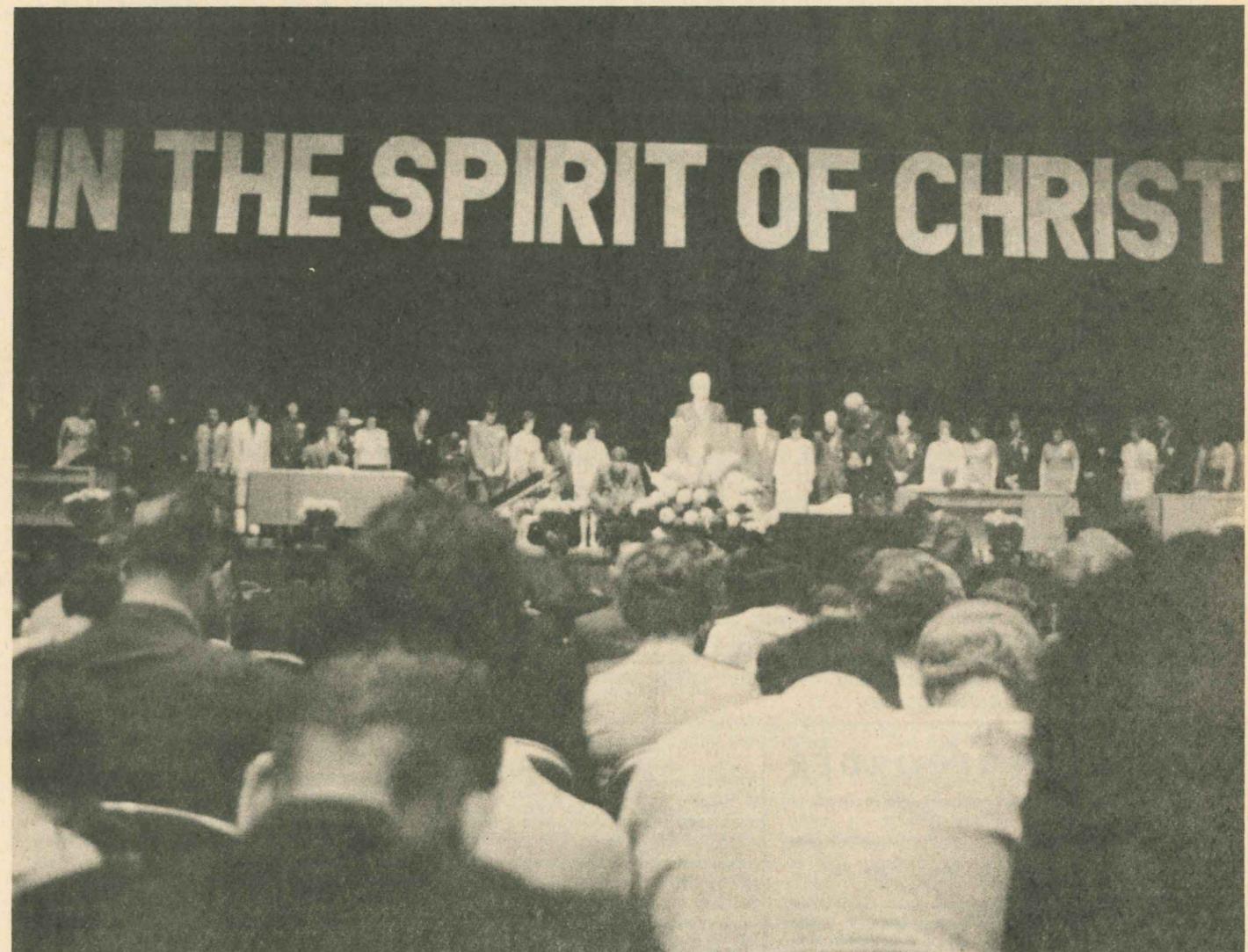




WESTERN

RECORDER

JUNE 12, 1971



SBC President Carl Bates leads the assembled messengers in prayer for the 30 new home and foreign missionaries jointly commissioned during the Wednesday eve-

ning service of the Southern Baptist Convention in St. Louis, Missouri. For a complete report of the convention, see stories in this issue of *Western Recorder*.

People And Places

Russell Bridges, director of development at Anderson College, assumed the same duties and title at Georgetown College on Tuesday, June 1. His appointment, confirmed by the Georgetown Board of Trustees, was announced by Robert L. Mills, president of Georgetown. In his capacity Bridges will coordinate and direct the external affairs of the College including alumni, parent, denominational and community. He is assigned the responsibility of giving attention to developing programs of financial support from foundations, corporations, estate programs and annual giving for current operational needs.

A Carson Newman College graduate, Bridges also holds a degree from Southern Seminary, Louisville.

Nationally-known composers of music, Noble Cain and Claude Gillette, will conduct an informal, free Choral Reading Clinic at Georgetown College on June 15 at morning, afternoon and evening sessions, to which church musicians are invited by host professor W. Wayne Johnson.

The Council of the Southern Mountains, Inc., will hold its annual meeting in Berea, Kentucky, in mid-June. This is a change in time and location from previous announcements. The announcement of the change came in the April edition of *Mountain Life and Work*, the official publication of the Council.

The Council is one of the oldest Appalachian interest groups in the Region or the United States. It is presently headquartered in Berea with membership predominantly in the 13 state Appalachian Region stretching from the southern tier of countries in New York down through northern Mississippi, Alabama, and Georgia.

Robert E. Kersey of Paducah and Allen Black of Greenville were among 20 persons attending a seminar for planning the 1971-72 Sunday School program at the SBC Sunday School Board. The participants studied church and community needs, identified basic Bible teaching approaches most beneficial

in meeting needs and participated in the planning of the Bible teaching program for his church. The seminar was directed by L. J. Newton, Jr., general administration consultant in the board's Sunday School department.

James A. Walters, born June 8, 1903, passed away June 13, 1969. Walters served as pastor of churches in Salyersville, Boone Creek, Burnside, East Cumberland (Bell Association) and Old Yellow Creek Number One (Bell Association).

Revival Reports

Cherryville Baptist Church, Louisa, recently completed a revival with John Atkins of Raceland serving as evangelist. They report 40 professions of faith and one addition by letter. William R. Teems is pastor of Cherryville Church.

First Baptist Church, Russellville, was in revival services May 10 through 16 with morning and evening services. Ian Walker, First Baptist Church, Henderson, North Carolina, was evangelist and Harry Hampshire, Brainard Baptist Church, Chattanooga, Tennessee, was song leader. There were 17 additions by baptism and eight by letter. Pastor of First Baptist Church is Glenn Sullivan.

Church Chuckles by CARTWRIGHT



"We've also eliminated the cost of exterminators from our new budget."

DEVOTIONAL



Wilbur B. Webb
Pastor, Marion Baptist
Church, Marion

"Ready on the right! Ready on the left! Ready on the firing line! Unlock bolts, and stand by! COMMENCE FIRING!" We had been schooled in the use of the rifle. We knew how to break it down, clean it, reassemble it, load it. We knew the many positions from which it could be fired, how to hold it, and had spent much time in learning how to "squeeze it off". But we had never fired it. Now, lying in the prone position, facing the targets, the orders were given: "COMMENCE FIRING!" This was all a part of the Navy's training program.

The word COMMENCE means to begin, to start, to initiate, to inaugurate. Throughout our land students who have and are graduating from our educational institutions stand on the mountain peak of achievement. Another peak in life has been attained. Something within all of us should cause us to see now even more plainly other peaks in life that should challenge the very best within us. From each peak of achievement we should see new and greater opportunities and responsibilities.

For the graduate this is truly a time of commencement; a time of beginning. The Apostle Paul said in writing to the Church at Philippi: "I count not myself to have apprehended or arrived; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark of the high calling of God in Christ Jesus." The truths set forth here can enable all of us to ascend to higher planes of living.

Paul had a worthy purpose in life; he had a worthy program or plan of translating that purpose; he had a prize to struggle for that was worthy of the very best within him.

A life without purpose is as wavering and unstable as water, which adjusts itself to the bend and curvature of every shore. The world is full of people who have no worthy purpose in life.

The highest aspirations of men amount to very little unless man is able to seek out and find and aspire to the will and purpose of God in life. This is done only by daily seeking, searching and serving.

President's Address

In The Spirit Of Christ Consider Our Mission

By Carl E. Bates

As long as I can remember, Southern Baptists have been concerned about their mission in the world. In my opinion, a good part of the tension that expresses itself in our annual meetings grows out of sincere concern about our mission.

It is in this fellowship that the teacher, the pastor, the laity, and convention personnel — each, according to his particular point of view, finds the freedom to express himself. I believe that the willingness to innovate (which increases the incidence of mistakes) is born of a sincere desire to carry out our mission in the world. At times we have found partial answers and, as a result, called for a reorganization of our forces. At other times we have tasted success under circumstances which we assumed existed universally and, as a consequence, expected every church to "be just like ours." Sometimes, we discovered methods which seemingly were fail-proof and, long after their productiveness had run its course, were contending earnestly "for and against." We have, on occasion, flowed toward poles like filings to a magnet. Sometimes we flowed far enough away from one another until hearing became a problem — speaking across that space was even more difficult.

But, always and ever, the one thing which has been a constant among us is concern.

It is so tonight. We have met in St. Louis again to bear witness to our concern for a lost world. It is my hope that, along with whatever else may be said about our meeting here, the news media will report that our being here and expressing ourselves in deliberative sessions, when best understood, is expressive of this concern.

We have come with an awareness that our nation (and our world) teeters on the brink of disaster. I can almost hear someone saying within himself: "The world has known crisis since Babel, so what's new?" And, he is right, but I believe the present crisis is different.

For instance, for the first time in the history of our nation there is no Christian consensus. Christian influence is at an all-time low. Law is no longer king — something called "sociological averages" has taken its place. During the span of my ministry my generation has largely turned its back on God and, in His place, enthroned things which the present generation couldn't care less about. And, oh yes, we moved from the country to the city and, in the process, lost our peace and when our children came along we had nothing really worthwhile to pass on to them. Some of

us who had something worthwhile failed to transmit it under the cowardly fear of "alienating" our children and so we lost them anyway.

Another thing deepens the crisis for us: We reared a generation of Baptists who are almost totally ignorant of our



SBC President Carl Bates delivers President's Address to convention messengers

doctrines. This, in my lifetime — so, I must share the blame.

And to that, this: The sense of decency in our land, which produced a corresponding sense of guilt, is gone.

And this: The pastor is no longer thought of first when a crisis arises in the home. The doctor, psychiatrist, marriage counsellor, or, even Dear Abby is called upon before the pastor.

And this: Many pastors and churches are sick of each other and this carnal nausea has turned many of our churches into nothing more than irrelevant grandeur.

What shall we say to all of this? How shall we bring this continuing concern to bear upon the crisis?

If we should ask John Bennett, editor of the book, *Christian Social Ethics in a Changing World*, he would say: "The church is sent into the world to transform the institutions and structures of society. The status quo is not providentially ordained. If some political party proposes to do the most for mankind, the church ought to openly declare itself in support of that party." He is not clear about who is inside or outside the circle of salvation.

Ask another and he will say the Christian witness need not be verbalized in order to make its impact upon

the "worlds" of labor, leisure, education, government, and even ecclesiastical institutions.

In direct contrast others insist that "one never evangelizes until he stands directly before the heart's door of a sinner and clearly confronts him with the Gospel of Christ."

Still others insist that we must produce a climate conducive to winning the world. If we do not lay down our lives in service to a needy world our declaration of the Gospel will fall on deaf ears.

And, if this were not enough, we have found ourselves spending precious time debating whether it is the task of the individual Christian or the organized church to be responsible for evangelizing the lost. Some say it is the responsibility of the individual; others say it is the responsibility of the organized church. Some have compromised and said: "Personal evangelism is the responsibility of every follower of Christ, whereas mass evangelism is the primary responsibility of local churches and gifted evangelists. Both individuals and churches in all they do should endeavor to make such an impact upon the world that people will listen to the gospel when it is proclaimed."

My concern has been to find a way to consider our mission in the Spirit of Christ rather than in the spirit of the times. Is there some way to look through His eyes and view in His Spirit our mission. I think there is. True to the promise of our Lord that "when the comforter comes, He will cause you to remember every thing I have told you" (John 14:26). Matthews tells us: "And when He saw the milling mob, His heart was moved with pity for them, because they were tired and scattered like sheep without a shepherd. Then He said to us, 'The harvest is plentiful, but the reapers are scarce. Pray the Lord of the harvest to send out reapers to His harvest field'" (Matthew 9:36-38).

If, in addition to all we have done and are doing, we could take a look at the present world crisis through His eyes, I believe we would find a true channel for our concern and a new understanding of our mission.

I
For one thing, He reminds us of the ownership of the harvest.

"The harvest is plentiful, but the Lord of the harvest has made it so."

