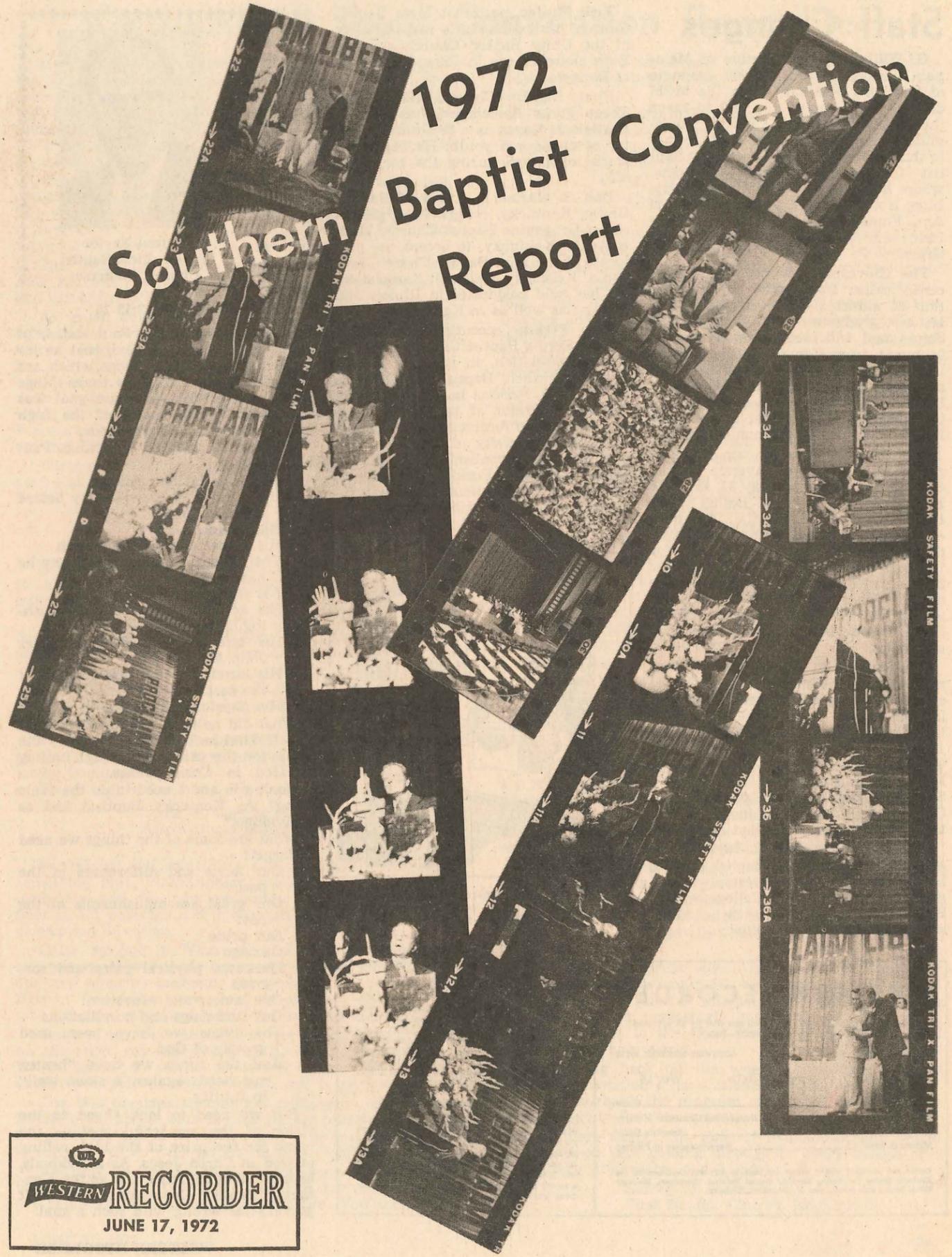


Southern Baptist Convention 1972 Report



 **WESTERN RECORDER**
JUNE 17, 1972

Staff Changes

G. William Bugg, a native of Memphis, Tennessee, and a 1969 graduate of Southern Seminary with the MCM degree, has accepted the call to serve the Bethany Baptist Church, Louisville, as minister of music. He comes to this position from the Parkview Baptist Church in Monroe, Louisiana, where he served in a similar capacity. Bugg is married to the former Virginia Ann Finney, also of Memphis. They have one child, a daughter, Leslie Grace.

The Cloverport Baptist Church recently called **Don Taylor** to the position of minister of music and youth. He is a graduate of Mt. Vernon High School and will receive his BS degree in music from Campbellsville College in July. He comes to this position from a similar position at the Springfield Baptist Church. Taylor is the son of G. Howard Taylor, pastor of the First Baptist Church, Mt. Vernon, Indiana.

Sam W. C. Bell began his duties as pastor of the Garfield Avenue Baptist Church, Louisville, on May 31, 1972. He has served as pastor of Bethel Flock Baptist Church, Louisville, for over eight years. Bell has been an employee of the General Electric Company for 15 years and a pastor in Kentucky for 20 years. He has been serving on the advisory board of Dismas House, Louisville, for two years. He and Mrs. Bell, Edith, have one daughter and two grandsons.

Charles Vernon Cole, Kentucky Baptist Convention associate director in the church training department, began as interim pastor of the Hazelwood Baptist Church, Louisville, effective June 11. He is a native of Huntington, West Virginia, has received degrees from Marshall University and Southwestern Seminary and has held pastorates in Ohio as well as working in the church training department for that state.

On May 10, **Stephen E. Rayburn** began to serve Hazelwood Baptist Church, Louisville, as associate pastor. A 1969 graduate of Mississippi College with a BA degree, he is at present a MDiv student at Southern Seminary.

Jack Mutter, pastor at Meta Baptist Church, has assumed the responsibility of the Unity Baptist Church as well. Both churches are in Pike Association of Baptists.

First Baptist Church, Hazard, in Three Forks Association, has secured **Bartlett J. Hayes** as a full-time minister of music and youth. He began his work in Hazard during the month of May.

Bob G. Marine, a native of Browns Grove, Kentucky, resigned the pastorate at Grapevine Baptist Church, Madisonville, Kentucky, to accept the pastorate of the First Baptist Church, Fredonia, Kentucky, Caldwell Association. He has held pastorates in Illinois and Indiana as well as in Kentucky.

Tom Perkins recently resigned the Poplar Spring Baptist Church, of Blood River Association, to join the faculty of Mid-Continent Baptist Bible College of Mayfield. Perkins is currently serving as moderator of the Blood River association. He received the BS degree from the University of Tennessee and the MS in journalism from Murray State University. Perkins' new title is director of development which will include teaching and publicity.

Church Chuckles by CARTWRIGHT



"Miss Jensen, can you decode this letter from my son at college? It says, 'hang in there and keep doing your thing!'"

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Eldred Taylor
Pastor, First Baptist Church, Somerset

Philippians 3:13-14

In these two verses Paul states, in scriptures inspired by God, that he intends to forget those things which are behind and reach forth to those things which are before. His main goal was the mark for the prize of the high calling of God in Christ Jesus.

What were some of the things Paul had to forget? —

- His pride in his heritage
- His rank in Hebrew society before he met Christ
- His education
- His persecution of the church
- The suffering faces of the many he had persecuted
- His victories for Christ
- His accomplishments in establishing churches
- His quarrel with Barnabas over John Mark
- His hurts and joys and sorrows of the past
- His physical sufferings.

What did he need to remember most of all? That he had a great goal — the mark for the prize of the high calling of God in Christ Jesus.

Don't you and I need to do the same thing? As Kentucky Baptists and as individuals?

What are some of the things we need to forget? —

- Our hurts and differences in the past
- Our great accomplishments of the past
- Our pride
- Our ego
- Our own physical pains and sorrows
- Our honors and education
- Our sufferings and humiliations
- The times we have been used greatly of God
- And the times we have "beaten our heads against a stone wall" in futility.

But we need to look ahead to the vision of the wonderful goal — the mark for the prize of the high calling of God in Christ Jesus. As individuals, as individual churches and as the Kentucky Baptist Convention, we can't go very far wrong with such a goal.

Kentuckians Share Convention Reactions

Having attended conventions before, we were expecting long lines at shuttle bus stops and dining rooms, tired aching feet from walking and waiting, business sessions that drag on and on and exorbitant prices that make messengers hope their friendly church treasurer won't faint when he sees the expense account. Philadelphia provided all these.

We also expected good fellowship, inspirational messages and wonderful music. We were not disappointed. The music was especially good this year with so many marvelous groups it would be impossible to say which was best. It was truly a music lover's feast.

The preaching at the Pastors' Conference was also good and this year the emphasis was on using pastors we had not heard before which we appreciated.

As usual, however, the WMU conference seemed the most spirit-filled. The testimony of astronaut James Irwin was a special treat. However, without doubt we felt the Bangladesh story as related by James McKinley was the highlight of the convention. It would be impossible to describe the emotions he stirred in us. The utter silence when he finished reminded us of the quiet at the end of Lincoln's Gettysburg Address when the audience was too emotion-filled to respond in any way.

The sense of history was with us all week and we were very glad to have had these days in the "City of Brotherly Love."

Harold and Betty Barnes,
Horse Cave, Kentucky

Beginning with the president's address with his call for unity, messengers for the most part were of the same mind and were in one accord.

There was a strong emphasis on Jesus Christ as Lord. Also, the Bible was emphasized. The report of the six seminaries emphasized the God-called preacher.

The greatest sermon delivered during the convention was by Billy Graham. The auditorium packed with messengers agreed by their response they needed to "go to the mountain" for power.

Resolutions offered showed that messengers were aware of, and showed continuing interest in, the many issues facing Southern Baptists.

It was a quiet but most effective convention.

Louis W. Shepherd,
Associational Missionary, Pulaski County

Something old, something new, something borrowed, something blue, Philadelphia gave it all to us. The historic city and the new programs, old issues and new friends, old purposes and new inspirations all marked our convention this year.

Color, we had it! What was lacking in the backdrops and preaching was made up by the colorful clothing that our mod preacher-husbands are wearing. Not only do the flaming evangelists wear loud sport coats and ties, but now even the preachers from Podunk Hollow.

Some of the business sessions are like the soap operas on television, you can pick them up this year where they left off last. If we women continued to bring up the same issues each year somebody would call it nagging.

The 1972 presidential race has nothing on us Southern Baptists, we had a woman running for president too. We are proud of Mrs. R. L. Mathis, glad to have such a woman to present and we pray for her in East Germany.

Not only do you get to sit in soft seats in a beautiful building to attend the W.M.U. sessions but the programs are inspiring and enriching to your life. You really feel

you have had a small part in helping the missionaries work when they tell how our mission offering has helped them.

The Southern Baptist Convention was great. We are already looking forward and planning our trip to Portland, Oregon. If your pastor's wife was unable to attend this year, help her to be in Portland next June.

Mrs. Jim Highland
First Baptist, Williamsburg

This seemed to be the year for the layman at the Southern Baptist Convention. Owen Cooper, layman and industrialist, was elected president. A motion was made to study a time change for the convention so more laymen could attend. A good deal was said about pastors training and encouraging laymen in witnessing for Christ. Southern Baptist churches should consider a layman to this gathering, there is much to be learned from this experience. I never realized, until attending the convention, just how much Southern Baptists were doing as a united group. The word of all the different boards, commissions and committees is quiet amazing, especially the Home and Foreign Mission Boards, which are financed through our gifts to the Cooperative Program.

Business sessions weren't really too thrilling to me. Even though they were talking about millions of dollars, numbers pasted my imagination, the main business of salvation for the lost still took priority.

Sermons by R. G. Lee and Billy Graham, the presidential address by Carl Bates and the touching testimony by Anita Bryant were the four events I consider the highlights of the convention. Congregational singing at the convention was very inspiring, too. It was really something to hear the eight to thirteen thousand messengers raise their voices in praises to God.

Messengers to the convention should be more mindful of their moving around and leaving during sermons and prayers. I thought this very distracting and discourteous.

Pete Brown,
Layman, First Baptist Church, Sturgis

The election of a layman, Owen Cooper of Mississippi; the intelligent and courteous debate by both sides of the issues concerning the Sunday School Board; the positive and strong position of the president; all of these left me with the feeling that we made points in this great Christian fellowship of Baptists meeting in Philadelphia.

Personally, I was strongly positioned on the side of the commentary but was greatly impressed by the courteous and intelligent approach by both Hobbs and Turner. Carl Bates is to be commended for his suppression of applause which I personally believe alleviated a tense situation.

Nor were the great social issues ignored that face Christians in today's world. We insist that the local church make up its own mind at this point. Thus, the resolutions committee has an increasingly important position in relating these issues to the floor for debate. They certainly covered the whole world.

So looking back on the week, I consider it to be the best convention I have attended in at least a decade. We need to thank the program committee and the president especially for this success.

One more thing. The note of evangelism and world missions that kept coming through in every session was particularly impressive and helpful.

Sidney M. Maddox
First Baptist Church, Hopkinsville

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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Baptists Ring The Freedom Bell In Philadelphia

Southern Baptists were seen at their best in Philadelphia last week. In the same city where the original freedom bell symbolizes the hard earned American freedoms of our founding fathers Southern Baptists took a decisive step to retain and safeguard one of the most precious of these freedoms, soul liberty. In overwhelmingly rejecting an effort to discredit denominational leadership and to brand dozens of our most capable and dedicated Biblical scholars as heretical, the messengers in Philadelphia spoke loudly and clearly.

The specific issue was whether or not the Broadman Bible Commentary would be rejected in its entirety but far more was at stake than 12 volumes of a commentary. The crucial decision was whether we would affirm the precious Baptist conviction of the competency of every individual to find the truth with the help of the Holy Spirit or try to establish a narrow creedalism forcing all into one doctrinal mold.

Every few years Southern Baptists have to decide whether they will be led down a detour or remain on the main highway. This was one of those years. Baptists are never reluctant to register their disagreement with their chosen leaders but in a final showdown they seldom reject fellow Baptists with whom they might differ. And those who would exploit the diversities of free people of God have to be shown these people will not be misled and fragmented by unfounded and irresponsible charges. And so many Baptists who returned from Denver in 1970 and St. Louis in 1971 heavy hearted and discouraged left Philadelphia in 1972 with happy hearts and renewed confidence for the future of the witness of Baptists in today's world.

