

**BAPTIST PRESS**

News Service of the Southern Baptist Convention

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Black Preacher Urges
SBC Eliminate Racism**BUREAUS**

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ATLANTA (BP)--A Negro Baptist pastor, in the closing address to a national seminar on authentic morality, urged Southern Baptists to reexamine their superiority and see the racism that culture has planted deep in their hearts.

Frederick G. Sampson, pastor of Mt. Lebanon Baptist Church in Louisville, told the seminar, sponsored by the Southern Baptist Christian Life Commission, that white Baptists are "guilty of presumptuous sin."

Sampson's closing sermon was in sharp contrast both in style and content with a previous address by the only other black program participant--Georgia Legislator Julian Bond of Atlanta.

While Bond defined violence in terms of white oppression by social structures, Sampson said that violence and vengeance are first cousins of hatred.

"Violence may be as American as apple pie, but who wants apple pie at every meal," Sampson said.

The Louisville preacher said he was as much opposed to black racism as he is to white racism, because both are a form of hatred.

"I say to my black brother, don't you hate in kind," Sampson thundered.

He said Christianity would not let any black man hate a white man. "But neither am I going to be my culture's nigger."

He said his refusal to hate a white man came only after he became a Christian, for when he was a young man, he made a pact with his brother never to love a white person.

Sampson told of an experience his great grandmother, a slave, had when the Ku Klux Klan lynched and killed her son. Because she was a Christian, she worked all day long for her white owners without hating them or wanting to kill them, while her own son was at home dead. She did this because she said Christ taught her to pray, "Our Father," and "our" includes white people, Sampson said.

Earlier, he had stated that culture requires a person to be white before he can be accepted as a full-fledged member of the community, and that Southern Baptists had been guilty of contributing to that kind of cultural response to people.

Urging Southern Baptists to reexamine their theology of racism, Sampson said: "If you want to talk about what God did (when he made me black), don't see me, see God."

He added that if his presence or his words disturbed the audience, they had better be glad that someone from his race had finally come to tell them the truth.

He confessed that as he walks among National (Negro) Baptists and Southern Baptists, he sometimes loses hope, and has even wrestled with whether to leave the pastorate and go into social work.

Sampson issued a challenge for the 400 participants in the conference to go home "and offer the church...in obedience to the Lord..., and try to save it."

The price for authentic morality may not be building the biggest church, or it may be that their deacons would not understand them, or that their life would be threatened. But following God, he said, in authentic morality was worth the price.

That might not be practical, and it might get the participants in trouble, he warned.

He warned the Baptists attending against putting their money into buildings, and urged them to instead invest it in people "who have been bound by the chains of poverty."

He said that the church, if it is to be Christ's church, cannot even vote on whether it will do the will of God, whether it will accept as a brother someone of another race.

My hope is that we will go out from this meeting and issue the perscription God has given us to heal a sick world, Sampson concluded.

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Chaplains Group Appeals
For Voluntary Worship

3/19/70

WASHINGTON (BP)--The General Commission on Chaplains and Armed Forces personnel for a second time has called on the Pentagon to repeal its compulsory worship attendance requirement at the nation's military academies.

At the recent meeting of the commission, its executive secretary, A. Ray Appelquist, was instructed to send Melvin R. Laird, Secretary of Defense, and each of the separate service secretaries a copy of the 1964 statement on mandatory chapel attendance at the service academies and elsewhere in the military.

"It is our continuing hope," Appelquist wrote, "that the academies would move to voluntary religious exercises before the existing practices are formally reviewed and publicly judged in the courts."

He expressed the opinion that if compulsory worship attendance were abolished by the courts rather than by the military itself, this "can have only an adverse effect on public acceptance of the total religious program for service personnel."

At the present time there is pending in the District Court of the District of Columbia a case filed by seven service academy students against compulsory chapel attendance. They allege that mandatory attendance at religious services violates the First Amendment prohibition against an establishment of religion and interferes with their right to religious freedom.

The Chaplain's Commission in its 1964 statement said that it shared "the concern of the military for the training objectives presumed to be attained through compulsory worship." However, it continued, "We believe those objectives can best be achieved by disassociating them from worship and by giving such vital concerns a regular place in the training schedule."

