NEW ORLEANS (BP)--The bid by Portland for a one-week delay in the 1973 Southern Baptist Convention annual session at the Oregon city was voted into limbo until September, 1969.

The Southern Baptist Executive Committee will make the final decision in Nashville after screening of other potential sites and some technical surveys are completed.

Although no reading was made of the convention's desire to accept the recommendation of the Portland convention bureau to meet there in the third week of June, 1973 instead of the second week as planned, two factors will have to be weighted by the Executive Committee, according to John H. Williams, financial planning secretary of that body.

First, convention-goers have expressed an overwhelming preference for the convention to be held on either the first or second week in June, and second, they also listed 15 cities as alternative sites to Portland, if the timing could not be worked out. Five of these cities received significant percentages of the vote.

Atlantic City, Miami, Atlanta, Dallas and Houston were the top vote-getters. The convention bureau in Atlanta, however, has indicated that the Georgia city will not be able to host a Southern Baptist Convention until further studies of the site criteria are made.

Dallas was selected as the 1974 site and will probably be ruled out. Houston hosted the convention last year, so observers do not expect a return so soon.

The site selection scramble was caused by a conflict between the June 11-15, 1973 schedule of the Baptist meeting, and the annual Rose Festival in the Oregon city.

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Alabama Pastor Named  
Second V-P in SBC

6/12/69

NEW ORLEANS, (BP)--Harper Shannon, pastor of First Baptist Church of Dothan, Ala., was elected second vice-president of the Southern Baptist Convention.

Shannon immediate past president of the Southern Baptist Pastors' Conference, won over Franklin Atkinson, a New Orleans minister, and Basil Manley IV of Greenville, S. C.

Earlier, W. A. Criswell, pastor of First Baptist Church of Dallas was named to a second term as president, and Lee Porter of Bellaire, Tex., was elevated from vice-president to first vice-president.

Three Nashville, Tenn., men were re-elected. They were Clifton Allen, recording secretary, W. Fred Kendall, registration secretary, and Porter Routh, treasurer.

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## SBC Messengers Oppose Racial Discrimination

NEW ORLEANS (BP)--Persons attending the Southern Baptist Convention registered strong opposition to racial discrimination and favored increased emphasis on social relationships in an opinion poll conducted here.

Participants answer questions ranging from government to covers of Sunday School literature by dropping marbles beside the answers which match their opinions.

Four questions had overtones of race relations and social action. One asked if race should be a factor in considering applicants for church membership. Almost 52 percent said no, while 40 percent said each church must decide the matter on its own. Six percent said yes.

Asked if they would move if colored people moved to their neighborhood in great numbers, 48 percent of 624 persons said no, 37 percent said maybe, and 14 percent said definitely yes.

On a question related to discriminatory sale of houses, 81 percent of 211 voters said that persons should be permitted to choose the person to whom he wishes to sell. Fourteen percent said persons should be required to sell houses to the highest bidder.

A question with the portent of social ethics said, "Considering the emphasis each of the following areas has received in Southern Baptist churches, which one most needs an increased emphasis now?"

Forty-one percent said the increased emphasis should be on Christian ethics and social relationships. Twenty-six percent supported emphasis on Baptist doctrine, 15 percent on evangelism, and 16 percent on worship.

A question probing support for the Vietnam War indicated 60 percent thought the United States was right in sending troops to Vietnam. Thirty-four percent thought sending troops was a mistake.

Sixty-five percent of 219 voters strongly or mildly agreed that war is justified when other ways of settling international disputes fail. Thirty-five percent either mildly or strongly disagreed.

Eighty-five percent of 637 voters said that every physically fit young American male should be willing to serve in the Armed Forces.

Eighty-two percent of 507 voters gave Richard M. Nixon approval in his handling of the presidency, while only a percent disapproved.

In other government-related questions, 60 percent of interviewees viewed big government as the greatest threat to the country in the future. Sixteen percent pointed to labor as the largest threat, while 13 percent pointed to big business.

Sixty percent of 511 interviewees strongly or mildly agreed that they would rather close Baptist schools than to accept financial aid from the Federal government.