Heroes in Philadelphia

The messengers in Philadelphia were the real heroes. They proved that given the truth they can be trusted to make right decisions in most instances. But while the messengers were the true heroes there were those in strategic places whose contributions deserve special recognition and appreciation. Foremost among these was President Carl Bates whose presiding was friendly, fair and firm when firmness was needed. His presidential address was timely, forthright, prophetic and courageous. It set the tone for the deliberations of the entire convention and reflected the love and concern of a great soul who puts the welfare of the convention above any personal glory.

Lee Porter, chairman of the Committee on Order, deserves the gratitude of the messengers for his contribution in assisting President Bates in one of the most efficiently conducted conventions remembered. It was the diligent and tireless service of Porter and his fellow committeemen that enabled the convention to consider fairly a maximum number of matters in a minimum amount of time. No one can justly claim to have been gagged or mistreated by those entrusted with guiding the convention deliberations. Rather, the convention leaders leaned over backwards to give every messenger maximum freedom for expression and participation. Time and time again Dr. Porter Routh, executive secretary of the Executive Committee from which came most of the major recommendations to the messengers, and Dr. James Sullivan, executive secretary of the Sunday School Board which has been under most fire and criticism, rose to affirm the right of every messenger to be heard courteously.

Hopeful signs for Baptists

In the Philadelphia convention there were some significant and hopeful signs for Southern Baptists and their ministry in the world of today and tomorrow. Chief among these signs were the participation of a record number of young people in the convention's deliberations, the recognition of the place of laymen and their involvement in our divinely given tasks and an awareness of the social implication of the true gospel.

Regrettably, the young people were probably more discouraged than encouraged by some decisions of the messengers and the disenchantment of many of them with the institutional church and the denomination was increased instead of decreased. Two hopeful signs for more lay involvement were the election of an outstanding layman, Owen Cooper, as convention president and the approval of a study with the view of using the weekend rather than the middle of the week for future convention sessions. Social concern was the subject of a substantial number of the motions and the record number of 36 resolutions presented by messengers.

The hospitality of Philadelphia

Philadelphia lived up to its name, city of brotherly love. There was no shortage of hotel space and the meeting place, except for the Billy Graham service, was adequate for the 13,000 messengers plus several thousands accompanying them. In a metropolitan area

of four and a half million where Southern Baptists are mostly unknown in spite of a vigorous beginning of the Pennsylvania-South Jersey Southern Baptist work, we didn't expect too much newspaper and television coverage and we didn't get it. Being a convention town we expected high prices and so we paid 60 cents for a hot dog, a dollar for a hamburger and 35 cents for a cup of coffee with a half-hearted smile. The 1972 convention did not have the excitement

of hotly debated issues which has characterized several conventions in recent years. In spite of this, long after most of what we did in Philadelphia is forgotten it will be recorded as one of the most significant conventions in our history. We did much to repair a threatening split in the Baptist liberty bell and gave a mighty tug on its rope. May the sound of the Baptist freedom bell reach the ends of the earth and its echo endure as long as time.

Kentuckians In Philadelphia

Kentucky Baptists were not only well represented in number in the 1972 Southern Baptist Convention in Philadelphia but were prominent in the deliberations. Likely more Kentuckians were heard in this convention than any in history. At least 6 of the 36 resolutions to the convention came from Kentuckians.

Two Kentuckians presented nominees for the high offices of the convention. Franklin Owen nominated Dotson Nelson for convention president and Fred Kendall for registration secretary. Nelson was not elected but Kendall was.

Herman Bowers nominated Charles N. King of Frankfort for second vice president of the convention. He was the first black man ever to be nominated

for one of the high offices of the Convention. He received more votes than three other nominees for the office but lost in a runoff to G. W. Bullard, the superintendent of missions of the local association. Few messengers knew either Bullard or King but followed something of a tradition in giving the office to a local person as a gesture of courtesy and appreciation.

Other Kentucky messengers spoke to several issues under consideration by the convention and made significant contributions. In the hotel lobbies and other fellowship experiences many former Kentuckians were anxious to hear about the state of affairs among Kentucky Baptists and rejoiced to hear of the happy outlook ahead.

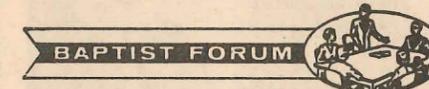
LAYMEN IN CHURCH REVIVAL

Dear Editor:

On April 19, 1972 a lay group from Lewis Lane Baptist Church, Owensboro, started in a revival at Hawesville Baptist Church. The lay group was directed by John Sanders. The revival started on Wednesday and continued through Sunday. The average attendance during these services was around 200. There was not much movement until Saturday night which concluded a day of visiting and witnessing by the lay visitors and members of the church. On Saturday night the writer of this letter and some 15 men and women in our church came forward recommitting our lives to accept the Lord's will completely and to form a lay group such as the one from Lewis Lane Baptist Church. On Sunday night between 50 and 60 decisions were made which included professions of faith and rededication. I would say without a doubt this was the greatest revival the church has ever been involved in. Our pastor, Charles Smith, was elated and the spirit within the church has moved from cold to being on fire for the Lord.

The following Tuesday evening we formed our own lay group at Hawesville and I have been privileged to be chosen as the director of this group.

The following week we were notified by Poplar Grove Baptist Church that they would like to have our lay group come and lead them in a revival. Poplar Grove Baptist Church is a small,



old but beautiful country church that is struggling for existence. The church has been plagued with division and many problems including a lack of leadership in the past. The laymen of Hawesville Baptist Church started this revival on Thursday, May 25, 1972. We would meet at 7:00 p.m. out under a tree near the church for prayer meetings. We would seek the leadership of the Lord on the lay speaker of the evening. In our lay revivals there is no advance preparations and our order of service, music and speaker of the evening are strictly based on the leadership of the Holy Spirit as he speaks to us and through us. We can say without hesitation a spontaneous and more beautiful testimony has not been heard. These were given by men who had never been in the pulpit before. In addition, our song leader, who has a beautiful voice, had never been able to sing solo in the church before. During these services the Holy Spirit used Ray Snyder's talent to give a testimony in song so beautiful that the presence of God could be felt in a way that would bring chills and thrills to your heart.

The church was having anywhere from five to ten in attendance from Poplar Grove with a number from Hawesville and Lewisport Baptist

Church. We did not see any movement on Thursday, Friday and Saturday. On Saturday our laymen visited on the church field with a couple of the members and their pastor, Leon Young. On Sunday we saw the fruits of our labors as God used us. A family that had been out of the church for several months that was visited on Saturday afternoon and told us of a conflict in the church came forward to rededicate their lives to forget all and let the Lord settle the differences. This was in answer to our prayer that if it be the Lord's will give us a sign that our work was being blessed. On Sunday night we had four professions of faith and three rededications. We saw a small country church revived as if Pentecost had happened again although in much smaller numbers, but not in relation to the size of this little country church.

We marvel and praise the Lord for what he has done. We have accepted invitations to go to Forest Park Baptist Church in Bowling Green to be in a revival and to Hites Run Baptist Church near Hardinsburg.

We look forward to these opportunities with a great deal of anticipation. This is in no way intended to take away from the importance of pastors and evangelists. Our pastor couldn't be more pleased. We just praise the Lord that he is using laymen to help revive the Church and in turn we are receiving blessings untold.

Hawesville, Kentucky Randy Shultz



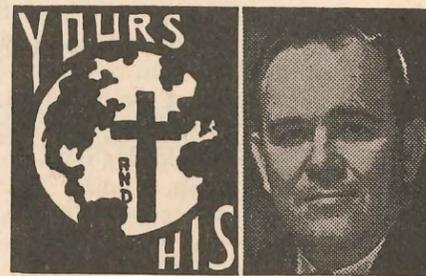
Former Kentuckian Carl Bates delivers the president's address to full auditorium.



Newly elected president Owen Cooper, left, business man from Mississippi, chats with the new SBC vice presidents, James Coggin, center, pastor of Travis Avenue Baptist Church, Fort Worth, Texas, and G. W. Bullard of Philadelphia.



Kentucky executive secretary Harold G. Sanders, center, holds a plaque given him by the SBC Executive Committee in appreciation of his service. At left is Owen Cooper, chairman of the Executive Committee. Porter Routh, executive secretary of the Executive Committee congratulates Sanders who retires September 1.



Campbellsville College aided

The Kentucky Baptist Convention has a history of strong commitment to its five Baptist colleges through annual allocations of almost a million dollars for operation and capital needs. On May 2, its Executive Board gave added expression of confidence in Campbellsville College by unanimously making a "vitaly needed, supplementary and supportive appropriation" of \$100,000.

Sound consideration

The financial need of the college has been well known, including a 1971 deficit. The administrative committee (convention officers and chairmen of all board committees), thoroughly considered the need April 28 and unanimously recommended the special appropriation if approved by the finance committee, asking J. T. Miller, chairman, to personally check into the feasibility and amount of such aid. He did so and on May 1 reported to the committee which again approved it. Then, the finance committee thoroughly considered the need and recommended the gift. Likewise the Christian education committee gave its assent. When presented to the board, May 2, chairman Harold Wainscott gave ample time for discussion and invited opposite views. The board unanimously approved tapping the State Mission Reserve Fund for this vitally urgent need. During the past year the board approved a loan from this same fund to repair the dam at Cedarmore, the funds to be repaid from annual budgets.

Some background

President W. R. Davenport in the Baptist Forum of the *Western Recorder* (June 3, page 14), expressed appreciation of the board's special and strategic gift and told much of the background of the college's needs. The principal cause of need is the declining enrollment, since about 80% of the college's income is from student tuition, fees and housing charges.

The administration had acted promptly and courageously to keep the college on an even financial keel by (1) a current financial campaign, (2) a stepped-up student recruitment program, (3) reduction in faculty because of reduced enrollment, and (4) a plain indication that the college "is seeking earnestly to be the kind of Christian college that" Kentucky Baptists will be happy to support.

—Harold G. Sanders

Baptist Joint Committee Elects James Wood Head

James E. Wood, Jr., of Baylor University, Waco, Texas, has been named executive director of the Baptist Joint Committee on Public Affairs. He was elected upon the recommendation of the personnel committee in a special called meeting of the Joint Committee in Philadelphia on June 7. He is expected to announce his acceptance of the post soon.

Wood joined the Baylor faculty in 1955 and is now professor of history of religions and chairman of church-state studies at Baylor. Since 1959 he has been director of the J. M. Dawson studies in church and state and has been editor of the *Journal of Church and State* since its founding in 1959. From 1951 to 1955 he was a Southern Baptist foreign missionary serving as a teacher in Japan.

He is a native of Portsmouth, Virginia, a graduate of Carson-Newman College and Southern Baptist Theological Seminary. He also has an MA degree from Columbia University and has done extensive graduate work at Yale University and other institutions.

Regarded as a leading authority in the area of church-state affairs, Wood has been used widely by Baptists and others in conferences and seminars concerned with religious liberty and separation of church and state. He has held membership on many commissions and committees including the committee on liberty and human rights of the Baptist World Alliance.

He is married to the former Alma McKenzie and the couple has one son: James E. Wood, III.

Wood succeeds C. Emmanuel Carl-

son who retired last year and now lives in Florida. During the interim John Baker, a staff member, has served as acting director of the Joint Committee.

In their report to the convention, the Committee on Public Affairs described its activity in church-state and religious liberty matters. The SBC committee is part of a larger Baptist Joint Committee on Public Affairs, whose Washington, D.C., offices serve nine Baptist bodies in the United States and Canada.

The Joint Committee informs Baptists about government affairs relating to church life and spiritual matters and, in turn, lets officials know what Baptists think about legislation and other questions before government bodies, the report indicated.

People And Places

On May 21, 1972, First Baptist Church, Bardwell, licensed Herschel B. Jennings to the gospel ministry. Jennings plans to enter Clear Creek Baptist School this fall.

Nine Georgetown College faculty members will be featured in the 1972 edition of *Outstanding Educators of America*. Nominated earlier this year, they were selected for the honor on the basis of their civic and professional achievements. They are: Horace H. Hambrick, chairman of the history department; Richard Scudder, chairman of the sociology department; Elinor Hay, chairman of the home economics department; Dwight Lindsay, chairman of the biology department; Roy Dobyms, chairman of the mathematics department; James T. Badgett, chemistry; Paul W. Beasley, history; W. Wayne Johnson, chairman of the music department, and Clyde T. Bates, chairman of the business administration department.

Roger Lovette, pastor of Faith Baptist Church, Georgetown, recently took an eight state mission tour of Home Mission work in the northwest, May 1-5. These mission tours are sponsored by the Home Mission Board to acquaint new board members with mission work first hand. Lovette is one of Kentucky's board members for the Home Mission Board.

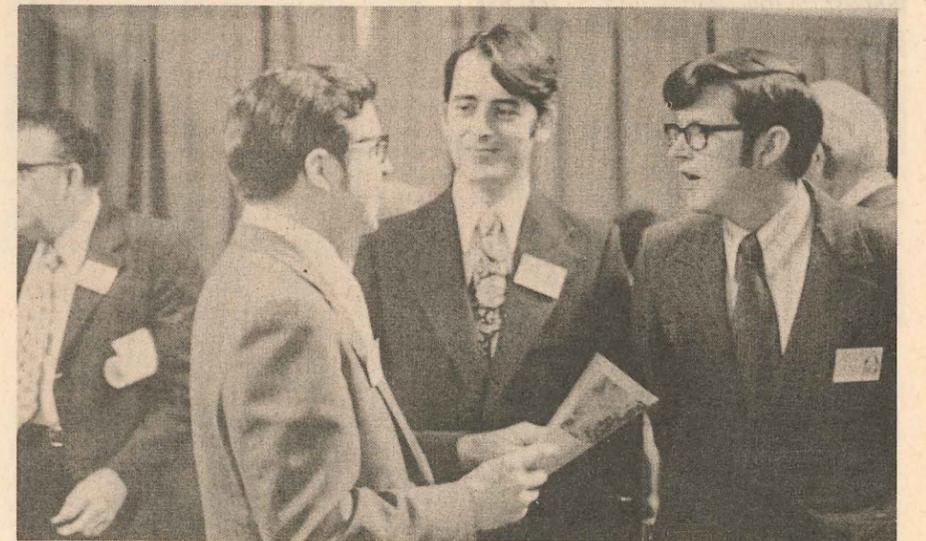
Faith Baptist Church, Georgetown, has recently started a film ministry program for children for the summer months. This program began as a four-week experiment by the church as a community service. There is no theater in Georgetown for children and the church is showing quality films on Friday evenings for the summer months. Average attendance at the Friday evening showings is 175 children.

