

November 21, 1973

'One World' When
Baptist Youths Meet

By James Lee Young

PORTLAND, Ore. (BP)--International Baptist history will be made July 31-Aug. 4, 1974, when 10,000 youths, ages 16-25, are expected to assemble here for the 8th Baptist Youth World Conference, the first time the event has been held in the United States.

The Baptist youth conference next summer will be a continuation of a record of unity begun in 1923 among Baptist young people. The World Baptist Young People's Union was formed in Stockholm that year.

Five years later, the Young People's Union became the Young People's Committee of the Baptist World Alliance (BWA) during the BWA World Congress in Toronto.

It was the year of the first all-talking motion picture. That same year the Kellogg-Briand Peace Pact was signed by 62 nations, condemning the use of war as an instrument of national policy. The world would yet experience its bloodiest and most costly war a little more than 10 years later.

While some forces contrived to plunge man deeper into an abyss of doom, Baptists of the world continued, with other Christians, to promote goodwill and peace in the name of Jesus Christ.

In 1931, the Young People's Committee sponsored the 1st Baptist Youth World Conference in Prague, in the young nation of Czechoslovakia.

Youth Secretary Frank Leavell wrote at the time that among the 400 participants from 20 nations, "...there was one continuous exchange of Christian love and affectionate fellowship."

The Young People's Committee squeaked its world conference through in Zurich, Switzerland, in 1937, as World War II drew nearer and as barriers to Christian fellowship appeared around the young Baptists and the world.

Because of World War II it was impossible to hold another world youth conference until 1949, when the third such event for young Baptists was held in Stockholm.

A year earlier (1948) a request from the Young People's Committee for a full-time youth secretary was granted by the BWA Executive Committee. Joel Sorenson of Sweden was named to the post and served from 1950 to 1955.

Sorenson was succeeded in 1955 by Robert S. Denny, who is now general secretary of the BWA. Under Denny's leadership, the youth committee broke precedent with a BWA tradition of holding world meetings only in Europe or the United States. The 4th Baptist Youth World Conference was held in Rio de Janeiro in 1953.

Thirty years after the youth committee joined the BWA family, the 5th Baptist Youth World Conference was taken to North America and Toronto.

Cyril E. Bryant, editor of the Baptist World and director of publications for the BWA, wrote, "There were people from every continent...No race line, no color line, no language line was drawn in their fellowship--because all these young people found themselves 'One in Christ.'" Flags represented the 67 nations of 8,022 delegates registered for the Toronto event.

The same spirit of oneness that dominated the preceding conferences prevailed in the 6th Baptist Youth World Conference in 1963 at Beirut.

Denny wrote of that Middle East meeting, "No previous meeting has held as much attraction for travel. . . A variety of travel plans permitted delegates to visit the whole Bible Land area."

Another five years passed, and the Young People's Committee moved to Berne, Switzerland, for the 7th youth conference in a beautiful city where the local population braced for an onslaught of young "hooligans."

Berne's fears were for naught. Under the theme, "One World, One Lord, One Witness," 6,000 Baptist young people from 59 nations shared ideas and "conquered the city" with their exemplary conduct, according to one observer.

This sharing of a common bond and witness of Jesus Christ is expected to continue in Portland when 10,000 young Baptists, seeking greater understanding of God's will for their lives and desiring to make a better world, assemble in mid-summer, 1974.

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Lottie Moon

11/21/73

Mischievous Child Became
Famous Baptist Missionary

By Teena Andrews
For Baptist Press

Lottie Moon was not a particularly pious youngster. On the contrary, she had a rather mischievous streak, especially when it came to religion.

People who knew her as a child wouldn't have dreamed that in 1973, the centennial year of her departure as a missionary to China, Southern Baptists would commemorate her name in their annual Christmas offering for foreign missions and Week of Prayer for Foreign Missions, Dec. 2-9.

For example, when Lottie was a student at a private school for young women, a new, rather "green" girl came to the school. Lottie immediately took the newcomer under her care.

"Mr. H. is a Baptist, you know, and this is a Baptist school," Lottie told the girl. "Every girl that comes here has to be baptized at the Baptist church the Sunday after arrival."

The girl protested, but Lottie insisted, "It is a rule of the school and Mr. H. will be awful mad if you make any fuss about it. There's no time to lose.

"You will be baptized day after tomorrow, and you had better go see Mrs. H. about what dress you must wear."

The girl went off to find Mrs. H., where she discovered that no such rule existed. Lottie had merely played a joke on her, according to a reference in *The Foreign Missions of the Southern Baptist Convention, in 1880*, seven years after Miss Moon's departure for China.

Later, when she was a master of arts candidate at Albemarle Female Seminary in Charlottesville, Lottie's thoughts turned to a more serious vein. She declared her faith in Christ during a Baptist revival in Charlottesville and was baptized.

The "call" to foreign missions for Lottie Moon came while she was teaching at a girls' high school in Cartersville, Ga.

In 1873, she was appointed as a missionary to China by the Southern Baptist Foreign Mission Board. She arrived just before Christmas 1873 and began a selfless ministry that was to last 40 years.

Miss Moon first tried to organize a girls' school in the city of Tengchow, China, but soon moved into the small country villages where missionaries had not previously taken the Christian message.

Though the work in the villages required traveling and enduring adverse conditions, Miss Moon labored to help the people and teach the Christian message.

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Difficulties encountered in the villages weren't the only problems for Southern Baptists' most famous foreign missionary. A few years after Miss Moon arrived in China, her sister, Edmonia, also a missionary in China, became ill. Lottie Moon accompanied her sister home.

When Lottie Moon returned to China, a young professor whom she had dated while in school in the USA rekindled the relationship. At first, Miss Moon considered returning to the United States to marry him, but she changed her mind.

"God has first claim on my life and, since the two conflicted, there could be no question about the result," she said later.

She begged for volunteers to reinforce her work, in correspondence with family, friends and the Baptist Foreign Mission Board.

The December, 1887, issue of the Foreign Mission Journal carried an open letter from Lottie Moon to Southern Baptists in which she proposed a Christmas offering for foreign missions, never realizing the offering would eventually bear her name.

Southern Baptists responded so favorably the following year (1888) that the first Christmas offering, sponsored by the Woman's Missionary Union (WMU), yielded \$3,315, enough money to send three additional missionaries to China.

Not until the new missionaries arrived and were trained did Miss Moon take her first regular furlough. She had not been home in 14 years.

When she returned to China, Miss Moon found that the attitude of many Chinese had changed.

Wars and revolutions caused increasing poverty and famine in China. Times grew harder as Lottie Moon grew older. Once called "Devil Old Woman" she was now, "The Heavenly Book Visitor." She unselfishly gave all her savings and salary for relief to the Chinese people because the Foreign Mission Board was badly in debt and couldn't help at that time. If the people were starving, Miss Moon felt she should not eat either.

She was dying from starvation when a Southern Baptist missionary doctor in China sent her back to the States, hoping to save her life. Help came too late, and Lottie Moon died in 1912, en route to her last furlough.

One hundred years ago when Lottie Moon went to China, Southern Baptists were supporting 18 missionaries in three countries. Now they have more than 2,500 missionaries in 77 countries. The goal for this year's Lottie Moon Christmas Offering for Foreign Missions is \$20 million.

The offering, sponsored annually by WMU and named for Lottie Moon in 1918, is promoted in churches by WMU and Brotherhood, Southern Baptists' missionary organization for men.

Up to the present time these annual offerings have provided \$327,464,705.14 for Baptist missionary work outside the USA.

The Lottie Moon who sacrificed her life for the Chinese people came a long way from the girl who jestingly spoke of baptism to her school friend. Southern Baptists likewise have come a long way in mission work and support, partly because of the inspiration from her life.

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CORRECTION

In Baptist Press feature mailed Nov. 20, 1973, headlined Baptist Television Producer Recalls Oswald Slaying, please change the name in line 3 of graph 1 to read Jack Ruby (not Lloyd Ruby as sent). Thanks.

--Baptist Press

**BAPTIST PRESS**

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November 21, 1973

**Israeli Baptist Mission
Calls for Understanding**

RAMAT HASHARON, Israel (BP)--In a resolution released here as an open letter, the Baptist Mission has called for understanding and respect for both Arabs and Jews and expressed appreciation for the prayer and concern of fellow Baptists during the recent Middle East war.

The mission, organization of Southern Baptist representatives throughout Israel, asked that Baptists "Respect the personhood and religion of both Arab and Jewish people" and "avoid joining groups which support one side without seeking to understand and do justice to the other.

"We also call upon fellow Baptists to understand Jewish and Arab history, hurt and aspirations," they wrote.

The mission encouraged Christians to continue to pray for the Middle East situation and suggested, in light of the Baptist World Alliance's 1973-75 emphasis of "World Reconciliation Through Christ," that Baptist churches around the world declare Sunday, Dec. 23, as a "World Day of Prayer for Peace in the Middle East."

According to Mary Anne Burnham, the Southern Baptist Foreign Mission Board's press representative for the Israel mission, the resolution was adopted by a majority vote of the mission after "many meetings, discussions and prayers."

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**Kentuckians Speak on Energy,
Abortion and Baptist Faith**

11/21/73

OWENSBORO, Ky. (BP)--"Messengers" to the 136th annual session of the Kentucky Baptist Convention adopted resolutions on abortion and the energy crisis and approved a record \$4.8 million budget.

The resolution on abortion called for protecting "the right of the expectant mother to the full range of health care for the preservation of life and health" and asked for legislation which would prohibit the "wanton waste of human life through the practice of abortion."

Another resolution, presented and passed in a routine manner, a spokesman said, urged all Kentucky Baptists to "familiarize themselves with the 17 articles contained" in a "Baptist Faith and Message" doctrinal statement adopted by the Southern Baptist Convention and "encouraged" the "personnel of Kentucky Baptist Convention boards, agencies and institutions...to conduct themselves in accordance with this statement."