It was my good fortune as a boy to live in the home of a farmer uncle who taught me the first lesson of the harvest. We had broken the land, prepared it for planting and, planted it. I wanted to see it come up and ripen for the reaping the next day. I wanted to know what we could do to hasten the day. He said to me in his rustic, backwoods way, "Remember son, you can't make nothing grow! Only the good Lord can do that!"

(Continued on page 19)

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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C. R. DALRY, JR. Editor
G. A. PRICE, JR. Business and Circulation Manager
BOB TERRY Associate Editor
MARION O. REED Superintendent of Printing

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A Successful President, A Peaceful Convention

By Bob Terry
Associate Editor

Carl Bates is a success, at least according to one goal he set for himself after his election at the Southern Baptist Convention in Denver last year. In several ways this former Kentucky pastor let it be known that he wanted to be a peacemaker among the factions that warred in Denver and, before that, in New Orleans.

At press conferences he cautiously answered reporters inquiries, taking pains not to be placed in a position that would increase the hostility that was already evident. In addresses before the SBC Executive Committee, the Baptist state paper editors, state conventions and every other type meeting a President has to make, Bates emphasized the things that bind our great body together such as our declaration of the gospel of salvation in Jesus Christ and the Southern Baptist mission program. From California to North Carolina, Bates proclaimed the need for mutual cooperation and fellowshiped with the brethren.

This strategy evidently worked because the messengers gathered in St. Louis determined not to repeat the regrettable conduct that characterized Denver. Only once were biting words used by a messenger as he spoke against an action by one of our SBC agencies. Here Bates demonstrated commendable courage by interrupting the speaker and telling the messenger that he (Bates) did not appreciate the language being used. The messenger then restated his point without the emotionally loaded, hate filled terms that he at first began to use.

Even when the convention almost evenly divided over asking the Sunday School Board to at least replace G. Hinton Davies as author of the Genesis portion of the Broadman Bible Commentary, (see story, page 24) the atmosphere remained cordial.

But all the credit for the harmony of St. Louis can not go to President Bates. The messengers themselves are due a large portion of the praise for their own desire to see a harmonious convention. This was made abundantly clear when in the opening business session a messenger at a floor microphone tried to offer a motion that was ruled out of order. During the exchange between the chairman and the messenger,

Bates asked the messenger if he were still there. Evidently misunderstanding Bates' question, the messenger replied, "No, I'm not mad." The laughter and applause that broke out told of the messengers' own anxiety over disagreement and their pleasure that one could be ruled down without becoming angry.

Despite its good side, the desire for harmony did produce one action that is filled with unfortunate possibilities. Based on unprecedented interpretation of Bylaw 16 by convention parliamentarian James Bullman of North Carolina, President Bates ruled that any motion or resolution affecting an SBC agency or institution, that is not printed in the report of that institution, must be referred to the SBC Executive Committee. When this ruling was questioned, it was overwhelmingly sustained by the messengers.

Thus for the 1971 session, messengers were prevented from expressing opinions about any agency or institution or their actions. The Broadman Bible Commentary action was the only exception and that was made possible by another part of the Bylaw in question.

That the internal affairs of an agency or institution are in the hands of the elected directors or trustees is generally understood and this writer would have it no other way. But to tell the elected messengers from the Southern Baptist churches that they can not even express an opinion without it first being cleared with the Executive Committee is unthinkable.

After much parliamentary wrangling, the problem was referred to the Executive Committee for study. Hopefully, this committee will clearly state that Bylaw 16 refers only to recommendations from agencies and institutions as has been the interpretation in past years.

St. Louis was unique. It provided us with the "breather" we needed after the past few years. But let us hope that "harmony" does not become the new orthodoxy of our convention at the expense of honest exchange of convictions. Surely brothers in the Lord can have both.

It was appropriate to report the editor's illness in the May 29 issue but to do it in the lead editorial was Mr. Terry's idea and some of you saw it before I did or even knew it was there. However, I appreciate such thoughtfulness by Mr. Terry and the result has been surprising and humbling. The mail to the editor has been beyond all expectations in volume and to be assured so many readers are concerned for the editor's welfare and are praying for his physical and mental health are almost worth being sick.

Such a response is more of a tribute to the widespread prestige of the *Western Recorder* which has been built through the years by many no longer on the staff than to those of us who serve today. Expressions of appreciation for the paper have come from at least half of the 50 states.

The illness of the editor has given special opportunity to demonstrate the ability of Mr. Terry and his rapidly increasing maturity. It has also given our readers opportunity to read some of the quality editorials written by other Southern Baptist editors.

The chief purpose of these words is to express heart-felt appreciation to so many whose cards and letters have been some of the best medicine I have ever received. I deeply regret a personal answer to everyone is impossible both due to the time required and the cost of postage.

As for the editor's condition, only those who have suffered depression and hospitalization for it can understand. The first few days are indeed rough but from then on little suffering is involved until the hospital bill comes up. Actually much of the time is like a vacation and, but for a conference with the doctor

every other day and swallowing pills about four times a day, one would hardly realize he was in a hospital. Most of my time the last two weeks has been spent eating three meals and several snacks daily, playing games, enjoying the craft shop supervised by an outstanding Christian lady and making and enjoying other friends.

Nevertheless, I am beginning my second month in the hospital and apparently will be here several more days. This is because my excellent doctor is making certain I am under careful observation 24 hours a day and that I stay away from work. This apparently is the proven way to treat such illness.

Now for some of the sincerest words of appreciation I have ever written. Though the number involved is far too many to name without the danger of omitting someone, I have never seen a hospital staff so dedicated, kind, able, considerate and helpful. This includes scores of men and women beginning with a most outstanding and considerate supervisor, the kindest nurses and orderlies to be found anywhere all the way to those who prepare the meals and keep the floors and rooms spotless through constant cleaning. If every phase of our hospital ministry even comes close to 1C at Kentucky Baptist Hospital in Louisville, we have every reason to be proud.

Mr. Terry covered the Southern Baptist Convention for the *Recorder* and I am confident will provide in this issue an excellent report. I regret missing the convention and having to cancel several appointments to supply and other commitments. As I intimated, I feel great but I'm following my doctor's orders.



NEW CONVENTION OFFICERS—New officers of the Southern Baptist Convention elected at the annual meeting in St. Louis, Missouri, are: (left to right) James Landes, pastor, First Baptist Church, Richardson, Texas, first vice president; Carl Bates, pastor, First Baptist Church, Charlotte, North Carolina, president, and Warren Hultgren, pastor, First Baptist Church, Tulsa, Oklahoma, second vice president.

Thank You

While the associate editor was covering the Southern Baptist Convention in St. Louis, several members of the *Western Recorder* staff produced the June 5, 1971, edition of our Baptist state paper. Editorial secretary Mrs. William Spicer did a great deal of the work with help from business manager George Price and print shop compositor Hugh New. To these and the others who worked diligently to produce that issue, I personally am grateful.

Bob Terry,
Associate Editor

Maddox Named Committee Chrmn. Daley Heads Joint Comm. Delegation

Hopkinsville pastor Sidney Maddox was elected chairman of the 1972 committee on boards for the Southern Baptist Convention. His election occurred on the second day of the three day meeting.

Another Kentuckian elected to head a Southern Baptist Convention group was *Western Recorder* editor C. R. Daley. He was elected chairman of the delegation to the Baptist Joint Committee on Public Affairs. Daley was also re-elected to the committee on Baptist state papers.

Several other Kentuckians were elected as board members of Southern Baptist institutions and agencies.

Somerset pastor Eldred Taylor was reelected as a member of the Foreign Mission Board. Roger Lovette of Georgetown and Harry N. Hollis, Sr., of Paducah, were elected members of the Home Mission Board.

W. Austin Roberts of Danville and Franklin Owen of Lexington were re-elected to membership on the Annuity Board and the Sunday School Board respectively.

Reelected seminary trustees were Eugene F. Quinn of Middletown for Southwestern, Fred Moffatt, Jr., of Shelbyville for Midwestern and J. Chester Badgett of Campbellsville for New Orleans.

G. Allen West of Louisville was given another term on the Christian Life Commission while P. A. Stevens of Louisville was elected to the Brotherhood Commission.

Elizabethtown pastor Verlin Kruschwitz was named to the Stewardship Commission while Duke K. McCall of Louisville was reelected to the North American Baptist Fellowship.

Kenneth Denton will join Maddox on the committee on boards.

During the recent convention, Kentucky was the only state with two members on the 10-man resolutions committee. Kentucky was represented by John Huffman of Mayfield and Duke McCall of Louisville.

John Sykes of Ashland and Allen Baugh of Glendale were Kentucky's representatives on this year's committee on committees.



Pennies, nickels and missions

Each year the pennies, nickels and dimes given by children and youth in our Vacation Bible Schools add up to one half million dollars given to missions through the Cooperative Program!

It's Vacation Bible School time now, and you will be determining the cause to which your VBS offerings will go this year. If you are among the majority of churches in Kentucky, it will be the Cooperative Program.

VBS program

The Annual Vacation Bible School of SBC churches continue to give curriculum support and direct financial contributions to the Cooperative Program. A fine article in *The Baptist Program*, June 1971, by Arthur Burcham, Consultant in the Sunday School Department, points this out.

"The mission content within the curriculum is person-centered so that students are aware that their mission gifts go to meet the physical and spiritual needs of people. As students give, they learn that they have a part in something big — a worldwide mission effort.

"Mission awareness for younger children in Vacation Bible School is created through human interest stories about home and foreign missions. Curriculum for middle and older children also contains mission stories and adds specific information about the Cooperative Program.

"Children study what Jesus taught about stewardship and are led in learning activities which trace the money given through the church office, the state Baptist office, to the Home Mission Board and its mission work, the Foreign Mission Board and the many ways it works, the six seminaries, and the various commissions of our Convention."

The joint service

The mission offering in the Joint Service (or by departments) "is planned as both a worship experience and a learning experience. The offering is taken after the 'mission emphasis'. The joint service filmstrip contains ten special frames, one frame to be used during the mission offering period each day."

Special offerings may be sent to Treasurer, Kentucky Baptist Convention, Middletown 40243, and designated "Cooperative Program."

Harold G. Sanders

WESTERN RECORDER

Resolutions Deal With Vietnam, Parochial Aid

Statements opposing public support of non-public schools, commending President Nixon's troop reduction efforts in Vietnam and opposing the president's Vatican envoy were among resolutions approved Thursday at the 114th annual meeting of the Southern Baptist Convention in St. Louis.

The chief executive was commended "for his part in reducing the number of troops in Vietnam" and urged "to continue our American withdrawal in keeping with our desperate concern for prisoners of war..."

The messengers struck a phrase which suggested commendation of Nixon, "given the moral ambiguities of the Vietnam War." The motion to amend came from William J. Brock, a messenger from Bradenton, Florida.

"When a man lays down his life for another man's freedom," Brock said, "it is not morally ambiguous."

Guy Lozier, a U.S. Army captain from Elgin, Oklahoma, and a Vietnam veteran, said, "If we do not pull out with a just settlement we will be a party to blood letting."

Lozier, who said he had never had to fire his weapon or kill another man, continued, "men who have died there were willing to lay down their lives because they were peace-makers."

The resolution further urged Christians that "our primary responsibility is to work for a just peace." It asked all Americans to "uphold principles of peace, justice and the dignity of human life and to resist those who attempt to glorify immoral conduct in war."

At the suggestion of Dick Hall, a messenger from Decatur, Georgia, messengers tacked the Vatican envoy statement to the resolution on public funds and non-public education.

It urged the president of the 116-

million-member SBC to "convey to President Nixon our extreme displeasure in this action and ask that he recall this envoy Henry Cabot Lodge at once."

Hall's amendment said Nixon "now has a personal representative at the Vatican" despite "vigorous protest of many citizens." It said this action gives "preferential recognition to one religious denomination" and violates "our concept of the separation of church and state."

The main body of the resolution spoke to efforts to channel support to non-public and parochial schools.

The resolution "reaffirmed our belief that the use of public funds for education in church-controlled schools, regardless of the manner in which these funds are channeled to church schools, is contrary to the principle of religious liberty."

The resolution petitioned the federal and state governments to "honor the principle of religious liberty and the constitutional position of the separation of church and state inherent in the First Amendment to the U.S. Constitution."

Southern Baptists were encouraged to keep alert to developments and insist that "public funds for educational purposes be channeled only through public institutions which do not discriminate on religious or any other grounds."

In other action, messengers defeated a motion asking that a copy of the SBC book of reports be mailed to each co-operating church at least 10 days before the opening date of the annual SBC meeting.

Wednesday Southern Baptists urged the United States Congress to pass laws banning the distribution of alco-



Mayfield pastor John Huffman, center, was a member of the resolutions committee. Former Kentuckian Gene Puckett, right, was also on that committee.

holic beverages on planes and other public conveyances and alcohol advertising on radio and television.