Billy Charles Hutchinson, who was recently called as pastor of the Advance Baptist Church, Baskett, captured the Clear Creek Baptist School's highest honor, The President's Award, which declared him the year's best example of a Clear Creek ministerial student.

Ohio County Associational Deacon and Pastor Fellowship was held at Hartford, Monday, May 22. After the meal there was a brief program, at which time G. R. Pendergraph, church administration consultant for the state of Kentucky, introduced Lucien Coleman, Sr., who brought the main address. There were 42 men present. D. L. Barnett of Beaver Dam is the associational missionary.

During the past year, more than \$660,000 has come to Georgetown College through three estates, according to Robert L. Mills, president. The Jane Lewis estate, the Carpenter estate and the Allen estate come to more than \$660,000. Of this amount, approximately \$465,000 has been added to the college endowment. The remainder was designated for the building fund.

Mildred Rankley Somers of Washington, D.C., formerly of Campbellsville, provided 50 percent of her estate for Georgetown College in a recent bequest. She attended the college during 1918-19. Last winter in Washington after a long illness, she died. This bequest will result in an additional \$75,000 for scholarships.



Southern Seminary vice president Badgett Dillard talks with Lon Shoopman, center, pastor of Sebree Baptist Church in Green Valley association, and J. V. Davis, right, pastor in Columbus, Indiana. At far left is Billy Turner of Morganfield.

SBC Messengers Consider Conscientious Objection, Amnesty, Obscenity, Anti-Semitism, Welfare Reform

Messengers to the Southern Baptist Convention narrowly defeated a resolution which would have reaffirmed a 32-year stance on the right of the individual conscience in war participation.

The resolution originated with Brock G. Henry, III, Martinsville, Virginia. According to the resolutions committee, it took the same stance which the 1940 convention had adopted.

The resolution sparked lengthy debate during which Jim Bowman, a San Antonio, Texas, pastor introduced an amendment to delete a guarantee of assistance to young people in exercising their lawful rights of choice.

The amendment ultimately failed after six messengers spoke. George S. Reuter, Portagesville, Missouri, thought the resolution might encourage people "who have not done their part" in war efforts.

Richard P. Foresman, Lewistown, Pennsylvania, spoke in defense of persons having freedom to be conscientious objectors.

Bill Sherman, a Nashville, Tennessee, pastor, contended that soul liberty is part of the Baptist tradition. "We shouldn't place flag above Scripture," he insisted.

William Dodson, Martins, Tennessee, pastor, failed in an attempt to get the motion tabled.

Horace Twine, Temple Hills, Maryland, hit parts of the resolution which indicated that both conscientious objection and conscientious participation

are justifiable in the Bible. "I don't think we want to say both positions are Christian," he said. "I challenge this as written as the previous position of this body."

Porter Routh, executive secretary of the SBC Executive Committee, said the action does not affect work of the Executive Committee in registering conscientious objectors.

Amnesty tabled

On a related subject, amnesty, messengers debated briefly before tabling the resolution which would have urged Southern Baptists to study various amnesty proposals, especially the idea of considering individual cases on their merits. The amnesty resolution was based on one submitted by Paul D. Simmons, Louisville, Kentucky.

While the next motion on Christian citizenship was being considered, a messenger sneaked in a jab at the convention action on the amnesty case.

"This resolution (citizenship) pleads with politicians to refrain from offering simplistic solutions to complex problems, yet that's exactly what we just did," said John Laney, Rockville, Maryland.

The citizenship resolution, which was approved, urged Southern Baptists to consider campaign issues carefully in a Christian light.

Commends President on Vietnam

Earlier, messengers commended President Nixon's plans for troop withdrawal from Vietnam and urged re-allocation of military expenditures into humanitarian projects at home and abroad.

The resolutions committee based its resolution on two presented by W. H. Rittenhouse, pastor from Houston, Texas, and W. Douglas Hahn of Decatur, student at the University of Georgia.

O. K. Armstrong, Springfield, Missouri, introduced an amendment stating the war should be ended only when independence and self-government for the South Vietnamese are attained and American prisoners of war are returned.

Hahn, whose original resolution insisted on immediate withdrawal with no further action to prolong fighting, objected to the amendment. The Georgia student contended the amendment shows Southern Baptists to be interested only in spiritual matters and not with human welfare.

"If you think that communism is worse than napalm and destroyed villages, then vote for this amendment," Hahn said.

After messengers passed the amended resolution, the 20 year old Hahn asked that his name not be connected

with it. "I withdraw my support and the support of the students I represent from this resolution," he said.

Messengers also okayed a resolution calling the government to a rededication to the Bill of Rights and urging Southern Baptists to work in support of the Bill of Rights through legislative, judicial and administrative action.

This resolution incorporated some of the concerns presented earlier in resolutions of W. W. Finlator, Raleigh, North Carolina, and T. L. McSwain, Richmond, Kentucky.

A resolution on evangelism and missions passed after Don DeGarmo, Vicksburg, Mississippi, attempted to substitute his original resolution for the one reported by the committee. The committee had "reflected the spirit of the resolutions" offered by DeGarmo and by Paul Glenn, Johnston, Pennsylvania.

Hit denominational workers

DeGarmo's attempted substitution would have charged denominational leadership with working without leadership of the Holy Spirit.

The resolution which passed took note of the current interest in evangelism and blessings of God upon the SBC, urged greater sensitivity to the leadership of God and asked for renewed dedication in evangelism and financial support of missions.

Messengers defeated a proposal petitioning the President and the U.S. Congress for a new Liberty Bell (while keeping the old one) in connection with the Bicentennial Celebration in 1976. Brief debate seemed to indicate that the messengers preferred to give exclusive honor to the historic Liberty Bell.

A resolution by O. K. Armstrong on the military chaplaincy was referred to the SBC Home Mission Board, which handles the chaplaincy for the convention.

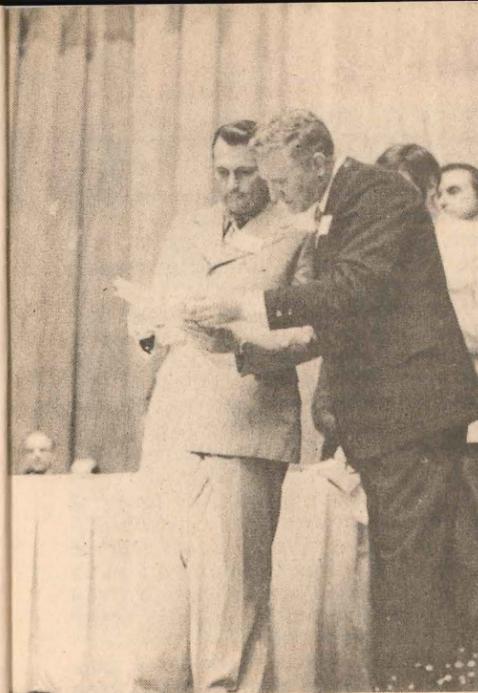
A resolution by W. L. Miller, Richmond, Virginia, on medical costs was referred to the SBC Christian Life Commission for study.

Anti-Semitism

Messengers also took a firm stand against anti-semitism, television and motion picture pornography and government support of religion.

They lauded the American Bible Society, their outgoing convention officers and the hosts of Philadelphia.

The anti-semitism statement originated with Elmo Scoggin, Wake Forest, North Carolina. By passing the resolution the convention goes on record as opposed to all forms of anti-semitism and pledges itself to combat it.



T. L. McSwain, pastor of FBC in Richmond, confers with order of business chairman Lee Porter about a resolution about to be read to the convention.

The anti-semitism action brought a favorable response immediately from American Jewish Committee spokesmen, rabbi James Rudin and Gerald S. Strober. They said:

"The American Jewish Committee welcomes as a historic act of friendship and fraternal solidarity the unanimous adoption by the Southern Baptist Convention of a forthright resolution which opposes any and all forms of anti-semitism. This action provides the foundation for a relationship of mutual trust and respect for essential differences between the nation's eleven million Southern Baptists and the Jewish community.

"The American Jewish Committee views this positive action as a further contribution to the growing dialogue that has existed among Southern Baptists and Jews for the past several years. We have been privileged to be co-sponsors with the Southern Baptist Convention in major national consultations and we regard the passage of this resolution as a deepening of this constructive relationship."

The messengers followed the lead of Foy Valentine, executive secretary of the SBC Christian Life Commission, Nashville, Tennessee, in blasting producers, distributors and exhibitors of pornographic movies and television programs.

Stand against obscenity

The Valentine resolution called for Baptists to protest obscenity through letter-writing, selective buying, selective viewing; publication of names of offenders, and pressure for anti-pornography legislation. It also asked that

appreciation be voiced to those who provide wholesome entertainment.

The religious liberty and separation of church and state resolution combined proposals of two men: Hugh Wamble, Kansas City, Missouri, and James M. Dunn, Dallas, Texas. The statement renews Baptist commitment to religious freedom, cautions Baptist schools against receiving government aid, and protests taxation for support of church activities.

A resolution by M. O. Owens, Gastonia, North Carolina, on Bible translation was hooked on to one by Edward Cunningham, Lexington, Kentucky, on the American Bible Society. Messengers adopted it as a plea for churches to support the ABS financially, to promote Bible distribution and reading, and to challenge young people to take on the work of Bible translation.

The resolutions committee itself originated resolutions commending the host city and convention officers.

Honors Bates

The resolution on convention officers praised president Carl Bates "for his efforts to unite us in one great missionary thrust." It stated that Bates has sounded a note of hope in a time of despair and called Baptists to commitment in a time of confusion. It praised him for minimizing division among the Baptists.

Six other resolutions passed without debate, winding up all consideration of 29 resolutions in this convention.

The resolution of Clyde A. Kirby, Fork Union, Virginia, on satellite

preaching was referred to the SBC Radio and Television Commission.

Messengers expressed gratitude for prayer and public testimony of astronauts, as suggested in a resolution by J. Alton Mash, Winter Garden, Florida.

A plea by Francis W. Vriesen of Vicksburg, Mississippi, for more use of Scripture in Baptist Sunday School Board publications was referred to the BSSB for study.

Endorse welfare reform

The messengers endorsed federal welfare reform legislation in a resolution originated by R. Stuart Grizzard, Washington, D.C.

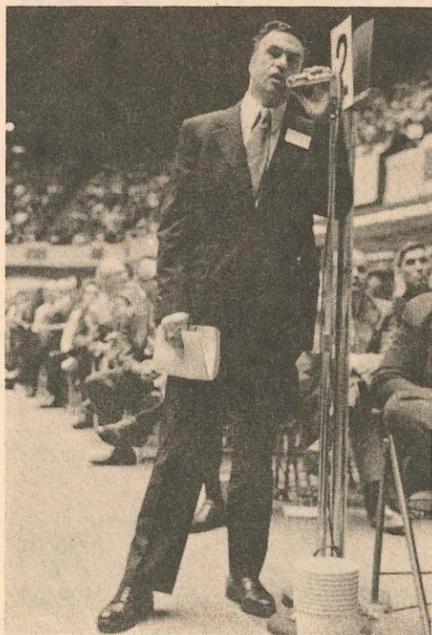
More alcohol and drug education, rehabilitation for abusers, and a call for a sharper focus on the problem by the United States surgeon general were approved in another resolution. Original authors were R. Paul Caudill, Memphis, Tennessee, and R. H. Patterson, Greenville, South Carolina.

Messengers were called to prayer for opening of China and for Chinese Christians, endorsing the peaceful exchange of ideas and freedom of travel. The China resolution was based on one offered by Robert W. Randall, Richmond, Kentucky.

Urge tax reform

Also carried was an adoption of a resolution by Lynn P. Clayton, Wichita, Kansas, spurring Congress on tax reform.

The resolution committee recommended no action on seven suggested resolutions. One dealt with the ordination of women.



Providence pastor Don Phelps offers debate during business session.



These six Kentucky pastors found time to visit in the exhibition hall of the convention center. From left they are, James Highland, Williamsburg; James Clark, Lynch; John Lambert, Loyall; Roy Faulkner, Evarts; John Dunaway, Corbin; and Jerry Oakley, Owensboro.

Messengers Vote Study Of Retirement, Health Benefits

Messengers to the Southern Baptist Convention voted Wednesday to ask the Annuity Board to appoint a commission to recommend a way to upgrade benefits for a group of retired ministers.

Harvey T. Whaley of Charleston, South Carolina, said his motion calling for the commission study concerns those "who retired in previous years under totally inadequate retirement plans."

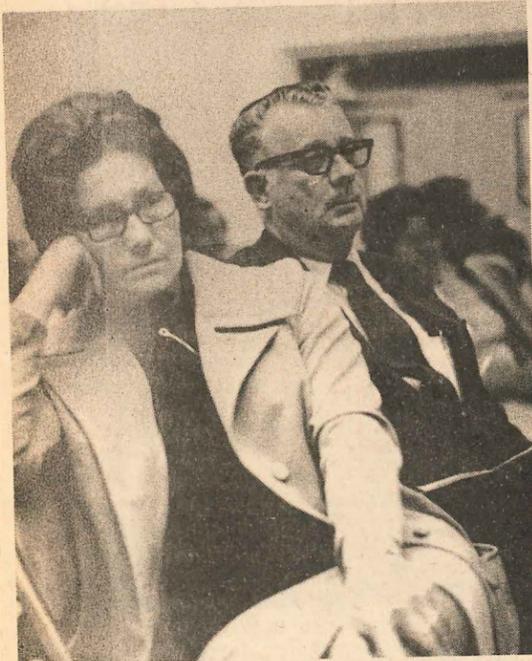
The Annuity Board also was asked to continue to investigate the possibility of finding a hospitalization insurance company other than Blue Cross-Blue Shield, which now writes coverage for several thousand pastors and church staff employees.

But the messengers approved an amendment deleting statements which called Blue Cross-Blue Shield "negligent, abusive, and careless."

Ray O. Jones, Knoxville, Tennessee, pastor, offered the motion to look for another insurer. He said there is "widespread discontent about the rising costs" of hospitalization insurance the organization provides. "Benefits are not consistent with rising costs," he contended.

Reopen commentary issue

A messenger who attempted to reopen the issue to withdraw the 12-volume Broadman Bible Commentary was ruled out of order because he had voted with the minority. On Tuesday, by a ratio of about 4 to 1, messengers refused a request to withdraw the commentaries from sale and rewrite



Mr. and Mrs. David Elliott of Princeton listen to debate during business session.

them from a more conservative stance. Darold H. Morgan, Dallas, president of the Annuity Board, said he was "totally in sympathy" with the intent of Whaley's motion. He said the Annuity Board wants retirement benefits to be the highest possible.

Morgan told the messengers the Annuity Board was also concerned about hospitalization insurance rates and coverage but that it had not so far been able to find an insurer with a better plan than Blue Cross-Blue Shield.

He said the Annuity Board would continue to investigate the matter.

Protects editorial freedom

The following day, messengers tabled a motion to instruct editors of a Baptist magazine on its content.

Messengers accepted three motions to study certain convention procedures and ruled two others out of order.

Approved were motions to ask the Executive Committee to study ways to involve more laymen in annual SBC meetings, for the Sunday School Board to consider providing certain free literature to mission churches and for the Executive Committee to consider upgrading the Home Mission Board's evangelism division to a commission in its own right.

M. O. Owens of Gastonia, North Carolina, had moved to request the *Baptist Program*, a monthly published by the SBC Executive Committee for pastors and other church staff members, "to print at least one article by a competent conservative scholar presenting the (Southern Baptist) Convention point of view of Biblical inerrancy."

Owens presented a similar motion to last year's convention in St. Louis. It was referred to the Executive Committee. That motion grew out of an article by William H. Hull in the magazine's December 1970 issue, entitled "Shall We Call the Bible Infallible?"

Equal space available

The Executive Committee decided that *Baptist Program* editors had sufficiently responded to controversy in printing letters objecting to the Southern Baptist Theological Seminary professor's views.

Owens told messengers that space given the controversy measured 922 lines in favor of Hull's view and 200 lines against.

He said he "feels most Southern Baptists believe in an inerrant Bible" and that at least "one article on the Convention viewpoint"—Biblical truth without mixture of error—should be printed.

R. F. Smith, Durham, North Carolina, a member of the Executive Committee, asked, "How could we find one writer we could all agree on" to present an SBC viewpoint?

"If we direct an editor (on content) it would border on closing down freedom of the press . . . and freedom of the press is closely linked to freedom of the pulpit," Hull said.

Messengers voted clearcut acceptance of a motion by Duke McCall, president of the seminary where Hull teaches theology, to table the motion.

McCall said Owens' motion implied "vicious and inaccurate charges" against Hull, whom he said is conservative.

The motion for more involvement of laymen was presented by Glendon McCullough, executive secretary of the SBC Brotherhood Commission, who said convention attendance dates should be changed to make it easier for laymen to attend.

Messengers voted to delete a portion of McCullough's motion which specified convention dates as "Thursday through Sunday" before sending it on to the Executive Committee for study.

Convention name change

Motions to change the name of the Southern Baptist Convention and change the election procedure for SBC president and vice president were ruled out of order because of an inadvertent error by the SBC parliamentarian.

Both involved constitutional changes and, under the SBC constitution, changes in the constitution must be considered before the last day of the convention.

Messengers accepted a motion to print the convention sermon of outgoing president, Carl E. Bates of Charlotte, North Carolina, in the 1972 SBC Convention Bulletin.



Edmonton pastor E. Frank Tupper votes during the final SBC business session.



Mr. and Mrs. Harold Barnes of Horse Cave crowd onto one of the many buses furnished the messengers for trips between their hotels and the meeting hall.

Speakers Contend—

More Involved Laity In Church Is Producing Spiritual Renewal

The director of evangelism for the Southern Baptist Home Mission Board led a parade of speakers at the Southern Baptist Laymen's Conference in predicting that spiritual renewal is coming in the churches through a more involved laity.

Kenneth Chafin of Atlanta said the number of lay people involved in personal soul winning is increasing rapidly through the stimulation of lay evangelism schools. He noted that the churches baptized 412,000 people last year, the second largest number in SBC history.

The evangelism director said he already has 1,000 people trained to teach lay evangelism schools.

"I'm dreaming of the day when more than one million laymen will go out from the churches each week to share what Jesus Christ means to them."

Chafin took Southern Baptists to task for failing to minister adequately nearby.

"We're not beginning to make the dent in our communities that we should," he said.

Chafin listed four responsibilities of the churches in providing the environment for spiritual renewal in the church. They were regular specific opportunities for training in witnessing, dealing realistically with people's fear of opening themselves personally to others, learning to trust the people with the gospel and defining evangelism in terms of sharing Jesus Christ.

Carl Bates, president of the Southern Baptist Convention, also majored on

lay renewal, noting that there are no halfway Christians.

"You're either carnal or you're not. As long as there's anything between you and Him, he'll never take control."

Bates, who is pastor of First Baptist Church, Charlotte, North Carolina, told the men, "Give me 10 converted men and the Greek New Testament, and I'll build a church this side of hell . . . where people are pouring in by multiplified millions every day."

Ira Craft of Columbia, South Carolina, chairman of the laymen's conference committee, led a series of laymen in calling for laymen to turn their lives over to Christ totally. Craft challenged laymen to get in touch with the Home Mission Board and state conventions for missions opportunities.

Dean McCord of Tulsa, Oklahoma, who has served as an agricultural missionary in a number of foreign countries, said he had "prayed for power to win people to Christ, but I found the power belongs to Jesus."

C. D. Salley, a McGehee, Arkansas, farmer and banker, said, "You've got to become a zero to let Jesus come in and fill you. When man comes to the end of himself, that's where God starts."

C. E. Price, a layman who is president of the Pennsylvania-South Jersey Convention, emphasized that "the laity is the main strength for Christian work."

"My duty as a layman is a calling as strong to me as any pastor called to his ministry," Price said.

Recognize Opportunity For Evangelism, Pastor Urges SBC Messengers

A leading American Baptist exponent of evangelism urged Southern Baptists Thursday to recognize they have one of the greatest opportunities to witness and help their churches achieve one of their finest hours.

"On every hand there are vast hungers. People reach out almost frantically for something to grasp," explained Roger L. Frederickson of Sioux Falls, South Dakota, and former president of the American Baptist Convention.

"What an amazing thing that a generation that sought to find its answers in a drug culture has now begun to turn on to Jesus. Perhaps this symbolizes better than anything else the amazing time into which the church has come.

"This has become the day of evangelism. The church has been thrust into one of the greatest opportunities in recent centuries. Unless we see and discern this and lay hold on this opportunity the church may have missed one of its finest hours."

Frederickson, pastor of First Baptist Church of Sioux Falls, said that any discovery of evangelism will demand a radical shake-up in a church.

Costly repentance

"It will come through costly repentance, radical obedience, healing, love, creative insight and daring vision of the Spirit of the Almighty God."

Southern Baptists can expect the radical claims of Christ to turn away those persons who have come to be entertained, to get free bread or to become a part of a respectable club, Frederickson said.

"Unless there is a new quality of bold living, preaching and ministry within the church, the call of Christ will never be made clear."

For some persons the thrust of this mission will call for telling about Christ over the fence, at the country club, over coffee, at a sales meeting or from the pulpit of a church, the minister said.

Giving self

For others, the beginning of the evangelistic task means walking in the picket lines, seeking to lay hold of the handles of power in City Hall or giving themselves to great causes of mercy, he continued.

Frederickson said Jesus is inviting Southern Baptists to proclaim the gospel in the world of the black-jacketed bike gang, the cocktail party at the country club, the meeting at City Hall and at the high school basketball game.

Graham Calls Messengers To Faith That Faces Problems

Evangelist Billy Graham called on Southern Baptists Wednesday night to light a candle which will banish moral and spiritual blight in America and roll back racism and social injustice.

In the challenge to messengers to the annual meeting of the 11.8 million member denomination, Graham also pointed to the need for a renewed faith in the Scriptures and a new dedication to missions and evangelism.

Graham, who addresses his fellow Southern Baptists almost annually at their convention, said he felt Southern Baptists need a fresh experience with God, a sensitivity to the problems of men, and to move out to the world in the power of faith.

"It is easy for those of us who speak of God often not to experience God afresh. Spiritual dryness can set in so that while we continue to go through the motions of our religious life, there is no feeling present. The world in which Christ has called us to live and minister and witness is one that drains us of spiritual energy and leaves us feeling empty."

Reminding that churches also need a fresh experience with God, Graham said it was easy for a congregation to become preoccupied with self.

"We allow cultural, social and racial walls to separate us from the lost people for whom Christ died. We have be-

come creatures of comfort."

Graham said the denomination needed a fresh experience with God, too.

"There is the danger that we substitute an intellectual system for a living faith, that we will hang on to dead forms of worship and evangelism rather than seeking for new and powerful



Graham preaches to SBC messengers.

instruments of communicating the faith."

Graham reminded the messengers that early Baptists led in developing many new forms of Christian expression, of which the evangelistic meeting was one.

"What a contrast to many of our Baptist churches today! For example, if a church drops an unproductive evening evangelistic service to spend more energy in new and effective forms of evangelism, many of our members are sure that the church has lost its faith."

Graham asked the messengers to take a look at what some other religious groups are doing in the area of evangelism and missions because "they have much to teach us."

Graham told the messengers they can expect some resistance from Satan when they begin taking the offensive in evangelism and missions.

"We are now witnessing a great spiritual awakening in America. We are also witnessing an intensification of Satanic power on a scale perhaps the nation has never known before: pornography, poverty, racism, prejudice, bigotry, sexual immorality."

In his call to action, Graham said Southern Baptists shouldn't spend their time cursing the darkness but to light a candle until a spiritual fire can be seen throughout the world.

Irwin Defends Space Costs; Cites Christian Testimony

Astronaut James Irwin of Houston said in Philadelphia that NASA's \$3 billion budget is justified because discoveries and developments resulting from the space program will increase knowledge beneficial to mankind.

He told messengers to the Southern Baptist Convention that the laser beam device left on the moon by astronauts would help preserve lives and property by adding to man's knowledge of earthquakes and volcanic activity.

Space technology, he said, has produced hardware and ideas usable on earth in many areas, including pollution control and agriculture.

Irwin's recurrent theme in four addresses was the personal testimony of his "closeness to God" during his voyage to the moon on Apollo 15.

The Baptist layman said he differs with some religious leaders and agrees with Warner Von Braun that science and religion are sisters.

He said new discoveries continually shed new support on Biblical revelations.

Irwin, a member of Houston's Nassau Bay Baptist Church, expressed disappointment earlier during a news conference that outspoken atheist Madeleine Murray O'Hair raised no objection

when he read the 121st Psalm from outer space.

He said opposition from Mrs. O'Hair to Christian testimonies from outer space had generated much beneficial public support.

Mrs. O'Hair filed suit against NASA after Apollo 8 astronauts — Frank Borman, Jim Lovell and Bill Anderson — read from Genesis during the Christmas season.

Irwin had resigned a week before the news conference, saying he planned to devote his full efforts to "spreading the good news of Jesus Christ."

He said he has met with Baptist leaders to receive guidance and advice on how he might most effectively do this. He did not announce specific plans.

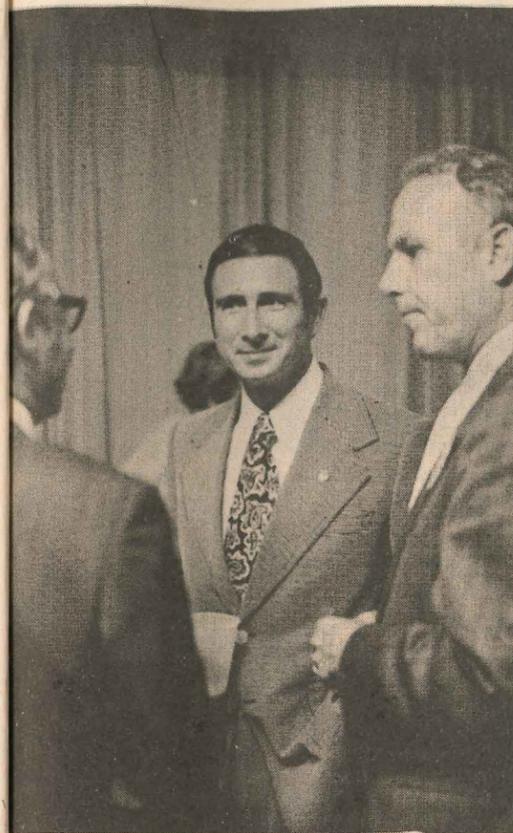
In separate news conferences both Irwin and evangelist Billy Graham was asked about the possibility the astronaut might join the Graham organization.

Both responded favorably to the suggestion, but Irwin said neither had the opportunity to get together and discuss it. Irwin did comment he had chatted with some members of the Graham team.

Irwin said his retirement represents no discontent whatsoever with NASA and that he had already planned to resign after his backup involvement with the Apollo 17 flight next spring.

He said a reduction was necessary in the astronaut corps because "a problem of money" at NASA and that the proposed cutback fit readily with his own plans.

"If I could go into space again," he said, "I would stay with NASA."



Astronaut James Irwin, center, talks with messengers following address.

Graham Lauds Nixon For Summits, Speaks On Vietnam, Abortion, School Prayer

Evangelist Billy Graham called President Richard Nixon an effective, dynamic president who is doing some courageous things many other presidents weren't able to do.

Referring to the President's recent trips to China and Russia, Graham said President Nixon has upset all predictions persons made at the beginning of his term of office.

While acknowledging President Nixon as a close personal friend, Graham said he hasn't always agreed with everything the administration has done.

"If I do have a criticism, I would make it in private and not announce it in public."

Asked about his stand on abortion, Graham reiterated he was against all abortion except in the case of rape and the health of the mother.

"I do feel we have lots of old abortion laws that need to be revised."

Graham also criticized the way the Navy handled the court martial of a Navy chaplain recently in Florida on immoral charges.

"The Navy might have been wise in consulting the chaplain's denominational leaders. These chaplains are spiritual leaders and perform a specific func-



Graham listens to reporter's questions.

tion. They aren't like other officers."

Asked about the possibility of Baptist astronaut James Irwin of Houston joining his crusade staff, Graham said he hadn't known Irwin was interested but he would certainly be welcome. Irwin said Sunday he plans to begin full-time religious work August 1. He retired recently from the space program.

On the question of anti-semitism, Graham announced his total opposition. He made this additional explanation:

"Some rabbis are disturbed, and maybe confused, by the number of young people accepting Jesus Christ and retaining Judaism."

Explaining his statement further, Graham said a vacuum has developed in the Jewish community and the young people are turning to Jesus.

Returning to his relationship with President Nixon, he discounted the claims he is a presidential advisor. "He (the President) doesn't ask my advice on affairs of state. I've only seen him twice this year. I do talk to him on the phone once in awhile."

Graham, who said he is "going to try very hard to stay out of the political campaign" declined to answer ques-

tions on state aid to non-public schools and school busing to achieve integration policies.

The evangelist said he preferred to leave these issues alone until after the presidential election in November.

Graham said he had spent eight days in Ireland where he had met late at night with IRA leaders whose names he was pledged to not reveal.

He said, "one IRA leader talked for an hour before I opened my mouth. I learned a great deal which I am pledged to keep. I felt I was able to bear witness for Christ to them and, I hope, a witness for peace."

Graham said he learned that the conflict in Ireland is not a religious war but goes far beyond religious issues.

Graham reported he had changed his view and now favors the Supreme Court decision on prayer in public schools. Editorials in Baptist state papers and conversation with Senator Sam Ervin of North Carolina helped change his mind. He called Ervin "the greatest constitutional lawyer in the United States."

"The Supreme Court hasn't totally clarified the issue and it probably will

come before the Court for clarification. Maybe the Supreme Court has been misinterpreted by local school boards who want to get off the hook."

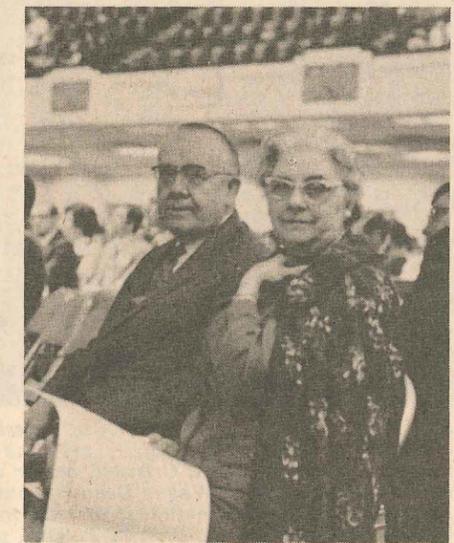
"I'm in favor of prayer in schools but not a state-imposed prayer."

In a second reference to the President's trip, Graham said he favored President Nixon's trips to Red China and Soviet Russia, because "we're living in a brand new world . . . one we no longer dominate."

"The President's goal is to keep the peace. His goal is to get out of Vietnam. When the North Vietnamese crossed the DMZ, he had to act fast to save another Dunkirk."

In response to question concerning pictures of President Nixon holding what appeared to be glasses of liquor during receptions in Red China and Moscow, Graham explained that, "I'm a teetotaler in America because alcohol is one of our greatest problems."

"I'm absolutely convinced that Jesus drank wine — and that may shock some Baptists . . . I don't think the Bible teaches total abstinence and I don't know what the *Broadman Bible Commentary* says about it." (BP)



Mr. and Mrs. Harley Childs of Murray were among Kentuckians at convention.

Cooper Predicts Laymen Revival, Gives Views On Moral Issues

Owen Cooper, new president of the Southern Baptist Convention, predicts that laymen will be highly involved in the next upsurge of Christianity.

In an interview at Convention Hall in Philadelphia, less than 24 hours after his election as head of the 11.8 million member denomination, the Yazoo City, Mississippi, layman said the Christian witness will find greater reception in the non-religious community if lay people are a part of it.

Cooper, who is president of Mississippi Chemical Corp., a multi-million dollar fertilizer manufacturing firm, is the first layman in 13 years to become president of the Southern Baptist Convention.

"There is a growing awareness for the greater involvement of laymen in the denomination," he said. He cited the efforts to involve laymen of the Brotherhood Commission, the Home Mission Board, the Foreign Mission Board and the Sunday School Board.

"My role is to support those efforts now underway among the agencies."

Talking about his selection as president, Cooper said he didn't know that a person can come to the job qualified but that bringing a commitment and a will would be helpful.

"I hope I bring that commitment and will to fulfill the objectives of this Convention."

Asked if this commitment meant he was tied to the past, Cooper explained that he wasn't wedded to any method

for applying the gospel but he was committed to unending New Testament principles.

The possibility of a merger of the Southern Baptist Convention and the American Baptist Convention looked dim to the new president.

"I do not foresee the day when the two denominations will come together. But I don't have the longest range of vision into the future. I do see a time when we will be working together in more programs."

Asked about liberalism in the SBC, Cooper quipped that he would like to stand a Southern Baptist liberal beside some liberals of other denominations and see how liberal that Southern Baptist really looked.

"I do not think the Southern Baptist Convention is in any danger of being overcome by liberalism in the classic sense," he added.

He said he did not favor the withdrawal of the Broadman Bible Commentary. The previous day, Tuesday, June 6, the convention defeated a motion that would have recalled the 12 volume set because it was allegedly out of harmony with the views of most Baptists.

Cooper said he believed in the inspiration of the Scriptures but not the inspiration of any commentary. Such commentaries should be read with an open mind, he said. "I'm not afraid of ideas different from mine."



Cooper addresses news conference

Asked to state his stand on abortion, Cooper replied this way: "The population explosion is hanging over our heads a potential disaster far greater than all the atomic bombs put together. The question is where we stop. But I believe the emphasis should be on prevention of conception."

Saying he was against abortion on demand, Cooper added he felt the New York abortion law is too liberal, allowing abortion up to 24 weeks after conception. He expressed "very grave doubts" about abortion when life in the fetus is clearly established.

He supported a resolution that was adopted by the Southern Baptist Convention last year in St. Louis which favored abortion in cases of "rape, incest, clear evidence of severe fetal deformity and carefully ascertained evidence of the likelihood of damage to the emotional, mental and physical health of the mother." (Quote from SBC resolution)

Asked if he supported a resolution introduced the previous day on the Vietnam war, Cooper replied: "This convention is in order to speak on any subject it wants to. Whether I thought it should or not, they'd go ahead and do it anyway."

Cooper said he supported a motion made on Tuesday proposing that the SBC president serve a single one year term and the vice president become president-elect. A president could serve two years with effectiveness under such a system, he said.

On the possibility of a denominational name change, Cooper said he believed the issue was dead for a reasonable length of time but that it could revive from time to time.

Cooper said he favored equal opportunities for blacks and followed that practice at his company. When blacks become more numerous as members of Southern Baptist churches, he said he felt attention should be given to creating employment for them in the denomination.

"They should be considered for any job without regard to bias or color."

BSSB Drops 'Doctrinal Reader,' Replaced By 'Manuscript Analyst'

Southern Baptists lost a "doctrinal reader" but gained a "manuscript analyst" in an amiable exchange at the Southern Baptist Convention Wednesday during a report of the denomination's Sunday School Board.

James L. Sullivan, executive secretary of the agency, told messengers that a doctrinal reader appointed almost two years ago would be renamed manuscript analyst.

The Sunday School Board named the doctrinal reader, Leo H. Eddleman, in October, 1970, in the aftermath of a bitter controversy over what some SBC conservatives felt was liberalism in Volume I of the *Broadman Bible Commentary*. Volume I was the first of a 12-volume series to be published by Broadman Press, publishing arm of the Sunday School Board.

At the annual SBC meeting last year, Walter N. Stockburger of Norfolk, Virginia, moved for elimination of the doctrinal reader position. The motion was referred to the SBC Executive Committee and then to the Sunday School Board's trustees, who reaffirmed the appropriateness of the post.

Stockburger arose again Wednesday to rephrase his request, asking that Eddleman's title be changed because it "leaves the impression of censorship" and tends to "fit into the stifling atmosphere of the past two years and push us all into a conformity pattern."

"I resent this," Stockburger continued. "I believe in and support the Baptist Statement of Message and Faith but no two people here could agree on its interpretation."

'Perhaps an error'

Sullivan agreed that the doctrinal reader terminology was "perhaps an error" and noted that the Sunday School Board had had similar positions at various points in its history, dating back to 1891.

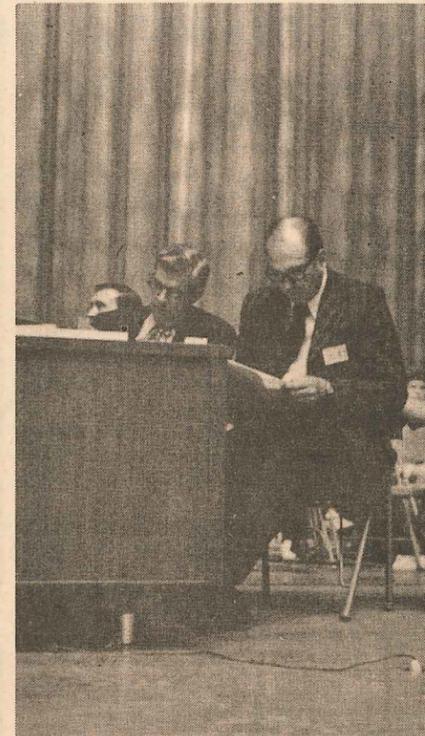
Eddleman has no authority to delete one word. He tries to catch errors in advance.

Sullivan said Eddleman also "takes a last look" and "flags" questionable sections for editors and writers.

Before Stockburger's 1971 motion was referred to the Executive Committee under Bylaw 16, Sullivan said he had planned to change the name to more accurately reflect the position.

After that ruling, he said, the matter was out of his hands until it had gone through letter of the law of convention procedure.

"Now I am free to act," Sullivan said. "From now on the title will be manuscript analyst."



Two Kentuckians were members of the influential Order of Business Committee. At left is Robert Mills, who rotated off the committee at the end of the 1972 convention. Seated next to him is committee member Franklin Owen, executive secretary elect of the KBC.



Tim Townsend, pastor of Vine Street Baptist Church in Louisville, had difficulty finding a seat for one session.

Messengers Defeat Motion To Abolish St'ship Commission

Messengers to the Southern Baptist Convention in Philadelphia refused Tuesday to move the denomination's Stewardship Commission to a position within the structure of the SBC Executive Committee.

The recommendation by the Executive Committee would have reassigned Stewardship Commission functions effective October 1, 1973, after a constitutionally required second vote of the convention in Portland, Oregon, in June, 1973.

In other action, messengers approved a recommendation to hold the 1977 annual meeting of the SBC in Memphis, Tennessee, June 14-16.

They also approved an Executive Committee recommendation to encourage the Stewardship Commission in its cooperation with other Baptist organizations, in "launching a program to revitalize mission giving through (the convention's) Cooperative Program."

Other business

A series of other recommendations accepted by the messengers dealt with financial reporting procedures for SBC agencies, 1974-75 SBC promotion plans and revisions in program statements of five SBC commissions and boards. They are the Brotherhood, Christian Life, and Radio and Television Commissions and the Sunday School Board.

Before rejecting the recommendation to shift the Stewardship Commission, messengers rejected a motion by Horace Twine, a pastor from Washington, D.C., who opposed the recommendation but wished to refer it back to the Executive Committee for further study.

Twine, a member of the Stewardship Commission, labeled the recommendation as "an unwise action."

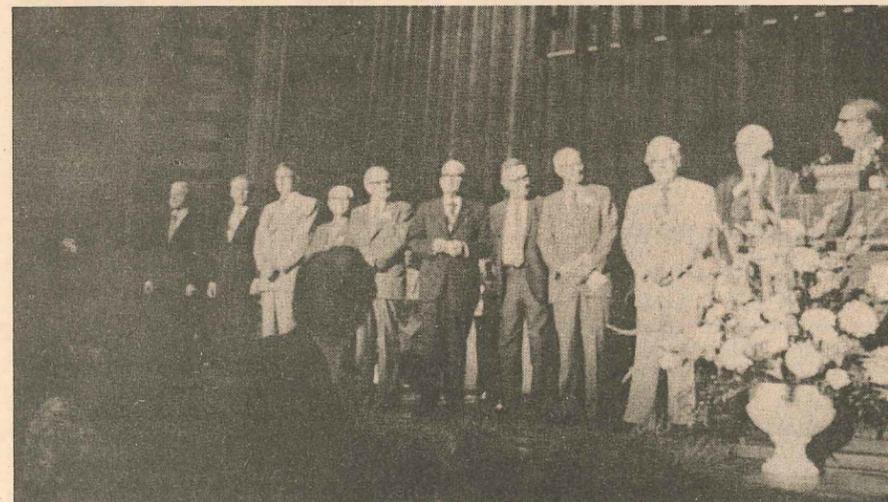
The Committee of 15 also had recommended the changes in the program statements of the Brotherhood and Radio and Television Commissions.

Changes in the Brotherhood Commission, missionary education and action organization for men and boys, broadened its missions scope, specifically calling for involvement in personal witnessing and evangelism.

Radio-TV Commission

Proposals for the Radio and Television Commission were also designed to broaden its base but aimed it more in the direction of a service agency for other SBC agencies through radio and television ministries.

Revisions in the programs of the Christian Life and Education Commissions and the Sunday School Board were designed mainly for consolidation and simplification, with no substantive change in content.



SBC PRESIDENTS — Former SBC presidents attending the annual session in Philadelphia were recognized by outgoing president Carl Bates, right. From left to right, they are: W. A. Criswell, pastor of FBC, Dallas; Franklin Paschall, pastor of FBC, Nashville; Wayne Dehoney, pastor of Walnut Street church, Louisville; K. Owen White, superintendent of missions in California; Herschel Hobbs, pastor of FBC, Oklahoma City; Ramsey Pollard, pastor of Bellevue Baptist Church, Memphis; former Arkansas congressman Brooks Hays; C. C. Warren, retired pastor of FBC, Charlotte, North Carolina; J. D. Gray, pastor of First Baptist Church, New Orleans; and R. G. Lee, pastor emeritus of Bellevue church, Memphis.

Pageant Recalls SBC History

Baptist history came to life in dramatic fashion at the Southern Baptist Convention Tuesday night in a pageant sponsored by the denomination's Historical Commission.

A brightly costumed cast of pastors and their wives from Columbia, South Carolina, carried thousands of twentieth century Baptists from every corner of the nation back to 1671 to Newgate Prison filled with Quakers and Baptists. The turbulent persecution in England drove William Penn to establish a colony in the New World to which he invited many Baptists as well as his suffering Quakers.

An observer who has attended most annual meetings of the Southern Baptist Convention since 1916 called the pageant the most thrilling production he had seen at any of the gatherings.

He noted that the drama didn't need elaborate props because it was staged in Philadelphia, the cradle of Baptist history. The Philadelphia Association,

organized in 1707, was the first organization of Baptist churches for fellowship and missions in the New World.

The pageant, adapted by Mrs. Ollin J. Owens of Columbia, South Carolina, from her book, *Saints of Clay*, featured scenes from 1772 as Morgan Edwards, the first Baptist historian in America, sought students for Rhode Island College he had helped to start.

In dramatic form, Baptists led by Isaac Backus appealed for religious liberty before the delegates to the Continental Congress in Carpenters' Hall in Philadelphia in 1774.

The cast, which had previously presented the pageant at the 150th anniversary of the South Carolina Baptist Convention last year, closed with scenes from the Triennial Convention of Baptists in Philadelphia in 1844. Unable to resolve their differences, Baptists of the South withdrew and organized the Southern Baptist Convention in 1845.



South Carolinians perform pageant

'Caring Is Dangerous'—Rowles

The pastor of a North Carolina Baptist couple who were murdered by the man they befriended confronted messengers to the Southern Baptist Convention on Thursday with the proposition that "caring is a dangerous business."

James Rowles, Jr., pastor of Penelope

Kentuckians Elected To Boards, Agencies

At the 1972 session of the Southern Baptist Convention a number of Kentuckians were named to serve on various boards and committees of the Convention. Those elected were:

Rollin S. Burhans and G. David McClure to the committee on boards.

Roger Lovette to the Home Mission Board.

Harold Wainscott to the Annuity Board.

John M. Sykes, Leroy Highbaugh, Jr., and William Mulloy to the Southern Seminary board of trustees.

Ira Porter to the Southern Baptist Foundation.

Lynwood Montell to the Education Commission.

Duke K. McCall to the North American Baptist Fellowship.

C. R. Daley to the committee on state papers.

Verlin C. Kruschwitz and William E. Snowden were the Kentucky members of the 1972 committee on committees which made recommendations for vacancies on the various agencies of the Convention.

Baptist Church, Hickory, North Carolina, recalled that the murdered couple, Mr. and Mrs. Furman Turner, were two of the church's most active members. Turner, a truck mechanic, spent many hours after work helping to build a day care center for the church.

The turners even took into their home prisoners on community release from prison, Rowles explained.

"A prisoner who grew up in our church and community, and whom the Turners took into their home, shot them to death without reason or motive one Sunday afternoon seven weeks ago," said Rowles.

"Caring cost the Turners their lives," said Rowles, who spoke during the annual report of the SBC Brotherhood Commission.

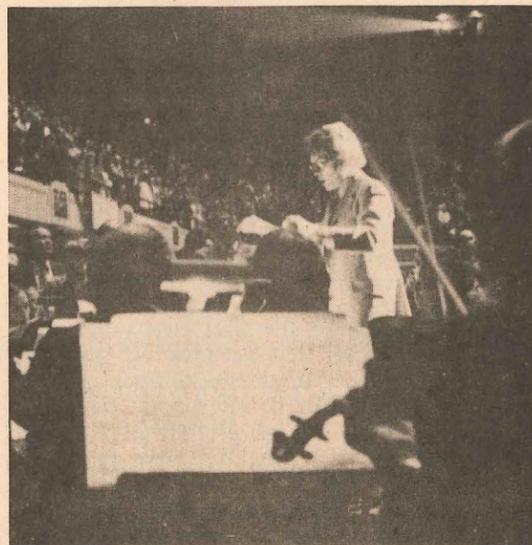
"Yet their children told me," said Rowles, "that their parents died in the way they would have liked to do—in the service of their master and while helping others."

The Brotherhood Commission's new executive secretary, Glendon McCullough, emphasized that "caring for people" is the main business of his organization as he asked the messengers to pray for the Turners.

The former home missions leader, sporting a gray beard, prophesied that the Brotherhood Commission will "move in new decisive, innovative directions."

"It's my intent to move excitingly and daringly. I'd rather have a short, exciting term than a dull, long one."

"Nothing less will challenge our three million laymen," the Brotherhood leader said.



Buryl Red directs orchestra presentation



Pres. Davenport promotes Campbellville

Divorce Rate Among Ministers Rising, Wives Told

Southern Baptist ministers' wives listened intently Tuesday as marriage counselor Donald Moore of Wake Forest, North Carolina, told them of a rising divorce rate among ministers and their wives.

"The divorce rate in the United States is 41 percent. This does not spare ministers and their wives. More and more ministers' families are breaking up," said Moore, director of counseling and associate professor of pastoral care at Southeastern Baptist Theological Seminary. Moore spoke at the 17th annual luncheon of ministers' wives at the Ukrainian Baptist Church in Philadelphia.

"The minister spends an average of 25 hours per week with his family. That's less than one-fourth of his waking hours. Those who have children spend the same amount of time at home as childless couples or those whose children have already left home. This seems strange to me when you consider the Christian concept of the family."

"The man who is indispensable too many hours a week may be playing God more than he should," Moore said.

Moore attributes the increase in marital difficulties to a decline in understanding between married partners and a loss of determination to stay married.

"There is also a development of an unrealistic view of love and marriage. On television there are less than 26 minutes to meet, fall in love and get married."

Moore listed mismanagement of available money, inlaws who become outlaws, sex, disagreement on the discipline of children, laziness, recreation

and religion as reasons given for divorce.

"Many pastors' wives ask me 'do I have to go to church every time the door is opened?' When I tell them 'No,' then they say, 'Well, I wish you would tell my husband that.'"

Moore said unfaithfulness is mentioned more and more frequently as a cause of marital difficulties among pastors. "This includes emotional unfaithfulness as well as actual physical unfaithfulness."

"However, these are just symptoms of real problems. Down at the grass roots the things that really cause the difficulty are emotional immaturity or unwholesome experiences with parents.

"The best way to prepare your child for marriage and parenthood is to show him a good marriage. This really needs to start with the grandparents, at least one generation ahead. So many parents are not showing a good example and the child ends up in his own marriage acting out what he saw in his parents 25 years ago."

Moore urged the Baptist women to remember they are women and wives first, and ministers' wives second.

Elected officers for next year were Mrs. Roy Babb of Nashville, Tennessee, president; Mrs. James Landers of Dallas, Texas, vice president; and Mrs. Charles Jolly of Madison, New Jersey, secretary.

Race Relations On Downslide—Sullivan

A black Baptist minister told messengers to the Southern Baptist Convention on Thursday that "if we don't halt the downslide of reaction now prevalent in America within the next 10 years the division of black and white will tear the nation to pieces."

Leon H. Sullivan, pastor of the 6,000 member Zion Baptist Church of Philadelphia, then urged Southern Baptist churches to help support a black self-improvement organization of which he is founder and chairman.

The group is the Opportunities Industrialization Center (OIC). From a start "in an old jailhouse eight years ago," OIC has spread into 100 cities across America and into African nations and Central and South America, according to Sullivan.

Sullivan delivered the main address at the Thursday morning session of the SBC, sandwiched between yearly reports from various convention agen-

cies and committees.

OIC aims within the coming decade "to train one million men and women for useful employment, adding \$10 billion to the economy of the nation," Sullivan said. The organization offers hope and "a way out" to the unemployed and the underemployed, he added.

He said "a resolution from your convention could help OIC set that trend that could help us establish OIC programs in every city, every town and every hamlet of this country where there is poverty, unemployment and dependence upon welfare."

With such help, people could "leave relief rolls and go on payrolls," Sullivan went on.

"I need your prayers, but I need your money, too," he declared.

Describing himself as "a black Baptist preacher who is an American but not fully a part of America," Sullivan said both black and white must work together in coming to grips with "America's number 1 problem — what to do with the black man."

Black parents must quit teaching white hatred to their children and white parents must cease instructing their children in white supremacy, Sullivan said.

America was making progress on the race issue until about 10 years ago, the Philadelphia minister continued, but then "a downslide began. A reaction has developed that has polarized and pulverized the nation."

"It is clear to me that the halt to the racial downslide in the nation must and can only come effectively from the efforts of the church."

Messengers interrupted Sullivan's address at several points with their applause.

He said those who had suffered discrimination and who need help "do not want to be dependent on government and do not want handouts." (BP)

BWA President Honored By Southern Seminary

During the report of the Baptist World Alliance, its president received an award. Duke K. McCall, president of Southern Baptist Theological Seminary, Louisville, presented V. Carney Hargroves of Philadelphia with the "E. Y. Mullins Denominational Service Award."

Hargroves, a Baptist minister, graduated from the SBC seminary in 1925.

The BWA reported there are 31 million Baptists in the world, 27 million of them in groups of Baptists belonging to the Alliance. The BWA includes 91 groups of Baptists in 73 countries, according to its annual report.

WESTERN RECORDER

Lifeline of Baptist Information



Lebanon pastor Doug Olive and his wife Eileen leave the convention center.

Ladies Hear About Missions On Earth And Moon

Southern Baptist women flashed a new light on the Great Commission at the annual meeting of Woman's Missionary Union in Philadelphia.

For the first time in its 84 year history, WMU not only considered missions at home and around the world but also learned of the effect of moon exploration on missions.

Astronaut James Irwin, a Baptist layman from Houston, Texas, spoke to the women's auxiliary twice. Irwin explained that his encounter with God while on the moon as Apollo 15 lunar module pilot and his experiences since then have made him an apostle of missions.

Irwin will quit the space program August 1 to enter full-time religious work.

"I now see my mission as one of sharing not only the scientific discoveries caused by space travel but the need for man to live on the spaceship called earth in peace. Jesus Christ is the Prince of Peace. He shows us the way to live. He is the only hope for peace in this weary land."

In his address on the opening night of the two day meeting, Irwin gave a personal testimony of his moon flight.

"The thing that thrilled me most was that I could feel God's presence on the moon. When we faced unexpected problems, I prayed to him and the answer came."

Irwin's second address detailed his religious growth since the moon voyage.

"I came back stronger in my faith. I have been able to tell people that I felt the power of their prayers on the moon. I believe that prayer has a unifying effect upon all mankind. I have found that man's faith strengthens im-

measurably as he witnesses to others."

Saying that he has been busier on earth this year than he was on the moon, Irwin described his goodwill trips around the world. He has distributed Bibles in communist countries, spoken in churches, led his parents to be baptized and participated in a number of special religious meetings.

Irwin presented the WMU a Christian flag which went to the moon on the Apollo 15 flight, for which he was backup pilot.

"This is presented to WMU with gratitude for your great work of projecting the holy light throughout the world," Irwin told Mrs. R. L. Mathis, president.

The flag was mounted along with signatures of the three Apollo 15 astronauts and of Irwin.

Theme for the WMU sessions was "Freedom's Holy Light." The first session drew a throng of 7,000.

Missionary James F. McKinley, Jr., who returned to the United States this week from Bangladesh, unraveled the ordeal of his family during the Bengali war for independence. The McKinleys and their four children were among the Americans to weather the hostilities in Bangladesh. They were under fire for several months.

McKinley told of his children asking, "Daddy, are you afraid?" His reply was, "Yes, but I believe that God will take care of us."

"We are ready to help this young nation. Most of the world seemed to doubt that it would survive as a democratic nation. We believe it will. The physical needs are astounding. But the need for Christ is greater. We lived with our Bengali friends and somewhat shared their suffering. Surely now

there must be some way to make Christ known."

Another missionary under fire who reported at the WMU meeting was missionary doctor Ray McGlamery of Gaza. Though a fellow missionary was fatally shot recently as she passed through a terrorist area, McGlamery said Southern Baptists have no thoughts of pulling their medical ministries out of the Middle East.

Home missionaries fielded three panels of workers in northeast United States who are conducting a variety of innovative ministries. James Wright, who works with street gangs in Waterbury, Connecticut, told the women, "the ghetto is the most open place to the gospel you can find today."

Robert Fling, Westchester, New York, drew a picture of multi-racial, multi-lingual congregations. His 68 member church conducts ministries to the deaf and teaches English to more than 40 Japanese.

Paul Glenn of Johnstown, Pennsylvania, told of rock bands and telephone-teletype communications networks for interpretation.

Samuel Simpson of the Bronx in New York described church-backed security patrols, sanitation campaigns, and pushed for urban renewal.

Eight other northeast missionaries also revealed approaches for reaching ethnic groups and for working with people of other faiths.

Author Elton Trueblood of Richmond, Indiana, commended Southern Baptists as the best missionary force on this continent but urged them to adopt the concept of every believer being a missionary.

Keynote speaker W. A. Criswell, pastor of First Baptist Church, Dallas, and former president of the Southern Baptist Convention, pleaded for Baptists to continue to shed the "holy light" around the world by sending missionaries and by combating communism.

"Communism and Christianity are irrevocably eternally incompatible and irreconcilable. The world is not big enough for both," Criswell declared.

Criswell said true freedom is an internal state which results from proper relationship with Jesus Christ and which cannot be amended by the state.

Mission action, the Southern Baptist program of Christian ministries to persons of special need and circumstances, drew much attention from speakers. Warren Rawles, social ministries specialist from the Baptist Home Mission Board, begged for more involvement in mission action as a penetrative method of turning the rising tide of drug abuse.

Beverly Hammack, another special ministries specialist, told of mission action success in coping with hard-core poverty. Several home missionaries spoke of working in conjunction with mission action groups.



RELAXING — This group of Kentuckians took time from the hectic convention schedule to relax. From left to right, they are: Wallace Morris, pastor of Forest Park church, Bowling Green; Grady Randolph, executive director, KBC Foundation; Louis Walters, pastor of Ralph Avenue church, Louisville; former Kentucky evangelist Lloyd Bardowell, now a pastor in Nashville, Tennessee; Jim Lewis, pastor of Westport Road church, Louisville; and Leon Boyd, Long Run Baptist Association.

Pastors Stress Bible, Second Coming

Billed as a "Banquet of Preaching," about 5,000 delegates to the Southern Baptist Pastors' Conference were fed a variety of specialties cooked up by evangelists and other ministers.

Speakers concentrated on the centrality of the Bible, the approach of the Second Coming, the reliance on the Holy Spirit and the need to stay on the main road that has made Southern Baptists the nation's largest Protestant denomination.

Latter day soul food consisted of a vivid description of the Jesus Movement by an establishment pastor and a rousing revival message by the youth evangelist whose ministry last year helped lead 23,000 teenagers to confession of faith in Christ.

Baptist professors attacked

A dash of spice was added by an evangelist who unexpectedly accused some professors, evidently in Baptist educational institutions, of using "academic freedom" to hide beliefs that run counter to Baptist doctrine and predicted their ouster.

The cooks who served their special dishes ranged in age from the mid-20's to the mid-80's. If applause was the measuring stick, the audience found the meal to their liking.

John Bisagno, pastor of First Baptist Church, Houston, Texas, and president of the Pastors' Conference this year, said he invited preachers and evangelists to speak and "turned them loose." "There is no assigned theme," Bisagno said. "The men are just preaching the sermons God puts on their hearts."

The conference showed its approval of the fare by electing two speakers

as officers for the next 12 months. They are Vander Warner, Jr., Richmond, Virginia, president, and Frank D. Minton of St. Louis, Missouri, vice president. James L. Pleitz of Pensacola, Florida, was elected secretary-treasurer.

Evangelist Jarry Autrey of Houston, Texas, during a discourse on the Bible as seat of authority, unexpectedly launched into a brief assault on professors.

Without naming people or institutions, Autrey said he didn't believe in academic freedom and accused some professors of using it to cover non-Baptist doctrines they espoused.

The son of a retired Southern Baptist national director of evangelism, Autrey said, "Sometime we're going to find the way to remove people from our institutions who don't believe the Bible." His father, C. E. Autrey, once was also professor of evangelism at Southwestern Baptist Theological Seminary.

Autrey went on to describe the Bible as "our authority in all we do."

Charles D. Graves, pastor of Nichols Hills Baptist Church, Oklahoma City, said Baptist belief in the inspiration of the Bible is one reason Southern Baptists continue to prosper when many other denominations have declined.

James E. Coggin, pastor of Travis Avenue Baptist Church, Fort Worth, Texas, said the Holy Spirit must empower those who preach.

Fail when leave evangelism

Minton, pastor of Tower Grove Baptist Church in St. Louis, said some of the old, mainline denominations failed when they departed from an evangelistic approach. He said Southern Bap-

tists must not stray from the proven way of evangelistic preaching and personal, door-to-door witnessing.

Jess C. Moody, pastor of First Baptist Church, West Palm Beach, Florida, told fellow pastors they have to take the Jesus Movement seriously. Churches must guide it and help finance it "to keep it on a New Testament course," he said.

Jesus People, he went on, persist in asking questions of Presidential candidates where they are campaigning. One of their questions: "Are you born again?"

Youth try anything once

The youngest speaker, 25 year old Richard Hogue of Houston, said America's youth generation has tried out everything at least once, including sex, Satan cults and drugs.

"In this crazy generation isn't it a miracle they're now trying Jesus?"

Waving an open Bible in his left hand, Hogue challenged other ministers, most of them much older than he, "How many of us, like Elijah, are willing to stake our lives on revival?"

He said the Pentecost revival occurred because God brought the world to the apostles.

Modern-day Pentecosts fail to take place because "we are missing the power." As did the apostles, Christians today must "tarry till we get filled up with God's power."

R. G. Lee speaks

Final address of the one day conference was brought by R. G. Lee of Memphis, Tennessee, 86 year old former president of the Southern Baptist Convention.

Acclaimed as one of the all-time great Southern Baptist pulpites, Lee received a standing ovation before he reached the rostrum.

Lee mapped the "highway to havoc" as lined with wickedness, criminality, abuse of sex, booze, materialism, godlessness, infidelity, modernism and neglect of the Bible.

Lee said, on the other hand, the highway to heaven has no roadside saloons, gambling casinos, X-rated movie theaters, burlesque shows, dance halls, red light districts and pornography book stores.

Ecology a topic

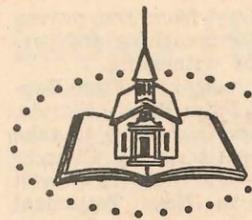
Statements about ecology kept messages relevant to national issues of the day. Moody spoke of predictions that over-population, pollution and other factors would bring the end of the world within a century.

Some say the chief cause of the Jesus Movement is heightened interest in the Second Coming of Christ, he declared.

Incoming conference president Warner, pastor of Grove Avenue Baptist Church in Richmond, referred to man's "bad record," adding "if we continue our short-sighted approach, there will be no water to drink, no air left to breathe."



WMU OFFICERS — Mrs. R. L. Mathis (center) of Waco, Texas, was reelected to a third term as president of Woman's Missionary Union at its annual meeting in Philadelphia. She is flanked by Miss Alma Hunt (left), executive secretary of the auxiliary of the SBC, and Mrs. Roy Snider, Camden, Arkansas, reelected secretary.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For June 25, 1972)



LIFE AND WORK SERIES

Thy Kingdom Come

Death of James Acts 12:1-2

Sharing the murderous propensities of his grandfather, Herod the Great—who ordered the slaughter of the babes of Bethlehem soon after the birth of Christ—and of his uncle, Herod Anipias—who beheaded John the Baptist—the dissolute, frustrated and self-seeking Herod Agrippa I resolved that he would exterminate certain leaders of the early church. "He killed James the brother of John with a sword." His daring crime in slaying James, one of the three most prominent apostles and the first to die, was greeted with enthusiasm by the Jews. Herod's primary purpose in persecuting the Christians was to curry favor with the Jews.

Detention of Peter Acts 12:3-5

Perceiving that the murder of James pleased the Jews very much, Herod Agrippa I decided that he would execute Peter also. He had Peter arrested on the false charge of being a disturber of the peace and of setting forth teachings which conflicted with Jewish traditions. He had him cast into prison and then designated sixteen soldiers to guard him and thereby prevent his escape. These soldiers were answerable with their lives for the safekeeping of this unarmed and non-resistant man. Knowing that the Lord would take care of his faithful servant, Peter committed himself to Him, was completely resigned to travel whatever road his Master had chosen for him, and laid down and went to sleep.

With the life of the leading apostle at stake, it appeared that the continued existence of the church might also be in peril. Knowing that there was no use for them to appeal to Herod, whose decision had been made and whose mind had been closed, for the release of their leader, they were grateful for the privilege of a direct access to the throne of God's grace and availed themselves of the opportunity.

Deliverance of Peter Acts 12:11-16

A special prayer meeting was held in the home of Mary, the mother of John Mark and the sister of Barnabas,

in which they prayed for Peter's release from prison.

In planning for the execution of Peter, Herod had overlooked the power of earnest prayer unto God on the part of the Christians. When Herod began to interfere with and to persecute the men of God his doom was sealed. For these things God smote him with a loathsome disease and he was eaten by worms and died.

In response to the prayers of the Christians, God sent an angel to the prison and liberated His servant. When the released apostle presented himself at the door of the house of Mary, Rhoda, the maid, answered his knock and cautiously inquired who was seeking admission. When Peter spoke Rhoda recognized his voice. She was so excited and overwhelmed with joy that she failed to admit him, but rushed into the prayer meeting and made the startling announcement that Peter was at the door. They stopped praying long enough to declare that Rhoda was out of her mind. When Peter was finally admitted into their presence, they were amazed and astonished to see him. Answers to the prayers of God's children are often amazing to humble and devout hearts.

INTERNATIONAL SERIES

Hunger For Security

The Psalmist's Cry Psalm 57:1-3

Although Saul had threatened David, the latter refused to touch the King or to do him any injury. Aware that his life was endangered, the psalmist resolved that he would cry unto God and depend on Him for protection and security. He firmly believed that God was both willing and able to provide the help which he needed. Thoroughly convinced of God's love, mercy and faithfulness, the psalmist was perfectly willing to leave the choice of the means which He would use in protecting him to God.

Frequently the enemies of God and His obedient children bring about their

Death of Herod Acts 12:21-23

On the second day of the festival which was held in honor of Claudius Caesar, Herod attired himself in royal apparel and delivered an extended oration in somewhat the fashion and tone of Hitler and Castro. Anxious to please him and hoping to obtain his favor, not only did the people applaud his harangue or oration but they flattered him by acclaiming him as a god. Instead of rejecting their acclamation as he should have done, he accepted their shouts of acclamation and thereby proved that he was guilty of blasphemy. How foolish for any man to accept praise which is due to God alone! Because Herod allowed such praise to be rendered to him without rebuke, divine judgment fell upon him without delay. He was stricken with a terrible disease, lingered five days in agonizing pain and then died a horrible death.

Dissemination of the Gospel Acts 12:24

None could thwart the purpose of God. After Herod was removed from the scene God's work made tremendous progress. Through the faithful proclamation of the gospel many were saved and added to the church.

own destruction through their plots to destroy those who love, worship and serve God. In his attempt to exterminate the Jews, Haman had the gallows erected on which to hang Mordecai but Haman's own life was snuffed out on those very gallows which he had prepared for another. Across the centuries many have been ensnared in traps similar to or identical with the ones which they have prepared for others.

The Psalmist's Complaint Psalm 57:4-6

Surrounded by his enemies, who seemed to be panting in rage as they pursued him, the psalmist complained about his predicament. He described

his foes as fierce lions, having teeth like spears and arrows, and tongues like swords. He complained that his enemies were like ravening beasts, ready and anxious to rend him. Beyond any doubt he was in sore need of being rescued or delivered.

The Psalmist's Confidence Psalm 57:7-11

Beset by fierce and cruel enemies, the psalmist cast himself upon the merciful protection of God, which he confidently anticipated would be forthcoming when and as it would be needed. Confident that God would hear his cry and his complaint and deliver him from danger, he said: "My heart is fixed, O God, my heart is fixed."

What a wonderful thing the heart is! As used in the Bible, it includes the thoughts, intents and affections. It is the seat of sensibility. Inasmuch as "the heart is deceitful above all things, and desperately wicked" (Jeremiah 17:9), it needs to be fixed. And, thank God, it can be fixed. Faith in Christ results in the heart being fixed. The cleansing of the heart is a daily need. Let your heart be fixed on worshipping God and serving Him faithfully through ministering to others. You can glorify God through introducing other people to His Son and our Saviour, the Lord Jesus Christ.

Having an unshakable conviction that mercy and love are the basic attributes of God, the psalmist gladly and readily thanked God for being so merciful, loving and gracious to him, and he expressed his earnest desire to see God exalted above the heavens and the earth.

The Apostle's Assurance Romans 8:38-39

Satan and his numerous, crafty, ruthless and powerful cohorts can be overcome by Christians through Christ, Who is the source of our strength and the One Who makes it possible for them to live victoriously.

No matter how difficult the circumstances of life may be, the love of God, which is in Christ our Lord, will never let us go. Nothing, either in life or in death, can separate us from the love of God in Christ, Who provides everything we shall need here or hereafter. "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Romans 14:8). No creature, which exists at present or may do so hereafter, shall ever be able to separate us from the love of God which is in Christ. Nothing in all creation shall ever be able to separate God's children from His love in Christ. What a blessed assurance! What more can we ask than to be hid with Christ in God? Have you received Christ as your personal Saviour? If not, do so now.

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Religious Educators Examine Today's Issues, Relations To Church

Delegates to the 17th annual conference of the Southern Baptist Religious Education Association confronted a wide range of educational issues, heard a series of speakers and elected officers during a two-day meeting in Philadelphia.

John K. Durst of Columbia, South Carolina, director of the Sunday School department of the South Carolina Baptist Convention, moved into the association's presidency. He succeeded Joe Burnette, minister of education, First Baptist Church, Charlotte, North Carolina.

Luke Williams, director of church activities, First Baptist Church, San Antonio, Texas, was named president-elect.

Two vice presidential slots went to Roger Skelton, professor at Golden Gate Baptist Theological Seminary, Mill Valley, California, and Robert Fulbright, supervisor of the children's section of the Sunday School department, Southern Baptist Sunday School Board, Nashville.

William E. Young, children's section supervisor of the Sunday School Board's church training department, was reelected secretary-treasurer.

Several speakers urged the religious educators to lead church members to convert spiritual power into direct action.

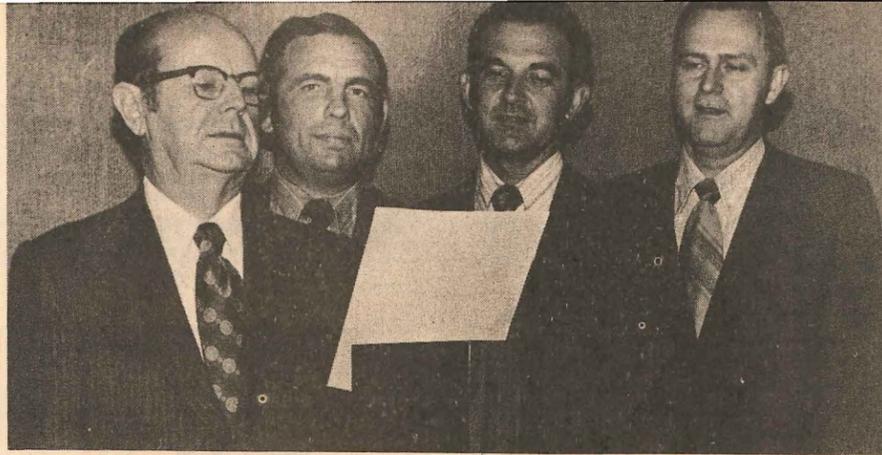
"Compassion is more than a tingling sensation in the gizzard—it's something you do," said Peter Rhea Jones, assistant professor of New Testament interpretation, Southern Baptist Theological Seminary in Louisville.

"What we must have are more truly converted people in Southern Baptist churches and institutions," said Carl E. Bates of Charlotte, SBC president.

"Don't you get tired of trying to make a fine omelet with 'rotten eggs'?" Bates asked in reference to church members who have not accepted the leadership of Christ.

A casual or qualified commitment "will not accomplish anything in the attempt to minister to the world."

James D. Williams, associate professor of education at Southwestern Baptist Theological Seminary, Fort Worth, urged his listeners to conduct educational programs "which relate Christian faith to world problems."



RE OFFICERS — New officers of the Southern Baptist Religious Education Association are (from left) John K. Durst of Columbia, South Carolina, president; Luke E. Williams, Jr., of San Antonio, Texas, president-elect; Robert G. Fulbright of Nashville, vice president; and William E. Young of Nashville, secretary-treasurer. An additional vice presidency went to Roger Skelton of Mill Valley, California, who was not present for the photo. The men were elected in pre-convention session.

"Religion is mobile and God wants it put on the road," he said.

Two workers with youth subcultures urged the religious educators to open up creative ministries to young people.

"If you're going to lead them, you have to get out there with them," said Fenton Moorhead, minister to the generation gap at First Baptist Church, West Palm Beach, Florida.

Don Rhymes of the SBC Home Mission Board, who formerly directed ministries to youthful drug abusers in Atlanta and New York, said Christians must be willing to get involved with the drug abusers at all levels of their need.

A North Carolina pastor, John Lewis of First Baptist Church, Raleigh, compared the Bible to a microscope.

"A church should be a research laboratory where every human problem is brought and put under the microscope of the Scripture... to find God's truth."

"But a microscope is to be looked through — not looked at. Deliver us beyond the point of arguing about the Bible and let us learn how to use it."

In an unscheduled appearance, astronaut James Irwin of Houston said his recently announced retirement from both the U.S. Air Force and the space program will give him the "opportunity to get out and share a message of science and religion" with persons

all over the world.

"My flight through life has been sustained by my knowledge of Jesus Christ," said the Apollo 15 astronaut. He accepted Christ in a Baptist revival at age 11.

The religious educators discussed educational problems in reaching children, youth and adults and confronted church staff relationships in several sessions on the two day program.

The minister of education should not automatically resign when a new pastor comes to the church but he should be willing to, said Luke Williams of San Antonio during a panel discussion.

But Robert Bingham of Atlanta said the church, not the pastor, should call the minister of education. Bingham, executive assistant for program services at the Home Mission Board, believes the trend is moving away from a pastor-called to a church-called staff.

The religious educators received a progress report on plans for a national conference on the church educational ministry scheduled for February 3-7, 1975, in Houston.

Morton Rose of Nashville, chairman of the planning committee, said features will include inspirational activities, fellowship and a series of work groups on five major themes, including ministries to the aging, deaf, alcoholics, juvenile delinquents and child care.

Associations Should Provide Fellowship, Leaders Say

The role of the association in the Southern Baptist Convention today should be one of fellowship, not merely organization, Southern Baptist leaders said Monday in Philadelphia.

"The association should be a doctrine of fellowship, a spiritual family," said Russell Bennett, Jr., assistant director in the Southern Baptist Home Mission Board's division of associational services. He spoke at the two-day 11th annual meeting of the Southern Baptist Conference of Associational Superintendents of Missions at the Bellevue Stratford Hotel. The conference was one of four Baptist meetings held in advance of the 125th annual meeting of the Southern Baptist Convention.

"The J. R. Gray theory of each congregation being a Kingdom of God in itself is more Jeffersonian politics than Baptist doctrine," Bennett said. "The Bible teaches more about mutual fellowship than congregational separation. You don't find the words 'independent, separate' on any of the pages of the Bible."

More than 700 superintendents of missions now direct associational mission work in 30 Southern Baptist state conventions. Philadelphia, ironically, is the birthplace of the first Baptist association, founded by a group of Welsh Baptist immigrants in the early 1700's.

While meeting in the city of "brotherly love," Bennett stressed that the purpose of the association is "to assist churches in watching over one another in brotherly affection."

"Churches can express brotherly affection for one another and the association provides the way," he said. "If one church is suffering a problem, such as a change of community, are not sister congregations obligated to pray for her? We need to involve laity and pastors in doing the work of the association."

"The association has the same mission as the church if it is a true fellowship of churches and that is to glorify God," Bennett said.

Albert McClellan of Nashville, program planning director for the SBC Executive Committee, echoed Bennett's fellowship view, saying, "the association as an organization is secondary to the association as a fellowship."

McClellan said there needs to be a stop to the weighting down of the convention with associational organizations.

"The association must do what it can do and quit doing what it can't do, or does poorly," he said. "We should plan for more fellowship and real doctrine confrontation. As important as committees are, if dynamics are not to be found in them, then the association needs to find where the dynamics are and build the association around them."

Also, state conventions and SBC agencies should work together more closely in plans and resources given the associations and take into account the views of the associational superintendent of missions, McClellan said.

"There needs to be a whole lot more listening to those who know, and that is you," he told the audience of superintendents of missions. "Not just a token listening, like we have now, but a real participation. There needs to be the recognition of the superintendent of missions as a real leader; a practical presence without whom we could not do our work in modern times."

How many associations are needed for the more than 11-million member SBC? McClellan said the more than 700 present associations may be too many.

"Many times the association should merge with a larger association to provide a meaningful working base," McClellan said. "I can understand small associations in pioneer areas but in other areas the association should be large enough to employ and support a full-time missionary. This gives the churches in the association a greater sense of belonging to a worthwhile cause."

Tom Roote, Jr., superintendent of missions in the Jacksonville, Florida, area, said the SBC and state conventions would do well to include more superintendents of missions on convention boards.

"We need to be where the planning is," Roote said, "not just the tokenism. Sure it's nice to have one of us to pray on the program. But our loyalties lie closer with the churches than with the denominational offices, so they would do well to include more of us on elected boards."

Harold Gregory, Nashville, Tennessee, superintendent of missions and outgoing president of the conference, said more and more problems are arising in churches because of a lack of fellowship among the people and other churches.

"The association exists not for itself but for the churches. Fellowship involves a spontaneous, mutual kinship that can not be repressed. If we are not a fellowship, we are nothing. We must recover and discover new areas of fellowship."

Succeeding Gregory as president of the conference was G. Allen West of Louisville, Kentucky. Other officers elected at the annual conference were Hugh Chambliss of Huntsville, Alabama, vice president; Burt Potter of Omaha, Nebraska, secretary; and Robert Helmich of Muskogee, Oklahoma, treasurer.

Students Seek Involvement At SBC

A group of college students urged messengers to the Southern Baptist Convention to pledge greater support to their efforts to reach students for Christ.

"By allowing a place on your crowded program for a student presentation, you have displayed your initial interest," Jack Parrott of Eastern Michigan University told the messengers on Wednesday.

"But we need more," Parrott said. "I pray that you'll come now and help us reach 200,000 students for Christ in Michigan."

Sharon Cooper, Kent State University, thanked Southern Baptists for Baptist Student Union (BSU) which offers a varied program of ministries on more than 600 campuses across the country. She said BSU helped her confront the bitterness and anger at Kent after the May 4, 1970, tragedy in which four students were killed.

Betty Hicks, a 1972 graduate of Baylor University, Waco, Texas, explained that she had accepted a job on a Texas



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Messengers Overwhelmingly Defeat Attempt To Recall Broadman Bible Commentary Series

Messengers to the Southern Baptist Convention refused by an overwhelming standing vote Tuesday afternoon to order the withdrawal and rewriting of the 12 volume Broadman Bible Commentary being produced by its Sunday School Board.

No head count was taken but the ratio of the vote appeared to be about 4 to 1.

Gwin Turner, a pastor from Los Angeles, California, in his motion to recall the commentary in its present form, argued that it "is out of harmony with the spirit and letter of the Statement of Baptist Faith and Message adopted by this Convention." The statement was approved in 1963.

Turner went on to enumerate areas in which he said commentary authors from Leviticus through Psalms had challenged the infallibility of the Scriptures.

Former SBC president Herschel H. Hobbs, pastor of First Baptist Church of Oklahoma City, responded to Turner's chief argument in his rebuttal statement opposing the motion. He was chairman of the committee which drafted the statement adopted in 1963.

Hobbs said commentary opponents, in anchoring their stand on the State-

ment of Faith and Message, had overlooked the preamble to the statement.

"However, we must never forget that the 'preamble' is as much a part of the 'Baptist Faith and Message' as the various items treated in it," he said.

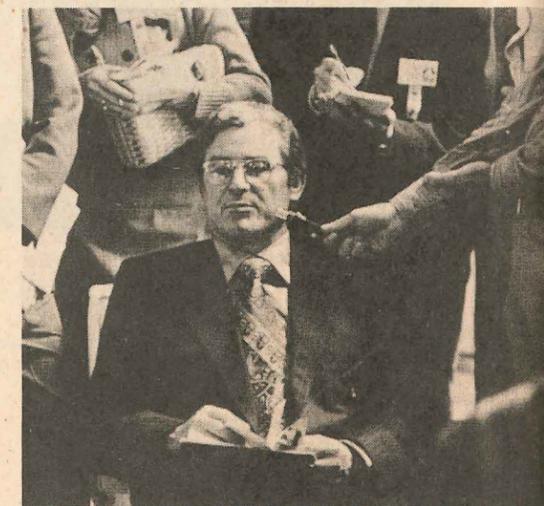
Messengers rejected a debate and voted to act immediately on Turner's motion after hearing from only Turner and Hobbs. A lone messenger attempted to push through a point of order but convention president Carl E. Bates ruled that effort out of order.

Turner conceded "there is much good material in this set" of commentaries, adding, "We are not objecting to all of it."

While "not calling in question the motivations of the writers," Turner said, "The one issue is this: We charge that some writers of this commentary have attributed error to the Bible."

He promised to "give you enough instances today to substantiate my claims."

Turner then attacked portions of the commentary on Leviticus, Deuteronomy, Esther, Job and Psalms and named the author of each. He was ready to continue listing more evidence, he said, but the time allowed for stating his case expired.



Turner answers reporters' questions

In his original motion, Turner asked "the Sunday School Board to withdraw from further sale the entire set, seek a new editor, and rewrite the commentary from the point of view that the Bible is 'truth, without any mixture of error'."

Hobbs responded that "no man alive today could write a commentary on the Bible with which all Southern Baptists would agree entirely."

"Had the 1963 Statement been presented without the preamble which safeguards the individual conscience, the convention most likely would not have adopted this statement of The Baptist Faith and Message. For without the preamble it becomes a creed. And Southern Baptists are not a creedal people," the former SBC president continued.

Hobbs said "there is more to this (Turner) motion than a set of books. The motion strikes at the very heart of basic principles dear to every Baptist heart."

At a news conference following the vote, Turner accused Southern Baptists of being more concerned with personalities than with truth. "I hate to say it," he told reporters, "but we allowed our seminary professors to write these things because they are 'our' professors. When a Britisher wrote the same thing we told the Sunday School Board to withdraw the commentary from the market."

The California pastor predicted that many churches will leave the Southern Baptist Convention over this action. "I won't leave," he said, "and I won't encourage others to leave. But I know a lot of people who are unhappy about this vote and some of them will leave the convention."

Cooper Takes Top SBC Office

Owen Cooper, a Yazoo City, Mississippi, industrialist, was elected president of the Southern Baptist Convention on Tuesday, June 6. He succeeds former Kentuckian Carl Bates as president of the nation's largest non-Catholic religious denomination.

Cooper became the first Baptist layman since 1959 to be elevated to the highest position of the denomination when he defeated James Coggin, pastor of Travis Avenue Baptist Church, Fort Worth, Texas, in a run-off election.

The messengers selected Cooper, outgoing chairman of the SBC Executive Committee, from among five nominees to serve for the one year term.

Other persons nominated for president were Mrs. R. L. Mathis of Waco, Texas, director of student activities at Baylor University; Fred Rhodes of Washington, D.C., deputy administrator of the Veterans Administration; James Westberry, pastor of Morningside Baptist Church of Atlanta, Georgia; and Dotson M. Nelson, pastor of Mountainbrook Baptist Church of Birmingham, Alabama.

The last layman to head the 11.8 million member denomination was Brooks Hays of Russellville, Arkansas,



Mr. and Mrs. Owen Cooper

former Democratic congressman.

Coggin was later chosen first vice president.

G. W. Bullard of Philadelphia, superintendent of missions for the Delaware Valley Baptist Association, was elected second vice president of the Southern Baptist Convention.

Bullard defeated Charles N. King, pastor of Corinthian Baptist Church of Frankfort, Kentucky, in a run-off.

King, the first Negro nominated for a major convention office, got more votes than three other nominees to reach the run-off.

King led the opening prayer of the Wednesday night session of the convention.