There was no suggestion that the personnel be asked to sign such a statement, a spokesman said.

The energy crisis resolution called on Baptists to "conduct themselves in accordance with the President's appeal to conserve energy" and asked the convention's institutions, agencies and churches to "consider ways they could aid in conserving fuel and energy."

Messengers allotted 32 per cent of the \$4.8 million Cooperative Program unified budget to SBC causes but turned back an amendment which would have extended the 32 per cent figure to receipts from Kentucky Baptist churches above the \$4.8 million figure.

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Any funds received above \$4.8 million capital needs.

will be used in Kentucky for

Henry Schafer, pastor of Bellevue Baptist Church, Owensboro, Ky., defeated Henry Huff, a layman from Louisville, in a run-off election for president.

Next year's convention will meet Nov. 12-14 in Paducah, Ky.

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SBC-ABC Alignment Does Not Work Says D.C. President

11/21/73

WASHINGTON (BP)--The District of Columbia Baptist Convention, meeting here, heard its outgoing president declare that the convention's attempt at dual alignment with American Baptists and Southern Baptists has not worked. He proposed models for change, including possible conversion to a metropolitan association rather than a state-level convention.

James M. Windham, senior minister of First Baptist Church, Silver Spring, Md., said, "Our forefathers did not intend divisiveness and fragmentation when they made the Washington body of Baptists a dually-aligned convention. They meant for us to be a great national symbol of unity in the religious life of the nation.

"The ideal," he continued, "was a worthy one. Practically, the idea doesn't work. In matters upon which we differ we seem to divide almost instinctively along lines of our ABC (American Baptist Churches, formerly American Baptist Convention) and SBC (Southern Baptist Convention) orientation.

"The very nature of our present alignment," Windham said, "and the major emphases of our promotion compels D.C. Baptists in suburbia to face toward the District of Columbia. However, unintentionally, the effect upon the suburban pastor and his people (in Maryland where two-thirds of the D.C. convention churches are located) is to have them turn their backs toward needs...and other Baptist churches in their own community...."

The 65-church, 40,000-member convention began as the Columbia Baptist Association in 1877 and converted to a state-level convention operation in 1937.

A certain amount of friction has existed over the years on several fronts, said James Langley, the D.C. convention's executive secretary. But, in his report to the convention, the day after Windham spoke, he said, "Rather than dual alignment having been found not to work it has been found difficult and not seriously tried by many of us as individuals and churches."

He later told Baptist Press that his convention and the Baptist Convention of Maryland (Southern Baptist) have disagreed because the D.C. Convention has organized churches in the Maryland suburbs of Washington, D.C.

Langley said the alignment situation has more than one facet. He agrees there has been a tendency on the part of some members and pastors of D.C. Convention churches to divide along lines of their ABC or SBC orientation. He said some tension has also existed over acceptance of black churches (about nine) already aligned with one or more National (black) Baptist bodies and therefore fragmented in their financial support and orientation.

The convention tabled a resolution which called for Windham's message to be printed and circulated among the convention's member churches because they felt the publication of the message by vote of the convention might express approval of certain elements of the message on which the convention was not yet prepared to express a position, a spokesman said.

Langley said the convention left it in his hands as interim editor of the Capitol Baptist, journal of the D.C. Convention, to report Windham's remarks.

In his report to the convention, Langley said, "There are many Baptists who believe that we (the D.C. churches) ought to be independent (of dual alignment...This is only a partial understanding of our great heritage," he said. (We should be) "independent of any ecclesiastical hierarchy--yes; independent of state control--decidedly; but independent of each other and fellow believers and sister churches? Absolutely not!...We cannot be true to our Lord without making disciples. But neither can we be true to Christ without teaching the converts to observe all that Christ has taught us. And one of the profoundest teachings and prayers of our master is that his followers might be one even as he and the Father are one."

Langley said appropriate committees will be studying the D.C. convention's situation but that he could predict no timetable for action.

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For the first time, the D.C. convention accepted a Virginia church, Ravensworth Baptist Church, Annandale, into the membership. Ravensworth Church will remain affiliated with the Mount Vernon Baptist Association in Virginia and with the Baptist General Association of Virginia, the Southern Baptist state-level convention in Virginia, Langley said.

He said concern was expressed on the floor by one person that approval of the application would create friction with Virginia Baptists, that inadequate consideration had been given the matter and that it would set an unwise precedent.

Others favored the recommendation, passed by an overwhelming total, pointing out that the initiative had come from the church rather than the convention and that the matter had been duly considered, a spokesman said.

In other action, the convention elected a layman, William E. Norman, to succeed Windham as president. Norman is immediate past president and chairman of the board of the National Lumber and Building Material Dealers Association and a member of First Baptist Church, Gaithersburg, Md.

The convention also approved a budget of \$316,000 for D. C. convention causes. An additional \$200,000 is expected to go to the worldwide mission causes of the ABC and the SBC, mainly to the SBC, a spokesman said.

Next year's convention is slated for Capitol Hill Metropolitan Baptist Church, Washington, Nov. 14-16.