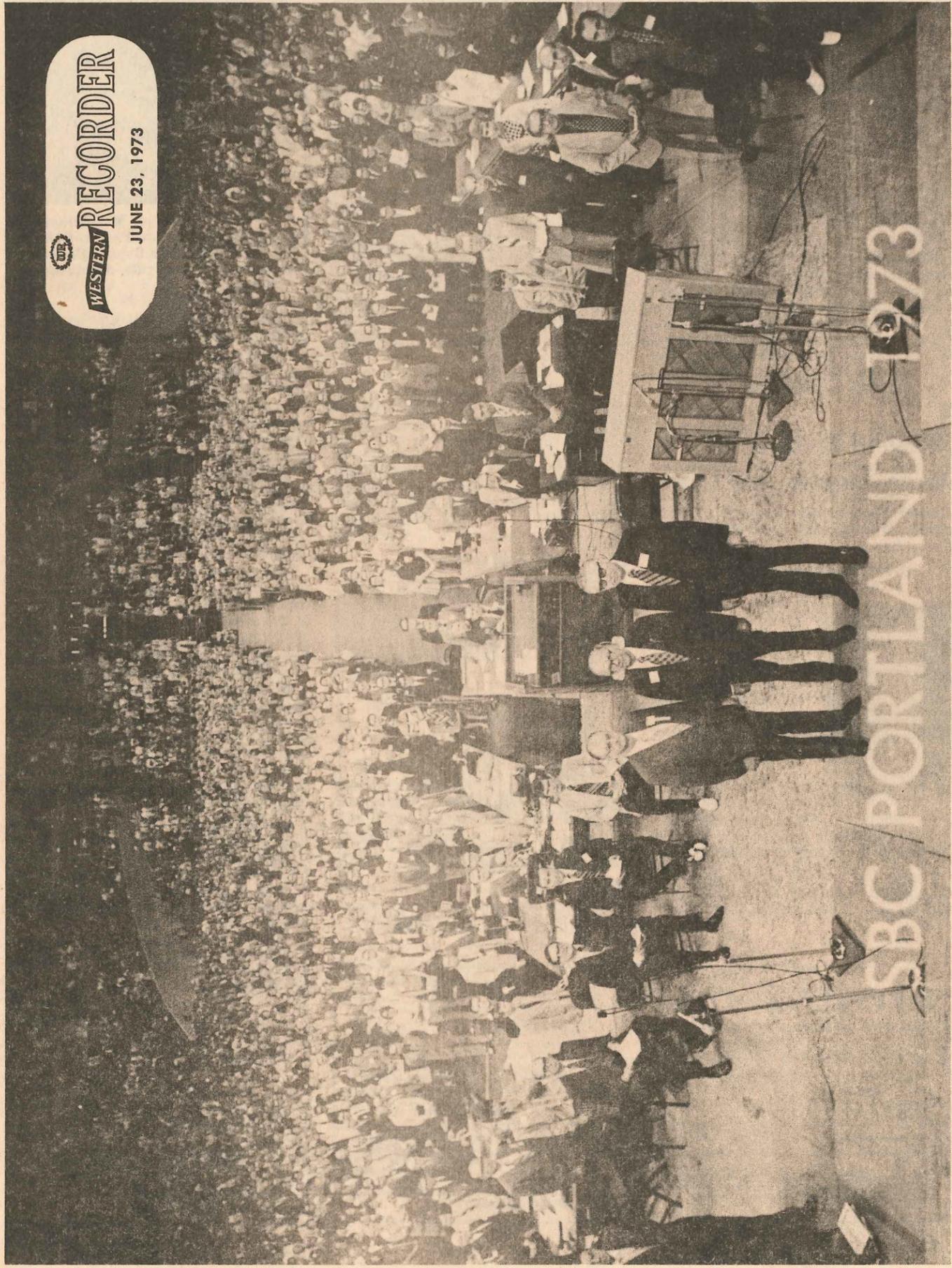


WESTERN RECORDER

JUNE 23, 1973



# Simmons Celebrates Centennial

The 100th anniversary of Simmons Bible College in Louisville was celebrated on June 4 in conjunction with the annual commencement exercises. In addition to the special commencement service in the morning were a unique reunion of various classes in the afternoon and the centennial banquet in the evening. The banquet attracted 750 at Stouffer's Inn with others turned away because of lack of space.

Simmons was organized by the General Association of Colored Baptists in Kentucky soon after the Civil War and was first known as the Kentucky Normal and Theological Institute. Its purpose was the training of persons of Negro descent and its curriculum was of a secular and religious nature. For

many years it was the only higher educational institution for Negroes in Kentucky.

Simmons was named for its first president, William J. Simmons. The centennial speaker was William J. Simmons, an ordained Presbyterian minister who is the grandson of the Simmons founder and who now lives in Nashville, Tennessee.

The master of ceremonies for the banquet was Homer E. Nutter, chairman of the Simmons trustees. Others appearing on the program included A. R. Lasley, general chairman of the centennial celebration committee; W. L. Holmes, president of Simmons; and C. H. Parrish, Jr., alumnus of Simmons and retired professor from the University of Louisville.

William Rogers, secretary of the Kentucky Baptist Convention interracial department, was awarded an honorary doctors degree at the centennial commencement. Rogers is only the second white man in the 100 year history of the school to be so honored. The recognition of Rogers was in appreciation for his effective work with black and white Baptists in Kentucky.

## 'Western Recorder' Adds Summer Intern

Larry High joined the staff of *Western Recorder* Monday, June 18, as summer intern.

A Maryland native, High is a first year religious education student at Southern Seminary. He holds the bachelor of science degree in journalism from the University of Maryland and hopes to enter religious journalism after graduation from Southern Seminary.

During his college years, High worked on the campus newspaper, a daily paper with a circulation in excess of 25,000.

During the 10 week summer program at *Western Recorder* he will do copy editing, layout and design, and feature writing.



High

## Church Chuckles by CARTWRIGHT



"We appreciate your devoting your talents to the church, Mrs. Bynum, but would you just as soon teach Sunday School?"

## DEVOTIONAL



William M. Shelton  
Associate Pastor, Ralph Avenue Baptist Church,  
Louisville, Kentucky

Isaiah 2:4c

"...nation shall not lift up sword against nation, neither shall they learn war any more." (verse 4c)

It happened on a Sunday night! I shall never forget it! My family and I in our usual pew were listening to the enchanting melody of a beautiful hymn sung by one of our young people. Suddenly, soldiers came crashing through the doors of all sides with fixed bayonets. They charged up on the platform, pushed the young girl to the floor, threw the Bible and hymnal aside and declared, "There will be no more of this."

One of the Sunday School teachers sitting in the congregation stood to his feet and started to protest the actions of the soldiers. At this point the leader of the group said, "Seize that man, take him away!" They dragged him away as he was kicking and screaming.

We sat stunned in our seats unable to speak. My mind was in a whirl! I thought, oh God no, this can't be happening. We live in Christian America. About this time our church training director came to the microphone and told how this scene was enacted to help us appreciate our religious freedom.

I shall never forget this scene. It made me aware of the needs of others in lands where there is no religious freedom.

Pray, thanking God daily for allowing us in America to worship freely without fear.

Is the . . .  
**Western Recorder**  
in your . . .  
**Church Budget?**  
If not, why not . . . ?  
**Every Family**  
deserves to know!

WESTERN RECORDER

I don't recall any other event which has had as profound an effect on my spiritual life. Now, for the first time, I know how Pat Carlton feels when she says, "I have been on top of the mountain and it's beautiful." After the last service I returned to my hotel room and made a list of spiritual objectives for my church life, family life and business life. With God's help I will attain these objectives.

Gerald Anderson

The one big issue that was settled is that women are subordinate to men which says to me that the men outnumbered the women as messengers. I would like to make a motion that William Hull's message to the ministers' wives be printed before we take another vote like that.

Mrs. Bettye Ann McSwain

The Portland convention bore the unmistakable mark of the capable lay leadership of Owen Cooper. From first to last the sessions were, if often unenthusiastic, always relaxed and tension free. The smooth and purposeful flow from music to message, from business to benediction, was a tribute to the proven efficiency and executive ability of the convention president.

H. Curtis Erwin

The convention impressed me by the tremendous fellowship, friendship and fellowship that were so evident. The general attitude, joy and vision were great and the unity of spirit and action was an improvement.

Calvin T. Harvell

The attitude and atmosphere of the Portland convention were great compared to Denver and New Orleans. I believe that Christian renewal is evident in the lives and behavior of Southern Baptists.

R. G. Shelton

The most significant reflection to bring from Portland to Kentucky was something not heard. No pastor or preacher apologized for being one either in the convention or the pastors' conferences sessions.

Forrest R. Sawyer

This was my first convention and I was greatly impressed with the way every issue was handled. I was unusually blessed with the final session on Thursday night.

Clarence Wood

# Impressions Of Portland By Kentucky Messengers

The convention sermon by Dotson Nelson was one of the most honest, soul-searching expositions that I have heard. President Owen Cooper was outstanding as a presiding officer and every messenger who so desired was given the opportunity to be heard. Because of his leadership the convention was open. His rulings were very fair and a spirit of Christ-likeness prevailed.

Douglas T. Strader

The entire convention was a joy and an inspiration to me as a layman. Truly the privilege of sharing and participating in a Southern Baptist Convention is an experience to be coveted for every Baptist layman.

H'Earl Evans

"Peaceful Portland" was my main impression. The harmony and graciousness of the messengers stood out in contrast to the friction and feelings of some years past.

Mrs. Mary C. Wallace

Perhaps at long last Southern Baptists are beginning to practice the love, understanding, freedom, brotherhood, forgiveness and Christ-like concern for all people, which we have been preaching for so many years.

Tom Miller

The involvement of the youth in the musical meditations before each session was very inspiring. Perhaps, the parts of the program that thrilled me the most were the theme meditations by James Sullivan and the sermon by Dotson Nelson.

Grady L. Randolph

The convention was well planned but not well attended. Some of the issues needed more consideration than they received. The most important matter discussed was the woman's place in the church and I feel we goofed on this very important issue. The few messengers present were not ready to think about the implications of what we said.

R. D. Clement

I was disappointed with the devotional times. There was too little congregational singing and too many youth choirs. I am under 30 years of age but the vast majority at the convention were older. Why should we be inflicted with youth choirs, most of whom were very professional and not very spiritual. I wish I could give some good points about this convention but I was very disappointed in it.

Mrs. Charles Cowherd

It was a quiet and peaceful convention with emphasis upon our task of proclaiming the whole word of God to the whole world. The conservative flavor made most of the messengers feel an ease without allowing to forget the issues that confront us. A good convention!

LaVerne Butler

The convention's culmination came appropriately in the Share the Word celebration on Thursday night. It was truly a memorable evening. Portland proved that the south does not have a monopoly on hospitality nor scenic beauty.

Mrs. Annette Herrington

My most memorable impression is the tremendous challenge presented by the Pacific Northwest. In a 300 mile trip through lower Washington and upper Oregon I saw not one Southern Baptist church and less than 50 churches of any kind. For the first time in my life I understand the tremendous sense of urgency as our missionaries feel.

Roy Carlton

The convention was bland, predictable and a bit dull. But that is preferable to the more volatile ones where our ultra-conservative brethren embarrass the rest of us. The high point for me was Frederick Sampson's moving testimony about his grandmother's Christ-like faith and forgiving spirit in the face of incredible hatred and loss. The low point for me was the passage of the inane and simplistic "anti-women's lib" resolution.

John Howell

## WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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**Baptists In Portland Reflect Sweetness Of Roses**

Roses communicate love and joy and the incomparable roses of Portland appeared to provide the spirit for Southern Baptists in their annual convention.

The 1973 Southern Baptist Convention will not be recorded as a significant one but it will be remembered as a pleasant and enjoyable one. Unity and harmony will be associated with the '73 convention by most of those present.

Decisions made don't stand to determine the destiny of Southern Baptists and most actions taken will soon be forgotten even by those involved in them. Routine acceptance was given to reports of statistical success because such success no longer excites many of us. Recommendations for mission and denominational programs involving \$35 million dollars of Co-operative Program receipts received apathetic approval because most messengers trust the leadership and those who don't approve know they have little chance to change such recommendations.

The atmosphere of tension and sharp controversy characterizing several conventions of recent years seemed a long way off and the messengers in Portland welcomed the spirit of relaxation and calmness. They took advantage of it to enjoy the beauty and grandeur of the Northwest and the friendliness of Portland.

Portland proved to be a delightful host city. The cordiality and warmth of all Portlanders including bus and tax drivers, hotel personnel and citizens in the streets were a refreshing contrast to what has been our treatment in some cities like Detroit and Philadelphia. It was a long way to Portland for most messengers and with the distance and the expense involved it will be a long time before we go back but it was worth it in 1973. Another plus of Portland was the mission challenge of the Northwest.

No convention in recent years went as begging for important issues to debate as this one. In the first miscellaneous business period only one relatively insignificant motion was made. The next business period found president Cooper almost begging messengers to take advantage of the opportunity to be heard. Only in the final business period was an extension of time needed and this was for matters of no over-arching importance.

The lack of major issues for consideration accounts for more than usual discussion of matters which generally don't receive much attention. One of these was the woman's liberation's movement which was dealt

with in a resolution. The resolution prepared with careful deliberation by the official resolution committee was changed on the convention floor. It's always refreshing to see that the official recommendation can be challenged and amended but in this instance the result was less than desired.

The adopted substitute motion on the place of women in church and denominational life reflects a legalistic, literal interpretation of the New Testament and only one strand of the New Testament teaching on the role of women instead of the more balanced view expressed in the original resolution. Most messengers were not prepared nor inclined to debate such a matter on the convention floor. Many messengers did not even care enough to show up for the discussion and were more amused than disturbed when they heard about the outcome.

This convention gave evidence that more and more of the significant issues are not debated on the convention floor but in smaller committees. By time major recommendations reach the floor they have been thoroughly threshed out and about all left is to accept or reject or slightly modify them. And this is the way it has to be because deliberative discussion is impossible with 10,000 participants and severely limited time. The biggest danger of such an approach is apathy of the people in the pew and the resultant feeling of non-involvement and non-responsibility.

The convention program lacked the high moments and great messages of some in other years. It did have a strong prophetic sound in addresses by Foy Valentine, Bill Pinson and Frederick Sampson. Two other pluses were the featuring of James L. Sullivan on the program and the more than usual number of youth and youth groups used in place of the traditional type of presentations. Sullivan showed himself to be the able and dedicated preacher and leader he is and his theme interpretations reflected an unusual understanding of and undying loyalty to the word and work of God.

Southern Baptists need a Portland like convention occasionally — one to be enjoyed precisely for not having difficult issues to deal with — one which was quiet but not dull, harmonious but not monotonous, routine but not without inspiration. It's good to be reminded periodically of how much more we are in agreement than disagreement. We will need to remember this in future conventions when the atmosphere might be different.

**No Fair Shake For Baptists In Secular Press**

With due appreciation for all the service of the press to Baptists and other religious groups, it should be understood that secular news reporting of Baptist national and state conventions does not generally provide a trustworthy nor balanced account of the actions. Often a very distorted view is presented because newspapers select what sounds sensational and thus will get readership instead of the things done which are really important. This is because most newspapers are more interested in getting readers than in helping the worthy causes of religious groups. Then sometimes there is a deliberate effort to make Baptists appear to be a narrow minded and ignorant bunch of clodhoppers.

The news out of the Portland convention last week was a good example. One of the few things reported back in Kentucky was the action on a resolution on the place of women in Baptist church and denomination. Such a resolution was passed but this was one of the most insignificant things done in Portland. Such actions as the appropriation of \$35 million to support 2,500 missionaries around the world and 2,200 mission workers in the 50 states of America were not and seldom are mentioned in news reports.

The facts reported in the newspaper article were substantially correct but the way they were handled and especially the headlines used in some papers were misleading. We were pictured as affirming male superiority and condemning woman's liberation. Not so! The resolution spoke only to the role of women as taught in the New Testament and was basically a paraphrase of the Biblical language.

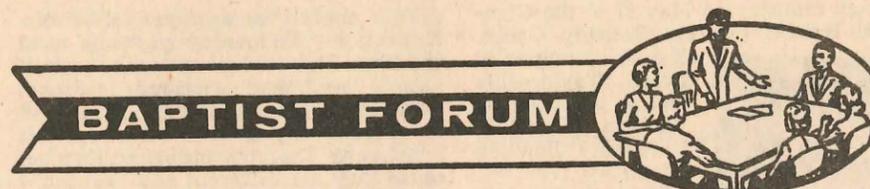
Actually no discussion of the woman's lib move-

ment was scheduled nor anticipated in Portland. One determined woman crusading against modern woman's lib forced the messengers to say something. The action finally came at the end of a morning session when many messengers had already left the hall and many others had not even cared enough to show up for the discussion. The little debate that took place was more humorous than serious to many messengers. It degenerated into exchanges mostly between women representing the two viewpoints.

Baptists don't debate the place of women in church life like they did in other days. The indispensable place of women in Baptist life is universally recognized now and while few have agreed to take top official roles, we have chosen women for leadership places all the way up to the vice presidency of the Southern Baptist Convention. At the same time we recognize that men were made by God for and expected by God to assume leadership roles at home, in society and in church. And anytime a test vote comes Baptists will espouse the view they understand the scriptures teach.

The sensational and unbalanced secular news reporting of Baptist activities is not a major issue. It is mentioned here to correct wrong impressions of readers and to assure Baptist church members their pastors and other convention messengers did not go all the way to Portland just to take a slap at women.

It also serves to remind Baptists who really want to know and care what happens in such meetings that the Baptist state paper has the most trustworthy report. This is another argument for having the *Western Recorder* in every Baptist home in Kentucky.



**RIGHT TO LIFE**

Dear Editor:

Some American scientists want to do experiments on living aborted babies and are saying a fetus is "nothing more than a piece of tissue," and, "if it is going to die you might as well use it." In fact, if you saw the program on human experimentation, channel 3, May 29, you saw a baby being experimented with before he or she was killed.

Have we forgotten so soon? We fought Hitler to put a stop to this sort of thing, and this very philosophy. There is no reason why we should condone it in our own country.

"Evil triumphs when good people do nothing." Christian people, don't let this evil deed go unchallenged. Don't let your silence give your consent to this most awful abomination in American history.

There is a move underway in the Congress to get an amendment to the constitution that will guarantee babies their God given right to life. Write to President Nixon, your senator and representative today. Tell them that you favor an amendment that will guarantee the right to life from the moment of conception, and urge them to act upon it at the earliest possible date.

Talorsville, Ky. William R. Hagan

**BUMPER STICKERS**

Dear Editor:

It is truly a shame that we condemn more often than we condone. I speak in terms of the Jesus Bumper Stickers.

My, how happy it makes me to see people victoriously take a stand for Christ! I think it is marvelous to proclaim our Christianity everywhere it is possible, besides just on Sunday mornings in a pew.

I admit that a few bumper stickers may mark a car whose owner is driving to a beer party or is sitting at home on a Sunday. They need help, not condemnation.

Why must we spend time cutting away at our own brothers and sisters? It only marks a weakness in the body of Christ that we share.

If the joy of spreading the Good News includes bumper stickers — so be it!

Elizabethtown, Ky. Jo Burns

## People And Places

President Robert L. Mills of **Georgetown College** has announced the receipt of a \$200,000 anonymous gift to the college. The donor has requested that the gift be placed in the college endowment program.

At the same time, president Mills said the Louisville Christian Business Women's Club has given the college a building located in Louisville. The building will be sold and the money from the sale will also go into endowment.

He said proceeds from the sale of the building will make available between \$100,000 and \$150,000.

**Ellen Fleming**, daughter of pastor and Mrs. Eugene M. Fleming of Franklin, is serving as a Baptist Student Union summer missionary in Zambia, Africa. Miss Fleming is a junior at Mississippi College and her assignment will be working with students at the University of Zambia. Miss Fleming's father is the pastor of the First Baptist Church in Franklin and her mother teaches school at White House (Tennessee) High School.

**L. G. Gatlin** has retired and is now living in Baptist Towers, Apartment 912, Louisville. He has served pastorates for the past 16 years in California and earlier served churches in Arkansas, Tennessee and Kentucky. He is a graduate of Southern Seminary and says he is available for supply preaching or an interim pastorate.

**Irvin E. Souder**, a pastor in Virginia for the last 24 years, is retiring from the active ministry and moving to Frankfort. He is a native of Indiana and graduated from Southern Seminary. He will be available for pulpit supplies, interim pastorates and evangelistic services. He comes highly recommended by fellow ministers in Virginia. He will be living at 125 Old Soldier Lane, Frankfort, Kentucky 40601.

**Barkley Moore**, president of Oneida Baptist Institute, was the recent speaker for the Elkhorn Associational WMU Meeting held at Central Baptist Church in Paris. Moore related some of his experiences in Iran as a Peace Corps worker as well as his present efforts with the young people at Oneida. Moore's remarks resulted in plans for the Elkhorn Acteens to include Oneida in a summer mission tour.

The **First Baptist Church Mar Vista**, Los Angeles, California, has withdrawn financial support to Southern Baptist seminaries through the Cooperative Program. The pastor of this church is Gwin T. Turner, an out-

spoken critic of the Broadman Bible Commentary and faculty members of seminaries. The church will continue to support some Southern Baptist work through designating gifts and will continue to receive the special mission offering for foreign, home and state missions.

Temple Baptist Church, Owensboro, recently ordained **Courtland J. Colburn** to the gospel ministry. Colburn has been called as pastor of Poplar Grove Baptist Church in Blackford Association. He and his wife, Brenda, have three daughters: Cammie, Jane and Joy.

**Randy Morris** of the Temple Baptist Church of Owensboro represented Daviess-McLean Association in the State Track Meet at Cedarsmore on May 12 after having won the high jump in the association meet. He brought the first place ribbon home for his association by participating in the high jump contest.

**Archie King** of Dyersburg, Tennessee, was ordained to the ministry at West Broadway Baptist Church, Mayfield, on May 26. Jewett Baptist Chapel in Illinois requested his ordination. Pastors from Kentucky, Tennessee and Illinois took part in the service.



King, called to preach in his late 30's, entered Mid-Continent Baptist Bible College without a high school diploma in 1970. He has now been awarded a Bible training diploma from the school.

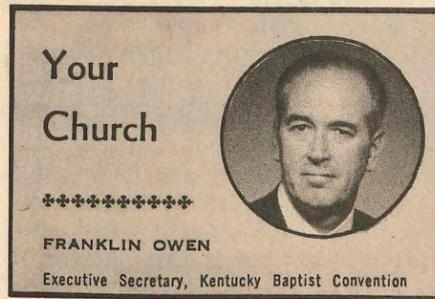
**Mike McKinley** was ordained into the gospel ministry on May 27 at the Glendale Baptist Church, Bowling Green. He is originally from Taylorsville and a graduate of Western Kentucky University, Bowling Green.



The ordaining council consisted of: Richard P. Oldham, pastor of Glendale; Gerald Adamson; Bob C. Brown; Otis Kirby; Rick Clark; Frank Dorris; William L. Cook; and Lee Kennedy.

McKinley is now serving as pastor of the Woodbury Baptist Chapel.

**William David Brown** of Alvaton graduated from Baptist Bible Institute, Graceville, Florida, in the 1973 class. He completed three years of a course of study paralleling that required for a seminary bachelor of divinity candidate, without languages. He is pastor of the First Baptist Church of Altha, Florida.



Stay close to your church, Christian. Give it your religious zeal. Make it your primary circle of Christian fellowship. Give it the bulk of your tithe. Make it the base from which you bear testimony.

Your church has a Bible study program. Its subject matter is the scriptures. They are taught within a dependable frame of reference. If your church needs help here, give it. You already understand your denomination's base. You are not apt in your Sunday School class to stray off after some "ism" that you don't know much about.

Your church has a missionary program. It is worldwide. It includes preaching, teaching, healing; institutions of mercy, child care, education—whatever service in the name of Christ you wish to contribute to—your church probably has it. The money you give is duly reported. Its institutions have boards elected by the denomination. You yourself ultimately control these institutions. You know where your money goes. You are able to know how it is used. You are able to exercise ultimate control of it. Its reports come to your own convention.

Your church has a prayer fellowship. It meets on Wednesday nights in most churches. It is commonplace because it has a long and glorious tradition. Sometimes passing prayer groups of other gatherings seem more attractive, but I raise the question, is it just because they are different and "newish"? Are we like the ancient Athenians, ever seeking after "some new thing" (Acts 17:21).

A widespread negative attitude toward established and structured things has created an atmosphere that is favorable to the growth and increase of fringe groups in religion. Some of them are good; some of them are considerably less good. Do you know the difference? Do you have the time to investigate them and know as much about them as your denomination, which duly reports to its people? If you don't have that much time, and want to follow a road that has been well marked for a long time, on which your zeal is not apt to be led down a strange lane, stay close to your church.

—Frank Owen

## EXECUTIVE COMMITTEE BLOCKS —

# Proposed Opening Of Bible College Delayed

by Bob Terry  
Associate Editor

The Southern Seminary sponsored Bible College suffered a setback in what was expected to be routine approval by the SBC Executive Committee.

Now the earliest the school can open is September, 1974, a full year after the seminary administration had anticipated.

The setback came in a pre-convention meeting of the Executive Committee in Portland, Oregon. Ironically, the proposal did not have to be considered by this body but was taken there out of courtesy, according to Duke K. McCall, president of Southern Seminary.

The program committee, chaired by John Parrott of New Mexico, asked the

committee's institutions work group to give further consideration to the proposal before recommending approval.

Parrott, recently appointed director of the Los Angeles extension of Golden Gate Theological Seminary in California, said the committee gave strong backing to educational opportunities for ministers without college training. "But," he added, "there are some problems with the proposal. The school's publicity says it (the Bible school) will be a non-degree granting program. Yet the charter provides for degrees.

## Kentuckians Elected To Boards

Nine Kentuckians were appointed to Southern Baptist boards and committees during the annual convention session in Portland, Oregon.

Three of the nine were appointed to the SBC Executive Committee. They are John T. Dunaway, pastor of First Baptist Church, Corbin; Jack Gardner, a businessman from Louisville; and Sid Maddox, pastor of First Baptist Church, Hopkinsville.

Dunaway and Gardner will serve terms expiring in 1975 and 1976, respectively. Maddox's term expires in 1977.

A Woman's Missionary Union leader from Bowling Green, Mrs. Ray Mulendore, was elected to a four year term on the Foreign Mission Board. Serving on the Sunday School Board through 1975 will be Bill Tichenor, pastor of First Baptist Church, Scottsville.

Two Kentuckians were elected as local members of the Southern Seminary's board of trustees. They are Joe D. Cross and J. Cleve Iler, III. Both are Louisville businessmen. Cross's term expires in 1974; Iler, in 1978.

Alton McEachern, pastor of St. Matthews Baptist Church, and Randy Davenport, president of Campbellsville College, were elected to one year terms on the convention's committee on boards. McEachern was also tapped for a four year term on the Radio and Television Commission.

Four other Kentuckians served on committees for the Portland convention. T. L. McSwain, pastor of First Baptist Church, Richmond, and Henry Huff, a lawyer from Louisville, served on this year's committee on committees.

Somerset pastor Eldred Taylor served as a member of the credentials committee.

Kentucky Baptist Convention executive secretary Franklin Owen served on the committee on order of business. The Portland convention marked the final convention in a three year term for the former Lexington pastor.

## Cooper Takes SBC Presidency

Owen Cooper, retired Yazoo City, Mississippi, business executive, was elected to a second one-year term as president of the Southern Baptist Convention without opposition.

A four-way race developed for first vice president of the convention before James G. Harris, pastor of University Baptist Church, Fort Worth, Texas, was elected. Others nominated included Clyde B. Skidmore, pastor of First Southern Baptist Church, Bakersfield, California; W. B. Timberlake, pastor of First Southern Baptist Church, Lompoc, California; and Cliff Brannon, evangelist from Longview, Texas.

Later, Brannon was elected second vice president of the Southern Baptist Convention in a run-off election with Mrs. Robert Fling of New York.

Three other officers were also elected. Clifton J. Allen, recording secretary; W. Fred Kendall, registration secretary; and Porter Routh, treasurer. All live in Nashville, Tennessee.

"This is just one of the things that need to be ironed out," he stated.

McCall reminded the Executive Committee that Southern Seminary had the right to take its proposals directly to the convention. "We came to you so you would know what we were proposing. We were not trying to force you into a corner, time-wise or put undue pressure on you.

"We came for your judgment and counsel. Now that you have given it, we will not go around you, even though we have that right as a separate agency," he said.

Allen Graves, newly elected president of the Boyce School of Christian Ministry, of which the Bible college is a part, told the Executive Committee that he was prepared to answer many of the questions about the school. "I sat in the administrative committee waiting for the subject to be discussed while it was being debated in the program committee," he declared.

Later, McCall said the decision did not affect the long range future of the school. "We will just take this next year to work out our courses, recruit students and lay the ground work for a first class Bible college," he affirmed.

Allen West, executive director of Long Run Association, was elected chairman of the school's board of overseers.



Harris, Cooper, Brannon are elected.

## Messengers Turn Back Proposal To Abolish Stewardship Comm.

For the second consecutive year, messengers to the Southern Baptist Convention in Portland on Tuesday vetoed a proposal to abolish the denomination's Stewardship Commission and turn its function over to the convention's Executive Committee.

Duke McCall, president of Southern Baptist Theological Seminary in Louisville, made the motion. It was similar to one defeated last year in Philadelphia. The 1972 proposal originated with the Committee of Fifteen, a group of Executive Committee members studying effectiveness and structure of convention agencies.

Messengers responded favorably to arguments of the opposition that such a move would centralize too much power in the Executive Committee and not really accomplish any greater benefit for Southern Baptists' program of cooperative giving.

McCall cited statistics which he said indicated the Executive Committee had done a more effective job of stewardship when it had control of the function before the commission was organized in 1961.

The seminary president said the Stewardship Commission has done a good job but not as good as the Executive Committee has done in the past or, in his opinion, would do in the future.

A. Rudolph Fagan, Stewardship Commission chairman, argued that such a change would cause the Executive Committee, which considers all Cooperative Program requests from agen-

cies, to lose its objectivity if it became a competitor for such funds.

Citing growth in giving and effectiveness of the Stewardship Commission, Fagan, a pastor from Bradenton, Florida, said, "Before any major changes are made, the reasons for doing so should heavily outweigh the reasons for not doing so."

Speaking for the motion, Richard Beale, a messenger from Sparta, Virginia, and member of the Executive Committee and Committee of Fifteen, said the Stewardship Commission was just another SBC agency while the Executive Committee was the keeper of the budget.

"Stewardship does not need to be in a visible agency in competition with other agencies but an invisible part of the makeup of every Southern Baptist," Beale argued.

E. C. McDaniel, a member of the Executive Committee from Jacksonville, Florida, was one of several speakers to raise the question of too much centralization of authority.

McDaniel also said he "resented," as an Executive Committee member, receiving correspondence on seminary stationery from McCall asking for support of the motion "when McCall said he spoke as an individual Baptist."

He said the seminary should "not be used as a launching pad."

### SEMINARY DEAN CONTENTS —

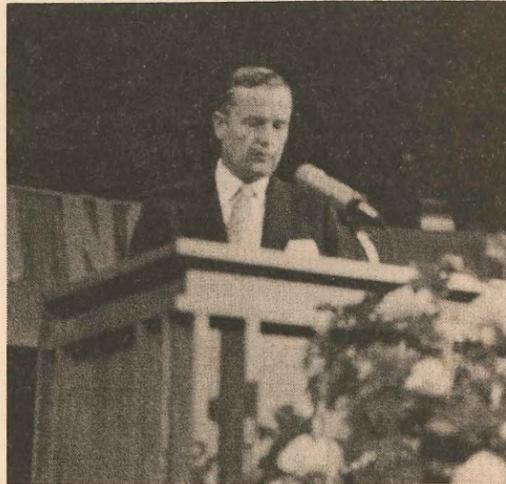
## Christianity Is Woman's 'Magna Carta'

William E. Hull, dean of the school of theology of Southern Baptist Theological Seminary, told the Southern Baptist Conference of Ministers' Wives that the Christian faith gives them a Magna Carta to be "women in Christ who happen to be married to a minister" rather than "ministers' wives."

Mrs. Claud Bowen of Greensboro, North Carolina, presided over the luncheon meeting which was planned by the vice president, Mrs. Gilbert Skaar of Shelton, Washington.

Hull told the 200 women, "The New Testament says you are free; the walls are down; the veil of the temple is open, so make your own contribution."

Hull said that the Bible's teachings about women revolve around Jesus. By the time of Jesus, women had progressed from chattel to places of honor, yet were second class religious citizens in Hebrew culture. Hull pointed out that Hebrew women were barred from the initiation into Hebrew religion — circumcision — and therefore could claim religion only by following



McCall explains stewardship motion.

Roy Lewis, stewardship secretary for Arkansas Baptists, cited Cooperative Program growth in his state and good working relationships between the states and the currently constituted Stewardship Commission.

"We are reluctant to see an agency dissolved on the outside chance it will help," he said. "We don't want to take such a risk while things are growing."

A messenger called for a ballot when SBC president Owen Cooper ruled the motion had lost in a standing vote, but McCall closed the session by requesting that the chair's ruling be sustained. He called on Baptists to continue to work together in unity and support the Stewardship Commission.

their men.

"Jesus asked women to make independent religious decisions. This was a revolutionary proposition in the first century," Hull said. "Women became the core of the first churches. They became deacons, they prayed, they prophesied, they led in worship."

Hull called the one generation transformation of women's roles one of the "greatest revolutions in religious history."

He explained the apostle Paul's cautions about women's behavior in church roles as a plea for prudence when churches were immature and society was alien to their revolutionary ideas.

The luncheon crowd recognized officers who will serve the Conference of Ministers' Wives next year. They are president, Mrs. Roy Babb, Nashville, Tennessee; vice president, Mrs. James Landes, Dallas; recording secretary-treasurer, Mrs. Charles Jolly, Madison, New Jersey; and corresponding secretary, Mrs. Emile Williams, Jonesboro, Arkansas. (BP)

## U. S. Bombing Of Cambodia Debated, Motion Tabled

Messengers at the Southern Baptist Convention in Portland on Thursday upheld the previous day's resolution on the war in Southeast Asia by tabling a motion that they go on record as not expressing approval or disapproval of bombing by American forces.

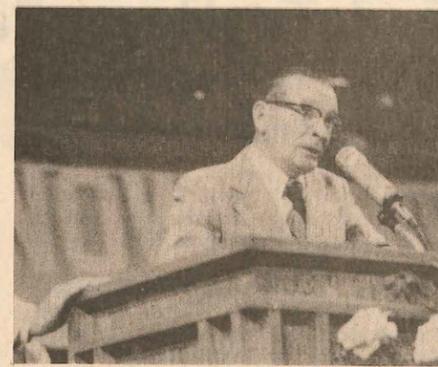
The new motion by Chauncey Daley, editor of the *Western Recorder*, Louisville, Kentucky, asked "that in light of the possible misunderstanding of the adopted resolution on Southeast Asia, the messengers of this convention be recorded as not expressing approval of the bombing in Cambodia and other military actions in Southeast Asia since the ceasefire agreement."

The resolution adopted the day before commended President Nixon for "his continuing efforts to secure peace in Southeast Asia" and for bringing the war in Vietnam to a successful conclusion. It also called for giving President Nixon "assurance of our prayers for him during these crucial days of his administration."

Messengers Thursday morning passed an amendment to Daley's motion before voting down the motion itself.

The amendment by Robert D. Lewis of Westminster, California, called for "not expressing approval or disapproval of the bombing." During almost half an hour of strong debate that followed, Wayne Dehoney of Louisville, a former Southern Baptist Convention president, asked that president Owen Cooper rule the new motion out of order or restrict debate to the issue of bombing in Cambodia and Southeast Asia.

Cooper ruled that Daley's motion was a separate item, and debate continued.



C. R. Daley offers motion about bombing

A San Diego, California, pastor, Charles Foley, opposed the motion, saying that a member of his church, former POW Charles Rutledge who had spent over seven years in a Vietnamese

prison camp, had said that "if President Nixon wanted him to leave for Cambodia to bomb, he would leave tomorrow."

Daley said he was concerned about the danger of the original resolution being misinterpreted.

"I do not think Southern Baptists want to be identified with this particular view," said Daley. "We could hardly contribute to bringing people to Christ and at the same time commend action which not only kills military personnel but innocent men, women and children."

Lewis said he would agree if Daley had also picked on the Communists who likewise are killing people.

"I get disturbed over one-way indictments. Let's not explain to the press every action that we take," he said. (BP)

## Messengers Adopt \$35 Million Budget

Messengers to the 116th meeting of the Southern Baptist Convention in Portland on Tuesday approved a record \$35 million Cooperative Program budget and authorized changes in program statements of 11 SBC agencies.

In approving 14 SBC Executive Committee recommendations, the registered messengers endorsed a request that Southern Baptist churches be encouraged to stimulate greater lay participation by sharing expenses of lay messengers to the annual convention.

Messengers voted to meet in Atlanta, Georgia, June 13-15, 1978, and in Hous-

ton, Texas, June 12-14, 1979. They also adopted promotional emphases for convention causes, 1975-79.

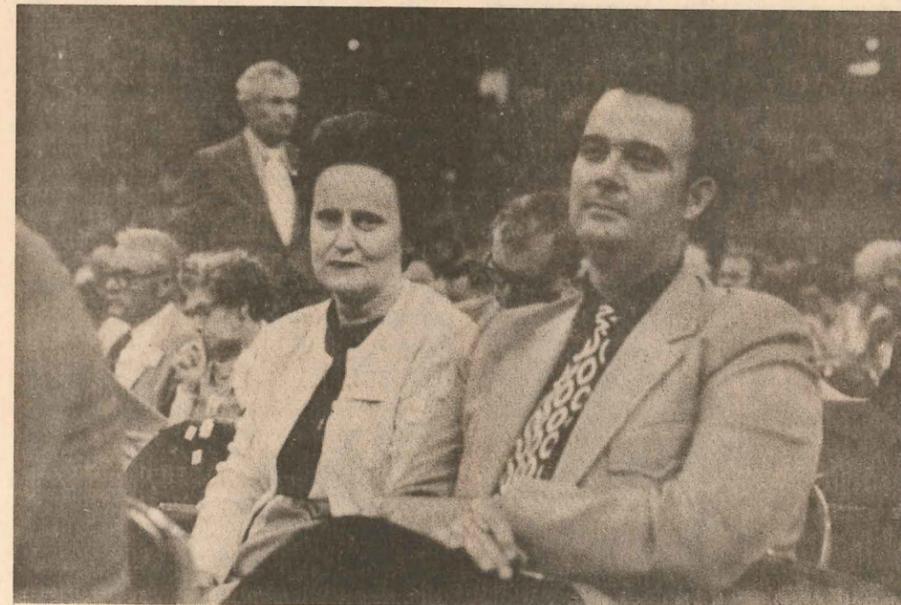
Changes in agency program statements included clarification of operating procedures for the Brotherhood Commission, Baptist Sunday School Board, Home Mission Board, Christian Life Commission, Radio and Television Commission, and the extension programs of six seminaries.

An even \$34 million of the record budget will be divided among 20 SBC agencies. The remaining \$1 million is ticketed for capital needs.

The Foreign Mission Board will receive \$17,387,284, largest single budget allotment. The Home Mission Board will get \$6,225,915.

Five agencies will receive more than \$1 million in Cooperative Program funds. They are Southwestern Baptist Theological Seminary, \$1,957,794; Radio and Television Commission, \$1,581,098; Southern Baptist Theological Seminary, \$1,563,764; New Orleans Baptist Theological Seminary, \$1,244,843; and Southeastern Baptist Theological Seminary, \$1,019,303.

Other allocations are the Annuity Board, \$175,000; Golden Gate Baptist Theological Seminary, \$649,564; Midwestern Baptist Theological Seminary, \$590,134; Southern Baptist Foundation, \$85,000; American Baptist Seminary, \$95,000; Brotherhood Commission, \$314,298; Christian Life Commission, \$223,734; Education Commission, \$151,020; Historical Commission, \$128,913; Stewardship Commission, \$163,096; and Public Affairs Committee, \$134,240. (BP)



Western Recorder business manager Paul Whittler and Maxine listen to proceedings. They were among the Kentucky messengers.

### Executive Committee Elects Top Officers

Stewart B. Simms, pastor of First Baptist Church of Greer, South Carolina, was reelected to a second one year term as chairman of the Southern Baptist Convention's Executive Committee in Portland on Wednesday.

The 56 member body in an organizational meeting also chose Charles E. Harvey, pastor of Sunset Acres Baptist Church in Shreveport, Louisiana, as vice-chairman.

Mrs. Ned King of Dallas, Texas, was reelected secretary, and Porter Routh of Nashville, Tennessee, executive secretary-treasurer.

The Executive Committee transacts business of the convention between its annual sessions.

## Father, Son Elected To Head Pastors' Group

Pastors attending the Southern Baptist Pastors' Conference examined ways to equip themselves for more effective ministry, then set a precedent by electing a father-son combination as their president and vice president.

At a daylong meeting at the Memorial Coliseum, the pastors elected Jaroy Weber, pastor of Dauphin Way Baptist Church, Mobile, Alabama, and his son, Billy Weber, pastor of Northway Baptist Church, Dallas, Texas, as conference president and vice president.

Harold Coble, pastor of First Baptist Church, Midway, California, was elected secretary. Weber defeated Frank Minton, pastor of St. Louis' Tower Grove Baptist Church and vice president of this year's conference.

R. G. Lee, the silver-maned, silver-tongued orator of another Southern Baptist era, closed the annual session preceding the 116th meeting of the Southern Baptist Convention with an hour-long exposition on what it was like "when preachers preached."

Lee, former Southern Baptist Convention president, challenged his "young" listeners to "mount up like eagles" in their preaching.

"When preaching gets out of date, Christianity will be out of date. Preaching must be magnificent, not mediocre."

"Sermons have changed lives. But preachers must preach the word of God. Preachers who don't do that have their brains close to the coffin lid."

Lee shared the podium at the final session with a battery of other preachers and a missionary.

Jess Moody, pastor of First Baptist Church, West Palm Beach, Florida, chided "Bible quoters" who spend so much time defending the deity of Christ that they forget his humanity.

"Most of the New Testament was written to prove his humanity to a gnostic world."

Miss Rachel Saint, a well publicized missionary to the Auca Indians in Ecuador who won converts among the Indians who speared her brother to death, described efforts of the Wycliffe Bible Translators to reach all dialects and spread the Christian message in competition with black magic, occultism and devil worship.

S. Franklin Logsdon, a Bible teacher from Largo, Florida, also warned pastors to equip themselves against satanic powers which oppose the Christian gospel. He reminded them of the scriptural injunction that "the word of God is sharper than a two-edged sword."

Joseph B. Underwood of Richmond, Virginia, consultant for evangelism and church development at the Southern Baptist Foreign Mission Board, told the pastors how spiritual renewal has

swept the world through foreign mission efforts as he plugged for involvement in a world reconciliation movement.

In an earlier session, speakers challenged fellow ministers to broaden their perspective on ministry and to avoid binding themselves to a one dimensional approach.

Padgett C. Cope, pastor of Calvary Baptist Church, Little Rock, Arkansas, said personal witness to non-Christians is "obligatory, not optional."

Emphasizing the importance of personal soul winning as an essential piece of equipment for a pastor, Cope said, "We just seem to swap members and not go out and win souls for Christ. All the religions of the world are in search of God. Christianity is not just a religion but a way of life."

"Faith is the principle by which God operates in the world," said J. C. Mitchell, pastor of First Baptist Church, Winter Park, Florida.

"Faith is the key that moves God out of heaven and down to earth. Our church members want to see the power of God at work," Mitchell said.

A Virginia pastor confronted the pastor-husband-father who must lead two families — an earthly one and a spiritual one.

"The personality traits in the households of faith should be community, communion and communication," said Charles Fuller, pastor of First Baptist Church, Roanoke.

Harper Shannon, pastor of Huffman Baptist Church, Birmingham, Alabama,



Jaroy Weber and son Billy

talked about the pastor's personal "equipment" — a sense of divine calling, an inner compulsion that the ministry is God's will, an outward compassion of others, intellectual stimulation and a willingness to do God's will.

Both Shannon and Jack Taylor, pastor of Castle Hills First Baptist Church, San Antonio, Texas, emphasized that the pastor's equipment is useless without the power of God's Holy Spirit.

E. V. Hill, a black pastor from Mount Zion Baptist Church, Los Angeles, evoked a homerun type response by creating an imaginary situation in which he served as the pope of Southern Baptists.

"If I were pope of Southern Baptists, I would make it a sin for all preachers to just preach a first base gospel in which man only reconciles himself to Jesus Christ.

"Man must proceed to the second base of reconciling himself to his fellow man. When a man departs from the gospel, he's not liberal, he's lost."

Hill explained that the third base gospel is community development by Christians before going to home base.

"Love that Jesus gave us requires a response — a response of touching hands of men from every corner of the globe. The alternative is that God will take away the enthusiasm of Southern Baptists and move on to somebody else."

Jaroy Weber addressed the pastors on "Preaching to Broken Hearted People" just before they elected him president.

"As preachers, we must come to know our people, our own lives and the gospel. When you stand up to preach, there is a broken heart on every pew. In an effort to reach the masses, preachers often forget about lonely souls.

"Pastors must know their own hearts better than their names. Let your congregation know that the same problems in their lives are present in yours.

Clyde Martin, pastor of Tabernacle Baptist Church in Macon, Georgia, told the pastors, "We are preaching to a new breed of mankind. The church must be aware we no longer live in the spiritual awakening of the 1700's. Modern man is now experiencing a fall second only to the Genesis fall."

Martin reminded that in the year 2,000 more than six billion people will fill the world, more than twice today's population, and the biggest growth will come within the heart of the cities. He called for churches to break out of the beautiful walls of the sanctuary to take the Word to a world outside. (BP)

## Resolutions

### Messengers Consider Southeast Asia, Political Integrity, Alcohol And Drugs, Old Age, Others

Although messengers to the Southern Baptist Convention in Portland, Oregon, were offered a fewer number of resolutions than in last year's convention, it still required more time than scheduled to complete their consideration.

In the first session, despite some protests, messengers voted to commend President Nixon for bringing peace in Vietnam and to pray for him "during these crucial days of his administration."

The messengers also approved a resolution encouraging greater involvement of ethnic groups in the convention's structure.

**SOUTHEAST ASIA:** The action relating to President Nixon came as an amendment to a resolution on Southeast Asia which expressed "deep gratitude to God" for return of prisoners of war. It paid tribute to those who have sacrificed their lives and urged Southern Baptists "to continue to pray for lasting peace."

Robert Lewis, pastor of First Baptist Church, Westminster, California, who made a similar motion, urged reinstatement of a paragraph deleted by the resolutions committee.

The statement called for messengers to "commend President Nixon for his efforts in bringing honorable peace to Vietnam and his continued efforts to



Bob Jones, pastor of First Baptist Church, Lawrenceburg, joins in hymn.

ensure peace in Southeast Asia... and inform the president of our prayers during these crucial days of his administration."

John Parrott, resolutions committee chairman, responded that the committee had deleted the paragraph because members felt it was "not wise because of the political interpretation" and that "we should express gratitude only to God" because many others were involved in securing peace in Southeast Asia — not just the president.

Two other messengers expressed disapproval of commending Nixon because of the Cambodian bombing and the Watergate scandal.

The resolution on ethnic groups favorably cited efforts by convention agencies to involve ethnic groups on committees and boards and stated "that such practice be continued because of the multiplicity of benefits" and the "inestimable contributions" such persons can make "to the work of the kingdom of God and its missionary advance."

Other resolutions called for appreciation of the news media, gratitude to the host city, praise for SBC elected officers and increased support of the American Bible Society and wider "reading and sharing of God's Word."

**POLITICAL INTEGRITY:** In the second session, messengers defeated an attempt to weaken a resolution on integrity in the American political system but accepted an amendment calling for "the just prosecution of persons from any political party who are found guilty of maligning justice."

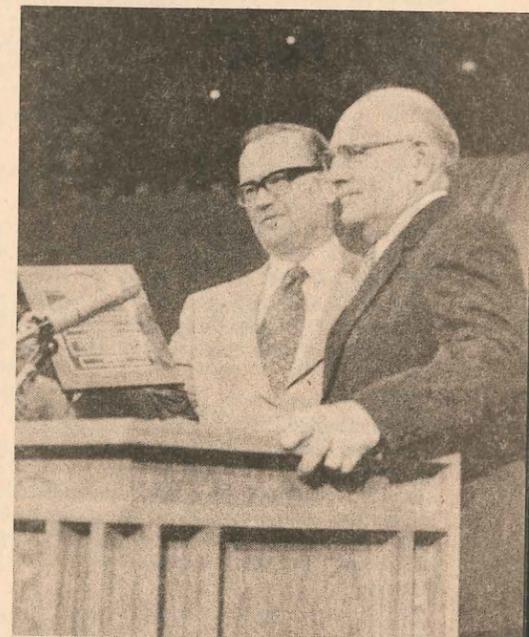
Also approved with changes was a resolution on alcohol and other drugs.

Richard Luebbert, a pastor from Gretna, Louisiana, called for deletion of paragraphs calling for Christians to speak forthrightly on "abuse of power and irresponsible acts of lawlessness" by politicians.

He said he feared such statements would be interpreted as having political motivations and that the convention should not react against charges based on "hearsay" but only to charges which have been proven.

He said Christians should speak forthrightly in any hour, not just in times of crisis.

Messengers rejected that line of reasoning and also turned down an amendment by Frank Breithaupt of Poplar Bluff, Missouri, which implied the press



Southern Seminary E. Y. Mullins Award presented to James L. Sullivan by Seminary President McCall.

had not handled the Watergate coverage fairly.

The resolution, which made no specific reference to Watergate, followed one on Wednesday which commended President Nixon's handling of the prisoner of war situation in Southeast Asia and urged Southern Baptists to pray for him in his hour of crisis.

Bill Sherman, a pastor from Nashville, Tennessee, won acceptance of an amendment which commended "the support of governmental leaders who fulfill their responsibilities in a moral posture" and called for "the just prosecution of persons from any political party who are found guilty of maligning justice."

The resolution, as finally approved, called on "all Christians to involve themselves more actively in the American political process to the end that God may be glorified and that the nation may be strengthened as a guarantor of liberty and justice for all."

It also asked that "we do not become a part of any growing pessimism regarding the American political process but persist in the hope that Christian citizens will demand integrity of all politicians who serve them."

(Continued top of page 12)

## Resolutions

The statement reaffirmed commitment "to the American constitutional principle of government with justice and integrity and to the Biblical principle that 'righteousness exalteth a nation but sin is a reproach to any people'."

The amendment to delete portions referring to lawlessness was defeated after Preston Callison, a former state legislator from Columbia, South Carolina, reminded the messengers that "politicians have their ears to the ground. If we don't let it be known we expect integrity, we won't get it."

"If we back off," Callison, an attorney, said, "we're saying we didn't expect honesty and integrity in the first place."

The resolution on alcohol and other drugs cited extensive social problems resulting from their abuse and encouraged Congress — and a long list of government agencies — to "take action to control advertising of alcohol, tobacco and other addictive drugs which perpetuate the drug orientation of culture."

The government agencies, added via an amendment by R. H. Patterson of Greenville, South Carolina, include the Food and Drug Administration, Department of Health, Education and Wel-

fare, Department of Environmental Control, Federal Communications Commission, Office of Consumer Affairs, Federal Trade Commission, the office of the Attorney General and the office of the President.

Other major points in the resolution pledge "cooperation with others to neu-



Mrs. Sappington, resolution maker.

## ... 'Woman's Role' Resolution Brings Fireworks

But most of the fireworks were saved for the final business session and a resolution dealing with the role of women in the church.

Mrs. Richard Sappington, a pastor's wife from Houston, Texas, touched off a spontaneous chain reaction when she stood to protest failure of the SBC resolutions committee to adopt the wording of a resolution she submitted Wednesday.

Eschewing Mrs. Sappington's traditionalist point of view the resolutions committee asked messengers to the 116th annual SBC to "give full recognition to women in leadership roles in church and denominational life."

It "whereas" that the Bible "bears record to the distinctive roles of men and women in the church, that Christian women have made and are making a significant contribution to the cause of Christ and that the role of modern women has opened up new opportunities for leadership."

But the messengers, confronted by the attractive, articulate Mrs. Sappington, would have none of it.

She insisted that the messengers reaffirm God's order of authority for his church and the Christian home, which she listed as Christ the head of every man, man the head of the woman, and the children in subjection to their parents — in the Lord.

Mrs. Sappington, with 25 years experience as a pastor's wife, asserted that "man was not made for the woman but the woman for the man, that the woman is the glory of the man and that woman would not have existed without man, henceforth, neither would man have existed without the woman. They are dependent — one upon the other — to the glory of God."

Mrs. Sappington, in the preliminary whereas of her resolution which messengers substituted for that of the committee, said, "Christian women have made and are making a significant contribution to the cause of Christ."

She asserted "there is a great attack by the members of most women's lib-

tralize social pressure and minimize glamorization of drug usage," encouraged preventative education in the homes, the churches and the schools and asked that the Southern Baptist Christian Life Commission "work diligently with appropriate agencies of the Southern Baptist Convention to publicize the position and encourage cooperation with others seeking the same objectives."

A resolution aimed at assisting aging persons urged churches "to creatively seek to meet the needs of senior adults in our churches and communities."

It further asked that the SBC request the denomination's Executive Committee to "do a feasibility study on the need for a major survey of present and future ministry to and with senior adults and to take appropriate action."

Pointing to "an accelerated secularization of Sunday in America," another resolution petitioned "governing bodies of states and municipalities to take primary responsibility for preserving the unique character of Sunday as a day for rest and human welfare."

J. W. Howard of Columbus, Georgia, won his point when he asked, "How can we ask secular society to do what to a great degree we church members don't do?"

Subsequent discussion led to an amendment instructing all SBC agencies, boards and committees "to make all due efforts to protect Sundays from scheduled activities, and employ on Sunday only those personnel needed to carry out absolutely necessary activities." . . .

eration movements upon scriptural precepts of the woman's place in society."

In her impassioned plea to messengers, Mrs. Sappington declared, "Our local churches give every woman and girl the very opportunity they need in keeping His Word."

"It is with great disturbance of heart I see the effects of Women's Lib on our women."

In other action, the messengers passed a resolution on Christian responsibility toward the disadvantaged, referred a resolution on the Key 73 evangelistic movement to the SBC Home Mission Board and one on geographical allocation of messengers to the Executive Committee.

The resolution on the disadvantaged acknowledged "our responsibility for helping those who are genuinely unable to supply their basic needs . . . and will seek to understand and support national and state assistance programs that help those in genuine need, while insisting that vigilance be maintained to avoid misuse of the programs." (BP)

## U.S. Moral Climate, Foreign Missions Examined

Bill Moyers, former press secretary for Lyndon B. Johnson, warned the Southern Baptist women's auxiliary in Portland that Americans are "like a huddled group of sheep, waiting for a political messiah."

Speaking to the title of his book, *Listening to America*, Moyers told almost 2,000 women attending the annual meeting of Woman's Missionary Union that democracy is on trial in America today greater than any time since the Civil War.

"Millions of Americans seem to have lost their equilibrium," said Moyers, who is public affairs commentator for the Public Broadcasting System, New York City. "So many of the virtues we believed to be indomitable have been shattered."

"The real crisis in America is neither technological nor environmental. The real crisis is moral and political."

Moyers also rapped nationalism which he said has become a competing religion with Christianity. "Sometimes Christianity has been subjected to the subservience of nationalism."

Being citizens of both the political and Christian realms creates pressures for people who want to be useful to both realms, Moyers said.

"Modern man is uncomfortable with the responsibility of free will . . . but isn't it clear now that all we have is you and me. America can be no more democratic than you and I."

Referring to the threat of ethical anarchy in government, Moyers said, "The greatest rebuttal you have is reporters trying to dig out what may be the other side."

In business at the two day gathering preceding the 116th meeting of the Southern Baptist Convention, the WMU changed its by-laws and reelected national officers. The by-law changes will gradually eliminate members-at-large of the WMU executive board, making the board membership consist only of a nationally elected president and secretary and of a vice president elected from each state WMU.

Mrs. R. L. Mathis, Waco, Texas, was elected to a fifth term as president of WMU, and Mrs. Roy E. Snider, Camden, Arkansas, to a fifth term as recording secretary.

Several other speakers at the WMU sessions warned of threats to Southern Baptist foreign missions from abroad and at home.

Jesse Fletcher of Richmond, Virginia, director of the missions support division of the Southern Baptist Foreign



Mrs. Skinner and Mrs. Mathis pose.

Mission Board, charged that the convention will commit suicide if it allows anti-missions seeds borne on the winds of change to take root.

Fletcher said some Southern Baptists are lured away from world missions by the desire to concentrate exclusively on domestic crises.

"These problems do not have to be solved before the missionary task can continue. The missionary task has no conditions. Our basic command is to go into all the world."

The threat of the women's liberation movement was cited by Kenneth Chafin, former director of evangelism for the Southern Baptist Convention's Home Mission Board, who urged Christian women to remember that they are the only truly liberated women. Chafin, pastor of South Main Baptist Church in Houston, Texas, spoke to 4,500 people who attended the WMU's keynote session which honored the Northwest Baptist Convention.

He called on the WMU to "redig the well of your feminine identity as an aggressive organization of the women and girls in the church. This is no time for the WMU to get engaged to the Brotherhood or be absorbed by some super church organization."

Mrs. Carlos Owens, a missionary nurse and one of 2,507 Southern Bap-

tist foreign missionaries in 77 countries, told the women that their missions thrust must be now in Tanzania because of political changes in the young African nation.

Tanzania, a country beset by poverty, ignorance and disease, is seeking assistance from every direction, the missionary explained. She said Communist China's aid to Tanzania has dwarfed that of America and Europe.

Mrs. Mathis, president of WMU, reported on her recent tour of Vietnam.

One of a series of speakers on language missions in the Western United States told the women that the occupation of Wounded Knee, South Dakota, by members of the American Indian Movement resulted in a great deal of damage to homes and churches, but opened missions doors on the reservations to Baptists.

Harold Heiney, pastor of Sioux Baptist Chapel, Pine Ridge, South Dakota, attributed the openness to Baptists who risked their lives to help the residents. During the occupation, Heiney brought out about 40 people in his van under guns of the militants.

He said people are returning to their homes, but many are fearful because the militants booby trapped the area with half a ton of dynamite.

Mrs. Fern Powers of First Baptist Church, Lacey, Washington, outlined a ministry to international seamen her church performs.

Mrs. Powers and other members of the Lacey church meet ships from various countries, invite the seamen into their homes and church, and take them on tours of the Washington state area.

"What they usually get in American ports are X-rated movies and taverns. But we offer them our love and they respond to it." She said nine seamen have made open professions of faith in Christ since the ministry began two years ago.

Brazilian Baptist president Nilson do Amaral Fanini, pastor of First Baptist Church, Niteroi, said Brazil, where the first Southern Baptist church was established in 1882, now has 400,000 Baptists in 2,600 churches. He said the goal for the Baptist Centennial in Brazil in 1982 is one million Baptists in 6,600 churches.

Joining Fanini in citing the success story of Southern Baptist missions in Brazil was missionary Marjorie Jones. She said Brazilian Baptists are sending out their own missionaries around the world as well as to the interior of Brazil. (BP)

## Cauthen Asks For 800 New Missionaries Now

Two hundred furloughing foreign missionaries garbed in the national dress of their adopted countries gave Southern Baptist Convention messengers a microview of foreign missions advance during the last 25 years.

Baker J. Cauthen, executive secretary of the Foreign Mission Board, reported that the missions force has increased from 600 to more than 2,500 since the FMB launched an advance program in 1948.

The 200 missionaries dressed in bright African cottons, heavy Middle Eastern embroideries, shimmering Asian brocades, and nubby Latin American weaves to show their identification with the people and the countries where they serve.

Cauthen used the colorful group of missionaries to call for new personnel.

"We have a place for 800 new missionaries this hour according to official requests from the mission fields," Cauthen told the 8,200 messengers.

Mission Board officials introduced 21 of the 200 new missionaries they expected to field in 1973. The appointees include a surgeon, a physician, musicians, a civil engineer, school administrators, preachers, nurses, and business managers. They are en route to Colombia, Costa Rica, Hong Kong, Vietnam, Indonesia, Japan, Senegal, Togo, Ethiopia, and India.

Cauthen said that Southern Baptists will concentrate this year on building



Missionaries display national flags and dress of adopted countries.

up the missions effort in Vietnam, India, and Bangladesh because of unusual opportunities opening up in these countries.

"The need is desperate in Vietnam,"

he said. "They have begged us to come now. Here is a phenomenal, unparalleled open door. We hope at least to double our missionary strength in Vietnam."

Picking up on one appointee's statement that she will be working in Hong Kong in anticipation of gaining entry to Mainland China, Cauthen prophesied that Southern Baptists will soon be sending missionaries to China again.

"I don't know when," he said, "but the time is coming when we must pour into China once again rivers of love and compassion, to share with our Chinese Christian friends the message of life for all their land."

"Get ready, Southern Baptists. The time is on the way and a vast array of life, talent and resources must be available when the doors swing wide open."

Nilson do Amaral Fanini, pastor of First Baptist Church of Niteroi, Brazil, and president of the Brazilian Baptist Convention, thanked the messengers for their investment of 225 missionaries in his country.

From the first 5-member Baptist church in Brazil in 1882, Fanini said that Brazilian Baptists are expecting to number one million by their centennial in 1982.

Southern Baptists gave \$19,644,972 to foreign missions in a special offering five months ago. Earlier Tuesday they voted an allocation of \$17,387,284 to foreign missions for the 1973-74 fiscal year. (BP)

## Baptists Host Birthday Reception

Southern Baptists could add a chapter to Emily Post on birthday partying.

The Southern Baptist Convention's Home Mission Board and Woman's Missionary Union threw a birthday reception for the 25 year old Northwest Baptist Convention in Portland, Oregon, Sunday night, June 10, and 3,700 people came.

Flooding into the Memorial Coliseum Exhibit Hall, they swept through a line of welcoming VIPs in the national and state convention, ate 35 huge birthday cakes, gulped 85 gallons of punch, and munched a case and a half of nuts.

Then they clustered to hear the peppy music of the Spring Street Singers. The select mod music ensemble was assembled by the mission board for its new television series, "Spring Street USA."

Bob O'Quinn of Red Carpet Catering Service said the reception was the largest of its kind he had catered in Portland.

Earlier in the evening the birthday bunch attended the keynote session of the WMU annual meeting. An estimated two-thirds of the 4,500 people attending were Northwesterners. Baptist churches in the Northwest Convention dismissed usual Sunday evening services to attend the special session.

Dan Stringer, executive secretary of Northwest Baptists, said people had come to the anniversary observance from Saskatchewan, British Columbia, Alberta, Idaho, Washington and Oregon.

## SBC Motions

### Baptists Tackle Housekeeping Matters, Film Evaluations

Southern Baptist Convention messengers in Portland on Wednesday turned down a proposal that nominees for the SBC presidency have their pictures and biographical data published in Baptist state papers before the election.

W. Ross Edwards, Jefferson City, Missouri, editor of one of the weekly Baptist periodicals, made the motion. He said it would cut off rumors and conjecture about the next SBC president. The convention elects a president every year.

**CANDIDATES:** Other denominations identify candidates for their office of moderator or president and publish details about them before they meet to elect, Edwards declared.

But Roy Ladd, pastor of Baptist Temple, Houston, Texas, argued against the proposal. "It could set in motion a 2-year campaign to elect someone," he said.

W. J. Ballard, pastor of First Baptist Church, Luling, Texas, evoked laughter when he said, "All of us want to be president some time. I don't believe this man (speaking of Edwards) could print all our pictures in his paper."

Under SBC custom, names of oft-mentioned presidential possibilities are sometimes printed in one Baptist paper or another, but nothing is known for certain until the time of nomination at the convention arrives.

The messengers approved a study by the SBC Executive Committee of the way members of convention boards are selected.

**LOCAL BOARDS:** Kenneth Barnett, pastor of First Baptist Church, Cache, Oklahoma, said the existence of so-called local boards prevents some states from having a representative on every board.

According to Barnett, the board takes on "the flavor of the local area" in which it is headquartered, and increases the polarization of Southern Baptists.

He said the existence of local boards, whereby a substantial group of board members live in or near the headquarters city of the board, harked back to horse and buggy days.

However, James L. Sullivan, Nashville, president of the SBC Sunday School Board, said modern times continue to require local boards.

He said there must be official minutes of an action before legal recognition of the action can be received. Sullivan said absence of a local board might mean calling people from all

over the United States to one spot to meet for 30 minutes.

Arthur B. Rutledge, Atlanta, executive secretary of the denomination's Home Mission Board, said Barnett's suggestion merited study.

Barnett agreed to refer the suggestion to the Executive Committee, which transacts SBC business between annual sessions, on the condition a report would be brought to the 1974 meeting for a vote.

**HOTEL RESERVATIONS:** The messengers tackled a recurring sore spot when they approved the motion by Cecil Chance, pastor of Lake Shipp Baptist Church, Winter Haven, Florida, regarding hotel accommodations for conventiongoers.

The action limits the housing bureau in the convention city to committing only 75 percent of available accommodations. The other one-fourth must be left open for individuals to make their own housing arrangements, if they so desire.

In other actions the messengers asked the SBC Executive Committee to study the possibility of establishing and funding a denominational motion picture and television information and advisory service. Gordon James of Frankston, Texas, made the motion.

**MOVIE EVALUATION:** The motion said such a service would provide adequate information concerning the content of motion pictures and television programming for aiding families and individuals in selecting wholesome and suitable material for their personal use.

It would also encourage the motion picture and television industries to pro-

duce material of high ethical and moral substance.

It would further enable Southern Baptists to understand and apply Christian principles to life, as these were brought out in movie and television programming.

During debate, James Tisdell of Macon, Georgia, suggested the matter be referred to the SBC Christian Life Commission, which has made statements concerning content of movies and television programs.

But Foy Valentine, Nashville, the commission's executive secretary, immediately replied, "We do not have adequate funding to do what this motion calls for." He said it should be left with the Executive Committee.

Speaking to his own motion, James cited immorality and nudity on the screen. "We are confronted with a national moral crisis," he declared.

Larry Williams of Dallas, Texas, said movies have changed since "Gone With the Wind." "Kids at drive-in theaters have started watching the screen now," he added, drawing laughter.

Two Texans opposed the idea of someone else determining for them what they should or should not watch.

Joe F. Howard, pastor, First Baptist Church, Smiley, Texas, said he helped decide what should be watched in his own family. However, he continued, "I wouldn't want someone else telling me what to watch."

Charles A. Thrasher of Dallas wondered what group of people would be asked to review and comment on whether a film or television program was worth viewing.

"I don't want us to fund a bureau of voyeurism," he stated. (BP)



CONVENTION OFFICERS — Owen Cooper, president; James E. Coggin, first vice president; George W. Bullard, second vice president.

## Coop. Program Of Human Resources Needed--McCullough

A Cooperative Program of human resources involved in witnessing, caring, ministering and praying was proposed Thursday night at the closing session of the Southern Baptist Convention's 116th meeting in Portland, Oregon.

Glendon McCullough, executive director of the Brotherhood Commission in Memphis, Tennessee, made the proposal to the Southern Baptist messengers after they had received glowing financial reports earlier in the convention. The Cooperative Program is the denomination's united giving plan.

McCullough shared the podium with such other program personalities as Republican Senator Mark Hatfield of Oregon; Alma Hunt, executive secretary of Woman's Missionary Union in Birmingham, Alabama; James L. Sullivan, president of the Baptist Sunday School Board at Nashville, Tennessee; Annie Vallotton of Paris, France, illustrator of Today's English Version of the New Testament; vocalist Cynthia Clawson of Little Rock, