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**Baptist Trends on Race Offer  
Hope, Despair, Historian Says**

NASHVILLE (BP)--Tracing the history of trends involving Southern Baptists and race relations in the last 25 years, a Baptist historian said here that the trends "bring us to both hope and despair."

"We are not all that we ought to be, but thank God we are not what we used to be," said Leon McBeth, professor of church history at Southwestern Baptist Theological Seminary in Fort Worth.

In a scholarly paper presented to the Southern Baptist Historical Commission meeting here, McBeth cited developments in the last 25 years which would indicate "significant progress in race relations" made by the denomination; but he also noted that "our progress has often been weakened by regression."

"However, there are some hopeful signs on the horizon," McBeth said. "Southern Baptists in 1972 are not the same they were in 1947. Racism is still prevalent among us, but it has at least been challenged in a way it had not been in 1947.

"The Southern Baptist Convention and its agencies are officially committed to equality," he continued. "I know we don't live up to this, but it is the official stated policy of the convention. This gives some hope that we may gradually begin to practice what we have in the past quarter-century at least begun to preach."

The professor cited official actions of the convention described as "progressive" statements on race relations, and "multitudes of statements by Baptist leaders" observing there is a "new day" and a "new attitude" among Southern Baptists towards racial minorities.

"But there are also events which cause one to doubt the rhetoric, and realize that race relations have probably been set back in recent years," he cautioned. "Our actions have never matched our rhetoric, and since the mid-'60's, even our rhetoric has cooled."

As trends offering "hope" for improved race relations, McBeth cited such things as the statements adopted by the Southern Baptist Convention in 1947, 1954 and 1968 on race relations, more extensive study of biblical concepts of race in Baptist education programs, expansion of Southern Baptist work with National Baptists, the academic discovery of the American Negro as illustrated by courses and doctoral dissertations on the subject, and accelerated integration of churches and Baptist institutions.

Although no current information is available on the number of Baptist churches which are integrated, a 1968 survey disclosed that 3,724 Southern Baptist churches were "willing" to receive Negro members, but only 510 churches actually had Negro members. He added, however, that national publicity given to rejection of black members by a local church must not be allowed to obscure the fact that other churches are open to all races.

McBeth added that a decision last November by officials of the Southern Baptist Sunday School Board to revise a quarterly for teenagers containing race relations material because they considered it "subject to misinterpretation" was "painful," but "has some hopeful overtones."

The response to the decision, largely critical, could mean that Southern Baptists are more open and progressive on race than anyone would have guessed, for no such massive response would have occurred 10 years ago, he observed. But it also could mean that the decision was in harmony with the views of the lay people in the churches who buy the literature, since the response came more from state conventions and editors of state papers and student groups, he added.

(MORE)

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Commenting on the trends, McBeth observed that historically, Southern Baptists essentially have reflected the attitudes of their society. "As society changed, Southern Baptists changed. Baptists have not been in advance of their environment on racial attitudes. On the other hand, there is no convincing evidence Baptists were more prejudiced than the general population."

A speaker assigned to "react" to Professor McBeth's paper, Harry N. Hollis of the Southern Baptist Christian Life Commission, commented that he felt the professor's paper "tilted more to the side of hope than the data would allow."

Hollis, director of special moral concerns for the SBC agency which is assigned to deal with race relations, said it is difficult to discern a great deal of progress that has been achieved in terms of actions. Most of the 33,000 Baptist churches are still not integrated, he observed.

"Evidently we can promote 'Make Your Will Month' and 'Christian Home Week' and 'Student Night at Christmas,' all of which I wholeheartedly endorse, even though there is no explicit reference to these events in the New Testament, but we cannot promote opening a church to all people even though this is near to the very center of the gospel," Hollis said.

Hollis added that it is tragic that Southern Baptists historically reflect the attitudes of their culture, for as Christians, Southern Baptists need to run ahead of culture.

"There has been a change in Baptist attitudes towards those of other races--thank God for that," Hollis said. "But there has not been nearly enough change."

The paper prepared by Professor McBeth was one of six presentations on the general theme of "Baptists and Social Revolution." The papers were read during joint sessions of the SBC Historical Commission and the Southern Baptist Historical Society.

In the opening address, Southern Baptist Theological Seminary Professor C. Penrose St. Amant traced recent events described as a "social revolution" and warned Baptists not to cringe before the technological and sociological changes of the times.

"Let us neither worship nor fear change, but accept it as a condition of our time," he said. "The worst thing we could do now would be to drive stakes down in some imaginary utopia of the past and long nostalgically for a time that never was."

He also warned against an attitude of fatalism and futility in dealing with the complexities of the social revolution, and urged Baptists to see God at work in history as the ultimate victor.

Both St. Amant and several other speakers cited the need for Baptist involvement in politics. "One Christian Congressman is worth a thousand resolutions to the President," St. Amant said.

John W. Baker, acting executive director of the Baptist Joint Committee on Public Affairs, with offices in Washington, said that since 1945 Baptists have seen a revolutionary break with an old reticence to mix religion and politics on issues of a broader scope than gambling and use of alcoholic beverages.

Baker also dealt with a historic view of Baptists' stand on religious liberty, especially as it relates to the concept of an "absolute wall" of separation of church and state, as opposed to cooperation between church and state in areas of mutual concern.

Noting that Baptists have been inconsistent in acceptance of some forms of government aid and rejection of others, Baker stated, however, that Baptists have held tenaciously to the principle of religious liberty. The issue is not church-state separation, but religious liberty, he noted.

