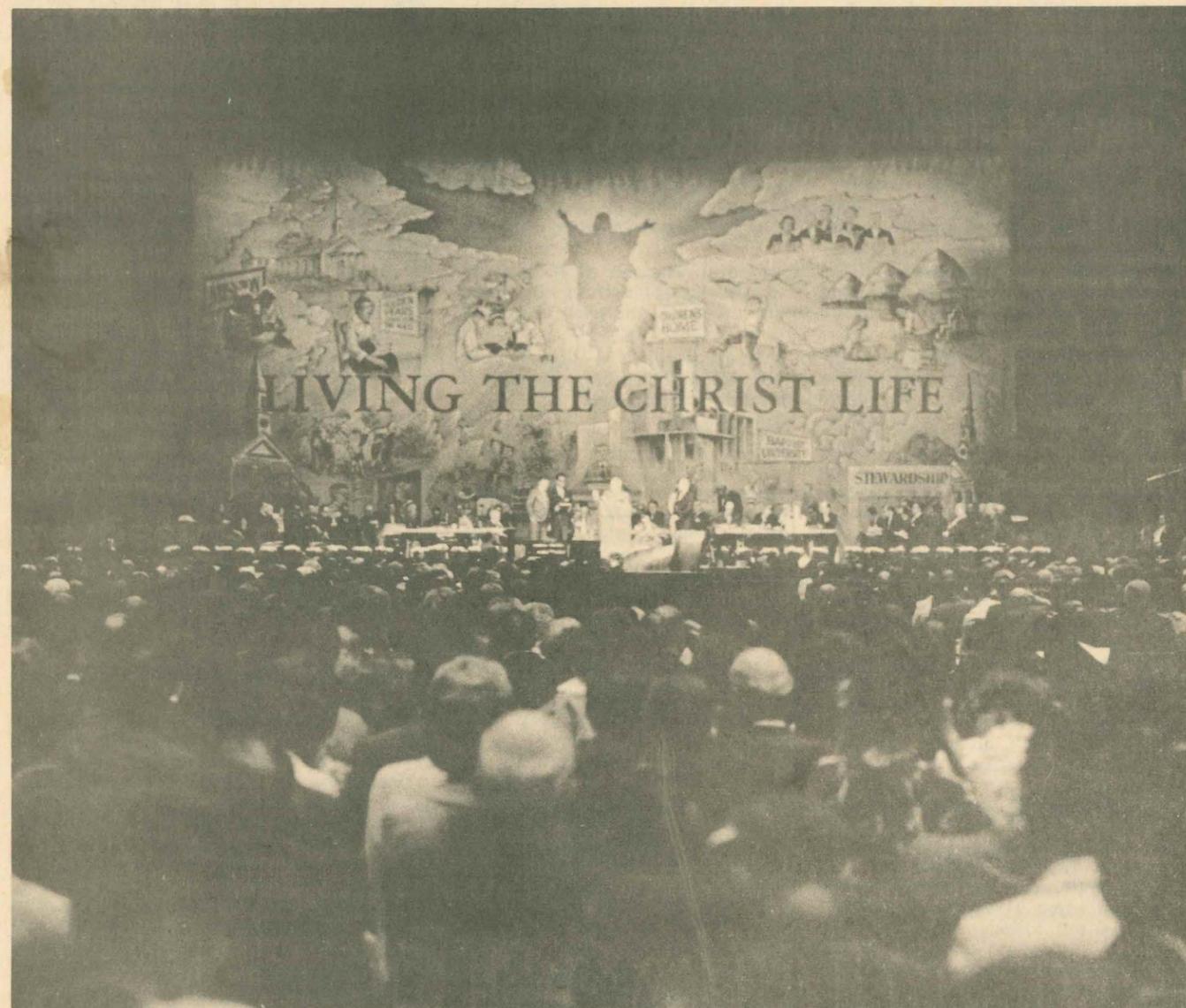




WESTERN

RECORDER

JUNE 13, 1970



The 1970 Southern Baptist Convention met in Denver, Colorado, June 1-4, to observe the Convention's 125th anniversary. Among the headline stories was the action taken on the Broadman Commentary,

the Christian Life Commission, and the election of a new Convention president. For these and other actions taken by the 13,580 registered messengers, see stories throughout this issue.

The Success Cult

By Thomas E. Adams,
Pastor, First Baptist Church,
Johnston City, Illinois

American culture is success oriented. Our society has little tolerance—or forgiveness—for the failure. Yet it will confer immediate knighthood—or sainthood—on the person who has "made it."

To add to our blasphemy we often attempt to crown God as king of the "Success Cult." According to the prevailing view, a person who climbs Horatio Alger style up the ladder of success (advancing steadily in position, prestige, and income) is signally blessed and honored of God. We out-Pharisee the Pharisees in saying that such have found special favor with the Almighty and have an inside track on His power and guidance. (And we have Scriptures out of context to prove it.)

Even preachers are supposedly "rewarded" with the success of a more prestigious pastorate or a loftier denominational position.

If temporal success is a criterion of Divine blessing, then Paul must have been terribly backslidden. He "suffered the loss of all things"—which perhaps ultimately included his head on Nero's chopping block! Our Lord's total earthly possession at His death was the Cross to which He was nailed! John Huss was no Wall Street financier! Polycarp didn't have enough influence to evade the flames of martyrdom!

Neither is statistical success in our churches a fool-proof barometer of Divine blessings. Statistics are a rather dubious plumb line even in human factors. In my collegiate debate days I used statistics with equal vigor whether taking the positive or negative side of the question. Since man can look only on the "outward appearance," God's heart-look may not always jibe with our conclusions.

A church auditorium filled with people is not always indicative of God's blessing. In the days of Amos the houses of worship were packed and the wheels of organized religion never moved as smoothly. Yet at the same time Israel suffered an unprecedented moral decadence! Houses of worship packed by carnal means and filled with people whose thoughts and actions are far from God, bring no glory to Him.

Bulging budgets are no guarantee of Divine approval. The church at Laodicea said they were rich and increased with goods and had need of nothing. However, and risen Christ told them they were "wretched and miserable, and poor, and blind and naked."

Even "visible results" can not always be an accurate gauge. The Bible, history and personal experience verify that many are stony-ground hearers who have a superficial emotional feeling but not a genuine commitment to Christ.

One of the greatest preachers in this state was converted as a junior boy. He was the only convert in the revival meeting. People bemoaned the fact that they had had such a "poor" revival!

Immediate, affirmative response to a preacher's message is not a Biblical standard of his spirituality or fidelity. If it is, then such men as Noah, Jeremiah and Stephen were miserable flops. The Saviour's initial sermon caused Him to get tossed out of the synagogue!

I am not decrying statistical success. I have experienced a measure of it in my ministry. I hope it glorified God. (It certainly gratified my ego.) But let us remember this is not God's criterion. He has not called us to be successful—but to be faithful.

By this standard the store front mission or struggling rural church may be doing better than the First Church of Suburbia. That obscure man of God, unheralded and unsought, may be more outstanding than some of his brethren who glitter in the limelight.

Staff Changes

Grant L. Jones has resigned as pastor of the Springfield Baptist Church, Springfield, Tennessee, in order to become pastor of the First Baptist Church in Sevierville, Tennessee. Jones is a native of Kentucky, a graduate of Carson-Newman College and Southern Baptist Theological Seminary. He served several pastorates in Kentucky before moving to Tennessee to serve as pastor of the First Baptist Church, Lewisburg and Springfield.

A. J. (Jack) Smith, pastor of the Mexico Baptist Church, Mexico, since 1963, has resigned to serve as mission pastor of the Bryan Baptist Chapel of Bryan, Ohio. Smith is a native of Battle Creek, Michigan, but has made his home in Hopkinsville, Kentucky, since 1947. He was ordained to the gospel ministry by the Trinity Baptist Church in Hopkinsville where he had served as Sunday School teacher, Training Union director, deacon and church clerk.

Smith is a graduate of Bethel College, Austin Peay State College, Clarksville, Tennessee, and has done graduate work at Murray State University and University of Kentucky.

He is married to the former Reva Morrow of Hopkinsville. The couple has three children: David, a senior at Cumberland College in Williamsburg; Cathy, a high school senior; and Melinda, a seventh grader.

Smith presently serves as a member of the Kentucky Baptist Convention Executive Board and is moderator of the Ohio River Baptist Association.

Homecoming Announced

Corinth Baptist Church in Crittenden Association has announced plans for a Homecoming celebration June 21.

Beginning with the Sunday morning worship hour, former pastors will speak throughout the day. Kicking off the festivities will be Herbert Slaughter, immediate past pastor of the church. Slaughter, now pastoring in West Virginia, will deliver the morning sermon.

After a fellowship dinner on the grounds, all former pastors present will be given opportunity to speak.

A note-burning ceremony will climax the day's activities.

Current pastor John Stalans said all former members and friends of the church are invited for the occasion.



Smith

Convention Sermon

Baptists In The Lunar Age

We have come to Denver; some are hurt; some are confused; some are concerned; some are laughing; some are breathing fire; some are confident we will split, and most are expecting a fight.

In short, we look like a capsule of America with all its problems captured in us. How did we get into this position? Let us consider for a moment a portion of the context of our lives. Many of us are depression children. We have known the struggle for food, housing and clothing, and we have watched this struggle become the insatiable itch for two cars, a big house, financial security and color television. We in our country experience unparalleled affluence. Our poor by the standards of much of the world are well off. Never have so many had so much, enjoyed it less and lusted for more. Strikingly, however, our plenty has brought no peace. Our money has furnished little in the way of security. In our houses we have no safety. Our cars take us places but get us nowhere. We travel rapidly arriving out of breath and wondering why we came. That which we thought would satisfy turned out to be like cotton candy—a ball of nothing, faintly sweet, but satisfying not our hunger. In short, we have come to experience and know first hand the poverty of plenty. That which we thought would solve our problems has simply contributed complexity to them.

Consider too that we are finding the limitations of rationality. On every side we experience the explosion of knowledge. It is said that usable knowledge is doubled every ten years and that more than half of the products on the American market today were unknown fifteen years ago. In the world today there are ten thousand journals printed on the subject of chemistry alone. In spite of the explosion of knowledge there seems to be a decline of wisdom.

Once thought savior

Technology was once thought to be the savior of the world and the supplier of our needs. Technology is rationality and/or science applied and it has accomplished for us a great deal. It makes it possible for us to fly at the speed of sound, to send men to the moon, to have penicillin and instant communication. Our atomic generators once thought to be the final answer for the creation of usable energy may produce so much heat that they could change atmospheric temperature a few degrees, cause the polar ice caps to melt, thus creating a flood upon the whole earth. Our technology has created a many-powered man, but it has also created the ability

By Grady C. Cothen,
President,
Oklahoma Baptist University

of man to detonate all life on the planet.

The age of instant communication has brought on its own errors, its own inadequacies and its own inanities. It has furnished the American people the best news coverage in the history of man. It has involved them emotionally in the climactic events of their world in a fashion which man has never experienced before. It has also produced crisis in human emotion that makes it difficult for a man to adjust his ego, his psyche and his emotions on a day-to-day basis.

One of the most dismal of the problems with which we are confronted is that for so many we seem to be at the time when life has no meaning. Some educator whose name I long since forgot summed up this meaningless life by saying that it is a time when we have no sense of being at home. We seem to have no promise of future usefulness. There is no personal sense of worthwhileness and we are in rebellion against the authority figures and thus we are insecure. In the new age of rationalism, the hallmark of our time has come to be "No man cares for my soul."

Baptist response

Consider with me then our Baptist response to this situation. We have seen, we have heard, we have felt, and we are afraid.

Hostility surrounds us—hostility from some of our children and from some of us. The changes which have occurred rapidly in our world do not fit our preconceptions. Our churches have been losing their influence and their power. Our favored positions are threatened and our world trembles on the brink of disintegration. Somehow or other we have lost our magic. Our programs don't produce. Our formulas do not work. Everything isn't bigger and better than it was last year and we are afraid. In our fear we begin to cast around to see what can be done, or who is to blame.