In a resolution presented by James Walker of Clarksdale, Mississippi, the messengers went on record as opposing any use of alcohol as a beverage.

The resolution called alcoholism the nation's fourth ranking health problem and claimed all medical groups admit problem drinking is a great health hazard in the United States.

Studies show at least 50 percent of all fatal automobile accidents in America are associated with the consumption of alcoholic beverages, and there is evidence linking the drinking of alcoholic beverages to major crimes, the resolution said.

The resolution blamed a major portion of the problems in the courts and welfare departments on the use of alcohol and accused the alcohol beverage industry of "brazenly and fraudulently making claims that its products are the way to a more fruitful and happy life."

In another resolution the messengers urged Southern Baptists to contribute to the work of the American Bible Society in distributing scriptures.

State convention, Baptist associations, and churches were asked to emphasize in their programs the need for a wider reading and sharing of the Holy Scriptures.

Resolutions offered Tuesday on the work of the Wycliffe Bible Translators, re-affirmation of faith in the church, establishment of a buyer's bill of rights to protect consumers, and support of ministries to older people failed to get the recommendation of the resolutions committee for a variety of reasons and were not reported out. (BP)



Southern Seminary professor Willis Bennett reads a resolution on hunger in America while Louisville pastor C. Welton Gaddy waits to present another resolution.

June 12, 1971

Baptist Group Approves G'ment Aid

Argentine Baptist agencies are free to seek assistance from the state for some activities, according to an action taken during the 63rd annual session of the Argentine Baptist Convention in Mendoza, Argentina.

A majority of the 272 messengers to the convention approved the proposition that "organizations of the . . . convention are free to secure state aid for those activities not related to evangelism and missions if they think it advisable."

The issue had been debated on the floor of the convention many times before, and some individual churches have been receiving government help for the schools they operate, reported Southern Baptist missionary James O. Teel.

Long-time leader of the opposition to state aid for Argentine Baptists, professor Santiago Canclini, was absent from this year's sessions because of a recent illness. In past years, similar motions have been "roundly defeated" under Canclini's leadership, said Teel.

The Argentine Baptist Mission (organization of Southern Baptist missionaries) cooperates with the convention but does not give any financial assistance to those churches receiving state aid, he said.

In another controversial action, the convention decided to send missionaries to Peru.

Although in its early years the convention sponsored mission work in Chile, Paraguay and Uruguay, there was strong opposition this year to sending missionaries to other countries "until the work was self-supporting at home," Teel said. However, after the debate was over, the messengers unanimously approved the motion that missionaries be sent to Peru.

Teel said that "one of the biggest eye openers" during the sessions was the annual report of the convention's executive secretary, Esteban P. Elias, who emphasized the need for Argentine churches to increase their support of national Baptist work.

Esteban told the messengers that 29.5 percent of financial support for the work comes from Argentine churches and 70.5 percent from other sources, mostly "fraternal aid" provided by the Southern Baptist Foreign Mission Board.

The report of the social work board expressed appreciation of Peruvian Baptists for the help of Argentine Baptists following earthquakes in Peru.

"All of the help from Baptists of different countries was appreciated," a Peruvian Baptist leader had written, "but that from Argentine Baptists was the most significant and by far the largest in comparison to the number of Baptists." (BP)



"The Bridge," a Baptist Student Union group from the University of Alabama, provided music for much of the college students' presentation, "Youth Speaks."



Young people manned a display booth to talk with interested persons.

Kentuckian Heads Student Group At Convention

Their theme might have been, "Use us." It was repeated in their booth, in their "Rap Room," in the halls and on the main floor of Kiel Auditorium.

They were the more than 200 students attending the three-day Southern Baptist Convention which ended the 114th annual meeting at noon Thursday, June 3. They came from Baptist Student Unions on college and university campuses across the nation. Most of them were registered messengers.

A 20-minute presentation on Wednesday morning was the main reason they came. It was the first time Baptist students had a part on the official convention program. They also came to "rap" (have dialogue) with other messengers.

"Rap" sessions were held in the "Rap Room" of their booth in the convention display area. Leaders said students hoped to create a better atmosphere and understanding among Southern Baptists.

Bob Young of Hopkinsville, Kentucky, chairman of the student committee that planned convention participation, said students wanted to help the "older generation" to see that. "We really want to help meet the needs of the world."

At an orientation session Monday afternoon, Young, former president of the Tennessee state BSU, said, "We don't want them (the Southern Baptist Convention) to get the impression we are on the outside throwing rocks. We

want to be on the inside making the changes that need to be made to meet the needs of the day through the churches."

A Virginia student, Lois Weaver of Roanoke, summed up why students came in testimony during "Students Speak Up," the Wednesday morning presentation.

Miss Weaver challenged messengers to "use us in our Christian concern for our world. Help us to form opinions in the area of social concern, guide us in commitment to those concerns, then take us a step beyond commitment and into action."

"Students Speak Up" brought messengers to their feet, joining in the singing of "Amazing Grace" and applauding their approval. Young summed up the convention's reaction with one word, "great."

Four students and a folk music group participated in the multi-media presentation.

The feature opened with Jenny Estes of Nashville, Tennessee, attempting to sing "Amazing Grace." The George Peabody College graduate student was interrupted by shouting voices of other students. The Bridge, a Baptist musical group from the University of Alabama, filled the void when Miss Estes left the stage.

Other students, Miss Weaver, David Dixon of Longview, Texas, and Joe Wylie of Henderson, Texas, told Miss Estes something is going on among Baptist students. They told her to have faith.

Ed Culpepper, leader of the Bridge said, "working in the church and through the church we (students) have greater opportunity to share Jesus Christ." (BP)

Overflow Crowd Sees Joint Commissioning Service

Southern Baptists' 30 newest missionaries received their marching orders at Kiel Auditorium Wednesday night and headed for service to the accompaniment of 13,000 Baptists singing "Send Me, O Lord, Send Me."

For the first time in history the 11.5 million member denomination's Home Mission Board and Foreign Mission Board commissioned missionaries in a joint service.

The missionaries are headed for Argentina, Venezuela, Indonesia, North Brazil, Korea, Botswana, Buyana, Belgium, Ohio, New York, Michigan, Indiana, Massachusetts, California and West Point, New York.

Their specialties include medicine, teaching, preaching, women's work, student work, dealing with ethnic and cultural minorities and social work.

Some are recently wed and some are parents of college students. One is unmarried. Some told of their children's missionary dedication. One is a product of Southern Baptist missions in Panama. One described himself as a "through and through Yankee." Others are southerners and midwesterners.

Baker J. Cauthen, Richmond, Virginia, executive secretary of the Foreign Mission Board, charged the mis-

sionaries to remain faithful to their calling.

Arthur B. Rutledge, Atlanta, Georgia, executive-secretary of the Home Mission Board, charged the messengers to sustain the appointees with prayer and adequate finances. He praised the churches for producing the young missionaries and urged the audience to consider whether they should personally go as reinforcements.

The crowd overflowed the 11,000 seat convention hall in Kiel Auditorium. Almost 2,000 sat across the stage in the adjoining Opera House. They viewed the service from the rear and saw pictures of program personalities projected in giant screens.

The Foreign Mission Board's emphasis on overseas work led up to the commissioning. The program sought prayer and financial boosts for 2,500 foreign missionaries stationed in 76 countries. Last year foreign missionaries taught 90,000 students in 713 schools; admitted 926,000 patients to hospitals, and won 61,000 converts.

James Flamming, pastor of First Baptist Church, Abilene, Texas, and a member of the elected Foreign Mission Board, pleaded for the Convention to keep missions as its top priority.

"It seems as if mission priority has lost itself in the denominational shuffle," Flamming said.

"Denominational bickering makes our deliberations sound more like a prize fight than a prayer meeting. Clamor for institutional support is so much louder than the quiet voice of missionaries that we are distracted from the main purposes at hand," he charged.

Flamming's church gives 48 percent of its annual gifts to missions. Its annual gifts to the special Christmas offering for foreign missions have averaged \$44,000 a year recently.

Jesse Fletcher, director of the missions support division of the FMB, told the crowd, "The flip side of going as missionaries is God's call to support those who go."

Cauthen's address celebrated a recent upswing in Cooperative Program gifts and a record \$16,220,104.99 Christmas offering which will enable the board to continue advance in spite of its un-increased Cooperative Program allocation for 1972.

Cauthen said the board aims to place 200 new missionaries under appointment in 1971. The FMB budget must be increased \$4 million each year to maintain advance. (BP)

BWA Pres. Stresses Communications

Communication with Christians in mainland China and other restricted countries was the goal expressed Wednesday, June 2, by the president of the Baptist World Alliance.

V. Carney Hargroves of Germantown, Pennsylvania, told messengers to the Southern Baptist Convention that renewing contacts with China Christians should be a result of BWA emphasis on reconciliation through Christ.

Hargroves referred to Alliance action in Cuba, where both American Baptists and Southern Baptists have had missions work. Neither convention has been able to maintain contact with Baptists there. "The Baptist World Alliance has been able to do in Cuba what neither convention could do by itself. I cannot spell this out."

The 70-year-old minister, a member of the first Christian group from America to enter the Soviet Union after Stalin's death, praised Baptists in Eastern European countries. "Their church activities are often limited as is religious freedom. Some suffer persecution and hardship. Yet they often exhibit faith and courage which challenge and inspire us who live in the west," he said.

Hargroves urged Baptists to concen-

trate more on their oneness and to demonstrate it by action. He said that the Alliance serves Baptists by allowing identification, giving inspiration and permitting cooperation.

"I believe the similarities between our Baptist groups, conventions, unions, are measurably greater than the dissimilarities," he said.

Earlier in the morning session, the six seminaries of the Southern Baptist Convention showed messengers their services and purposes through a visual presentation.

Six missionaries and pastors, a student, and a teacher attested via tape recording to the role seminaries have played in their lives.

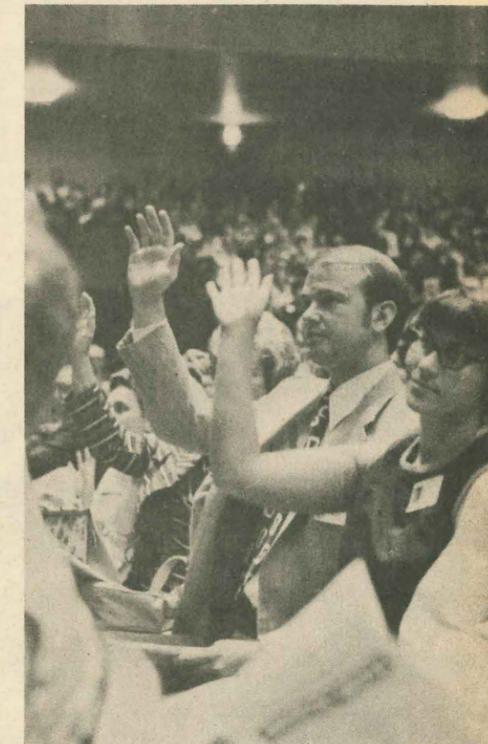
"Southern Baptists can be justly proud that their six seminaries educate almost 20 percent of all the Christian ministers in America. That's one out of every five men and women called to church vocations in this generation," the narrator said.

The presentation also said that the seminaries operate at the lowest cost per student of any major denomination in the United States.

About 20 percent of the SBC's unified budget system goes to the seminaries. More than 4,500 students are enrolled. (BP)



Cecil Irwin, pastor of First Baptist Church, Clay, presents credentials as messenger.



Altus Newell, center, votes approval of the report of committee on boards. Newell, pastor of Buffalo Lick church in Shelby county, was one of Kentucky's two representatives on this committee.

'Committed Minority' Called For

"Here is my life," sang almost 3,000 women and a generous sprinkling of men in a resounding finale to Southern Baptist Woman's Missionary Union's annual meeting May 31 at Kiel Auditorium.

The three-session, one-day meeting was climaxed by a time of commitment. In song, prayer, Scripture and meditation, the audience was urged to pledge personal commitment to missions.

The Volunteer State Chorale, ministers of music from Tennessee, wove the service together with special music such as "Hallelujah," by Handel. Claude H. Rhea, Jr., of Birmingham, Alabama, and Gene Bartlett of Oklahoma City, directed congregational music and sang in tandem.

Each session spotlighted one of WMU's purposes: mission study, mission action and mission support through prayer, money and preparation of missionary vocation volunteers.

Mrs. R. L. Mathis of Waco, Texas, who was reelected for a third term as president of the 1.3 million-member organization, asked women to make more than a token commitment to WMU's goals.

"We must determine to act on a high-level commitment to Christ's plan," she said.

Alma Hunt of Birmingham, Alabama, executive secretary of WMU, called in three addresses for a "committed minority" of women.

"Where there's a woman, there's a way," she repeated. "WMU was born out of the need for mission support. We are committed today as we were in 1888 to sustaining missions." Miss Hunt described the popular interest in education as an asset to WMU's desire to make churches aware of the world missions situation.

