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DECEMBER 16, 1970

**White House Parley Hears
Charges of Child Neglect**

by Beth Hayworth

WASHINGTON (BP)--The White House Conference on Children, the first to be held since 1960, considered reports indicting America for vast neglect of its children and urging major reforms in institutions at all levels of society.

Education, child health care and legal services supposed to be helping children in trouble were especially hard hit in the reports prepared for the conference, convened here by President Richard M. Nixon.

In one report entitled, "Crisis in Values," churches and all other institutions were urged to test their practices against their stated beliefs and to eliminate the contradictions between the two.

The report was one of 24 prepared by 385 specialists over the last five months to present to the 4,000 delegates for their deliberation at the conference.

Mrs. Ada Rutledge, a consultant in the preschool and children's section of the Sunday School department of the Southern Baptist Sunday School Board, was one of the specialists named by the President. Mrs. Rutledge was one of the 16 members of the forum preparing study papers for discussion on "Emergence of Identity," one of the 24 conference divisions.

A prominent Baptist minister from Kansas City, Mo., John Williams, pastor of the St. Stephen Baptist Church, was one of the 16 members of a forum studying children who are injured.

Cluster groups of several hundred delegates, armed with the advance study guides, debated the various topics as a basis for future action.

Among the 4,000 delegates were two others from the Sunday School Board. They were Robert G. Fulbright, supervisor in the preschool-children's section, and Eugene Chamberlain, program and design specialist also in the same section of children's work.

"Our children and our families are in deep trouble," read the preamble to the 1970 children's parley, called every decade since 1909 by the President of the United States.

"All this we say with the greatest sense of urgency and conviction. . . . A society that neglects its children and fears its youth cannot care about its future. Surely this is the way to national disaster," the preamble continued.

A major part of this "trouble," declared the 16 authorities of the forum on "Crisis in Values," stems from the "existing contradiction between the stated values of our institutions and the values implied by their actual behavior.

"Our children cannot escape being witness to institutions which are dehumanizing and which often allow injustices against the poor, the undefended, the unprepared," the report said.

"Indeed, the daily pattern of living in the American 'success syndrome' often involves the compromise, contradiction, or denial of publicly espoused values," the forum's study report continued.

One of the goals for this decade set by the forum of 16, made up of ministers, psychiatrists, educators and an anthropologist, is for all institutions, including churches, "to correct their behavior if it differs from their stated values of respect for the individual, concern for the environment, and justice, equality, and opportunity for all."

In specific recommendations concerning religious groups, the panel urged that churches and synagogues "cultivate respect for different views and life styles" by teaching children to appreciate other religious or ethical values.

"Religious and moral education should emphasize that cooperation for the common good supersedes specific differences or disagreements," the panel on "Crisis in Values" observed.

The report continued that the teaching of tolerance must not, however, "curtail personal conviction and courage."

The 1970 White House Conference on Children was divided into six subject areas: individuality; learning; health; parents and families; communities and environments; and laws, rights and responsibilities.

Among other proposals in the advance study reports were suggestions to: form experimental school systems as part of an assault on the status quo in education; establish a national network of supplementary child care services including day care facilities; consider starting public education at age three or four; establish a national health insurance program for children; change employment practices that disrupt family life; and create a top-level institute to guard children from harmful effects of the mass media.

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Nixon Asks Welfare Reform As Aid To Nation's Children

12/16/70

WASHINGTON (BP)--President Richard Nixon made a special plea for national welfare reform in a major address at the opening session of the 1970 White House Conference on Children, a meeting held once every decade since 1909.

"The welfare system has become a consuming, monstrous, inhuman outrage against the community, against the family, against the individual--and most of all against the very children whom it was meant to help," the President told the 4,000 delegates convened here to examine issues relating to children today.

The delegates included a wide range of authorities from many professions: educators, lawyers, judges, physicians, clergymen, writers, entertainers, sociologists, psychologists, psychiatrists and urban planners--along with several hundred who came as parents and students.

President Nixon reminded the delegates that in the last 10 years alone the number of children on welfare has nearly tripled, to more than six million.

"Six million children caught up in an unfair and tragic system that rewards people for not working instead of providing the incentives for self-support and independence; that drives families apart instead of holding them together; that brings welfare snoopers into their homes; that robs them of pride and destroys dignity," the President said of the present welfare program.

"I want to change all that," he declared.

The President asked the delegates to support his present welfare reform bill known as the Family Assistance Plan, still bogged down in the Senate as a mid-December. The legislation passed the House of Representatives by a margin of almost two to one last April.

Nixon's welfare proposals, among other things, would establish a floor under the income of every American family with children. He has asked for, and the House has approved, a minimum income of \$1,600 a year for a family of four.

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In terms of its consequences for children, Nixon said that the Family Assistance Plan "can fairly be said to be the most important piece of social legislation in our nation's history."

In discussing the nation's responsibility to its 55 million children under the age of 14, the President said that government alone cannot achieve a better life for all. Equally and often more important, he declared, is the role of other agencies and groups.

"For the child is not raised by government. The child is raised by the family. His character is shaped by those people he encounters in his daily life."

The church, home and school, mass media and other voluntary organizations have distinctive roles which government cannot do, he said. Many of these agencies and groups "have helped and they can help more," the President noted.

"They can give heart and inspire hope, and they can address themselves not simply to children but to that one special, precious child," he said.

In discussing the legacy that he would like to leave the country from his years in office, Nixon mentioned "a better understanding among the generations, the races, the religions-- and among those with different values and different life-styles."

The first thing that Nixon said he would like for his administration to achieve for children is peace, "not just of ending the war, but of ending it in a way that will contribute to lasting peace."

He listed other goals for America's children as "a strong, productive, creative economy... that provides jobs for all with equal and full opportunity, producing not for war but for peace," and "the best education, the best health, the best housing that any children have ever had anywhere, any time."

Also, he continued, "I want them to enjoy clean air and clean water and open spaces, and to restore the heritage of nature that is rightfully theirs."

"If there is one thought more than any other that I would like to leave with you," the President told the delegates on the opening night of the five-day conference, "it is this: To remember that what matters is one person, one child, unlike any other, with his own hopes and his own dreams and his own fears, who lives at the center of his own separate and very personal world."

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Joe L. Ingram Elected
New Oklahoma Executive

12/16/70

OKLAHOMA CITY (BP)--The assistant executive secretary of the Baptist General Convention of Oklahoma, Joe L. Ingram, has been elected as executive secretary-treasurer of the convention to succeed T. B. Lackey who is retiring in September 1971.

Ingram, 50, has been assistant executive secretary of the convention for the past ten years.

His election by the Executive Board of the Convention is contingent upon ratification by the state convention when it meets in Oklahoma City next November. Ingram will assume the position Sept. 4, 1971, the effective date of Lackey's retirement.

Most of the time during the meeting of the convention's Executive Board here was spent, not on the election of a top executive, but on debating a committee's proposals to limit the length of skirts and other attire to four inches above the knee at Falls Creek Baptist Assembly, the convention's summer encampment in the Arbuckle Mountains.

After more than an hour's debate with at least five different motions, amendments and substitute proposals, the board finally approved the dress code proposed by the Falls Creek Assembly committee.

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In the major action, the board paid tribute to Lackey for his 45 years of service to Oklahoma Baptists as pastor, district missionary and state convention official. Lackey was assistant executive secretary of the convention, as was Ingram, before his election as executive secretary 19 years ago. His retirement is effective on his 20th anniversary.

Ingram, a native of Russellville, Ark., was pastor of Immanuel Baptist Church, Shawnee, Okla., before his election as assistant executive secretary 10 years ago.

Previously, he was pastor of Nogales Avenue Baptist Church, Tulsa, Okla.; First Baptist Church, Okemah, Okla.; First Baptist Church, Rio Vista, Tex.; and Woodlawn Baptist Church, Little Rock, Ark.

Ingram is a graduate of East Texas Baptist College, Marshall, Tex., where he lived during much of his childhood, and Southwestern Baptist Theological Seminary, Fort Worth.