We remember our growth and our progress and the baptisms of the '50's, the exhilaration of bigness, and the joys of succeeding. We began to cast around for a way to recapture those days and we committed the inevitable, we tried to institutionalize our gains. We sought frantically to remember, how did we do it and to repeat it. We tried to bring back 1954 with a million more. We demanded that new programs be produced with numbered buttons that pushed in sequence would produce the successes of yesteryear. And when they were provided at our demands we pushed and pushed, and the bangs tapered off into very small pops and finally we heard only a little whistle of escaping air.

And we passed thus into another phase of our history. We forgot that in those years there were long night hours

of pleading with God. There was an endless and breathless pursuit of the lost, without much reference to the golf course, the fishing hole, the ease or the annuity. There were the rising currents of the work of the Holy Spirit. Somehow in the transition years we thought to capture Him and use Him for our gratification and glory, instead of the spreading of our spiritual sails to receive His faintest breeze and go whither He wished. In short, some made the fatal mistake of thinking that we could capture God and use Him for our purposes instead of capture ourselves and surrender to His purposes.

Some have sought creative expressions of faith in social action of the Christian variety. In my opinion, the move in the Southern Baptist Convention toward social action does not have its roots in the old social gospel of the '20's but in the religious surge of the '50's. Many were reading the signs of unrest and sterility and looked for ways of ministering, of finding a way to do the work of God in a changing society. Their motives were often misunderstood and misinterpreted. Some of them were accused of heresy or, worse yet, liberalism.

Some of the brethren adopted the stance of the defenders of the faith. Many were honest folk, good people, and they fled to the theology of the Bible. This is a good place to go. One would hope that we would flee to the completeness of the Bible with its emphasis upon love, understanding and commitment to Jesus Christ. These defenders of the faith began to say, "here I stand, God, help me, I can do no other." This they often did without realizing that this is where most of us stand. Some stood there to defend the faith by belligerence, which is at best an inconsistency. One could hope that in time these might become proclaimers of the faith. In my judgment, the faith, Christ and the Bible need little in the way of defense — They need only to be proclaimed.

Some among us set up small judgment thrones, pointing accusing fingers at heretics. All over America small inquisitions were organized, running down the heretics, exposing and executing them. Some inquisitors — small in number — threatened one and all without realizing the strange paradox it involved. Often the cry has come, "The Southern Baptist Convention is going to split. We will not long tolerate the excesses of liberalism which we see."

One of the most interesting of phenomena has been that all over America little groups of men sit in their caves on their Mt. Horeb crying, "Lord, there's no one left but me."

In these days of division and search,
(Continued on page 23)

WESTERN RECORDER

"Earnestly contend for the Faith which was once for all delivered to the saints"—Jude 3

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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Southern Baptist Make Painful Progress In Denver

The 1970 Southern Baptist Convention was one of painful but promising progress. Considering the wide diversity of convictions on contemporary issues, the chaotic and restless spirit of these days and the unusual opportunity for free expression, the 1970 Southern Baptist Convention was calmer and more forward looking than might have been expected. Its pluses far outweighed its minuses. Take one or two periods of debate from the Denver Convention and we could remember a meeting of which we could be justly proud. Leave these moments in and we can but have some regrets. This is not because debate is bad but because some of the Denver debate was unbecoming of Christian brothers.

No real surprises came in Denver unless it was the intensity, ferocity and determination of some messengers to have their way. Some were surprised that the Sunday School Board was asked to withdraw Volume I of the Broadman Bible Commentary because it does not everywhere reflect the conservative viewpoint in Biblical interpretation. It might have been expected that the Christian Life Commission would have been roughed up more than the Sunday School Board but it was just the opposite.

There are at least two reasons why the Sunday School board was bombed and the Christian Life Commission escaped with a gentle slap. The Christian Life Commission was rescued by influential convention leaders while the Sunday School Board was left to be cut up by opponents without the defense of friends. One can but wonder where were those who approve the approach of the Broadman Commentary series and who have encouraged Broadman Press to exercise leadership in Biblical scholarship. Only H. H. Hobbs put his life on the line with the courageous Sunday School Board leadership.

The other reason why the Sunday School Board received the brunt of it is the historic inflexible belief on the part of the Baptist masses in the verbal inspiration of the Scriptures. The scholarly approach to Biblical interpretation used in parts of the Broadman Commentary does not support verbal inspiration as it is understood by the majority of Southern Baptists and thus is regarded as a threat to the word of God.

Most of those who have carefully studied the approach to Biblical interpretation found in parts of the Broadman Commentary are persuaded it increases rather than decreases love and understanding of the

Bible. Few Southern Baptist pastors, however, and hardly any laymen have been through the study of such an approach to interpreting the Bible. Likely in the years ahead Southern Baptists will not only approve but demand literature which reflects such an approach to Scripture. But that time is not yet.

To have thought that Southern Baptists were ready for such a commentary was an expensive miscalculation. Since other writers of the commentary will doubtlessly employ the same methods of interpretations, it might be best to abandon the whole project and wait until Southern Baptists are ready for such a commentary. To revise and edit the work of Biblical scholars to make it conform to the already accepted interpretations of the majority of the readers is needless and not worth the cost, even if the writers would permit it which they will not.

Among the pluses at Denver was the new approach in the convention program. The deemphasis upon speakers and an emphasis upon business periods and worship seasons should be followed in the future. The abuse by a few messengers of the freedom of discussion was unfortunate and if more self-control is not exercised, the convention will be forced to protect itself by imposing more controls.

The most unfortunate and inexcusable occurrence at Denver was the accusation and the abuse on the part of one or two messengers of the presiding officers. Nothing could have been more unfair. President Criswell worked ceaselessly for a harmonious and unifying convention. He was more than fair in allowing messengers to speak their mind and in his parliamentary rulings. Without a presiding officer of such patience, fairness, generosity of spirit and sincerity the convention could have lapsed into utter chaos and pandemonium. We owe to President Criswell and the other presiding officers a lasting debt of gratitude.

The Convention opened and closed on a high spiritual plane. The closing address of Billy Graham lifted the messengers from the fog and wanderings of the valleys to a mountain top with the promised land in view.

The further from Denver we move the brighter and more hopeful the view. We are going in the right direction. Slowly but surely Southern Baptists are moving toward their God appointed ministry in today's world. Sometimes we feel pains in our progress but hopefully these are the labor pains for the recurring rebirth necessary for our spiritual growth.

Self-Control Or Convention Control

Year after year many of us have pleaded for more time on Southern Baptist Convention programs to discuss reports and to conduct healthy debate. This year we got it. President Criswell and the committee planning the sessions provided more time than ever for messengers to have opportunity to speak. Furthermore, President Criswell went more than the second mile in recognizing as many messengers as possible for discussion of matters. There was the freest spirit in Denver of any convention this editor has ever attended.

But what was done with this freedom? At times it was abused more than it was properly used. It seems for some the more recognition they receive the more they demand, and the more effort is made to treat them fairly the more they claim they are mistreated. We just can't seem to win and doubt arises about the wisdom of providing as much time for free discussion as we had in Denver.

We face two choices. Either we can employ self-control or we can make imposed control a necessity. To put any kind of restraint upon messengers in a Baptist Convention ought not be necessary. We ought to be mature enough and Christian enough to exercise self-restraint. Freedom must always be accompanied by responsibility or it becomes license.

Look at moments at Denver when responsibility and self-control were not in evidence. Why should a half dozen or more messengers parade to the microphone with motions that essentially have the same intent? The first motion to abolish or restrict the Christian Life Commission was enough yet messengers kept coming with the same motion in other words. The same thing happened on the Broadman Commentary and the request for denominational employees to sign a doctrinal statement. One can but

wonder if these messengers want to hear themselves speak or if they are trying to impress somebody at the Convention or back home.

Another sad spectacle was the behavior of poor losers who demanded ballot votes when there could be no doubt about the outcome of the standing vote. Deliberate efforts to bog the Convention down and to engage in self-exhibition are obnoxious and can but result in the limitation of freedom for all convention messengers.

It's time we grew up some. Angry shouting, personal abuse and disrespect for fellow messengers or presiding officers are unbecoming conduct for Christians no matter how strongly they feel on issues. To pray and ask others to pray that the Holy Spirit will guide our deliberations in a convention and then act like children of the devil is blasphemy.

How blind can we be? When will we stop arguing over beliefs about the Bible and start living the truth of the Bible? Why while declaring love for the Bible do we employ methods in arguing over a passage in Genesis that disregards the teaching of Jesus and the New Testament on love and on how to treat one another?

Which is the more damaging heresy, the heresy of belief or the heresy of behavior? Which is more destructive to the Bible, to question the literal interpretation of a passage in Genesis or to disregard literal Biblical injunctions on Christian attitude and behavior? Which preaches loudest to the non-Christian world we are trying to win, our orthodoxy on the Bible or our accusation and abuse of each other?

We have a choice. We can control ourselves or we will be controlled. Southern Baptist messengers will not always tolerate some of the behavior seen at Denver.

BAPTIST FORUM



YOUNG PEOPLE ARE EQUAL

Dear Editor:

Through our church we receive *Western Recorder*. I find it interesting with some very excellent reading. If more of these books were laid in the hands of more people, I feel it would be beneficial to all. One article attracted my attention particularly; it is titled, "Youth Rebellion Can Be Youth Revival." I think the youth of today is the most misunderstood generation of all. Today, we want to share our feelings of Peace and Love, if only more would listen and give. I find, as a teen-

ager of today, my parents don't always understand, but at least they try.

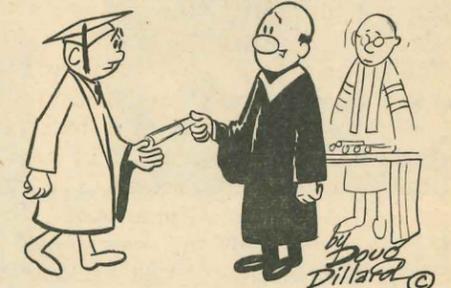
I say do not judge people by the cut of their clothes or the length of their hair, but judge them by what they are on the inside, as a human too, equal to you.

Union Star, Kentucky Elaine Lewis

If it's of interest to Kentucky Baptists, it's in *Western Recorder*



AT A SEMINARY COMMENCEMENT....



... AND ON BEHALF OF THE BOARD OF TRUSTEES AND FACULTY OF THIS INSTITUTION... I NOW BAPTIZE YOU...

Mountain Minister Award To Douglas

Roscoe Douglas, the 76-year-old pastor of Pansy Baptist Church, Pansy, Kentucky, was honored at the graduation ceremonies of Clear Creek Baptist School, Friday, May 22.

He was chosen to receive the A. S. Pe-trey Mountain Minister of the Year plaque which was presented by Robert Jones, Stanton, Director of Mountain Missions for Kentucky Baptists.



Jones (r) presents award to Douglas

David Nelson, pastor of the First Baptist Church, Owensboro, delivered the commencement address at the 3 p.m. service at First Baptist Church in Pineville.

Douglas was nominated for the honor on the basis of his contributions to the religious life of Appalachia.

A former coal mine foreman, Douglas started preaching at age 41 in an un-

painted store near Black Mountain. Later he helped to organize a mission there. Then he became the pastor after it developed into the Black Mountain Baptist Church and helped them erect a building. Since then, he has been pastor of many churches while they constructed sanctuaries, educational buildings and parsonages.

Douglas can name eleven men who became preachers while members of his church. One of these is W. K. Wood, Ashland, who was the Kentucky Baptist mountain evangelist for many years.

Douglas was pastor of the West Corbin Baptist Church four years. The rest of his 35-year ministry has been in Harlan County where he was also pastor of Three Point Baptist Church and churches in Wallins, Verda and Elcomb.

Also honored was Drew Martin, Big Creek, who was chosen outstanding student at Clear Creek Baptist School, the highest honor bestowed on a student there.