Using even stronger language, the commission said, "It is our conviction that any requirement by the state of compulsory attendance at services of worship is contrary to the principles of religious freedom and the constitutional rights of the individual citizen."

"Our religious history and experience have amply demonstrated that voluntarism is an essential element in the health and vitality of the religious life of individuals, churches, and synagogues," the commission continued.

Denominational groups have been concerned about the problem of voluntary religious participation in the military for a number of years.

In 1966 the Executive Council of the Lutheran Church in America urged "complete freedom of choice in matters of religious worship" at the four United States Armed forces academies.

The Lutherans continued, "We believe the integrity of religion is vitiated by external compulsion and that enforced attendance is a disservice to religion and contrary to public interest."

C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, in his annual report in 1966 outlined "certain basic premises upon which cooperation between the government and religious bodies of the U. S. can be maintained" in the military services.

A primary consideration, Carlson pointed out, is that "religion in the military must be in all respects a voluntary matter. Participation in the various opportunities and activities must be a discretionary matter with each individual serviceman," he said.

The General Commission on Chaplains is a permanent agency maintained by 36 member denominations. Seven Baptist bodies in the U.S. direct their chaplains' programs through the commission.

The Southern Baptists relate to the commission on a consultant basis. They have a representative of the SBC Home Mission Board's chaplain division sitting in on the committee work of the commission.

SBC Business Officers
Confront Their Role In 70's

DALLAS (BP)--Business officers from across the Southern Baptist Convention heard speakers and panel discussions, participated in workshops on business procedures and elected officers at the eighth annual conference of the Southern Baptist Convention Business Officers Association meeting here.

Elected chairman of the association was F. Thurston Bowman, treasurer of the Baptist Children's Home of North Carolina, Inc., Thomasville, N.C., succeeded Flynn T. Harrell, business manager for South Carolina Baptists.

Speakers included Ben Barnes, Lieutenant Governor of Texas; Albert McClellan, program planning secretary of the Southern Baptist Convention's Executive Committee; Walker Knight, editorial secretary of the Southern Baptist Home Mission Board; and Louie Latimer Owens, past president of the Southern Baptist Convention Historical Society.

Barnes, a Methodist layman, told nearly the 200 conference participants the 1970's is a decade of decision, especially for Christians.

"The decisions that Christians and freedom loving citizens make will determine whether they will be able to call themselves free men in a land that believes in God," Barnes said.

McClellan, addressing himself to the "growing polarities" among Baptists, said, "If we have the spirit to stay together in Christ, no matter what our differences, we are certain to see a truly spiritual awakening in our day."

He said Baptists will allow more openness and freedom in the denomination because, "our members are no longer merely the products of our church. They are the products of the public issues of our day and our day is a day of openness and freedom."

He said Southern Baptists are moving toward a better understanding of their purpose and objectives, pointed out that Baptists are in a position to help the whole protestant world recover a biblical faith. He predicted that a great spiritual revival will occur.

Knight told the business officers that Baptists must not fail to build on past heritage but that many changes are required to deal with this new period in history.

He said Christian discipleship must take precedence over insitutional loyalties. "We need to ask--is our witness made for the sake of the church or for the sake of the world? The tragedy is that many churches appear to be concerned not with the world but with their own existence," he said.

Knight characterized the 70's as "the age of the laity, who will be seen not as servants to the institutional church but as the objects of service for the institution. The church must find a role in equipping the laity for their ministry in society," he said, "and the laity must seek to find where God is at work and go there."

Addressing himself to the business officer's occupational opportunities as Christians, Knight said, "possibly more than any others, you are in the position to rescue us from the curse of affluence.

"In the past our blindness as Christians had to do with race, but today it has to do with poverty--not so much with our immediate neighbors but with the world. We shall be held accountable if we continue to live on an island of plenty within a starving world.

"As business managers," Knight continued, "you are called on daily to make decisions which produce the best economic returns instead of the best human returns.

"You are constantly faced with the slightly unethical decision, always in terms of the best business deal and we are judged more harshly by the business world than others. In the future, these decisions will be more difficult not easier," he said.