Active in denominational service, Ingram is currently chairman of the Southern Baptist Convention's Stewardship Commission. He has served as stewardship secretary for Oklahoma Baptists in connection with his work as assistant executive secretary.

His election is official for the two-month period between the time of Lackey's retirement in September and the convention in November, when the convention is expected to ratify the board's action.

During the lengthy debate on rules and regulations on a dress code for Falls Creek Assembly, most of the discussion centered on the committee's recommendation that the length of attire be no more than four inches above the middle of the kneecap.

Generally, the laymen and women who are members of the boards opposed the recommendation or any effort to limit attire to a certain number of inches above the knee and led efforts to cut out references to "hippie type appearance" and "extreme hair styles," and a provision that boys must wear socks.

The new rules recommended by the committee and approved by the board replaced rules which stated that attire must reach "the vicinity of the knee," a regulation that largely has been ignored because it can be interpreted differently.

In another action by the board, the state evangelism committee was authorized to nominate to the board a successor to Jerold McBride, former secretary of evangelism for the convention, who resigned recently to become pastor of First Baptist Church, San Angelo, Tex.

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Interracial Revival Led By Negro
Cements Relations, Pastor Says

12/16/70

COLUMBIA, Mo. (BP)--An interracial revival at Calvary Baptist Church here, a predominantly white Southern Baptist church, led by a Negro evangelist has helped to cement relations between whites and blacks in the community, according to the pastor.

The evangelist was Manuel Scott, pastor of the Calvary Baptist Church in Los Angeles, who has spoken at several Southern Baptist convention meetings in recent years.

The pastor of the church here, Roger Barnard, said that Scott was invited to lead the revival not because he was black, but primarily because he is a dynamic preacher.

Barnard said the church's reaction was exemplary.

Throughout the week, members of black churches in Columbia turned out to attend the services, Barnard said. The ratio of blacks to whites in the services was something like 40 to 60, the pastor said.

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The black's response to the revival at the white church here was contrasted with an effort by the University Heights Baptist Church of Oklahoma City which in October invited a black evangelist to lead a revival, but no blacks showed up until the fifth night. The pastor of the Oklahoma City church, located in an area of the city where blacks are numerous, said he was "disturbed by the lack of response."

The pastor of the Columbia church, however, said the revival at his church was "totally satisfying" even though he wished for more visible decisions and conversions. Saying there were about 10 decisions during the revival, Barnard added that the main result was cementing the relations between blacks and whites in the city.

Before the revival, Barnard invited black and white ministers in the city to a luncheon to meet Scott, and the church sent out invitations to all churches in the area, including the black churches.

Barnard said that there had been no influx of black people seeking to join the church after the revival. "Their manner and form of worship is different from the usual style at our church, and they seem to prefer their type of worship," he said.

Although Columbia, a university city, is making an effort at open housing, most of the Negro people live between the Calvary church and the downtown area where there are a number of strong black churches, Barnard said. Calvary church has several black members, but most of them are students at the University of Missouri rather than local residents, he added.

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Morris Resigns Alabama PR
Post; Heads New Agency

12/16/70

MONTGOMERY, Ala. (BP)--David K. Morris, director of public relations for the Alabama Baptist Convention's State Executive Board since 1958, has resigned effective Jan. 1, 1971, to enter private business.

Morris will become president of a newly formed Montgomery public relations agency, Advertising/Communications, Inc., which will offer broad communications services to commercial and non-profit, service-type organizations.

A former national president of the Baptist Public Relations Association, Morris is well-known in denominational and public relations circles.

He designed an advertising and public relations campaign in Alabama for the state convention and churches in the state called "Main Stream" which has won national recognition by the Baptist Public Relations Association. The campaign features radio and television commercials primarily.

Morris is also a member of the Public Relations Society of America, the Public Relations Council of Alabama, and an associate member of the Alabama Press Association.

He is former director of public relations for Mississippi College, Clinton, Miss., and former news and information director at Southwestern Baptist Theological Seminary, Fort Worth. He earned degrees at both schools.