He was presented the president's medal by D. M. Aldridge, the school's administrator as part of the graduation ceremonies.

The selection was made by the faculty and on the basis of scholarship, citizenship, character and Christian service.

The Richard E. Moore Memorial Scholarship went to Daniel Naude, Johannesburg, South Africa, who came to the Clear Creek School on a student visa. He brought his family to Pineville in November, 1967, and he and Mrs. Naude enrolled as students at Clear Creek School. Following graduation he plans to enroll in a Kentucky university. They have four children.



GRADUATES — Kentucky graduates from Clear Creek Baptist School were (left to right) Marion Turley, Mt. Sterling; Carl Mullins, Rock Lick; Franklin Wright, Greenville; Samuel and Jean Smock, Lexington; Wilmer Evans, London; Donald Roberts, Richmond; Drew Martin, Hazard; Mrs. Betty Roberts, Richmond; Charles England, Middlesboro; James Jackson, Pellville.



Denver — and 125 years

The WMU Convention, meeting in Denver, Colorado, May 31-June 1, dedicated its program to commemorating the 125th anniversary of the Southern Baptist Convention, and of course this fact dominated the Convention itself. The Wednesday night program featured the history of our Baptist people. The program was chaired by Miss Alma Hunt and a topflight committee representing the mission agencies and others. I was privileged to enjoy most of the WMU program this year, and I am pleased to say that it was one of the finest of the usually-fine annual programs of SBC WMU. Baptists have much of which to be proud. Here are excerpts from the WMU program:

Mustard seed in 1845

In the First Baptist Church of Augusta, Georgia, 293 delegates from churches, associations, missionary societies, state conventions, and other Baptist bodies organized the Southern Baptist Convention. While they were mostly Southerners, they adopted a constitution with no geographical limitations. Their goal was "carrying into effect the benevolent intentions of our constituents, by organizing a plan for eliciting, combining and directing the energies of the whole denomination in one sacred effort, for the propagation of the Gospel." The Convention was to remain central, forming and authorizing boards to conduct whatever work might be desired. Before the delegates went home, they formed two boards to do the work dearest to their hearts: the Board for Foreign Missions, to be located at Richmond, Virginia, and the Board for Domestic Missions, to be located in Marion, Alabama.

Many-branched tree in 1970

Messengers to modern Southern Baptist Conventions number in the thousands. Members of 34,335 churches number 11,489,613. To date, the Convention has twenty agencies and one auxiliary to conduct its work. Home and foreign missions remain paramount, but are now undergirded by programs of stewardship, theological education, communications, Christian living, and publishing.

To Tokyo

The Lord willing, our party around the world to Tokyo for the Baptist World Congress will begin June 15. Remember us and perhaps 7,000 other messengers in your prayer.

Harold G. Sanders

WESTERN RECORDER

New SBC President Carl Bates Is Former Kentucky Pastor

Former Winchester, Kentucky, pastor Carl E. Bates was elected to succeed W. A. Criswell as president of the Southern Baptist Convention. The election came during the Tuesday afternoon session of the SBC meeting in Denver, Colorado, June 1-4.

Bates, pastor of the Central Baptist Church in Winchester from 1941-43, is now pastor of the First Baptist Church of Charlotte, North Carolina, a post he has held since 1959.

In addition to the Winchester pastorate, the new president was pastor of three rural Kentucky churches during his student days. They were Habit Baptist Church, Macedonia Baptist Church and Corydon Baptist Church.

Competition for the office was provided by Gerald Martin, pastor of Popular Avenue Baptist Church of Memphis, Tennessee, Lee Porter, pastor of First Baptist Church of Bellaire, Texas, Charles Trentham of First Baptist Church of Knoxville, Tennessee, and Harold C. Abbott, a Shreveport, Louisiana, businessman.

Bates was nominated by Landrum P. Leavell II, pastor of First Baptist Church of Wichita Falls, Texas, and newly-elected president of the Southern Baptist Pastors' Conference.

Bates was leading other candidates for convention president in 1963 in Kansas City but withdrew before the runoff.

The election of Bates marked the second time the First Baptist Church of Charlotte has supplied a president for the denomination. C. C. Warren of Charlotte served two terms in 1956-57.

Born in Amite County, Mississippi, Bates attended elementary school at Beechwood, Mississippi, and Enterprise, Mississippi, and completed Amite County Agricultural High School in 1932 at Liberty, Mississippi.

Bates attended Mississippi College at Clinton, Mississippi, and received a bachelor of theology degree and a master's certificate in theology from South-

ern Baptist Theological Seminary, Louisville, Kentucky. He was awarded an honorary doctorate by Baylor University in 1951.

Bates pastored First Baptist Church of Leesburg, Florida, in 1943-47; First Baptist Church of Texarkana, Texas, 1947-50; and First Baptist Church of Amarillo, Texas, 1950-59.

The First Baptist Church of Charlotte called him on July 19, 1959.

Bates has served as president of the Baptist General Convention of Texas.

The new president is the husband of the former Myra Gray of Tupelo whom he married 31 years ago.

News conference

At a news conference immediately after his election, the 56-year-old president took cautious stands on the issues of social action, race and liberalism in the 11.5 million member denomination.

He characterized many poverty programs in the world as "helping the rich instead of the poor."

"There may be times when a man needs a bowl of soup before you tell him about Christ," he conceded. However, he indicated the basic need of persons is spiritual.

His position on race grew out of a question about what he planned to do if anything about the low percentage of Negroes employed in Southern Baptist agencies.

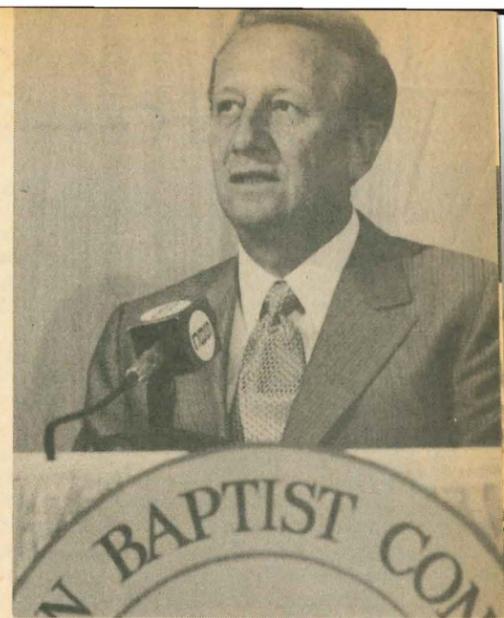
"I'm not acquainted with the ratio," Bates said. "But I wouldn't put employment on a racial basis. Just because a man is black is no reason to discriminate or to treat him in any other way than as a person."

Asked his views about the Vietnam War, the new president said he didn't see the conflict as just President Nixon's problem. At least three other presidents gave attention to it before, he said.

"Personally, I think President Nixon must be one of the most courageous men in the world. He knew his decision (to go into Cambodia) would be unpopular."



President and Mrs. Carl Bates are flanked by Mr. and Mrs. Frank Rhodes (left), first vice president, and Mr. and Mrs. Russell Dilday, second vice president.



Carl Bates at news conference

Orleans hotel where the manager had befriended him with some food and a job.

Bates said it was while reading a Gideon Bible that he was saved and surrendered to preach.

Bates said he had gone to New Orleans after graduating from a small Mississippi high school to seek his fortune when he met the hotel manager who cared.

Asked what his program as convention president would be, Bates said he had no specific program, for he saw his job primarily as a presiding officer, and in appointing committees and other routine convention responsibilities.

He added he had a personal hope that during the next year Southern Baptists would tone down the attention given to extreme positions within the denomination. He added that he felt the bulk of Southern Baptist people are still traditionally where Southern Baptists have always been.

The new convention president refused to comment on earlier statements by his predecessor, W. A. Criswell of Dallas, concerning the infallibility of the Scriptures.

Bates said he believed the Scriptures were inspired, but did not say how; asking a reporter what he meant by the words "verbal inspiration."

Asked if he felt a Baptist college professor who had some reservations about the convention's Statement of Faith should be asked to resign, Bates said this was a matter that should be left up to the man's local church and to the trustees of his college.

Asked to comment on the work of the Christian Life Commission, the SBC's social action agency, Bates said he felt the commission was seeking to carry out the convention's assignments to deal with social and moral issues when it conducted a seminar in Atlanta last April and invited several controversial speakers.

Genesis Commentary Recalled

Messengers to the Southern Baptist Convention in a sizable standing vote asked the Baptist Sunday School Board to call back Volume 1 of the *Broadman Bible Commentary* and rewrite it, "with due consideration of the conservative viewpoint."

The messengers later voted by ballot on the motion. The official count was 5,394 for recalling the volume, 2,170 opposed.

The volume, dealing with Genesis and Exodus, drew fire for interpreting such passages as God's command that Abraham sacrifice Isaac and the great flood.

The motion was offered by Gwin Turner of Los Angeles, California. He urged recall of the commentary "in the interest of unity."

"It is one thing to interpret the Bible," Turner said. "It is something else to directly contradict the Bible."

He claimed that the commentary "espouses the idea that the Bible is a patchwork of conflicting ideas by different authors." Turner referred specifically to the interpretation that God did not command Abraham to sacrifice Isaac, as found in Genesis.

James L. Sullivan, executive secretary of the Baptist Sunday School Board, which published the commentary, responded by citing publishing policies approved by the convention and by the Baptist Sunday School Board's board. He said that no book produced by Broadman Press is to be considered the official position of the convention.

Referring to the publication of books by W. A. Criswell espousing strict literal interpretation of the Bible, Sullivan added: "We did not yield to pressure to withdraw these books and we defend the principle in this case."

Sullivan also assured messengers that when all twelve volumes of the commentary are published the first volume would be seen in better perspective.

Glennon Culwell, Santa Cruz, California, who had earlier introduced a motion that Sunday School Board writers be required to affirm belief in the infallibility and inspiration of the Bible, read passages of the Genesis commentary which he said questioned the truth of the Bible.

Culwell told messengers that the commentary uses such words as myth, fantasy and tradition, indicating to him that the volume does not support infallibility.

H. H. Hobbs of Oklahoma City, former president of the convention, reminded messengers that when the 1963 statement of faith was adopted without change, it had been studied and worked on by many people for a year.

"We are in no position to take such an action on this or any other book," he said.

Defending the style of writing used by the writer of the Genesis interpretation, Hobbs said the writer discussed several views of Abraham's offering of Isaac before stating his own opinion.

Later, Turner termed the passing of



Turner discusses motion on Commentary

his motion "a victory for God and for the vast majority of Southern Baptists."

The motion, which calls for the volume (Genesis and Exodus) to "be rewritten with due consideration of the conservative viewpoint," was referred to the Baptist Sunday School Board for action during its meeting August 12-13.

Sullivan said the withdrawal and re-writing of the volume has many complexities, but the board members will comply with the convention's motion.

Turner told a reporter he will submit a position paper to Clifton J. Allen, SBC recording secretary, with copies for Sullivan and to G. Henten Davies, author of the volume. Turner made copies of his tract, "Why I Cannot Accept the Broadman Bible Commentary" available to the evangelists.

He said he felt that neither Allen nor Sullivan can conscientiously rewrite the material in a theologically conservative vein and that a conservative Southern Baptist scholar must be found to rewrite it.

Turner said he has eaten nothing since beginning his fast on Sunday, May 31. He said he had recently completed a 14-day fast, during which he consumed only water, to prepare himself spiritually for introducing the motion on the commentary to the 13,500 convention messengers.

He had tried to find someone else to make the motion, he said, but apparently God singled him out for this responsibility.

Christian Life Commission Survives Attacks

The Christian Life Commission survived a series of attacks aimed at eliminating or curtailing the Commission's program during the annual meeting in Denver. However, the Christian Life Commission (CLC) did not escape unscathed.