Increasing technology treats people more as machines than as persons, and to be Christian in the future will demand greater discipleship than in the past," he concluded.

Texas Board Fills Staff
Slots, Sets Priorities

DALLAS (BP)--The Texas Baptist Executive Board filled two professional staff vacancies and set priorities for 1971 at its March meeting here.

Harry Trulove, an associate in the estate stewardship department of the Baptist General Convention of Texas' Stewardship Division, was elected secretary of the department. He succeeds W. F. Vanderburg, who died last December.

David Clanton, director of photographic services for Southwestern Baptist Theological Seminary, Fort Worth, was named audio-visual director in the convention's public relations department.

The 192-member Executive Board instructed commissions and departments of the Texas convention to study how their various activities may be geared to meet three major priorities of concern for 1971--churches in crises, youth and population centers in Texas.

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Pasadena Church Revival
Results In 861 Converts

PASADENA, TEX. (BP)--An eight-day revival at First Baptist Church, Pasadena, Tex., conducted by evangelist James Robison, has resulted in 861 professions of faith.

It followed by two weeks a similar crusade Robison led at Plymouth Park Baptist Church in Irving, Tex., which resulted in 708 conversions.

Southern Baptist Convention and Texas Baptist evangelism leaders said following the Irving meeting it was thought to be a record for conversions at a local church revival

There were more than 1,500 total decisions during the Pasadena church revival. Of the 861 professions of faith, 306 came in one night when more than 3,000 persons jammed into the 1,700 seat auditorium, and into a nearby chapel and fellowship hall where closed-circuit television had been set up.

L. D. Morgan, pastor of the Pasadena church, said much of the success of the revival was due to Robison's appearance at high school assemblies.

The 26-year-old native of Hurst, Tex., delivered hard-hitting talks on moral problems confronting students at all four of the city's high schools.

Morgan said Robison was given rapt attention during his talks, which did not mention Jesus, and was given standing ovations when he finished.

The Pasadena pastor said the high school students were so moved by Robison in the assemblies, and so hungry to hear messages of faith, that they came at night to hear him preach the gospel. It was then the hundreds made professions of faith in Christ.

Morgan said the majority of those making professions were of high school age and had never affiliated with any church before. He described the massive response as "not unusually emotional."

He said his church had not prepared for the Robison crusade any differently than for other services, spending about \$1,000 in advance publicity.

The church bought ads in newspapers, ran notices on its Baptist Standard page, and mailed letters to all members and to everyone who had visited the church in the preceding four months.

For follow-up, Morgan said church members would visit all 861 converts, sending the prospect cards to any church or denomination in which the individuals show interest. He said about 200 had indicated no church preference.

"Some of these high school kids had not been to church in 10 years," the pastor said.

He attributed a large amount of the crusade's success to Robison.

"James Robison has a deep compassion for youth and their problems, and this is one of the keys to the revival's success," Morgan said.

First Baptist Church in Pasadena, an industrial city between Houston and Galveston, has a resident membership of about 2,400.

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Baptists Examine Authentic
Morality In Debate Crucible

ATLANTA (BP)--Nearly 500 Southern Baptists debated here the issues of racism, sexuality, situation ethics, militarism and population control, seeking an authentic Christian morality for today.

The occasion was a seminar sponsored by the Southern Baptist Christian Life Commission on the theme, "Toward Authentic Morality for Modern Man."

Though no official stands were taken, several of the seminar participants remarked in the corridors and press room that their convictions had been sharpened by the experience of testing their views in debate and confrontation with the advocates of situation ethics and the Playboy philosophy.

Criticism had been leveled against some seminar speakers by several Baptist pastors' conferences, the governor of Georgia who threatened to picket but did not show up, and by letters and phone calls from individuals expressing their opposition.

Most of the criticism centered on the presence of three speakers--Anson Mount, public affairs director of Playboy magazine; Joseph Fletcher, author of the book Situation Ethics and the so-called "father of the new morality;" and Georgia Legislator Julian Bond, an advocate of Black Power.

Mount was debated by William H. Pinson, professor at Southwestern Baptist Theological Seminary, Fort Worth; and Fletcher's views on situation ethics were analyzed by Henlee Barnette, professor at Southern Baptist Theological Seminary, Louisville.