In response to Baker's address, Editor Al Shackelford of the Indiana Baptist observed that the issue of church-state separation is not dead. He predicted that "perhaps the next great controversy on the state level of the denomination could come over the preservation of the principle of separation of church and state, or the complete abandonment of it."

Three of the prepared papers dealt with Southern Baptists and their response to social revolution in periods ranging from 1890 to 1920, to the role of Walter Rauschenbusch in the early 1900's, and to the role of Southern Baptist leaders in the 1920's in the area of race relations.

The papers were delivered (respectively) by Wayne Flynt, professor at Samford University, Birmingham; W. Morgan Patterson, professor at Southern Baptist Theological Seminary, Louisville, and Henry Y. Warnock, professor at Mercer University, Macon, Ga.

Suggestions Offered for Laymen  
Involvement in Mission Efforts

MEMPHIS (BP)--A wide variety of opportunities involving laymen in missions were unfolded before 30 state Baptist Brotherhood leaders from 20 states in a three-day meeting at the Southern Baptist Brotherhood Commission here.

Plans for proposed projects were outlined in such areas as local church missions, lay evangelism, foreign and home mission tours, international Baptist conferences, radio and television ministries and seminary extension.

Offering the suggestions were a battery of leaders including the Brotherhood Commission staff headed by Executive Secretary Glendon McCullough, the chairman of the SBC Executive Committee, Owen Cooper, and representatives of four SBC agencies.

M. Wendell Belew, director of the Missions Division for the SBC Home Mission Board, encouraged the state Brotherhood leaders to continue enlisting laymen's groups to help in construction work in areas of the country where Baptist work is numerically weak. He also urged laymen to become involved in inner city projects, and to increase the number of indigent boys involved in their Royal Ambassador camps.

"Groups of men also can help people in trouble at roadside rest stops and give a Christian witness at the same time," Belew said. "They also can start Bible study groups in motels for those men who don't want to spend the night in the bar."

Belew also suggested projects in the area of interfaith witness, mission fellowships, disaster relief, work with migrants, and work with Negroes.

Kenneth L. Chafin, the SBC Home Mission Board's director of evangelism who has arranged 2,500 lay evangelism schools in the last two years, called on state Brotherhood leaders to enlist and inspire key men to take this training.

Chafin said he plans to start 10 to 15 key city lay evangelism schools during the next 18 months. He also expressed a desire to work with Brotherhood leaders in the area of lay renewal.

In the area of foreign missions, Sammy DeBord of the SBC Foreign Mission Board, Richmond, asked for the help of the state Brotherhood leaders in recruiting missionaries, particularly professional people, and in promotion of associational world missions conferences.

Cooper, who also is a member of the Men's Department of the Baptist World Alliance, asked the state Brotherhood leaders to help him enlist 1200 Southern Baptists to attend an international Baptist conference in Israel in November, 1973.

The state Brotherhood leaders voted to support the conference and build attendance through tours they may arrange.

The leaders also agreed to set their annual meeting at the Brotherhood Commission in 1973 just prior to the annual meeting of the elected members of the agency.

McCullough said the move would permit state Brotherhood leaders to share their expertise and input from the field as plans are being made.

McCullough added he is anxious to make seminary professors a part of the 1973 meeting in hopes of working out a more firm biblical and theological basis for Brotherhood work.

Presenting ideas on laymen's involvement in missions through radio and television ministries was Clarence Duncan, administrative assistant at the SBC Radio-Television Commission. Also speaking was J. Ralph Hardy, associate director of home study for the SBC Seminary Extension Department.

## Dillard, Pattillo Named Seminary Vice Presidents

LOUISVILLE (BP)--As part of a major administrative reorganization, trustees of Southern Baptist Theological Seminary here have named two seminary staff members to newly-created vice presidential posts.

Named vice president for business affairs was Badgett Dillard, and elected vice president for development was Wesley M. Pattillo Jr.

Dillard, a native of Georgia, has been the seminary's director of administration and business manager since 1966.

Pattillo, a native of Alabama, joined the seminary staff in 1965 as news director and is currently serving as executive assistant to the president.

As part of the reorganization, the trustees approved the creation of positions as provost and vice president for student affairs. No appointment to the posts were made, however.

The new organization will go into effect Aug. 1, the beginning of the seminary's fiscal year.

In other actions, the trustees promoted one faculty member, named another to an endowed chair, and granted tenure to a third.

Lucien E. Coleman Jr., assistant professor of religious education, was promoted to associate professor. Coleman, a native of Arkansas, has been on the faculty since 1966.

W. Morgan Patterson, professor of church history at the seminary, was named to the endowed David T. Porter chair of church history. A Louisiana native, Patterson has been on the faculty since 1959.

Granted tenure was Peter Rhea Jones, assistant professor of New Testament interpretation, a faculty member for the last four years.

Two longtime employees of the seminary were honored by the trustees. They paid tribute to T. R. Allen Jr., superintendent of building and grounds since 1939, who retires this summer to live in Phoenix, Ariz.; and D. Swan Haworth, professor of psychology of religion since 1960, who will become director of pastoral counseling at Bowman Gray Medical Center, Winston-Salem, N.C.

Re-elected as chairman of the board of trustees was Edward L. Byrd, pastor of the First Baptist Church, Florence, S.C.

Also re-elected were the first vice-chairman, A. Douglas Aldrich of Gastonia, N.C.; and second vice-chairman, Joe Jack Hurst, an attorney from Jackson, Miss.

New secretary for the board is James S. Tate, executive vice president and general manager of the Jones Apothecary, Inc., of Louisville. He succeeds Frank Ellis Jr., president of the Louisville Grocery Co., who rotates off the board.

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