Motions calling for the first vote on abolishing the Commission; asking for the resignation of all elected CLC staff members; noting that the Atlanta conference had offended many Southern Baptists; and asking for an explanation of the Atlanta seminar, its motives, expectations and results, were all tabled after a statement was read to the convention by former SBC president Ramsey Pollard, pastor of the Bellevue Baptist Church in Memphis, Tennessee.

The statement, signed by Pollard, H. H. Hobbs, J. D. Grey, Franklin Paschall and, later, Wayne Dehoney, all former SBC presidents, was made a part of the official record of the convention. The statement is printed below.

POLLARD TEXT ON CHRISTIAN LIFE COMMISSION

It is our sincere judgment that the issues concerning the Christian Life Seminar held in Atlanta has been fully exposed and that nothing of real value can be contributed by additional discussion. Your convictions have been heard and they have registered.

It is good to know that no effort has been made to limit debate on this vitally important matter.

There are good, intelligent and loyal Baptists who disagree on the judgment used in arranging the program. Few

would question the motive of those responsible for such program.

However, we are well aware of the fact that many Southern Baptists strongly resent the pressure of certain personalities on the agenda of the Seminar. We also agree that many of our brethren have no objection to the presence of these men on the program.

We would urge that it be the sense of this body that the Southern Baptist Convention does not commend or condemn the program of the Atlanta Seminar.

We would urge our boards, agencies and commissions to be exceedingly careful in arranging future programs so that the harmony and cooperative spirit of convention not be destroyed.

We also suggest that whatever mistakes in judgment, if any, may have been made, be forgiven and that we move forward in seeking to help solve the acute problems we face in every area of life.

We would also assure Dr. Foy Valentine and the Christian Life Commission of our concern and prayers as they seek to lead us in a most difficult phase of our denominational life.

Earlier action

Earlier in the convention, messengers had turned back two attacks on the Christian Life Commission.

Texas pastor Michie Proctor moved that all budgeted funds be eliminated from the CLC. Only money designated for the Commission would be channeled to it. Other agencies would also be restricted from transferring funds to the CLC by Proctor's proposal.



Proctor moves to delete funds for CLC

President W. A. Criswell ruled the motion out of order saying, "To take out of a budget the sustaining financial support of an agency is the same as to dismiss the agency. We can't do that according to our constitution."

His ruling was sustained by about 75 percent of the messengers.

Sid Peterson of Missouri moved that the \$26,600 increase in the CLC's 1971 budget be stricken. "To vote a budget increase after the Atlanta seminar would be saying to our people back home that we approve of such things and would be encouraging the commission staff to do more of the same," he said.

Nelson Duke, also of Missouri, who presented the budget, replied that no Cooperative Program funds were used for the conference itself although funds were used for promotion.

When the vote came, the motion to strike the increase failed.

Claypool To Preach '71 Convention Sermon

Crescent Hill Baptist Church pastor John R. Claypool was named to deliver the Convention Sermon at the 1971 Southern Baptist Convention to meet in St. Louis, Missouri.

The announcement was made by the order of business committee which also named Denver Baptist Temple pastor Milo B. Arbuckle as the alternate for the major address.

Claypool, first vice president of the Kentucky Baptist Convention and chairman of the KBC executive committee's administrative committee, was the only Kentuckian appearing on the program of the Pastors' Conference meeting prior to the opening of the Denver based SBC meeting. He spoke to the topic of "An Appraisal: A Man of All Seasons."



Former SBC presidents attending the Denver Convention June 1-4 were (left to right) Herschel H. Hobbs, J. D. Grey, Brooks Hays, H. Franklin Paschall, Ramsey Pollard, C. C. Warren and K. Owen White. Wayne Dehoney came later.

Doctrinal Statement Signing Rejected

A sweeping motion which would have required signed statements from a wide range of denominational employees and contributors affirming "the entire Bible as being the only infallible, inerrant, inspired word of God" was ruled out of order at the closing session of the Southern Baptist Convention.

It followed an identical ruling earlier on a similar motion requiring annual signed statements.

Parliamentarian Lee Porter sustained points of order on both motions on the basis of Article VII of the SBC bylaws which states that all personnel of convention agencies, institutions and commissions are subject to the directors of those organizations in matters pertaining to work and obligations.

Porter ruled that both motions had to do with employment and dismissal. He was nearly unanimously sustained by messengers on both rulings.

The second resolution would have required seminary teachers to annually

sign such a statement or be considered as having resigned. It further stipulated that all guest lecturers and visiting teachers must hold that identical view of the Bible.

The same motion called for the Sunday School Board and/or contributors to their publications to affirm the Bible as the "only infallible, inerrant, inspired word of God and that no publication be issued which would question this position."

If the motion had passed, "all writers and/or contributors who will not subscribe and adhere to this position will not be eligible to have their writings published by the Baptist Sunday School Board."

The earlier motion would have instructed the SBC executive committee to obtain annually a written statement from SBC employees of any Southern Baptist agency receiving Cooperative Program funds as a condition of employment.



Black youths begin presentation with prayer and black power salute

Black Youth Group Invades Convention

Fifteen black youths representing the Afro-American Student Union, challenged 12,000 white Southern Baptists to "live up to the precepts of Jesus Christ" during the Southern Baptist Convention.

The group was made up of students from Metropolitan State College in Denver.

Jeff Thomas, a 31-year-old senior and the group's spokesman, said, "The Southern Baptist church has within its ranks members who have castrated, murdered and raped black people."

Shouts of "No!" and "Lie!" came from the audience.

Thomas, who prefaced his remarks by saying the students were not there to issue any demands, said, "We demand that you live up to the precepts of Jesus Christ."

Thomas also identified his group as "the beautiful black conscience of this nation." He said they are against what he called "piggism," and are for people. "Christ believed in people. So do we."

According to Thomas, churches are supposed to be the "pillars" of the nation. But he and his colleagues have found them to be "tinkling bells and clanging cymbals."

This is so, he continued, because so many white church members and pastors are afraid to speak up for what is right because they fear some wealthy parishioner will withdraw his financial support.

Thomas said the group makes no demands on Southern Baptists' pocket-books, adding that money means very little to them.

Before Thomas spoke, he led the group and the audience in a prayer that God would reach deep into the hearts

of "these so far bigoted Southern Baptists, and the precepts of Jesus Christ will enter in."

During the prayer most of the blacks held up clenched fists, a black power symbol.

The group was led by Wilton Fleming, director of Afro-American studies at Metropolitan State College.

Bob Pressley, a 19-year-old Denver student, told a reporter the group had come in love and peace as Christians. He made no reference to any particular denomination.

Many of the students, Pressley said, are from Mississippi, Georgia, Alabama,

Messengers Approve Themes, Goals

Messengers to the Southern Baptist Convention adopted objectives and themes for 1973-79 and approved a progress report on goals for action for 1969-73.

The objectives and themes will serve as guidelines for SBC agencies in shaping plans and literature for Southern Baptist churches.

Executive committee program planning secretary Albert McClellan emphasized they "are in no way binding on churches, they are merely things the agencies shall keep in mind as they try to meet the needs of the churches for these periods."

Theme for the overall period from 1973-79 is "Sharing Christ." Themes broken down by years are "Sharing Christ Through His Word," 1973-74; "Sharing Christ Through His Reconciling Love," 1974-75; "Sharing Christ By Proclaiming Liberty," 1975-76;

Tax Statement Adopted

Messengers to the Southern Baptist Convention affirmed a recommendation by the Baptist Joint Committee on Public Affairs.

The joint committee's recommendation cited the first and fourteenth amendments to the U.S. Constitution and said, "The ability of the government to tax certain church property, such as that used for religious purposes, could at least hinder or prosper particular religious movements or manifestations."

The recommendation also included schools, children's homes, hospitals, pension boards, social ministries and churches among religious organizations which should not be taxed.

Business projects unrelated to religious concerns, income-producing real property, personal residence and various other properties were listed as taxable.

Louisiana and other Deep South states and are painfully aware of how some white Southern Baptists treat blacks.

"We came to find out if you will live up to what Christ stands for," Pressley said. "Are you hypocrites or aren't you?"

Louis Jeanpierre, a junior at Metropolitan State, said "the church can be a very powerful institution for changing thought. Are Southern Baptists really doing anything constructive to help our people?"

The group used less than the 10 minutes the convention messengers had voted to allow them in the program. They left the hall without incident.

SBC Speaks On Parochial Aid, Ecology, Race, Peace, Others

Messengers to the Southern Baptist Convention meeting in Denver approved resolutions covering public tax funding of private education, the environment, race, extremism, law and order, commendation of Brazilian Baptists for evangelistic efforts, proposals for peace, support for President Nixon, drug and alcohol abuse, and reaffirmation of the 1963 Baptist Faith and Message statement.

The 13,500 registered messengers to the convention voted nearly unanimous passage of these resolutions:

- that the Baptist Joint Committee on Public Affairs be instructed to communicate to appropriate officials the opposition of Baptists to tax money for private church-related schools. This resolution also took note of the fact that "some private church-related schools are being formed simply as a strategy to avoid racial integration";

- that churches be called upon by the convention to proclaim positive awareness that "the earth is the Lord's," that Christians everywhere practice stewardship of the environmental crisis;

- that Southern Baptists seek more diligently to cultivate good relationships and more communications between racially different individuals and groups and to work redemptively with them in the spirit of Christ for all good causes which "strengthen justice, reduce suffering and enhance freedom";

- that the national administration be urged to contain radical extremists and the encroachment of communism at home and abroad, and that Southern Baptists encourage free interchange of ideas and registering of dissent when done in an orderly manner;

- that the convention express alarm over the lack of respect for law and law officers and request all cooperating Southern Baptist churches to promote and observe the last Sunday in April annually as Law Day through preaching and other means;

- that the SBC send a letter of appreciation to the Brazilian Baptist Convention for its evangelistic efforts that led to and culminated in the Crusade of the Americas in the latter part of the 1960s.

The resolution on peace declared that Southern Baptists should "give full support to the Commander-in-Chief of our nation in those efforts to bring about a just and honorable peace and to accelerate efforts to bring home at the earliest possible time our combat forces in Vietnam."

It urged "Christians across America to join in concerted prayer for our President as well as other governmental leaders as they make decisions leading toward peace."

While another resolution reaffirmed the 1963 Statement of Faith, it further

added, "We recognize it accords each Baptist appropriate latitude to develop his own understanding of it in light of God's Word (the Bible) and the leadership of the Holy Spirit, and that we urge our institutions and agencies to carry out their assigned ministries in a manner fully consistent with our historic beliefs."

It further urged churches "to be diligent in teaching our Baptist people the biblical basis of our statement of faith."

The drug and alcohol resolution pointed to use and abuse which causes human misery and destruction of life.

The statement called for opposition to any legislation that causes increased use of alcohol, commitment to work in programs of rehabilitation and for "appropriate new legislation that will result in enforceable and scientifically correct

laws on narcotics, alcohol and dangerous drugs."

Another resolution called on President Nixon to set aside July 18-19, 1970, as special days of prayer for a spiritual awakening in the United States.

The resolution also asked the Baptist World Alliance, which will meet in Tokyo, July 12-19, to set aside July 18 as a time of prayer for world revival and that Southern Baptist churches observe a 24-hour period from midnight, July 18, to midnight, July 19, to pray for revival in this country.

Other resolutions expressed support for the American Bible Society and appreciation for the people of Denver, the press coverage of the convention, local Baptists and convention officers and agency personnel for their efforts during the 125th anniversary of the SBC.

Text Of Nixon Telegram To SBC

Honorable Fred B. Rhodes, Southern Baptist Convention care Denver Hilton Hotel

The one hundred twenty-fifth anniversary of the Southern Baptist Convention is a milestone of deep significance to our country — and the dedicated work of your members in committees across America has made it so. As I express to you my warm congratulations on this occasion, I recall your founding in 1845 at a difficult time for our nation, and I join you in looking back with pride and admiration on the contributions you have made since that historic date to advance the cause of peace and goodwill both at home and abroad.

The growth of your membership attests to the spiritual comfort and sustaining strength you bring to men and women as you spread the word and work of God on earth.