Foy Valentine, executive secretary of the SBC Christian Life Commission, told the seminar participants in a closing session evaluation that much of the advance opposition came from a lack of information and from deliberate misinformation.

"Some good people have disagreed with the methods chosen," Valentine said. "Some honestly feared...it would result in divisiveness which would offset the good accomplished," and "some who have fought the commission for years have thought the agency particularly vulnerable in this instance and have leaped for the jugular vein."

Valentine said the opposition is especially ironic in the light of the fact that the commission was consciously seeking to follow its program assignment from the Southern Baptist Convention to work in the area of "Christian morality development" and was specifically seeking to relate in the seminar to the current SBC theme, "Living the Spirit of Christ in Belief and Relevance," and to next year's theme, "Living the Spirit of Christ in Openness and Freedom."

The 477 conference participants gave Valentine a standing ovation after making the statement, and had earlier stood to applaud a resolution read by G. Earl Guinn, president of Louisiana Baptist College, Pineville, La., expressing appreciation to the commission for arranging the seminar. The resolution noted that the seminar was funded by the registration fees paid by participants.

Though there were rumors before the meeting that large picket lines would protest the seminar, only four pastors from the Atlanta area showed up, and they stayed only briefly. One carried a sign saying, "We Protest the Christian Life Commission Seminar."

Meanwhile, Pinson opened his debate with Playboy's Anson Mount by saying: "Anything as contrary to the Christian faith and as widely influential as the Playboy philosophy deserves our attention. If we believe Playboy is in error...we should refute its philosophy."

In his speech, Mount was highly critical of the church for preaching for 2,000 years that sex is evil. He argued it was "just unsound" to think that the benefits of loving sexual relationships between two human beings "can only be possible within marriage.

"It is a matter of recognizing that it is not the issuance of a marriage license that makes sex moral," Mount said. "The thing that makes a relationship moral or immoral is the quality and nature of that relationship.

Pinson countered Mount's views by charging that the Playboy outlook is full of vagueness and inaccuracies, presents an inadequate view of man, life and the world, is based on inadequate concepts, and can be a destructive force.

Pinson argued in part that the Playboy philosophy treats women as "things and toys", that it emphasizes self-gratification and pleasure, that it is based on the unrealistic view that man will follow what Hugh Hefner of Playboy calls "enlightened self-interest," that it creates false images of sex no human can live up to, and that it fails to give people guidelines on how to make ethical decisions concerning sexual morality.

Though the debate was not designed to determine a "winner," conference participants clearly seemed to think that Pinson came out ahead, if applause and comments in the corridor were any indication, according to Valentine.

In a scholarly fashion, the "father of situation ethics," Episcopal Seminary Professor Joseph Fletcher, summarized briefly his viewpoint, and Southern Baptist Seminary Professor Henlee Barnette pointed out what he considered to be weaknesses in it.

"The determining consideration in each situation is 'loving concern rather than adherence to law'," said Fletcher. He advocated amending the Ten Commandments by adding the word "ordinarily" following each one.

Barnette said Jesus did set aside law in a number of cases, but "in every instance Jesus set aside ceremonial, not moral, law. Jesus nowhere abrogated the moral law." Barnette further argued that Fletcher's vigorous rejection of legalism did not adequately define "love", which Fletcher insists must replace the law.

No matter how mature, every Christian needs the restraint of law because he has sinful tendencies, said Barnette.

In a speech on "Constructive Uses of Black Power," Rep. Bond of Atlanta gave his own definitions of violence and Black Power, and spent 45 minutes answering questions from the floor.

Black Power, he said, is black people having power to influence other people, things, events, and institutions even against their will. He gave a lengthy definition of violence by a society dominated by white people, implying that white violence against the poor and black is more destructive than black violence against oppression.

The only other Negro on the conference program, Louisville Pastor Frederick G. Sampson, said that violence and vengeance are first cousins of hatred. Sampson said he was as much opposed to black racism as white racism, because both are a form of hatred which is a denial of authentic Christian morality.

Sampson said culture has planted racism deep in the hearts of Southern Baptists and they are guilty of "presumptuous sin."

In an address on "Authentic Morality and Militarism," Professor Frank Stagg of Southern Baptist Theological Seminary, Louisville, charged that the church has given its support to an immoral military system that has made the United States the most militaristic nation in the world.

Stagg argued that U. S. involvement had "raped" Vietnam, and in detail sought to show contradictions of commitments which have kept us there. Stagg said all of society is guilty for the alleged My Lai massacre because we have created a system whereby soldiers are taught to kill without questioning the orders they receive.

Stagg urged the nation to get out of Vietnam and Laos and end its arms race. "This would be a calculated risk..., but Christian faith will take that risk if in doing so we lose our lives, we would by the wisdom of the cross thereby save ourselves."

In the liveliest discussion of the entire seminar, following Stagg's address, Cecil Sherman, Asheville, N. C., minister said that Stagg's approach was "unrealistic" because he was trying to apply the "cross paradox" to international relations, when Christians are not even willing to apply that principle to their personal lives, their churches or their institutions.

Owen Cooper of Yazoo City, Miss., said Stagg was guilty of "as good a job of over-kill as you accuse the military of in Vietnam."

Adding to the issues of sex morality, ethical decision-making, war, and racism, an official of the U. S. Department of Health, Education and Welfare, James H. Cavanaugh of Washington, urged Baptists to participate in a national dialogue to come up with solutions to the problem of population control and the related matters of pollution and health.

On sex education, Family Sociology Professor David Mace of Bowman Gray School of Medicine, observed that Christian thinking about sexuality has been paralyzed by taboo resulting in a hodgepodge of supersitition and prejudice.

Mace stated that because of the heat of the current controversy, sex education in schools should be offered as electives rather than required courses.

He called for a Christian re-interpretation of sex, not on the basis of non-biblical traditions, but on the basis of a truly biblical view of human sexuality.

Two Baptist speakers, James Dunn of the Texas Baptist Christian Life Commission and Russell Noel of Tulsa, Okla., pointed out that when Southern Baptists tried to do something creative to provide sex information for use in the church, their publishing house was intimidated by protests.

Of the 15 speakers for the meeting, 10 were Baptists who gave their viewpoints concerning authentic morality. Each session opened with a Bible-centered theme message by Clarence W. Cranford, pastor of Calvary Baptist Church, Washington, D. C.

The meeting concluded with appeals from a quartet of Baptist speakers who proposed courses of action for the 400 participants when they returned home from the meeting.

Noel, the minister of education for First Baptist Church, Tulsa, Okla., offered nine specific suggestions on how to communicate authentic morality through creative church education programs.

Kenneth L. Chafin, evangelism division director for the SBC Home Mission Board here, urged the conferees to practice authentic evangelism as the basis for authentic morality, and Clyde Fant, professor at Southwestern Seminary in Fort Worth, advocated more preaching on moral issues.

John Claypool, pastor of Crescent Hill Baptist Church, Louisville, urged Baptist churches to reclaim the biblical perspective on the use of power, and become witnesses to society rather than reflectors of society.

Claypool added: "If institutions like Southern Baptists cling to their present assumptions about the use of power, within two generations we will be reduced to impotency."

In the final address, Sampson echoed Claypool's remarks, warning against putting money into buildings, urging instead investment in "people who have been bound by the chains of poverty."

The price we must pay for authentic morality may not be building the biggest church, or it may be that others will misunderstand us, Sampson told the seminar. But following God in authentic Christian morality is worth the price, he said.

Noel summed up the task ahead in these words: "While this seminar has dealt with philosophy, morality, ethics, race, self-interest, greed, violence, the power structure, poverty and peace, we must as we leave Atlanta...consider the how, the where and the who and the what beyond the glittering affirmations of this meeting."

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---By Jim Newton

C O R R E C T I O N

On BP story mailed 3-18-70, headlined "Julian Bond Gives Violence Definitions," please change graph 10, line 2, to read: and rice ahead of people. (Change word race to rice).

On story headlined "Seminary Professors Spar On "Situation Ehtics," please add the word "tends" in graph 14, line 1, so it reads: "...rejection of legalism tends "not to distinguish..." Thanks.

--Baptist Press