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Missionaries Dig Wells
For Pakistani Suffering

12/16/70

FENI, East Pakistan (BP)--Southern Baptist missionaries in East Pakistan are sinking tube wells in an effort to do something for the Pakistani people living in the area affected by a recent cyclone and tidal wave.

Purchased with relief money appropriated by the Southern Baptist Foreign Mission Board, 93 wells were providing water for the people by Dec. 8. The missionaries have promised

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the government of Pakistan that they will attempt to complete 200 wells, but they have been requested to sink an additional 50 on Hatia Island.

James F. McKinley Jr., chairman of the Pakistan Baptist Mission and head of the mission's relief committee, said if resources continue and the missionaries remain physically able to do the work, all the wells will be completed by Jan. 15.

Other members of the relief committee are Carl F. Ryther, Donald W. Jones, and R. T. Buckley, all missionaries. The SBC Foreign Mission Board has appropriated \$14,555 for relief in East Pakistan.

The Pakistan Mission decided on wells because food and clothing are pouring in from outside, and the people can manage without shelter since it is now the dry season in East Pakistan. The site assigned to the mission by the government is within a six-mile radius.

The wells consist of 22 feet of U.S. galvanized steel pipe, 1 1/2 inches in diameter, with a six-inch filter attached in the ground to keep out the sand. The pipe is sunk inch by inch, then pulled out so that the filter can be attached, and then sunk again. A pump is fitted to the top of the well and tests are made to see that the water is salty. Then the people start filling their relief pans and pails.

The people of East Pakistan normally use tanks (ponds) as their source of water, but this is now impossible because the cyclone and tidal wave caused salt water to cover the entire area. The water in the tanks has also been contaminated by dead human and animal bodies.

McKinney said in a dispatch to the SBC Foreign Mission Board: "Your prayers are much needed. Materials for the work are difficult to find. The work is new to all of us, and we make many mistakes. The distance is great. For some of the wells, we must walk as much as six miles carrying the materials. The workers whom we are employing are inexperienced. We must personally check the work of every crew, and when a well is completed we must drink the water to determine whether or not it is successful.

"But when a well is completed and the people are seen coming toward it, the reward is enough for anyone," McKinney said.

If funds remain after the wells are completed, the missionaries will continue ministering to the poor and helpless by providing blankets and clothing from the market in East Pakistan. "This will be difficult because of the problem of distribution," said McKinley, "but we must attempt it. Winter has arrived and that means the temperature may go as low as 50 (degrees f).

"The people are hungry and that hunger may increase before all of them can be adequately fed. We can't control our tears when we sit down to eat. So near to us are these hundreds of thousands whose lives are almost unbearable.

"It is difficult to walk through the fields. The rice straw is standing, but the rice itself has been destroyed. Dead cattle are all around. If we look carefully at the little mounds of dirt we can see bodies because the work of burying had to be done so quickly and with so little help.

"But the most difficult thing is to hear the mothers crying out, 'I want my baby, I want my baby.' When I hear this I wipe my tears away and keep on walking."

Ryther said he can't cry. "My emotions have dropped below freezing. I can't even smell the dead around us anymore."

Director of the Christian agricultural center at Faridpur, Ryther said that when the wells are finished he wants to find an area where he can "go all the way with the people in rehabilitation, helping them to organize and demonstrating for them the agricultural potential of their land."

The missionaries sank a well in the village where a man named Atur Ali lives. Before the calamity there were 25 members in his greater family. Now there are four.

"In another village, when I told a young man that I was a missionary he told me that he was studying the Bible," said McKinley. "He brought out his Gospel of Luke certificate which had been saved along with other valuables during the storm. I asked if he knew whose signature was on his certificate. He replied he could not make out the name. When I told him it was my signature, he was filled with joy and amazement."

The missionaries of East Pakistan have been helping hundreds of people with Bible correspondence courses, related to reading rooms in each of the four cities where the missionaries are stationed. Some of the students are secured from distribution of literature through which they can apply for the course. Most of these the missionaries have not seen.

"We feel the physical strain very much, but we can do no less," said McKinley. "Surely through what we are doing some of the people will come to know that God is love."



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