"WMU is committed to helping the church make of itself a force in the world through mission action. Our goal is not only to help people in Christ's name but to change attitudes through action."

Porter Routh of Nashville, Tennessee, executive secretary of the Executive Committee of the Southern Baptist Convention, and Baker J. Cauthen of Richmond, Va., executive secretary of the Foreign Mission Board, both praised the women for their part in a recent upsurge in Cooperative Program gifts.

Cauthen also thanked the women for their promotion of the Lottie Moon Christmas Offering for Foreign Missions, which recently rang up a record total of \$16,220,104.99.

Arthur B. Rutledge of Atlanta, Georgia, executive secretary of the Southern Baptist Home Mission Board, expressed optimism for the annual home missions offering now being reported.

Two foreign missionaries and two home missions executives spoke during the meeting. Robert C. Davis, Jr., missionary to Vietnam, said that regardless of division in the United States over the nation's role in Southeast Asia, Southern Baptist missionaries are certain God wants missionaries in the country.

Davis praised Baptist service men stationed in Vietnam who have helped the missionaries minister to human needs of the Vietnamese.

Kentuckian Addresses Assoc. Workers

About 100 Southern Baptist superintendents of associational missions heard three major addresses, elected officers for the coming year, and participated



Mrs. R. L. Mathis (left) of Waco, Texas, was elected to another term as president of Woman's Mission Union and Mrs. Roy E. Snider (center) of Camden, Arkansas, as recording secretary. They met with Miss Alma Hunt, executive secretary of WMU, between sessions of the woman's auxiliary.

Wendell Belew, of Atlanta, director of the division of missions at the Home Mission Board, pledged partnership with WMU in sharing Christ with Americans.

"WMU mission action implements home missions, while home missions uses mission action wherever women are organized to work. Where WMU is not in existence, home missionaries want it organized immediately," he said. (BP)

in other presentations during their five-hour meeting Monday at Third Baptist Church, St. Louis.

New president of the group is Harold Gregory, superintendent of missions for the Nashville Tennessee Baptist Association. G. Allen West, Jr., executive director of Long Run Baptist Association, Louisville, Kentucky, was elected vice president. Reelected secretary was C. Melvin Ratheal, director of metropolitan missions, Catalina Association, Tucson, Arizona. New treasurer is Robert Helmich of the Muskogee Association in Oklahoma.

In a message concluding the morning session, West said the association will have a place of growing importance in the next 30 years, if it can be flexible enough to see the changes taking place in society and in the churches and bring about program changes at the church and community level to meet the needs confronting them.

In business session, the group made several constitutional changes, and recognized those with 20 years of service. (BP)

Kentuckians Share Convention Observations

C. GLENN SULLIVAN, pastor
First Baptist Church, Russellville

"This was the quietest convention I have ever attended. The fact can probably be attributed to the excellent way Dr. Bates, the president, handled the convention procedure and the strict line held by the parliamentarian.

"The lack of hostility this year in the pre-convention meeting added to the more subdued atmosphere of the convention.

"Our own state president, Dr. John Claypool, spoke a strong prophetic word in the convention sermon and as a Kentuckian I was delighted that we could share him with the convention.

"I would have preferred to give the Sunday School Board more time to deal with the committee problem for this type of action takes time."

"The overall emphasis "In The Spirit of Christ" may have reminded us of our central motivating force and kept our convention on a better note."

C. WELTON GADDY, pastor
Beechwood Baptist Church, Louisville

"Carl Bates did a superb job as president. Moderating the discussion of controversial issues, he labored at getting all points of views verbalized and then he attempted to bring reason to rule over emotions. Multi-media presentations enlivened agency reports. Wisdom was used in providing a time for Southern Baptist young people to speak to the messengers and this portion of the agenda was extremely well done.

"Some actions during the convention prompted a more negative response on my part. A basic suspicion concerning convention leadership seemed to undergird the opposition which arose because various matters had to be referred to the appropriate committees of the convention rather than be aired on the floor. Apparently no thought was given to the amount of time and concern which constitute a committee's work or to the conscientious and representative make up of these committees. The renewed reprimand of the Sunday School Board concerning the Broadman commentary, though tragic in principal, will perhaps prove best for the English author who has labored so long and hard.

"No consistent rationale was apparent in the convention's adoption and rejection of resolutions. Surprised at the adoption of a resolution on abortion, I was deeply disappointed at the reaction to the resolution concerning peace. Voting to recognize no moral ambiguities in the Vietnamese war and failing to encourage an accelerated troop withdrawal, the convention followed a historical precedence which permits statements supportive of peace but prohibits any condemnation of war. Perhaps though, the greatest personal disappointment came through observing messengers who shout at or walk out on speakers with whom they disagree. As our president reminded us, we have not always carried on our business in Christ honoring ways.

"Before the convention met, an editor raised the question as to what Southern Baptists would say to the world in St. Louis. Though debatable, the answer can probably best be summarized in the words 'Not anything really.'"

JOHN DUNAWAY, pastor
First Baptist Church, Corbin

"This year's convention found fellowship in the hotel lobby and exhibition hall while the business and inspiration were in Kiel Auditorium. Though no dominant controversial cloud hung over the convention as a year ago, still we managed minor arguments over the Broadman Commentary and the many resolutions. But this is our Baptist prerogative.

"I was grateful for the firm but fair hand of President Bates. This I think kept the order and good spirit of the body. The most moving experiences for me were the testimonies of those committed missionaries which through the presence of God made this the convention's finest hour."

HERB JUKES, pastor
Fairview Baptist Church, Ashland

"This was a well planned and adeptly chaired convention that should compare favorably with the best. The commentary issue was presented and acted upon without the confusion and ill manners displayed at the Denver convention. There appeared to be a new spirit or desire to draw closer in cooperation and a healthier attitude toward the action taken by the convention. The messages were well designed to help the messengers find direction for ministry in a confused world. Dr. Bates has made an outstanding president and his kind of leadership is needed in our convention today."

EARL WARFORD, superintendent of missions
Blood River Association

"To me the outstanding thing was the way President Carl Bates presided at the business session. He made sure that every thing was done with decency and order and yet kept it from looking as if it were all cut and dry. He gave everyone an opportunity to speak that he could.

"And in those little moments when things could have deteriorated, he was able to hold us together. The tone of the whole convention was set by the way President Bates presided.

"The spiritual highlights were the song sermons by Jo Ann Shelton. Other than that it was a very ordinary convention.

J. CHESTER BADGETT, pastor
Campbellsville Baptist Church, Campbellsville

"It is my feeling that the convention was held "In the Spirit of Christ" in the joy of renewed fellowship, the reports from the agencies, the advance in areas of social concern and in plans for future advance.

"The highpoint of the convention was the presentation by the Home and Foreign Mission Boards whose plans for the future are challenging.

"A feeling of frustration developed when it appeared that parliamentary maneuvering would deny the messengers the right to come to grips with matters of deep concern. Later when more freedom was granted the messengers manifested their competency to deal constructively with these matters."



Mr. and Mrs. J. S. Woodward of Lexington were two of the many Kentuckians that attended the Southern Baptist Convention in St. Louis.

Convention Releases Hospitals, Makes Bylaw Changes

The Southern Baptist Convention divested itself of two hospitals, located its 1976 meeting in Norfolk, Virginia, adopted a 1972 budget of \$24,630,589 and altered its bylaws at the opening session of its 114th annual meeting Tuesday at Kiel Auditorium.

The hospital vote completed a separation process begun last year. The



New officers of the Southern Baptist Convention Executive Committee are: (left to right) Owen Cooper, Yazoo City, Mississippi, chairman; Stewart Sims, Greer, South Carolina, vice chairman; Porter Routh, Nashville, Tennessee, executive secretary-treasurer and Mrs. Ned King, Dallas, Texas, secretary.

Evangelist Meeting Draws Large Crowd

People fanned themselves and praised God in the auditorium of Third Baptist Church in St. Louis Wednesday afternoon during the 16th annual national Conference of Southern Baptist Evangelists.

An estimated 3,500 people filled all the seats, lined the walls and overflowed into the lower auditorium as a succession of evangelists and musicians preached and sang for four hours.

Evangelists Clyde Chiles of St. Louis, Sam Cathey of Tulsa, and Bob Harrington of New Orleans preached. Bill Glass of Mobile, Alabama, also scheduled to speak did not attend the conference.

An hour of gospel music opened the program, and several "music evangelists" performed between sermons.

Conference president Charles Massegee of Dallas said the crowd was the largest and "the spirit was the best" of any session in his memory. (BP)

hospitals in Jacksonville, Florida, and New Orleans, Louisiana, now become private institutions, effective September 1.

Messengers voted to hold the Southern Baptist Convention June 15-17, 1976, in Norfolk. Consideration of this site was referred last year to the Executive Committee for study after messengers objected to the distance between some hotels and the meeting site. A subcommittee of the Executive Committee visited Norfolk and reported that facilities are adequate.

The 1972 Cooperative Program budget the messengers approved covers a nine-month span created by a change in the convention's fiscal year. It does not represent an increase in operating funds. Cooperative Program receipts at the end of last year reflected only a 1.79 percent increase over the previous year.

Porter Routh of Nashville, Tennessee, executive secretary of the Executive Committee, reported Cooperative Program receipts have picked up during the first five months of this year, increasing 5.6 percent over the same period last year.

The bylaw change permits the SBC president to appoint the resolutions committee at least sixty days in advance of the convention rather than on the first day of the convention.

Another bylaw alternation requests that copies of proposed resolutions be submitted to the committee thirty days before the Convention to make possible more thorough consideration and to expedite resolutions committee work.

In answer to a question by Al Englemann of San Pablo, California, Con-

vention President Carl Bates said the new bylaw will not prohibit offering of resolutions from the floor during the convention.

Other bylaw changes permits the convention order of business committee, rather than the president, to appoint the music director for the convention.

In other business, the Convention reaffirmed principles of the Cooperative Program, the unified budget system adopted in 1925. A new feature in the principles is an injunction to states not to cut the percentage of Cooperative Program funds leaving the state for national causes without giving SBC representatives a chance to present their agencies' needs.

The convention also adopted recommendations pertaining to representation in the Northern American Baptist Fellowship and agreed on a rate scale for annuities paid by agencies of the SBC. Messengers also asked the Radio and Television Commission, Foreign Mission Board, and Home Mission Board to work out procedures for using broadcast media in missions.

Following study of the basis of representation in the Convention, the Executive Committee recommended that no changes be made, since no improving idea had been suggested. The messengers concurred.

The Convention also adopted recommendations for promotion in 1973-74. The approved emphasis is called "Share the Word Now." It includes an outline of three projects for witnessing, involving people in Bible study, and starting new missions and churches. (BP)

Following is the text of a communication from President Richard M. Nixon to the messengers of the Southern Baptist Convention. Text follows:

THE WHITE HOUSE
Washington
May 28, 1971

TO THE MESSENGERS OF THE
SOUTHERN BAPTIST CONVENTION

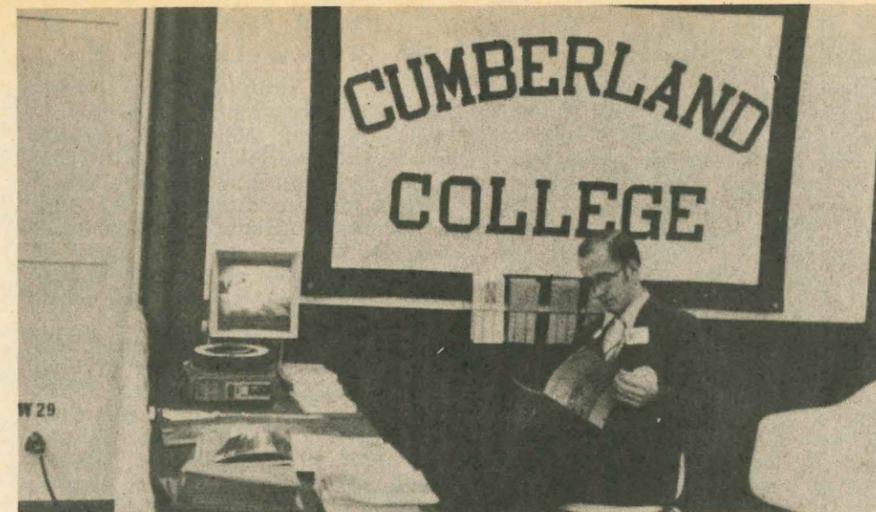
It is a pleasure for me to greet you as you gather for your annual meeting — reminding all of us once again of your considerable achievements and of the dynamic role you play in our nation's life.

Your organization has thrived in adversity. The thorny path has but increased your strength. And your gains have been a blessing for our country.

The sustaining spiritual support you have given to the leaders of this country in times of crisis, the understanding and compassion which you have shown to your fellow citizens, the Christian charity that fills your ranks and inspires your public service: these have earned you a nation's enduring respect.

As one who continues to be heartened by the selfless spirit of your mission, I share your confidence in the future, and trust your deliberations will further your important work in our society.

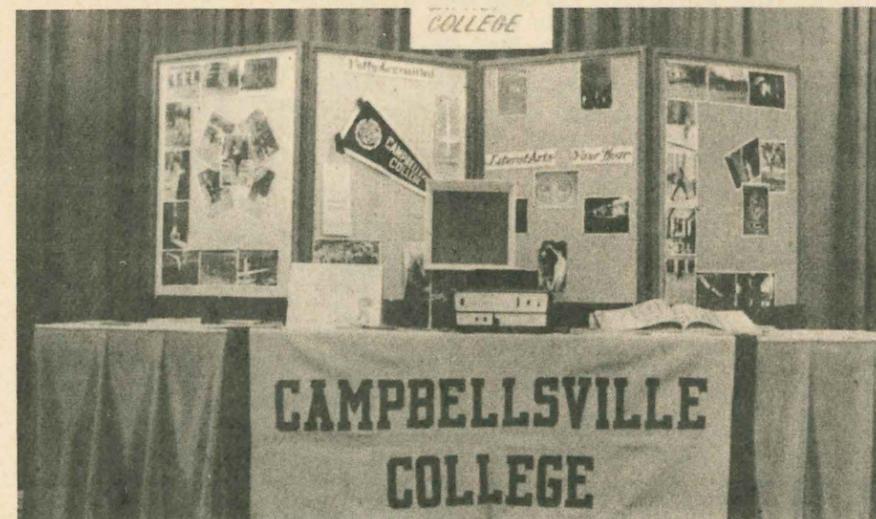
Richard Nixon



Cumberland College professor George Ramey spent many hours manning the display booth of this Kentucky Baptist school. Many young people stopped to talk.



Georgetown College president Robert Mills spent much of his time on the platform as a member of the convention's committee on order of business.



Campbellsville College took pains in their display promoting the school's program.

Laymen Not Prepared For Major Leadership Post Speaker Asserts

Laymen hold the keys for communicating with and understanding modern man, Fred Rhodes of Washington, D.C., first vice president of the Southern Baptist Convention, said in St. Louis, Monday night, May 31.

In a major address to the Baptist Men's Conference at Southwest Baptist Church, Rhodes declared that "the world of the 'earth people' is sure and simple a layman's world. Laymen work and live where the action is."

The conference, sponsored by the Brotherhood Commission of the Southern Baptist Convention, attracted laymen from more than 30 states. Rhodes was one of six speakers on the theme "Laymen in Missions."

Laymen gripe

"For years laymen have griped that there was no place for them in the Convention," the deputy administrator of the Veterans Administration said. "If that were true, it is no excuse."

He asked if there is not a need for laymen in the field of education or as Convention executives. He asked why laymen are not used in hard-to-fill jobs in the state conventions or as editors of Baptist state papers.

The answer he said is that laymen have not prepared themselves to take the jobs.

"There will be a lay involvement in the convention because laymen are concerned and cannot be contained within the four walls of the church. This concern will press our denomination into new frontiers of expression," Rhodes said.

James Johnson of Arlington, Texas, a computer specialist, told how laymen can become involved in missions through their vocations. He challenged the Home and Foreign Mission Boards to provide assistance and guidance to vocational missionaries.

Smaller terms needed

"The boards can express mission needs in small terms that can be understood and met by individuals and small groups of laymen.

"The Brotherhood Commission and various state missions agencies can establish mission project information offices where missions needs and missions resources (men and material) can be matched into functioning projects," the computer expert said.

Jack Stanton of Atlanta, Georgia, evangelism consultant for the Baptist Home Mission Board, told how laymen can be involved in missions through evangelism. He shared the results of recent lay evangelism schools. (BP)

Pastors Hear Criswell On Biblical Infallibility

Supported by an enthusiastic crowd at the closing session of the Southern Baptist Pastors' Conference, W. A. Criswell of Dallas vigorously reaffirmed "the inerrant and infallible word of God" Monday night at Kiel Auditorium.

The Amen-punctuated sermon by Criswell, former president of the Southern Baptist Convention, to more than 7,000 persons ended a day packed with 15 sermons on various aspects of preachers and their ministry.

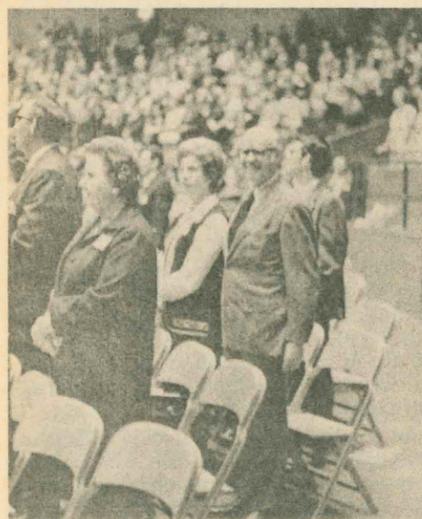
Speakers at the closing session examined "God's Preacher as a Person," while those at morning and afternoon sessions scrutinized him as a prophet and as a person facing the world's problems and temptations.

The preachers elected John Bisagno, pastor of First Baptist Church of Houston, Texas, as their next president.

Gene Phillips, pastor of University



Clear Creek Baptist School president D. M. Aldrich, right, promotes the school.



George Munro, pastor of First Baptist Church, Fort Thomas, appears to be enjoying the Thursday morning session.

Baptist Church, Peoria, Illinois, was chosen vice president and Bill Wallace, pastor of Woodlawn Baptist Church of Charlotte, North Carolina, secretary.

"The preacher's special mandate is to preach the Word of God" — the Bible — which says that "all Scripture is inspired of God," said Criswell, pastor of Dallas' First Baptist Church, largest among the 34,360 in the denomination with 15,000 members. "This introduces us to the long and bitter controversy about the inerrant and infallible Word of God."

Criswell criticized "modern intellectuals" who would say "the Bible is like Aesop's Fables — full of fairy tales" and cited historical and scientific information in efforts to rebuff persons who claim the Bible contains historical and scientific error.

Citing a library in Paris which he said contains three-and-a-half miles of obsolete science texts, Criswell jabbed at those who would "rewrite the Bible on the basis of the latest scientific information."

Criswell referred to archaeology which in all its probing into "tens of thousands of years of history" has never made "even one discovery contradicting the Word of God" and "tens of thousands which uphold the Bible."

Evolutionists, who convince young people that they evolved "from a green scum in the dawn of time" drew Criswell's particular disapproval.

"These young people say it (evolution) is proved by drosophila — the fruit fly," he declared with a characteristic jab of the finger. He said that scientists have bombarded the fruit fly's genes producing mutations equivalent to thousands of generations.

"But he is still drosophila," Criswell thundered, "not a june bug or a bumble bee. Never has there been an instance to known science where there has been a transmission from one species to another. It's like it says here in the book."

Earlier, Grady Cothen, president of New Orleans Baptist Theological Seminary, chided Baptists who engage in bitter battles over the Bible.

"One of the strangest things in all Christendom is the fights we have about our Bible. We engage in a contest on who is the most orthodox. Many of us almost hate one another over the Scriptures."

He outlined pressures and temptations to which Christian integrity must be applied, including sexuality, dishonesty, hostilities and hatred and temptation to insinuate falsely about others, including the tendency to carelessly label others as liberal or unscriptural.

Jon F. Meek, Jr., of New York told the pastors that "the spiritual poverty of the city is so great that it demands the attention of our convention. It demands priority attention. It demands

that we give attention to the investment of missions funds . . . to the attention of men, money and methods and any and everything that will bring to bear an effective witness for Christ."

Meek, missions director of the Baptist General Convention of New York, said preachers and churches must not run from the city, as they would naturally tend to do, but stay and minister to the people.

Other speakers included former SBC President J. D. Grey, pastor of First Baptist Church, New Orleans; James Hester of Dallas, associate in the evangelism division of the Baptist General Convention of Texas; John F. Gibson, pastor of Wesleyan Drive Baptist Church, Macon, Georgia; W. Fred Swank, pastor of Sagamore Hill Baptist Church in Ft. Worth, Texas, and former SBC President H. Franklin Paschall of Nashville, Tennessee. (BP)



Madisonville pastor Harold Purdy was the only Kentucky member of the SBC executive committee able to attend the group's Monday meeting.



Carrollton pastor Tom Steele, center, visits with friends in display area.

Financial Goals Set, Other Reports Adopted

Messengers to the Southern Baptist Convention accepted goals Tuesday for drastically increasing their financial gifts during the next four years.

In response to recommendations from the Southern Baptist Stewardship Commission the messengers accepted a goal to give a whopping billion dollars annually through their 34,500 churches by 1975.

Goals also called for an annual increase of 100,000 tithers, 100 million dollars in gifts annually through the Cooperative Program by 1975, 99 percent of the churches giving through the Cooperative Program, and one million Baptists with a current Christian will by 1975.

A second recommendation outlined a plan for churches to follow in increasing percentages of offerings going to the Cooperative Program. It urged every church to conduct a budget and stewardship emphasis in 1971-72 using the theme, "Committed . . . to Give."

The stewardship recommendations were the only action taken during an afternoon of reports from 27 boards, institutions, commissions, committees, and related organizations of the denomination.

Leaders of the agencies made brief remarks and referred messengers to detailed printed reports.

James L. Sullivan of Nashville, Tennessee, executive secretary of the Baptist Sunday School Board, reported on two items referred to his agency in last year's convention.

Regarding a request that the Sunday School Board issue identification cards for pastors, Sullivan said the elected board members thought that certifying and identifying pastors was a task of the local church. Sullivan said his agency would be willing to provide blank identification cards for churches to use.

Regarding a request that the Sunday School Board insert references to drug use and pornography in the church covenant, Sullivan pointed out that each church decides on its own church covenant.

Sullivan said the board has produced a booklet to guide churches in writing church covenants and that the booklet includes suggestions about dealing with such issues.

Business introduced earlier in the day prompted responses from two executives.

R. Alton Reed of Dallas, president of the Annuity Board, said that rates for gift annuities approved on recommendation of the Executive Committee have nothing to do with the Annuity Board's retirement programs. The rate scale applies only to annuities given

by a person to another person or organization.

Paul M. Stevens of Ft. Worth, Texas, executive director of the Radio and Television Commission, stated that the commission did not and never has had relationships with other denominations. The Radio and Television Commission relates only to radio and television stations, Stevens said.

He was apparently responding to a resolution offered which would prohibit the commission from involvement in productions also backed by other religious groups.

Miss Alma Hunt of Birmingham, Alabama, executive secretary of Woman's Missionary Union, spiked rumors that WMU would favor combinations of organizations or of missions offerings which WMU promotes.

"You may have heard we favor such combinations," she said. "We do not."

"WMU is committed to leading churches in mission study, mission action, and mission support. We ask your support in keeping this organization and giving it the vitality it can gain from your interest." (BP)

New Orleans Alumni Hear Cooperation Plea

All six Southern Baptist seminaries must work together, Grady C. Cothen told alumni of New Orleans Baptist Theological Seminary at the annual alumni luncheon at the Sheraton-Jefferson Hotel in St. Louis.

"We are colleagues in Christ and we must work together," Cothen said.

Cothen, who was inaugurated May 8 as sixth president of New Orleans Seminary, was also the recipient of the 1971 Faculty Award to distinguished alumnus.

Ray Robbins, professor of New Testament and Greek, presented a plaque to Cothen signifying the award.

New alumni association officers elected included Robert S. Magee, pastor of Temple Baptist Church, Ruston, Louisiana, president; Kendall Smith, minister of music at First Baptist Church of Huntsville, Alabama, vice president; Iris Deane Starkey, minister of music at Beaufort, South Carolina, secretary; and Howard Taylor, pastor of Ridgcrest Baptist Church, Newburg, New York, treasurer.

Cothen told the alumni that a curriculum revision committee is studying the entire structure of the seminary educational process. As a part of this study, all alumni were asked to evaluate their own seminary experience, and to suggest ways the seminary can better prepare its graduates to minister in the world today and tomorrow, Cothen said.

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June 12, 1971

WESTERN RECORDER

The Challenge Of This Hour

By John R. Claypool

For most of us, the process of growing up is an exceedingly difficult and demanding pilgrimage. There are so many pitfalls in the movement out of infancy into childhood and then out of childhood into adolescence and then out of adolescence into adulthood. In fact, one could say that the going gets rougher the further you move along this path. The thresholds of challenge seem to rise higher and higher with each successive stage, and by all odds the most difficult passage of all to navigate is the one from adolescence into mature adulthood. Because of this difficulty, we need all the help we can possibly get, and this is why the parable of the prodigal son has come to mean so much to me. What we have here is a classic portrait of a young man at precisely this point in his developmental struggle. With mastery of insight, Jesus lets us "live in" to such a crisis and see from the inside what is involved in negotiating those turbulent rapids that separate adolescence and adulthood. And He did not tell this story just to entertain. He gave it to us for our understanding and appropriation. We would do well, then, to consider with great care this portrait of one man's growing up.

It is quite obvious at the beginning of the parable that the younger son had little idea of who he was or what kind of world surrounded him. The whole world around him was big and alive and full of beckoning promise, but his vision of it all was blurred and as yet

indistinct. However, one thing was certain — this young man wanted to find things out for himself, and the first step toward this goal was to get away. He had to individuate, to discover where his family left off and his personhood began, and so he walked in one day and demanded his inheritance and his freedom and proceeded to separate himself from those human sources that had given him his life and sustained him.

Perhaps we should pause here a moment and ask just why the prodigal was moved to leave as he did. I do not think for a moment that any one thing is an adequate explanation here. It was a combination of many complex factors that powered him "out of the nest," all of them rooted in the unfocussedness that is characteristic of this stage in life.

For example, I am sure there was an element of idealism here, that age-old desire to go out and conquer the world and cover one's self in fame and glory. There was also probably some arrogance here, a sense in which "the squares" at home were rejected for a way of life he was sure he could create that would be infinitely more exciting. There also must have been a large dose of naive insensitivity, simply not realizing what he was doing to the feelings or the fortunes of the people about him. In asking for his share of the inheritance at that moment, he was saying in effect to his father: "I wish you were dead and this were your funeral day and the estate were being

divided." He also was pulling a third of the capital out of the family enterprise and thus reducing its effectiveness. However, my guess is that the prodigal was not even aware of these waves that he was making. As is typical of adolescence, he was so preoccupied with himself and his simplistic visions of grandeur that he bulled on through without even noticing how his actions were affecting those around him.

It was a combination, then, of many factors that propelled him to move away from home, and he lost no time going to a place designated simply as "the far country." And there he collided head-on with the realities of a world about which he knew very little. Paul Tillich used to define reality as that which one "comes up against," that stubborn otherness of things that exist outside our wishing or creating. Reality is what I have to adjust to because I find it will not adjust to me. If I try to walk into a wall five times and each time am refused passage, the call of reality is to adjust to that fact and start looking for a door. Well, coming up against certain things he had not created is exactly what the prodigal did in the far country, and before he knew it his whole inheritance was gone, and instead of having beaten the System, the System had beaten him. To use a word that was popular in theological circles a few years ago, the prodigal's collision with reality "demythologized" him; that is, it stripped him bare of those romantic illusions he had had of himself, and unmasked the truth for him and all the world to see. There, in the humiliation of a pigsty, this Jewish lad is described as "coming to himself"; that is, beginning to see the shape of his being in sharper and sharper focus. In such a process, the whole world of images out of which he had lived up to then were called into question. His youthful idealism—the idea that he had no limits and could do anything—had been shattered. He also saw the fallacy of the arrogance that had rejected home so totally and been so sure he could create something



better. The life style that he had been so anxious to leave looked very different to him from the perspective of the piper, as he remembered home and the family and the hired servants and how they all lived in plenty. Then, too, his monumental insensitivity was painfully brought home to him. What he had done to his father, yea to God and all of life, was now no longer blurred, but there before him clear and distinct.

In a word, the prodigal suddenly found himself stripped of the fantasies of childhood and face to face with realities of his being, and that is always a surpassingly crucial moment in the pilgrimage of any self. When you realize you are not perfect but have real limits and weaknesses, this is a terrifying discovery, and much depends on how you respond to such a crisis. The prodigal did what most people do; having finally glimpsed his real condition, he went into a real depression and made haste to try to give himself away, to turn his personhood over to some external authority. He decided to go back and try to get on as one of his father's hired servants. In effect, he wanted to do "an about-face" on the tract of his developmental pilgrimage, and move back to the dependence of childhood rather than forward to responsible adulthood. Having discovered he was not everything, he concluded he was not anything and beat a hasty retreat.

But in this effort the prodigal was fortunate beyond measure, because he had a father who knew what maturity was all about and also knew how to facilitate its emergence. Remember now, this was the father who had been wise enough to let the prodigal go in the height of his rebellion. All through his life, I am sure, this father had tried to teach his son from without, but he was sensitive enough to recognize the moment when the boy was no longer willing to learn that way. Now he must experience for himself — most probably through suffering — what he refused to be taught by another. And in that moment the father resisted the

temptation to be overly-protective, and turned the boy over to that great teacher called Life. It was there he learned what he refused to be taught; namely, that he was limited and imperfect and not a superman. Yet, as he came limping home that day, the father realized in a flash that he had learned this lesson, and with great skill proceeded to finish the delicate process by which the prodigal would come to his true self. You are familiar with how he ran to meet him and embraced him, and heard him blurt out the words of confession and plead with his father to allow him to become a little child again and live as a simple hired servant. But the father would hear nothing of such a suggestion! In effect, by calling for the robe and the ring and the shoes, he took the prodigal by the shoulders and turned him completely around, and faced him again toward adulthood rather than childhood. All this paraphernalia that the father called for were actually symbols of sonship and partnership in the family enterprise. The father was thus saying: "You must not go back to the helplessness of childhood. You were not born to be a slave; you were born to be free, a son of the manor house, meant to be a collaborator with me and a responsible partner in the destiny of this family. I challenge you to take what you have learned in the far country and what I am telling you now and grow up. Put away the simplistic notions of childhood, whatever they may be, and become a man, my son!"

Right here is the crucial "rite of passage" between adolescence and maturity, and it consists of two things: one, coming to terms with one's limits, with the outward perimeter of one's real being; and then, within those limits, exercising the power one has in responsible freedom. Both of these steps were involved in the prodigal's fully "coming to himself." It started back in the pigsty when he faces up to and accepted the true boundaries of his being, but it was not completed until there with the father he also accepted the strength

within those limits and resolved to begin to use it responsibly and not as a hired servant. This is what the prodigal had to go through in putting away childish things and becoming a man, and this is why the story has come to mean so much to me. It sets forth as clearly as anything I know this whole tricky process of growing up and negotiating entrance into maturity, and since we are all bound up in the necessity to do this, such a story can be a tremendous help.

However, this evening, instead of applying this parable to individual maturity, I would like to focus it in another direction, and use it on a framework of talking about the condition of our nation just now and what the Church is called to do in this hour.

There are many reasons for choosing to apply this parable in what may seem to be an unusual way. As we are gathered here tonight, we do represent the largest single Christian denomination in America outside the Roman Catholics, which means we have a significant responsibility to our nation. More than that, however, is the precedent of the Biblical evidence and the fact that the God of this book is depicted as being passionately concerned with history and what happens to the nations. This is why the prophets of the Old Testament were almost exclusively concerned with the affairs of Israel—her condition, her direction. Their concern for the nation and their concern for God were inseparably bound up together because they knew that what happened to the one was of great significance to the Other. This is also why Jesus can be seen weeping over Jerusalem, the capitol city of His beloved homeland, because "she did not know the things that made for peace" and was headed for calamity. Standing in this sort of tradition, we Southern Baptists cannot help but be concerned for our national life, and for that concern to mean anything, it must be coupled with insight into where we are as a nation. The genius of the Old Testa-

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(Continued from page 17)

ment prophets were not so much their foresight as their insight; that is, they saw deeply and perceptively into what was going on in the present, and thus saw the implications resident there for the future. Sam Keen defines a wise man as one who knows what time it is in his life, and in this sense the prophets were wise — they knew better than most exactly what time it was in Israel's national life and what this demanded of the people of God. This sort of insight is exactly what we need just now as Christians in America, and I think the parable of the prodigal son can help us here, for it provides us with a frame of reference if we are willing to look at it that way.

America's adolescence

What I am suggesting is that in terms of national development, our country stands today where the prodigal stood in this parable, and what he went through in trying to grow up is what we are in the midst of just now. Please realize that as far as nations go, we are still very young. We will not even be two hundred years old until 1976, which means that we are just now moving out of our adolescence toward maturity. I would go on to suggest that World War II was the moment in our history when we gathered up our inheritance and left home, and the twenty-five years since then have been momentous ones indeed, leading us finally to a far country called Vietnam, where the many experiences of our history have all seemed to culminate in a painful "coming to ourselves" nationally.

How did we ever get into all this complexity? What prompted us to leave the simplicities of our childhood years? The answer to this question is the same as it was for the prodigal; namely, a whole combination of reasons, some good, some bad.

For example, our involvement in the wars with Germany and Japan and Korea and even North Vietnam have had an element of positive idealism in them, in that we were attempting to side with downtrodden people and keep some tyrannical force from overrunning and dominating them. I have a good friend who feels that Roosevelt and

Truman and Johnson were all "Christ-figures" in getting our country to intervene in foreign places to protect the freedom of other people, and while this may be overstating the case, there is nevertheless a real kernel of truth here. The same idealism that called the prodigal out of the nest is what called young America out of the isolation of her childhood.

By the same token, there also have been evidences of arrogance and insensitivity in our behavior as there were in the prodigal's. We have become somewhat messianic in thinking we had to police the whole globe and get involved in every conflict in every country. We also have been insensitive to many of the forces at work in the world, particularly the emergence of new nations out of colonialism. We have tended to see every issue since World War II simplistically as a struggle between Communism and anti-Communism, and as strategic as this contest may be, it is not the only dynamic alive on the world scene, but we have been slow to realize that.

What I am saying is that America moved out into the far country for the same mixture of reasons that propelled the prodigal, and what happened to him there is what has happened to us. In a word, we have experienced a demythologizing in the last twenty-five years, where our illusions have been stripped from us and our limits and weaknesses laid bare. What have these last two and one-half decades been if not a painful coming to ourselves in terms of our national identity?

America had no faults

It is absolutely essential to realize just how naive and innocent this country used to be about itself and its heritage. I grew up in the 1930's believing that America had no faults. Our nation was depicted to me as having been founded by God-fearing, freedom-loving people, and that we have developed from virtue to virtue without ever harming anyone, always siding with the right, never having started a war and never having lost one. In this, I think, I was pretty typical of our whole nation, and what a collision it was to have these myths of innocence shattered. I think it began with the dropping of the Bomb on Hiroshima and

Nagasaki. Even though elaborate rationalization was given for this action, the fact remained that it was America who ushered in the Nuclear Age, and is still the only nation to have dropped an atomic bomb on whole cities. And such an action was hard to reconcile with those childish images of pure goodness. A second agent of demythologizing was the civil rights movement of the 1950's. This one hit me right between the eyes, for suddenly I had to face up to the fact that all of this idealism about "the American Dream" had been empty rhetoric when it came to black people. We really had not tried to include them in the ideal. I still remember how shocked I was to find that at the moment Thomas Jefferson wrote the famous words of the Declaration of Independence about all men being created equal and having inalienable rights to life, liberty and the pursuit of happiness, that he was himself a slave owner, denying in practice the very precepts he professed so eloquently. For a whole generation of us, the civil rights movement called into question the whole fabric of American idealism. And finally as a climax has come the Vietnam struggle. More than anything else it has made us aware of our limits, of the fact that we cannot do everything everywhere at the same time. We are not omni-capable. It also has cast shadows on our real motivation, and caused some people to wonder if we do aspire to be a new colonial power and really want to dominate the globe. In short, the way we always have thought of ourselves has been profoundly shaken by what has happened in the last twenty-five years, and just like the prodigal, we as a nation find the innocent images of our childhood shattered all around our feet.

Where from here

Now the crucial question becomes: where do we go from here as a nation? How will we respond to this crisis of "coming to ourselves" nationally and being stripped of illusions? In my opinion, we have three alternatives. We could ignore the disclosures that have come to us in the last decades, and go on living with the childish fantasies that we are perfect and have no weaknesses or limits. In my judgment, the radical right-wing forces in the country are encouraging us in this direction, for they label as treason any criticism of America or acknowledgement of limitation. The second alternative is at the other extreme, and that is to become so shattered by our faults and limits that we pull back into ourselves and have a national nervous breakdown. And again, in my opinion, the radical left-wing forces are encouraging us in this direction with their total condemnation that charges America as being absolutely corrupt. The third alternative is to do what the prodigal did;

(Continued on page 19)

President's Address (Continued from page 3)

I remember that farmer uncle tonight and when I am told that if the church does not lay down its life in service to a needy world our declaration of the gospel will fall on deaf ears.

It is true that at the heart of most of our problems is our unwillingness to serve in the Spirit of the cross but, hear me tonight, the harvest is the Lord's. It is ready for the reaping. Never has the ratio between readiness and reapers been so great. The harvest is everywhere, the whole world around, ready.

I like what Ernest Campbell said recently. In a sermon on the tower and the king going to war he said: "None of you would be so stupid as to plan a building unless he could finish it or start a war he could not win. Well, neither would God! He has the means to win and He means to win!"

In the midst of the plastic dance of circumstance, our God has prepared a harvest the proportion of which staggers the mind. No question about it, the harvest is ready.

There is more emptiness, loneliness, uncertainty, despair, and hopelessness in our world than perhaps even before. That's the harvest . . . crisis in innumerable lives all over the world.

II

Our Lord speaks also the Father's option in view of the harvest.

"Pray that He send."

This leaves no room for the "amateur providence" notion about who is to go. The choice is not ours concerning the person or the place.

I want to pause here and express my gratitude to God for having led us to provide six seminaries and mission leadership with vision enough to plan to reap the harvest both at home and abroad. It is my personal hope that we can scotch any talk, if such exists, of cutting back on any phase of our mission outreach.

We have laid our plans in faith, believing and expecting that the Lord of the harvest would exercise His option and send forth into the harvest His laborers. And, He is doing so! Wherever Christians gather, He is moving by His Spirit to thrust out those whom He chooses to send. Some of you come to this meeting tonight under the burden of a call to go. When you stand up to preach next Sunday, you will preach to some with whom He is dealing in a special way. They will be there, maybe standing in the pulpit, with no longer a reason to stay in the pastorate at home but a hundred reasons for going into the harvest fields afar waiting to be reaped.

And what is the key to all of this?

III

You wouldn't believe it. You will say, "It's all well and good, but it is too idealistic and impractical." And yet, the only order the Lord gave is this: "Pray."

The key to the whole missionary problem is in the hand of God, not of man, and, according to our Lord, the key is prayer, not ingenious human schemes. Indeed, one could build a strong case against us, based on our hope that if we get busy enough we may somehow avoid and evade the necessity of spiritual concentration.

Our Lord gave his disciples this key. It was not a common-sense key. It was not a medical key. It was not a civilizing key. It was not an educational key; not even an evangelical key; the key is prayer.

One of the first things that impresses me about this is the difference between our view of prayer and our Lord's view.

Someone is likely to go away from this place thinking: "Well, I had hoped to hear something more practical but all I heard suggested for a world dying in sin was 'pray.' It is absurd to think that God is going to alter things in answer to prayer!" But, that is what Jesus said He would do and, if it is stupidity, it is stupidity based on His Redemption.

Can it be that we have said prayers so long until we innoculated ourselves against a consciousness of His continuing presence in our hearts? Or, have we said prayers in the vain hope of postponing an inevitable confrontation with a grieved Spirit by whose help we could really obey our Lord's order. The answer must come from your heart and mine. There it stands, "pray ye the Lord of the harvest that He send forth laborers into His harvest."

Perhaps every person here has heard the story which I first heard twenty-five years ago. It was cast in the setting of our Lord's exaltation and reunion with the angelic host. He was questioned about His plan for continuing His mission on earth. As I recall the story, He indicated that only a small band of disciples were left to continue His ministry. "But suppose they fail," "Then," said He, "I have no other plan."

Of course, the story cannot be true. There was no margin for failure in Redemption's purpose—just the possibility that each generation through disobedience of His Orders would fail to fulfill its mission.

This is where we stand tonight. We can recognize the Lord's ownership of the harvest; His option in sending reapers, His orders for His disciples, or, we can spend our time and energy in endless discussion about "how to get the show on the road again."

It's up to you, Southern Baptists, it's up to you!

Convention Sermon

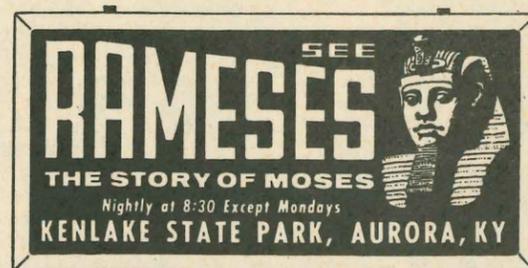
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namely, to accept our limits, and within those limits to begin to exercise our strength in freedom and responsibility, and to come to this conclusion, our country needs the ministry of the Church as never before. It is the high calling of God in Christ Jesus just now for the Christian community to act out the role of the father in this parable and lead our nation in maturing. It would be suicidal if we try to ignore our limits and go on trying to police the whole world. At the same time, it would be tragic indeed for us to retreat back into a neo-isolationism and deprive the world of the role we have been gifted by God to play. The Church must speak out against both of these extremes, and point rather to the two-fold secret of maturity; namely, the embracing of one's limits, and within those limits, the exercise of one's power. Our country is most emphatically not a world messiah called to dominate everything, but neither are we a hired servant. We are a "son of God" in the family of nations; we have real limitations, but within those limitations great responsibilities for the use of power in a way that will be humanizing for all the world.

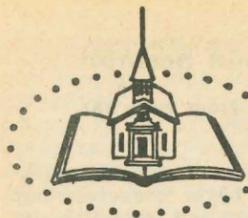
Therefore, my challenge to all of us this evening is to be to our beloved country what the people of God and the spokesmen of God have always been—facilitators of maturity. Read carefully the words of prophets like Isaiah and Jeremiah and see how they spoke to the nation and warned again and again for her neither to overreach in arrogance or underreach in apathy, but to be herself, the unique entity God had made her to be and wanted her to become. This is what we are called to do in our day—to be to America what the prophets were to Israel and the father was to the prodigal.

This is the challenge of this hour. God help us as the Body of Christ to fulfill it. God help our nation if we fail—both her and Him.

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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for June 20, 1971)



LIFE AND WORK SERIES

An Optimistic Faith

Jeremiah 32:2, 6-7, 9-17

Jeremiah, a noble character and one of God's great prophets, could see that the judgment of God upon Jerusalem was impending and inevitable. His attempts to alert the people were in vain, and the Babylonians began the siege of Jerusalem in early 588 B.C. Knowing that his people would suffer defeat at the hands of the forces of Nebuchadnezzar, because of their disobedience to God, Jeremiah frankly declared what the outcome would be. Due to his gloomy prediction, which was very unpopular with those who were convinced that the city would not fall, Jeremiah was branded as a traitor.

Jeremiah was accused of treason, was arrested, and was imprisoned in the palace of Zedekiah, the king of Judah, since it did not appear likely that he would make any attempt to escape. There is even a strong possibility that the king was fearful that there was an element of truth in Jeremiah's predictions and, if they should come to pass, he was anxious to have God's man close to him. In spite of his confinement in unpleasant surroundings, Jeremiah remained hopeful, for he knew that in His own good time God was going to restore a remnant of the people to Jerusalem.

While Jeremiah was in prison and the siege of Jerusalem was in progress, God informed the prophet that one of his cousins, Hanameel, would come to him to enlist his assistance in retaining possession of a field which was a part of his inheritance. Evidently, his cousin was convinced that he would lose his property in the current siege; therefore, he should dispose of it while he could. According to the Jewish law (Leviticus 25:25-28), real estate could not be sold to anyone outside the family of the original owners, so Jeremiah could qualify as a buyer. Jeremiah was the first man in line for the property which was being offered for sale, but it was a strange time for anybody to buy it.

It was certainly an act of daring faith in the future of Judah for Jeremiah, or anybody else, to buy a plot of land in Anathoth at the time when the Babylonians were besieging it, but the prophet did just that. He made the purchase, paid for the property, acquired

the deed; and it was sealed and recorded in the presence of witnesses. One copy of the deed was placed in an earthen jar and sealed, and a second copy was retained by the buyer so that, if any questionable procedure were attempted in the future, the two copies could be compared and the crookedness would be exposed. Both copies were entrusted to Baruch, Jeremiah's faithful secretary, for safekeeping.

By this purchase Jeremiah proved his faith in the future of the nation. Moreover, it was symbolic of God's redemption of His people and their restoration of their homeland. The land which Jeremiah purchased was a token of the pledge that at some time in the future Judah would again come into possession of the land which she was losing to the Babylonians. Jeremiah's daring faith in God and in the future of the nation after the Babylonian exile was unquestioned after he personally invested his money in land to preserve a family heritage.

Through His prophet, Jeremiah, God sought to make known to His people

the fact that the approaching defeat of their country was not the end of the whole affair, so He said: "Houses and fields and vineyards shall be possessed again in this land." In other words, the time would come when their descendants would return to the land from which their ancestors had been taken into captivity, and they would cultivate the soil and raise the crops. Jeremiah's deed would be preserved until that time, therefore, there was not any reason for him to think that he had made a poor investment. So, when he had completed the transaction, Jeremiah prayed unto God. All of God's children should pray about matters of business.

Believing in God's creatorship and in His providential dealings with His people, Jeremiah did not have any difficulty in believing that God would do that which was right and best for those whom He had created and over whom He had the mastery. It is encouraging to know that nothing is too difficult for God, Whose purpose is always beneficent.

INTERNATIONAL SERIES

God Requires Economic Justice

Micah was a contemporary of Isaiah. "Who is like Jehovah?" is the meaning of his name. Micah was born and reared in Moresheth-Gath, a country town or village about twenty miles southwest of Jerusalem.

In those terrible days of spiritual declension in Israel and Judah, during the latter part of the eighth century before Christ, God called Micah to be His messenger. In vigorous, graphic and varied language, Micah prophesied about Samaria and Jerusalem, the respective capitals of Israel and Judah. Sensing the sufferings of the peasants under the cruel pressure of men who had power, Micah championed the rights of the oppressed against those who wronged them. He stood forth against the evils of his age with an indescribably delightful heroism and fearlessness which may well be emulated by all Christians today. Micah stressed the fact that one's religion should manifest itself in upright and godly living.

Micah 2:1-3, 8-9
Wicked thoughts result in evil actions. Micah pictured the people upon their beds, when they should have been communing with God or sleeping, planning oppressive schemes and devising ways and means of working them out on the following morning. They were so completely given over to sin that they could scarcely wait for an opportunity to practice in wrongdoing to others. But God, Who never sleeps, knew all their thoughts and intentions. God did not have any intention of allowing these haughty and defiant people to escape punishment for their gross misbehavior. So, He had His prophet, Micah, to warn the covetous and wicked oppressors that He would see to it that they would not go unpunished.

God had always required that concern be shown and consideration be given to the poor. As God's faithful servant, Micah's heart burned with righteous indignation against the oppressors of the poor. Micah's back-

ground made him highly sensitive to the poor who were being defrauded of even their homes through the crooked manipulations of the rich. They were so covetous, heartless, and cruel that they robbed them of their inheritance and their clothing. As we would expect, the people did not want to listen to Micah's indictment of their social wrongs and his declaration of the fact that their haughty defiance of God made their punishment inevitable. There was not any way whereby the people would be able to evade God's judgment upon them for their sins. The greedy landlords would have their possessions taken from them and they would be deprived of their liberties because of their unjust treatment to which they subjected their contemporaries.

Micah 3:1-4

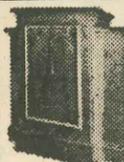
Up to this point Micah had been speaking of the wickedness of the secular rulers, but now he turns to the prophets and priests. These religious leaders were sinners against the light. Instead of teaching God's truth to the people, their message was trimmed to suit their hearers.

It is bad when secular rulers betray their trust, but it is far worse when spiritual leaders are unfaithful. So the real blame for the deplorable state of affairs in that day rested on those to whom the people looked for guidance.

Chapter three begins with a picture of the iniquities of the princes or ruling classes of Micah's day. These civil rulers were obligated to know the right, to believe in justice and to see that the laws were administered in a fair and impartial manner. Instead of the princes being what the Lord required them to be, they were morally corrupt to such an extent that they hated that which was good and loved that which was evil. Socially they were extremely cruel; in fact, to such an extent that Micah used the figure of cannibal feasting to describe their cruel and outrageous injustices. They were so greedy and oppressive that they stripped their victims of their property and then lived on their ill-gotten gains. There was no justification whatever for their extortion or exploitation. God's prophet informed these princes that they had been divinely abandoned and that they would be treated according to their merits when they sought His aid.

To those who had been caught in the snare of covetousness, and who were utterly oblivious of the rights of their fellowmen, Micah, inspired by and filled with the Holy Spirit, boldly declared the truth about sin and judgment. Micah knew, and told them, that God was not pleased with any mere self-satisfied conformity with the outward forms of worship when the eternal principles of right and wrong were disregarded. He made it perfectly clear that for all their offenses against God and their fellowmen they were to be punished.

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Religious Educators Hear Chafin Discuss Reaching Lost Persons

Most Southern Baptists have "made a profession out of not letting anybody find out anything important about them," Kenneth L. Chafin of Atlanta, division of the evangelism department of the Home Mission Board, told Southern Baptist educators Monday night.

Chafin, who is spearheading the development of workable witnessing techniques for church members, spoke at the concluding session of the Southern Baptist Religious Education Association conference which attracted 272 religious education workers. The conference featured a series of talks on developments that are happening now in church ministries and addresses by several denomination leaders including Carl E. Bates of Charlotte, North Carolina, president of the Southern Baptist Convention.

The association elected Joe Burnette, minister of education at First Baptist Church, Charlotte, North Carolina, president. He had been president-elect during the past year.

The president-elect is John Durst, Sunday School secretary of the South Carolina Baptist Convention. Elected first vice president was Tom Allerton, minister of education, First Baptist Church, Atlanta.

The new second vice president is Miss Rita Stewart, dean of women at Southwestern Baptist Theological Sem-



These Kentucky pastors gathered for a fellowship meal during the convention. From left they are Bob DeFoor, Glendale; Wyman Copass, Bowling Green; Jerry Oakley, Owensboro; Charles Saylor, Paducah; David Dean, now in Illinois; Harold Lee Greenfield, Louisville; and Ray Cosby, Louisville.

inary, Fort Worth, Texas. William E. Young, director of church administration field services, SBC Sunday School Board, Nashville, Tennessee, was re-elected secretary-treasurer.

Burnette succeeded William H. Souther, professor of church administration at New Orleans Baptist Theological Seminary, as president.

During the last 18 months, Chafin and evangelism workers have developed a program designed to help Southern Baptist church members witness effectively to non-Christians.

Most Southern Baptists, including many who are "running our churches," don't witness at all, Chafin said. A major reason is that there are almost no known "lost people" attending church services and churches have very little information about unconverted, unchurched people in their communities, he explained.

"Religious educators in our churches have almost totally lost track of the lost people. A major revolution in techniques is needed to get in touch with lost people." (BP)

McCall's 20th Anniversary As Seminary President Noted

Television personality Ralph Edwards of Hollywood, California, was master of ceremonies for a special production of "This Is Your Life" Wednesday at a luncheon during the annual meeting of the Southern Baptist Convention.



TV personality Ralph Edwards hosted "This Is Your Life" presentation for Duke McCall. Mrs. McCall reminisces.

The program honored Duke K. McCall on his twentieth anniversary as president of The Southern Baptist Theological Seminary in Louisville, and was the highlight of the annual luncheon of the seminary's alumni association.

Anecdotes from McCall's varied career were recalled by friends and family of the Baptist executive, including his four sons, his college roommate, and his two brothers.

Robert Denny, executive-secretary of the Baptist World Alliance, noted that McCall has served on the BWA executive committee longer than any other man, "24 years and counting." He praised the seminary official as "a citizen of the world," whose most recent contributions to international understanding was as chairman of the North American Baptist Fellowship.

Edwards reminded the almost 1,000 alumni present that McCall had been the youngest pastor of Louisville's Broadway Baptist Church, the youngest president of New Orleans Baptist Theological Seminary, the youngest ex-

ecutive-secretary of the Southern Baptist Convention Executive Committee, and the youngest president of Southern Seminary. He was elected to the seminary post in 1951 at the age of 36.

The program closed with a tape-recorded salute from evangelist Billy Graham, who praised McCall as "a Christian statesman . . . with a strong commitment to the centrality of the Bible and the local church as instruments of God."

Graham, a personal friend of McCall for many years, has placed the records of his ministry in a special endowed collection in the seminary's library.

The program will not be televised nationally. Edwards, himself an active Christian layman, accepted no fee for his appearance at the alumni presentation.

In a business session during the luncheon, the alumni elected J. Herbert Gilmore of Birmingham, Alabama, to serve as national president, and Don Gillis of Lancaster, Ohio, as secretary. John McClanahan of Pine Bluff, Arkansas, was named president-elect of the association.

Christianity Can Flourish In Cities HMB Declares

Hope for Christianity to flourish in the cities and create new life styles for urbanites bloomed in the Home Mission Board's report to the Southern Baptist Convention Tuesday night, June 1, at Kiel Auditorium.

Cal Guy of Ft. Worth, Texas, professor of missions at Southwestern Baptist Theological Seminary, described a trial run ministry in Brooklyn headed by a Baptist layman and supported by such governmental personages as the executive secretary of the New York Real Estate Board.

"Hope dies in the cities," Guy said. "Of all places to look for the birth of hope this is the least likely. But the dream is there, seeds are planted, and the Lord of the harvest has already revealed some tender shoots of hope and love and response in a soil which has been thoroughly plowed by forces which have harnessed the horses of the apocalypse to turn furrows of agony in the souls of underprivileged people."

Guy related examples of white churches in the South relating to black congregations in New York, resulting in affection and acceptance of ministries.

Laymen Challenged To Better Stewardship

Owen Cooper, former first vice-president of the Southern Baptist Convention, challenged laymen Wednesday afternoon to meet the responsibilities of missions.

Cooper, a Yazoo City, Mississippi, business executive, was one of seven speakers who shared visions about missions activity and support at the Laymen's Forum on Mission Involvement.

"We need a revolution in our churches that would result in so effective a demonstration of mission concern that the churches would enjoy the blessings in store for them if they worthily share their income with statewide and worldwide mission causes," Cooper said.

Churches are taking care of themselves, the Baptist leader said. He noted that the average Southern Baptist contributes only one dollar per year to home missions and three dollars per year for foreign missions.

"A member of the average Southern Baptist church who desires to give one dollar to the Home Mission Board through the Cooperative Program must put \$165 into the collection plate," he said.

From that, the local church and association keeps \$150, while \$10 goes to the state convention and \$5 to the Southern Baptist Convention, Mr. Cooper said. Of the \$5, the Home Mission Board gets \$1. (BP)

"I see hope that we can be heard among the leadership, political and economic, of all the major cities of our land. Because, if we hurry, we can form a partnership with the men of good will in the ghettos."

"I hope because God wants churches and churchlets established in integrity. I hope because of people in the South who have walked out of Jim Crow patterns of the past into Jesus Christ patterns of the future," Guy said.

"If ever there was a time for Baptists to seize a dream, to buy an opportunity, to combine our conversion theology with our operational ministry, today is the day."

Concentration on the cities was a thread throughout the home missions presentation. Tape recordings, huge pictures of home missions before and after, the clipped Spanish accent of Home Mission Board executive Oscar Romo, and the black face of Emmanuel McCall, another board consultant, expressed the tempo of home missions.

Kenneth Chafin, director of the board's evangelism division, described WIN (Witness Involvement Now), the new Southern Baptist lay witnessing program.

"We've always been for evangelism but we have failed to train laymen," Chafin said.

Chafin led an extensive study of lay witnessing and began to develop an assortment of guidance materials.

"But we learned the kingdom can't be brought in on a printing press," he said. "We have developed a method of training laymen and teachers to prepare people for person-to-person witness."

Chafin reported on pilot training pro-

grams which have already turned out 6,000 practiced lay witnesses. Additional training networks are being developed for each state.

Wendell Belew, director of the missions division for the HMB, also spoke of glowing hope for saving the cities. He told of 13 innovative city-based Southern Baptist ministries which are producing response in quantity and quality.

Examples included a young church in Queens touching the lives of 3,500 people a week, 2 types of ministries (drug addiction treatment, housing, response to poverty) by a church at Bangor, Maine, and baseball clinics combines with Bible schools which enrolled 10,000 youngsters and resulting in 2,000 professions of faith in Christ.

Businessmen in New York City are asking Southern Baptists to help rehabilitate the inner city by renovating apartments and placing churches in them, Belew said.

Chaplains in industry, business, the military and hospitals were among other city-oriented services that Home Mission Board members described.

McCall, who works with National Baptists (predominantly black Baptist conventions), told of companion church ministries. The Companion Church plan links a black church with a white church for the sharing of ideas, program, outreach, facilities, and personnel. He cited successful cases of companion churches in Kentucky, Kansas and Washington, D.C.

Romo, director of language missions for the agency, identified ministries conducted in a dozen languages in metro areas as well as on rural reservations. (BP)

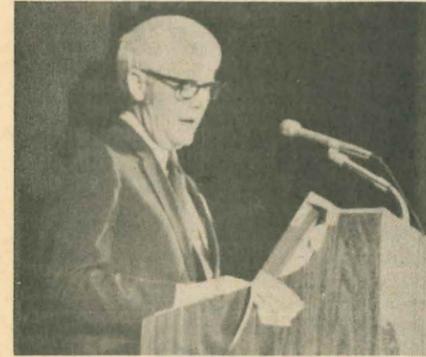


These three Kentuckians got front row seats for the opening session Tuesday. From right they are M. D. Morton, pastor of Beechmont Baptist Church, Louisville; Bill Curl, Jr., pastor of First Baptist Church, Mt. Sterling; and David Book, campus minister at Morehead State University.

Messengers Ask New Writers For Broadman Commentary, Vol. 1

Messengers to the Southern Baptist Convention asked the Baptist Sunday School Board to replace British Bible scholar G. Henton Davies in rewriting Volume One of the controversial Broadman Bible Commentary.

The messengers approved by a 300 vote margin a motion by Kenneth Barnett of Lawton, Oklahoma, that the



SSB President Conrad Willard explains Board actions on Broadman Commentary

Sunday School Board had not followed the convention's 1970 ruling and that it must find a new writer and proceed with that ruling.

Last June in Denver, the SBC voted 5,394 to 2,170 to ask the Sunday School Board to withdraw the commentary's first volume and rewrite it.

Broadman officials first approached Davies, who has reportedly refused to alter his views.

Conrad Willard of Miami, Florida, Sunday School Board president, told the messengers that the Sunday School Board is seeking to follow last year's instructions "to the letter."

He said a committee appointed to explore the rewrite decided "the first step was to seek out the existing writers and see if they would rewrite according to the will of the 1970 convention, "with due consideration to the conservative point of view."

Willard said Volume One has 15 writers and expressed the conviction that "all of these men were not being discriminated against." He said the men were contacted and are now in the process of evaluation. "If they agree we felt it would meet the demands of the convention," Willard said.

"I don't see how a man, (Davies) with these convictions can rewrite the commentary with due consideration to the conservative point of view," said Kenneth Bowen, a messenger from Forest City, North Carolina. "This man ought not to be asked to do so."

Adrian Rogers, of Merritt Island, Florida, added, "Let's not waste a lot of money rewriting something that will not be swallowed by Bible believers."

John Parrott, pastor of Roswell, New Mexico, asked the messengers to give the Sunday School Board "ample time to do what has been requested." He said "this procedure takes time."

Major disagreement last year centered around Davies' conclusion that God did not order Abraham to sacrifice

his son, Isaac, as recorded in Chapter 22 in the book of Genesis.

Davies is principal of Regent's Park College, Oxford, England, and president of the Baptist Union of Great Britain and Ireland.

Presidents Differ On Justice, War

The presidents of the two major Baptist bodies in the U.S. were quizzed about their views and intentions in such matters as the death penalty, abortion, ministries to youth and inner-city programs of Baptist churches.

Carl E. Bates, president of the Southern Baptist Convention, which met June 1-3 in St. Louis, and Mrs. Marcus Rohlf, newly elected president of the American Baptist Convention, expressed divergent views at several points.

They were interviewed by representatives of secular and denominational press in a between-sessions press conference in Kiel Auditorium, Tuesday afternoon.

Bates said that the death penalty is essential to the maintenance of national entities, although Christ points Christians toward dealing redemptively with criminals.

Mrs. Rohlf said she opposes the death penalty and favors upgrading rehabilitative programs in the penal systems.

She told reporters that the American Baptist Convention in its recent annual meeting adopted a resolution favoring abortion. All children should be wanted, she said.

Bates said abortions should be performed only when the mother's life is in jeopardy or the fetus is known to be seriously deformed.

Both convention executives want youth to be adequately represented and ministered to in Baptist life. Bates pointed out that young people were specifically included in the program of the SBC during its convention.

Both cited instances in which churches in their conventions are stepping up their ministries in the inner city.

A question on United States participation in Vietnam brought vigorous opposition from Mrs. Rohlf.

"I'm opposed personally to war. My husband was a conscientious objector in the second World War and my son is in this war. I personally don't think war is within the tradition of Christianity."

Asked how he would counsel a person who opposed war, Bates replied

that a person has the privilege to conscientiously object.

"I think that everyone is sick of this war and would like to see it end. Mr. Nixon is the only president who has brought home any troops."

On governmental aid to parochial schools, Bates said he couldn't think of any reason that the government should provide this help.

On the question of employing minority groups in denominational positions, Bates said Baptist leaders are addressing themselves to the matter but reminded it would take time.



Carl Bates, SBC president, and Mrs. Marcus Rohlf, ABC president, hold a joint press conference.

"In the American Baptist Convention we already have a great number of blacks and orientals on our staff. But we have no Indian Americans," the ABC president said.

On the evolution of the Jesus movement, Bates said he thought it contained real spiritual power.

"I wouldn't write it off. I'm encouraged by what's happening among the young people across America."

Bates praised the contributions of women to the growth of Southern Baptists. He said they have practically saved the denomination "until we could get the men interested."

The ABC president said she thinks woman today want the same thing as blacks and Indians — to not be stereotyped. (BP)