Your steady success in the midst of adversity gives encouragement to all who lead this nation now. And as I applaud your impressive past achievements, I welcome your continuing role in the lives of our people and in the quest for the just and honorable peace we so earnestly seek.

RICHARD NIXON



Mr. and Mrs. Bill Turner, Latonia Baptist Church, Covington, are flanked by Mr. and Mrs. Tom Pearce, Ridgewood Baptist Church, Louisville. In background is Kentucky Baptist Convention evangelism secretary Hicks Shelton.

Criswell Upholds Professors' Right To Disagree

The former president of the Southern Baptist Convention, W. A. Criswell, said in Denver it was not his prerogative to clean out liberals from the denomination's agencies.

W. A. Criswell, pastor of the 15,000-member First Baptist Church of Dallas, said in a news conference that he might do this "If I were a Pope," but added he was only a pastor like 34,000 other ministers in the nation's largest Protestant denomination.

Criswell was asked about his highly

publicized statements last fall urging liberals who do not accept the Baptist statements of faith to quit trying to change the denomination and, instead, to resign and leave it.

Criswell said he would not impose his personal views of the Bible on professors in Baptist colleges and seminaries who do not agree with him. However, he said he would hope they would leave if they could no longer sign a series of articles of faith requested by the seminaries.

The outgoing SBC president said his views on race have changed greatly in recent years and for the better.

"I was brought up to believe there ought to be a high wall between the races with one race on one side and another race on the other."

Criswell said religion all across the South is changing and changing for good.

"We need to transcend this concept (cultural religion). We are transcending it. I think God is doing it for us. I think we are being forced to change from a cultural religion into one that covers America and the whole world.

"The whole denomination is changing, but it takes time to break patterns which have been in existence for 500 years.

"For people to say 'swoosh and out with it all,' that's unthinkable."

Asked why the denomination hasn't employed more Negroes, Criswell said Negroes must need to want the jobs.

"How are you going to exalt people who don't want to be exalted? If black people would respond, it would amaze you how they could be a part."

One newsman asked Criswell how democratic the SBC is, observing that it seemed to be run by a small power group.

Criswell replied that "I used to think that too," bringing a roar of laughter from the 50 or more reporters attending the news conference.

He quickly added, however, that this was an overexaggeration. "Nothing could be further from the truth," he said. "Our denomination is a true democracy — it is run by the people."



George Beverly Shea

Billy Graham

Cliff Barrows

Rhodes, Dilday Named Vice Presidents

Fred B. Rhodes, 56-year-old deputy administrator of the Veterans Administration in Washington and a Southern Baptist layman, was elected first vice president of the Southern Baptist Convention on the first ballot.

He defeated three other contenders — Lewis Atkison, a Colorado Springs pastor; John H. Parrott, a Roswell, New Mexico, pastor; and Milton H. Collum, an Englewood, Colorado, layman.

The Washington lawyer succeeds Lee Porter, pastor of First Baptist Church of Bellaire, Texas, a Houston suburb, in the second highest elected office in the denomination.

Rhodes, a member of Briggs Memorial Baptist Church in the Washington suburbs, is finishing six years as a member of the Southern Baptist Convention Executive Committee.

A direct descendant of Roger Williams, he has served in the Central Intelligence Agency, as executive director of a Joint Committee on Atomic Energy, secretary to Congressman W. Sterling Cole of New York State, and chief counsel of the Senate Armed Services Committee, and general counsel of the Veterans Administration.

Russell H. Dilday Jr., pastor of Second Ponce de Leon Baptist Church of Atlanta, Georgia, was elected second vice president of the Convention.

The Georgia minister defeated Ross Edwards of Jefferson City, editor of *Word and Way*, state Baptist newspaper in Missouri, in a run-off.

Dilday will succeed Harper Shannon, pastor of First Baptist Church of Dothan, Alabama, who is completing a one-year term as second vice president.

In other action the messengers elected the following officers from Nashville: Clifton Allen, recording secretary; W. Fred Kendall, registration secretary; and Porter Routh, treasurer.

Executive board

James Monroe, pastor of First Baptist Church, Fort Walton, Florida, was re-

elected to a second one-year term as chairman of the Southern Baptist Convention's Executive Committee.

The action came at a called meeting of the executive committee.

Porter Routh, in his sixteenth year as the committee's executive secretary-treasurer, was routinely re-elected. Earlier he had been re-elected convention treasurer.

John Parrott, pastor of First Baptist Church, Roswell, New Mexico, was named to succeed T. Cooper Walton, a Jackson, Mississippi, layman, as vice chairman.

Mrs. R. L. Mathis of Waco, Texas, president of Woman's Missionary Union, was elected secretary, succeeding Mrs. Ned King, a Dallas, Texas, housewife. As WMU president, Mrs. Mathis serves as an ex officio member of the executive committee.



Southern Seminary professor Wayne Ward listens to debate on Commentary.



Western Recorder business manager George Price goes over program notes with St. Matthews's pastor Alton McEachern and his wife.

Graham Team Highlights Denver Convention

Painting a dark picture of the current condition of the world, evangelist Billy Graham called on Southern Baptists to speak and act on such great problems as poverty, pornography, racism, pollution, drugs and war.

At the same time Graham cautioned the messengers to the 125th anniversary session of the Southern Baptist Convention to show most of all that their priority is in the spiritual dimension.

"For too long we have been silent on the great spiritual and moral issues of our day," Graham said as he challenged Southern Baptists as the vanguard of evangelical Christianity to show that Jesus Christ can make a difference.

The address by Graham closed four days of inspiration, reports and controversy by Southern Baptists. They will convene in 1971 in St. Louis under the leadership of president Carl Bates, pastor of First Baptist Church of Charlotte, North Carolina.

Before disclosing his solutions, Graham told the messengers the world seems to have lost its way internationally, racially, personally, ecologically, morally and religiously.

Bearing down hard on the religious facet, he charged some churches today have lost their message and others their audience, with some ministers preaching humanism and others practicing an orthodoxy not relevant to life.

"Today there is a drift in many of our denominations that is alarming; especially should we be concerned about our educational institutions.

"One of our denominations came very close this spring to endorsing promiscuous sexual relations. The next step will be church-supervised brothels very similar to the temple prostitutes of ancient Corinth.

"Some of the violent radical groups in the country are being led by so-called clergymen," he told the messengers, mostly preachers. "Where many of these men get the 'Reverend' in front of their name, I do not know. Certainly, they don't get it from God.

"The tragic situation is that while

the world cries out . . . the church stutters and stammers and seems to have lost its way."

The racial problem is increasing, not decreasing, as Graham sees it.

"Only a decade ago it seemed that integration was just around the corner in the United States, but in the past five years polarization between racial extremists has been such that some feel the issue now is how to avert racial war," he said.

Reminding that almost one out of every two black Americans are Baptists, Graham told the messengers the black American clergymen are crying out for fellowship with Southern Baptists and other white evangelical groups across the country.

"The time may soon come when we should have large joint meetings that would include not only the larger Baptist conventions of the country, but other evangelical groups that believe and preach the gospel," he added.

Turning to the moral problem, Graham said moral standards have always brought rebellion.

"But when has there ever been an age when people have said there are no moral standards?"

"The real moral crisis of our day is not pot or pornography; it is the widespread assumption that no moral standard is really binding.

"I am convinced that God's judgment will fall on America unless we turn from our personal immorality and our social injustice."

Recent obscenity trends in movies, literature and art have even shocked Dr. Benjamin Spock, civil libertarian, Graham contended.

Turning to the war problem, Graham described the world as united by technology and divided by ideology.

"We should have never gotten involved in a no-win land war in Asia," Graham said. But he expressed confidence in President Nixon's promise to end it.

Graham said he felt the hope lies in the youth of today.

"Personally, I am encouraged by the young generation. There is an idealism in them and an honesty and a real concern to change the world. If it were connected with the power of Jesus Christ, it would be successful.

"There is the terrifying possibility that unless the 'now' generation has a deep moral and spiritual emphasis, they will end up at Armageddon.

Graham said a "terrifying" vacuum is developing among America's youth similar to that in Germany in the 1920's and 1930's.

"Unless we Christians fill this vacuum with a dynamic, revived, authoritative, spirit-filled Christianity, a new Hitler could arise and capture the minds and hearts of millions."



Fred Rhodes, left, presents gavel to executive committee chairman James Monroe of Florida. The gavel is made of pieces of wood from the first Baptist church in America, the First Baptist Church of Providence, Rhode Island, and the founding site of the SBC, the First Baptist Church, Augusta, Georgia.

Woman's Missionary Union Joins Anniversary Rites

The Woman's Missionary Union paid tribute to 125 years of cooperative missions efforts by the Southern Baptist Convention and called on members of the woman's auxiliary to pull together for missions expansion.

Mrs. R. L. Mathis, Waco, Texas, who was re-elected president of the 14 million member women's group, said that a new measure of unity, faith, prayer and increased financial gifts will be necessary to make future missions work surpass that of the past.

Theme for the two-day annual WMU meeting was "Living the Christ Life."

A music and missions hymn festival was used to celebrate the anniversary of the convention. Solos by Norma Zimmer and Jim Roberts of the Lawrence Welk Show highlighted the festival.

Claude H. Rhea, Jr., of Birmingham, Alabama, and Gene Bartlett of Oklahoma City, directed the audience "in stereo" in singing old favorites such as "Amazing Grace," "Dwelling in Beulah Land," and "How Great Thou Art."

Music was mixed with testimonies by Mr. and Mrs. Allen N. Stickney, recently appointed as missionaries to Kenya, and by Bob Tremaine, pioneer Baptist missionary in Worcester, Massachusetts.

Tremaine urged Southern Baptists to be flexible in attitude, versatile in approach, and Scriptural and spiritual in augmentation, to meet the nation's crises with Christianity.

Another speaker was W. A. Criswell, president of the Southern Baptist Convention, who called for Southern Baptists to pull together and to improve the quality of Christian practice.



New Pastors' Conference officers are (left to right) James Plitz, Florida, vice president, Landrum Levell, Texas, president, and Charles Jolley, New Jersey, secretary.



SBC president Carl Bates shows Mrs. D. L. Mathis, WMU president, and Landrum Levell, Pastors' Conference president, the lighted cross in the mountains at Denver.

"We'll never win the world just with paid missionaries," he said. "If we are to live the Christ life, we must increase in giving, study, prayer and commitment." He stressed lay involvement in missions through Christlike devotion to the church and to people.

A session saluting foreign missions revealed the Foreign Mission Board's stance for the future. Mission board executives talked of expansion beyond the 73 countries currently served by Southern Baptists. They called for greater creativity in use of resources, for strengthening of current work, for continued outreach to the masses, and for emphasis on indigenous churches.

Jesse Fletcher, director of the mission support division of the Board, said plans will require \$3 million additional funds each year for the next ten years. He said contributions will have to pass the 1969 level of \$73.35 per capita and 15.8 per-

cent of funds leaving the local church.

A session spotlighting home missions used multiple media to tell the story of Southern Baptist expansion in the west.

Music, duo slide projectors, and a procession of three dozen key figures displayed the extent and variety of Southern Baptist home missions in the west.

Arthur B. Rutledge, executive secretary of the Home Mission Board, said Baptists in states where Southern Baptists are newcomers total more than 600,000. They have formed more than 2,700 churches since 1940 — an average of two new churches per week.

Kenneth Chafin, director of the evangelism division of the board, said Southern Baptists must accept the west as it actually is before their work can be deepened.

He said stereotype ideas of the west are crippling work and that Baptists must realize that the west is populous, affluent, educated and secularized.

Chafin said that today's Baptists have seen the hopes of the SBC founders come to reality. "They envisioned the day we would have money, status, power and organization. We have seen that dream come true."

Western missionaries and pastors described work with the Spanish, Chinese, Koreans, international students, military personnel and ranchers.

"In spite of our losses, I believe better WMU work is being done today."

Serving with Mrs. Mathis as WMU officers for 1970-71 will be Mrs. Roy E. Snider, Camden, Arkansas, recording secretary; and Miss Hunt. Vice presidents of WMU are presidents of state Woman's Missionary Unions.

New members at large of the WMU executive board are Mrs. John Maguire of Jacksonville, Florida; Mrs. Duke McCall of Louisville, Kentucky, and Mrs. David Northcut of Oklahoma City.

Amendment To "Faith And Message" Statement Fails

Messengers to the Southern Baptist Convention refused to tamper with the 1963 adopted Statement of Faith and Message.

Despite a convention adopted resolution reaffirming the Statement, Arkansas pastor Jerry Don Abernathy called on messengers to change the section dealing with the Bible. He proposed adding the sentence "The entire Bible is the inspired, authentic and authoritative Word of God and is both doctrinally and historically reliable."

Abernathy said the proposed amendment was needed in light of recent attacks on the Bible. "When there is room for the extreme right and the extreme left, there is too much room," he declared.

Herschell Hobbs of Oklahoma City, a past SBC president, told the messengers he believes "every word of the Bible" but spoke in opposition to the insertion. He was chairman of the committee which prepared the 1963 statement.

Hobbs said the 1963 statement is almost the same as Southern Baptists' original 1925 statement of faith. He said the 1963 statement was studied exhaustively by a wide section of Southern Baptists and adequately covers

Baptists' historical support of scripture.

Also defeated was a motion aimed at stifling any repetition of the unscheduled appearance of 15 black militant students on the convention program.

The students, from Metropolitan State College, Denver, challenged the messengers to live up to their Christian faith in their relationship to black people. Although the students were uninvited, the messengers voted to hear them.

The defeated motion stipulated that any such presentation be first cleared with the order of business committee and that "all dissident groups — irrespective of color or persuasion — be hereby informed that at no time will the platform of the Southern Baptist Convention be manipulated as a sounding board for their clenched fist venom of verbage."

In other action, a motion passed reaffirming that agencies and commissions of the Southern Baptist Convention do not necessarily speak for the

local churches as individual believers.

In recognition that persons may be traveling and residing for varying periods in space and under the sea, messengers approved a motion requesting the SBC Executive Committee to determine initial procedures for the convention to follow in ministering to aquanauts and astronauts. The Executive Committee was instructed to report back to the messengers in 1971 in St. Louis.

A motion calling for study of the need for pocket identification cards for Southern Baptist pastors was referred to the Baptist Sunday School Board as was a motion calling for revision of the church covenant published by the Sunday School Board.

The last motion called for a study to determine the feasibility of including in the covenant a statement of "abstinence of illegally dispensed drugs, pornography or other evil products which can be bought and used."

Pat Boone Credits Success to "Recommitment of Life"

Singer Pat Boone credited his success in business, writing and the entertainment field, to a "recommitment of my life to God."

Boone made an unscheduled appearance on the program of the Southern Baptist Pastors' Conference at the Denver Convention Center Arena.

In a press conference at the Downtowner Motor Inn in Denver, the modly dressed entertainer said, "For about 10 years I tried to run my own life but when I turned the leadership of my life to God things began to happen."

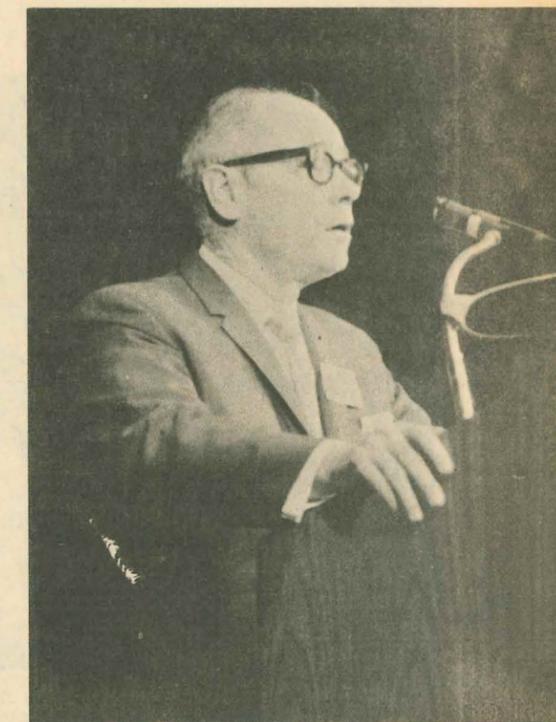
One such thing, Boone asserted, was the long cherished opportunity to film *The Cross and the Switchblade*, a book about how a Pentecostal minister named David Wilkerson ministered to teenage drug addicts on the back streets of New York.

"The book and the movie both try to say to young people that they don't have to be anonymous victims of an impersonal, unconcerned society but that they can find fulfillment through a personal relationship with Christ."

Boone, a member of the Church of Christ faith, served as pastor of a 40-member church while a college student. But he was not ordained.

He said that the experience played a small role in preparing him for the Wilkerson role in "The Cross and the Switchblade." But, he added, recommitment of my life to God and much preparation with David Wilkerson contributed the most. This role is the most important one I've ever done."

Boone has also written a number of books for young people. A new one, entitled *A New Song*, will be released in July. (BP)



G. Allen West, Long Run Association, calls for ruling on point of order.



Southern Seminary dean Bill Hull leads the convention in a period of prayer.

Speakers "Affirm" The Bible In Pre-Convention Session

An exhaustive scrutiny of the Bible and its relationship to Southern Baptists was conducted by a battery of pastors and denominational leaders in Denver at the Affirming the Bible Conference, a pre-Southern Baptist Convention event.



Edwards



Odle

W. Ross Edwards, editor of Missouri's state Baptist newspaper, *The Word and Way*, said he called the conference to give Southern Baptists' "silent majority" a chance to "put up our flag of trustworthiness of the Holy Scriptures."

In remarks at the opening session, chairman Edwards said, "we're not here to cause trouble but maybe to blow off some steam."

Attendance ranged from more than 850 in the afternoon session to about 1,000 at the evening session. Official registration was listed as 850.

Joe T. Odle, editor of *The Baptist Record*, Mississippi's state Baptist paper, dropped what some observers considered to be the bombshell in the "conservative vs. liberal" controversy with a

20-page paper outlining what he characterized as "a trend of a more lenient attitude toward theological liberalism" in Southern Baptist literature.

Odle emphasized that the conclusions "represent my own thinking," and he commended the Southern Baptist Convention for a history of outstanding literature, agencies and personnel.

But the Baptist editor said, "we must admit that something is wrong. There is appearing in some of the literature materials which are raising questions in the minds of a large segment of the Southern Baptist constituency."

Warming to the amens from his listeners, Odle said, "A rumble is being heard that will not be silenced, and that rumbling seems to be gaining in crescendo. No amount of reassurance from leaders has been able to stop it, nor can we expect it to ebb as long as objectionable materials continue to appear."

Stating that his observations were substantiated by letters from more than 60 pastors and laymen and other research, Odle listed five "general conclusions."

It is evident, he said, "in recent years, a trend of more lenient attitude toward theological liberalism. This is, of course, the basic cause for the restlessness that is disturbing the convention."

Odle cited examples from the controversial first volume of the Broadman Bible Commentary, new Southern Baptist study course materials and other material he feels give room for a "liberal" interpretation of Scriptural passages.

Earlier, Edwards commented in his

opening remarks, "If the interpretation of Genesis in the Broadman Commentary goes unchallenged, we owe an apology to Ralph Elliott." Almost 10 years ago, Elliott, a professor at Midwestern Baptist Theological Seminary, Kansas City, was dismissed after a conservative-liberal hassle on his interpretations in his book, *The Message of Genesis*.

Edwards, who actively opposed Elliott's position, told the audience, that the Broadman Commentary interprets Genesis almost identically as Elliott did. Elliott ultimately accepted a position as pastor of an Albany, New York, Baptist church affiliated with the American Baptist Convention.

The most controversial part of the Broadman Bible Commentary contends that Abraham did not receive instructions from God to sacrifice Isaac, his son.

"A second trend which is just as disturbing," Odle said, "is the tendency to allow questions of Bible criticism to creep into curriculum materials."

He added, "This has not happened very often, but many question whether it should appear at all. No one will deny that Biblical criticism, carefully and wisely used has a proper place, but many would question whether that place is in quarterlies which will be used by the rank and file of Southern Baptists."

A third trend cited was "the indication that the literature is moving away from the positive doctrinal stand which the Southern Baptist Convention has espoused during its entire history."

"Have we become so weak doctrinally," he asked, "that we cannot even say this is what Baptists believe about the Bible... sin, man and so forth?"

Other trends cited included what Odle characterized as "an overemphasis on social action with the resultant danger of neglect of the central spiritual message" and "a tendency to so emphasize the intellectual approach instead of a Biblical one, that the material all too often fails to meet the spiritual needs of the people."

"Could this have been the reason for the numerous protests, concerning sex-education material recently included in some of the literature?" he asked. "Could it have been that the subject was presented more from a psychological point of view than from a Biblical one?"

"Of course there are some who will contend that these are inconsequential or minor matters and that we should not be disturbed by them. I would remind those... that minor matters have a tendency to become major ones..."

Odle stated that "great numbers of Southern Baptists would seriously question whether the convention's instructions were followed in publication of some of the materials..."

He suggested five principles of policy (Continued on next page)

which he said "are essential if the rumbling in the Southern Baptist Convention is to be stopped."

1. Everything published by Southern Baptists should be Biblical in its content or foundation.

2. All publications should be thoroughly Baptist in their doctrinal positions.

3. The literature should be Christ-centered in emphasis.

4. The literature should be church-centered in application.

5. The literature must be conservative in theology. "This, of course, is the crux of the literature problem," he said. "This is where the disagreement centers. Most Southern Baptists hold a conservative view of the Bible and they want the literature to be conservative, too."

Odle concluded that if "objectionable material" is not removed, churches will turn to other sources for literature and books and that more churches will pull away from the convention.

He called the Sunday School Board's system of editing and checking curriculum materials "a good system," but added that it "will be only as strong as the convictions of men who serve as editors."

In an interview later, Edwards praised Odle for his "scholarly approach." He said he believes the Southern Baptist Convention "is not shot through with liberalism."

"It would be tragic for Southern Baptists to let independent publishers take advantage of our misunderstandings. Basically we have the finest literature available anywhere. We ought to stay with our literature and try to clear up our misunderstandings. If we drop it, we don't have the right to criticize it," he said.

Other speakers at the Affirming the Bible Conference included Jimmy R. Allen, a San Antonio, Texas, pastor and president of the Baptist General Convention of Texas; Ramsey Pollard of Memphis, Tennessee, and K. Owen White of Tuscon, Arizona, past presidents of the Southern Baptist Convention; Roy Fish, professor of evangelism at Southwestern Baptist Theological Seminary, Fort Worth, Texas; Tal Bonham, a Pine Bluff, Arkansas, pastor and president of the Arkansas Baptist Convention; Charles Ashcraft, executive secretary of the Arkansas Baptist Convention; and H. D. McCarty, a pastor from Fayetteville, Arkansas.

"Apply God's Word Where It Hurts" Pastors' Conference Attendees Urged

Almost 5,000 pastors from throughout the Southern Baptist Convention heard 20 addresses in support of a theme, "Minister: Christ-Man for the 70's," during the two-day Southern Baptist Pastors' Conference, and then selected a Texas minister as their next president.

Landrum P. Leavell II, pastor of First Baptist Church, Wichita Falls, succeeded Don C. Berry of Houston as president of the 25,000-member group. Previously he had served as vice president.

James Pleitz, pastor of First Baptist Church, Pensacola, Florida, and former chairman of the SBC Executive Committee, was elected vice president, and Charles A. Jolly, pastor of Madison (New Jersey) Baptist Church, secretary.

Bill Lawson, a Negro Baptist pastor from Houston, challenged the pastors to have the integrity to reach out into any area of concern — politics, entertainment, religion and social concern — without worrying about whether they are in trouble theologically.

In an address before his election as vice president, Pleitz urged the pastors not to assume a passive role and "let the world squeeze you into a mold."

"Make the mold yourselves," he said, "and be God's agents for constructive change."

Pleitz told the pastors that his church in Pensacola has stopped accepting members who will not express an interest in active commitment. "We're through making members; we want Christian disciples," he said.

"One third to one half of the people on our church rolls are hindrances because too many people have a religion of convenience rather than conviction," he added.

James L. Sullivan, executive secretary of the Southern Baptist Sunday School Board, another closing session speaker, told the pastors that changes in the 1970s may be painful but are necessary.

"We must remain anchored to the unchanging Christian gospel but gear our methods to the times," he said. "In spite of the complexities, pastors must be architects of constructive change."

The two-day, three-session meeting sought to equip pastors to face a wide range of ministries for the 1970s.

Speakers urged their listeners to maintain their reliance on the Bible as the book which has answers for the problems of the future but to seek to broaden and improve the ways the Christian gospel may be applied to human need — both spiritual and physical.

Some speakers spoke in a heavily evangelistic fashion while others urged balanced application of evangelism and social concern. All seemed to agree, however, that the first goal of the ministry is to win converts to Christ.

Recognizing that a pastors' role puts

him into a unique and often difficult relationship in modern society, speakers also dealt with the pastor as a man, a man related to Christ and as a leader of others.

Pastors were urged to evaluate their own inner being especially as it relates to their Christian influence.

They were urged to be fearless leaders who help their churches present a genuine ministry and slice away influences which hamper its believability.

They were urged to broaden their concepts of others and not confuse a person's life style with his theological stance — liberal or conservative.

John Claypool, pastor of Crescent Hill Baptist Church, Louisville, urged pastors not to get so caught up in competing to be something that they hamper their effectiveness to do successfully what God has given them the power to do.

James W. Middleton, pastor of First Baptist Church, Shreveport, Louisiana, reminded the pastors that the "shadow of their influence" often carries more weight than the words they speak.

"Sometimes we spend so much time in meetings that we have no time left to do that about which we are meeting," said Herschel Hobbs, pastor of First Baptist Church, Oklahoma City.

John Newport, professor at Southwestern Baptist Theological Seminary, Fort Worth, Texas, cautioned pastors against confusing a person's life style with his theological stance.

Most frequently pastors were urged, as one speaker put it, to apply "God's word where the hurt is" in ministering to both those who need eternal salvation and solace in the here and now.



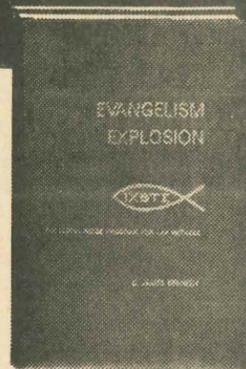
These Kentuckians had to come early to get a front row seat. From left to right they are John Huffman, Mayfield; Eldred Taylor, Somerset; Chester Igleheart, Elizabethtown; Carlton Winters, Somerset; John Kruschwitz, Versailles; and Verlin Kruschwitz, Elizabethtown. Approximately 600 other Kentuckians also attended.



Resolutions committee members Russell Dilday (left) of Georgia and Lynn Malory, an attorney from New Mexico, presented resolutions to the convention.

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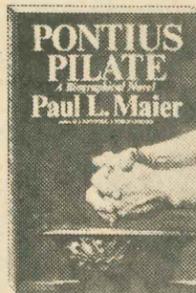


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Kentuckians Named To Committees, Boards

Numerous Kentuckians were named to convention boards, agencies and committees during the annual Southern Baptist Convention in Denver, Colorado.

Western Recorder editor C. R. Daley was named chairman of the Baptist Committee on Public Affairs, a post he filled during the past year. Daley was also appointed to the committee on Baptist state papers.

Named chairman of the important committee on order of business was Georgetown College president Robert Mills. Also named to that committee was Franklin Owen, pastor of Calvary Baptist Church in Lexington.

Duke McCall, president of Southern Seminary, and Wayne Dehoney, pastor of Walnut Street Baptist Church, Louisville, were both named to the Baptist World Alliance executive committee and the North American Fellowship.

Representing Kentucky on the committee on boards will be Altus Newel, a Southern Seminary graduate student, and Warren F. Jones, Jr., a layman from Louisville.

Four Kentuckians were elected to the board of trustees of Southern Seminary. They were Fielden Woodward, James S. Tate, Damon Surgener and Gorman Roberts.

Other appointees include Byrd Ison, Annuity Board; Thomas E. Pfau, Sunday School Board; Wilbur L. Newton, Southern Baptist Hospitals; Fred Moffatt, Jr., Southern Baptist Foundation; George Hayes, III, American Baptist Seminary Commission; G. Allen West, Christian Life Commission; and W. Morgan Patterson, Historical Commission.

Revival Reports

Poplar Grove Baptist Church, Hustonville, was led in revival April 13-22 by Edward L. Gibson, pastor of Grand Rivers Baptist Church, Grand Rivers. Visible results included six professions of faith. Charles Allen, a Poplar Grove member, led the singing. James L. Murphy, Jr., is pastor.

First Baptist Church of Middletown was recently led in revival by Calvin Fields, associate state Brotherhood secretary. Carlos Gruber led the music. Gruber also presented slide presentations of mission fields preceding each service. Pastor Ferd Graves reports a total of 21 professions of faith and five additions by letter.

Rosedale Baptist Church, Richmond, was led in revival recently by Raymond E. Lawrence, pastor of Central Baptist Church, Corbin. Pastor Roy Alexander reports six additions by baptism, two by letter and other rededications.

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RE Workers Told To Care For People, Study Changes

Southern Baptist religious educators were advised during a two-day annual meeting in Denver to expect a variety of changes during the 1970s and to respond to them in a positive manner.

The changes were identified by a battery of speakers who included R. Lofton Hudson, director of the Midwestern Christian Counseling Center in Kansas City, Missouri; Joe Coleman, Tulsa architect; Gordon Clinard, pastor of First Baptist Church, San Angelo, Texas; Albert McClellan of Nashville, program planning specialist for Southern Baptists; W. L. Howse of Nashville, director of the education division for the Baptist Sunday School Board; and D. Campbell Wyckoff, professor at Princeton Theological Seminary.

Hudson, the most controversial speaker in the group, spoke four times on the general theme of "The Challenge of the Crisis of Change."

The counselor's final advice was to become beautiful people who can attract others to the Christian life.

People will be drawn to Christ when Christians start turning them on rather than off, Hudson said.

Hudson made these specific suggestions:

- Quit playing nice, friendly but phony, games with each other; get to really know each other.
- Start being transparent in communicating with each other; really be open.
- Be reality oriented; let "what really works and helps people" be your primary criteria for interaction.
- Manage cynicism; believe that the Holy Spirit really works in us.
- Shift evangelistic motivation from condemnation to challenge; quit making people feel bad in order to get them to do good.

Today's new man is looking for integrity, Hudson said. He hates phoniness, and he doesn't buy the hard sell witness anymore.

The candid Hudson brought gasps from the religious educators when he declared that Christians need to courageously seek persons of other races to mix with — and to marry.

Hudson also admonished the educators to see the play, "Hair," and the movie, "Easy Rider," which he classified as good examples of the new media which are tremendously influencing young people.

Divert mission funds

Coleman, a Baptist layman, complained that the Southern Baptist Convention is becoming a denomination dominated by the clergy and church-related vocational workers with lay people seeking elsewhere for meaningful service.

Coleman called for Southern Baptists to increase lay ministries in the eastern corridor from New England to Virginia

where much of the power that shapes the U.S. culture is concentrated. He suggested diverting foreign mission funds if necessary.

On any Sunday there are enough men in hotels in New York alone to constitute a gigantic church, Coleman asserted. "Talk about foreign missions—that's New York," he said.

Clinard urged the educators to "take your harps off the willows" (Psalm 137:2) and adopt an attitude of hope and celebrate a festival of joy about the church.

"There has never been a more thrilling day in which to work in the church," Clinard said.

McClellan, who spoke on "1970s Challenge As I See It," said religious educators can expect to do their work in a world "which has moved where everyone is for us to one where many are against us."

The program planning specialist called for "new semantics." The old vocabulary is meaningless, he explained.

Many young people are calling adult leaders of the church "yesterday's men" because they use "yesterday's language," he said.

Howse and Wyckoff dealt with curriculum.

Southern Baptists are strongly organization oriented and recent developments in curriculum planning are new to them, Howse explained.

"Current debate over curriculum is healthy. I believe it will bring new growth and open new doors to us in the 70s," he said.

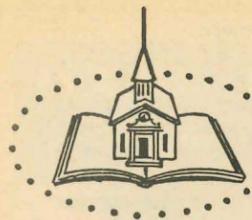
In a business session the Southern Baptist Religious Education Association elected William H. Souther, professor of church administration at New Orleans Baptist Theological Seminary, as president. Bill Young, field service director for the church administration department of the Baptist Sunday School Board at Nashville, was elected secretary-treasurer. The meeting attracted more than 200.



RELIGIOUS EDUCATION CONFERENCE — William H. Souther, professor of church administration at New Orleans Baptist Theological Seminary (shown right), was elected president of the Southern Baptist Religious Education Association during their annual meeting in Denver. Vice presidents elected for various divisions of the organizations were (left to right); Joe Burnette, minister of education for First Baptist Church, Charlotte, North Carolina, church workers division; Bill Young, field services director for the Baptist Sunday School Board's church administration department, elected secretary-treasurer; Mickey Martin, associate in the Training Union department of the Kentucky Baptist Convention, field workers; and Ernest J. Loessner, dean, school of religious education, Southern Baptist Theological Seminary, vice president for teachers.



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By H. C. Chiles

(These Lessons for June 21, 1970)



LIFE AND WORK SERIES

What Do Christians Give Up?

Philippians 3:7-16

It is good to be able to find out how the greatest Christian who ever lived climbed the heights and reached the peak of his usefulness. This passage reveals the secret of Paul's great life.

While on his way to Damascus, in the midst of his career of persecution, this proud Pharisee was stopped in his tracks by a blazing apparition. This light was so bright and dazzling that he was blinded and could not see the Person Who had appeared to him. That experience changed everything for Paul. Things for which he had lived suddenly lost their meaning. With a loving grasp Christ laid hold on him and saved him for a very definite purpose, namely, to divert his great ability into the right channels and to make a great missionary out of him. Paul yielded to that loving grasp, gave himself whole-heartedly to Christian service and had a tremendous influence on the world.

Paul's passion for possession was revealed in his words, "that I may win Christ." From the time that he was brought into a saving relationship with Christ he had a great longing to possess more of the riches of Christ. He had a passion for knowledge — a consuming desire to learn and know more about His Lord in his personal experience. Paul also had a passion for a portion of that power which raised Christ from the dead. Paul wanted enough of that power to enable him to live victoriously. Paul also had a passion for glory in the sense that he longed for the time when the power of God would bring him forth among the dead and would let him into glory, where he would know his Lord more intimately than he knew Him on earth.

Approaching the end of his career, Paul looked back across the years and recalled his numerous accomplishments, but all of these he regarded as inconsequential in comparison with the priceless privilege of knowing Christ as Saviour and Lord. Paul was so dissatisfied with his attainments that he counted them as refuse in comparison with his experimental knowledge of Christ. His personal, life-giving and intimate knowledge of Christ was the greatest thing he ever gained.

Paul was not satisfied with what he

was, what he possessed, or what he had done for Christ. He knew that he was not living as much like Christ did as he should. Realizing that he would never be perfect in this life, he resolved to keep on striving to achieve perfection. His ruling passion was to get nearer to Christ, to grow in His grace and knowledge, to be more like Him, and to do more and better work for Him. Instead of encouraging self-satisfaction in him, Paul's achievements simply served as a stimulus to greater endeavors for Christ.

In giving us his design for living, Paul stressed the importance and value of concentration. He said: "This one thing I do." He did not permit anything to distract his attention as he devoted the remainder of his life to getting to know Christ better and making Him known to others. Success in any worthy calling or undertaking depends largely upon concentration of purpose and effort. Not only was Paul a man with a single purpose, but it was one that was worthy. Some people have purposes that are neither worthy nor elevating.

Reversing the normal tendency to live more and more in the past as one grows older, Paul dismissed the past from his

mind, for the most part, saying: "forgetting those things which are behind." He knew what to forget and what to remember. He challenged all his readers to forget the things that cripple, hinder and defeat.

In our desire for greater spiritual achievements, we, like Paul, should cultivate a wise forgetfulness of everything that tends to limit our efforts in this direction. Paul declared that God's purpose in calling and Christ's purpose in redeeming him constituted his aim in life. For him the one thing worthwhile was to win the ideal set up for him by Christ. No life can be very happy, great or useful, without a single aim and devotion to it.

Paul was diligent in strenuous activity. When he wrote these verses he had the picture of a race in his mind. He knew that distractions were fatal in a race. As he was running the race of life, he did not have the time or inclination to look back. Neither did he turn aside to look at anything. He stretched toward the object that he was so eager to reach, and strained to reach the goal and to win the prize. He sought above everything else to please the Lord.

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Romans 12:1-2

Christians are urged to "present" their bodies to God voluntarily as a living sacrifice. God does not want any compulsion in this matter.

This surrender is to be continuous — "a living sacrifice." This kind of surrender is "reasonable" in view of God's great mercy in redeeming the believer. Because of what the believer was by nature and what he is by grace, and because of the bondage which formerly held him and the freedom he now enjoys in Christ, God asks for and expects a voluntary surrender.

It is also God's will for believers to

be separated from the world and this age for various reasons: because the character of this age is evil, the conduct of this age is foolish, the spirit of this age is selfish and the end of this age is destruction.

Unless a person makes a definite presentation of his body to God, his life plans will be conformed to this world. His aim is apt to be money, fame, pleasure or power. Conformity to the world is the opposite of the Christian way of life. Conformity to the world is one of the blights on the lives of many Christians and it hampers tremendously the work of Christ. The call, then, is for nonconformity to the world and for surrender to the transforming grace of God.

Romans 12:14-21

In their relationships with others, Christians should be characterized by

unfeigned and fervent love. It is to be expected that God's children will be subjected to unjust treatment at the hands of others. Such treatment is not easy to take. When it comes, the most natural thing to do is to resent it and to retaliate. The Christlike thing to do is to bear the persecution graciously, to forgive, to love and pray for the persecutor, asking God to bless him with those things which will be to his advantage. Only the grace of God can enable one to do these things for the one who is treating him unjustly.

There are those who have great joys and those who have their sorrows. It is both our privilege and our duty to share these with them. By so doing we give them a tremendous boost and, at the same time, enrich our own lives.

Unsaved people usually return evil for evil but the saved are expected to return good for evil. Throughout this life we shall meet rebuffs, unpleasant circumstances in business dealings, and unkind criticism of our religious convictions, etc., but Paul has urged us to bless those who thus treat us wrongfully. The natural way is to meet blow with blow but Christ's way is to meet blow with forgiveness and kindness. Retaliation is neither successful nor Christlike; in fact, it violates both the example and the command of our Lord.

Romans 13:8-10

A Christian must meet his obligations to others. We do not think that Paul here meant to brand all credit-buying as un-Christian, for he, himself, ran a "charge account" with Philemon. Instead of teaching that one should never go in debt, he was saying, "Do not leave a debt unpaid." Do not be like the man who was called "a human dynamo" because everything he was wearing was charged. A debtor must never defraud his creditor.

Paul enumerated the last five of the Ten Commandments, which deal with our relationship to others. They can easily be summed up in the admonition to love our fellowmen. We owe a debt of love to all men and it is a continuing thing. If we love them as we should, we shall have respect for their persons and possessions. Christian love has a wonderfully transforming effect in human life.

Romans 13:13-14

The strong Christian has obligations to his weak brother as certainly as he has to God. Christians need an awakening of conscience about the giving of offense to those about them. If, by something a Christian does, another seems to be turned away from Christ, the former should be willing to give up that thing even though he sincerely believes that his conduct is not offensive to God. Instead of making provision for the gratification of the desires of the flesh, every Christian should consistently abstain from any action which is contrary to the law of love for Christ and others.

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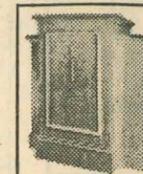
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Convention Sermon Continued

(from page 3)

of transition and confusion, of honest differences and confrontation, a Christian response by all of us would have been brotherly counsel with those thought to be in error. When a brother sinned there should have been communication before the breach. There should have been prayer and pleading. There should have been honest discussion and genuine concern about a brother who departs from faith.

The right and the ability to judge is God's. For a man to judge any of us he must have at least four characteristics. He must have authority over the judged — this God gives to no man. He must have righteousness enough of his own not to be guilty of similar or equal sins — none of us possesses this qualification. He must have complete knowledge of all the facts — I doubt that we have them. And fourth, he must have the wisdom to apply the facts and to discern motives — none of us has this much knowledge and wisdom.

In summary, our problems at least are partially explained by the fact that we adopted secular standards of success for the ministry and the churches. By these standards we must preserve our successes and we were tempted beyond the bearing to preserve our position and prestige. Our careers were suddenly on the line, for the preacher and the church must succeed. We were threatened and frightened, and our institutions were declining. In some minds this was equal to failure. A great deal of psychological scrambling became necessary. It was mandatory to find a stance that was defensible, that eased our guilt and protected our self image.

In spite of all the things which I have said, and without any attempt to appeal to denominational pride, the context which I have been describing is an age made for Baptists. Consider with me briefly what it means to be a Baptist. We are people of the Book. We may differ on interpreting it, or applying it, or what it means, but we are a people of the Book. Others have so claimed, so let us consider some of the major issues for this day of being a people of the Book.

Our theology

Our theology is bound up in "For God so loved the world." He loved mankind supremely through Jesus Christ who died, was buried, rose again, ascended to the right hand of the Father and He is coming again. God loved man by reaching out through the ministry of the Holy Spirit in conviction, in conversion and in the gradual conquering of the spirit of man. God has loved man through the ministry of the church, through the ministry of men; and has loved them by reaching to them, nurturing them and maturing them. The evidence of the love of God is everywhere

visible to those who have eyes to see.

The love of God speaks to the identity crisis. The man who identifies himself as a son of God has found himself. He has put his feet on a straight and narrow path to the realization of his selfhood, to the realization of his sonship, and to the realization of his ministry and mission. The man who identifies himself as a son of God is in the best possible position to minister to the needs of the earth.

The love of God speaks to the crisis of alienation. We have believed that God was in Christ reconciling the world unto himself. The alienation of man from man, and the alienation of man from God, constitute the basic reasons for the difficulties in which the world finds itself today.

Love is relevant

In short, God's love is relevant to a technological age. It is as up to date as a plaintive plea of a hippie on a downtown street corner. Never have so many needed God's love so much. In the love of God our spirit can luxuriate, our mind can take rest, our restless souls can find security and our distraught lives can find purpose.

Consider for a moment our Baptist ethic. Because we are a people of the Book, the ethical structure of our lives must be bound up with "thou shalt love thy neighbor as thyself." In short, to be truly Christian our faith must affect human relationships. I am His child, but you are His child too, and thus we are brothers together in Christ.

Our love then under God reaches out to each other. It means acceptance of each other. It means Baptists from Boston and Virginia and Florida and Mississippi and Texas and California accepting one another, one another's accent and lifestyle, accepting each other at face value as Christians until conduct proves otherwise. Christian love means loyalty to each other. It means forgiveness of one another whether it is deserved or not. It means faith in our brothers, confidence in their integrity, in their ability, and trusting in them as Christian brothers.

Our Baptist ethic, loving our neighbor as ourselves, involves us in reaching out to fallen man. While it is our spiritual responsibility to hate sin, it is equally our responsibility to love the sinner. One of the sorest epithets hurled at Jesus was that they called Him the friend of sinners. He was! It was that fact that let me in. If He had not been a friend of sinners I surely would have been excluded. By being a friend of sinners He did not stoop to wrong, but he stooped to wrong doers. What a message to Baptists today!

Finally, consider with me a moment our Baptist polity. Because we are a people of the Book, we have believed in the priesthood of all believers. Mullins

in his remarkable little volume, *The Axioms of Religion* written in 1908 which says much about modern Baptist polity, said that the mother principle is the competency of the soul in religion under God. This fits precisely what we conceive to be the scriptural teaching concerning a free man under God. No coercion of any description is to be allowed in religion. Each man is under the influence of the Holy Spirit and is responsible to God for himself. This doctrine of the freedom of man but with responsibility to God, fits the spirit and the need of this age.

To extend our Baptist polity a little further, we believe in free churches, voluntarily associated together for the propagation of the Gospel. This allows for difference of emphasis, for differences in social classes and differences in human needs.

Voluntariness then is one of the key factors in all of Baptist polity.

Parenthetically, it should be said that the Baptist institutions created as a result of our denominationalism sustain different polity relationships from those of the individuals who constitute the institutions. Oklahoma Baptist University is owned and operated by the Baptist General Convention of Oklahoma. It was created within the framework of a particular set of situations by the Convention to achieve specific purposes. The Convention has a right and a responsibility to control its own institution for its own purposes. As free men under God become members of the community they voluntarily assume limitations on their freedom. These limitations are assumed in order to achieve the purpose of the denomination for the institution. In the context of the institution while they may exercise their freedom, it is limited by the demands of the denomination which created the institution. At the point where individual rights and institutional rights come into conflict, the individual is always free to leave the community. The community must be controlled by the creating agency and used for the purposes for which it was created.

Policy fits age

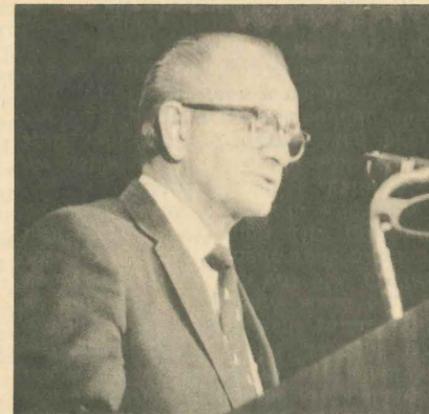
Strangely enough these things are easily comprehended by our young people and they simply want to see these things in practice. Our polity fits the age and it speaks to the needs of young people in this kind of society. The greatest need of the hour in Baptist polity is not that it should be changed but that it should be practiced.

This is an age made for a people of the Book. The troubled people of the earth need the love of God. They need to know how and have power to love one another. They need a sense of purpose to life. They need a rock to stand on when the floods come. They need the security of God in time and eternity. God will speak to them, for He loves them. The question we face is whether He will use us.

Denver Convention Views



KBC president Sid Maddox, right, visits with Warren Hultgrem, pastor of First Baptist Church, Tulsa, Oklahoma.



Kentuckian Bob Denny, Baptist World Alliance head, addresses the convention.



Randy Davenport, center, president of Campbellsville College, talks with former Kentuckian Eddie Olds, left, of Stanford and Houstonville, a US-2 worker in Colorado, and A. W. Gay of Auro, Colorado.



Mr. and Mrs. Bill Whittaker, First Baptist Church, Sturgis, and Mr. and Mrs. Wyman Copass, Hillview Heights Baptist Church, Bowling Green, enjoy the convention.



Lexington pastor Frank Owen talks with Albert McClellan during debate.



John Alexander, right, a layman in the First Baptist Church of Somerset, was sent by the church to the Denver Convention along with pastor Eldred Taylor (left center) and educational director Carlton Winters (right center). Pictured with the Somerset group is John Kruschwitz, pastor of Versailles Baptist Church.



Russellville pastor Glen Sullivan was one of many making pictures during the final convention session.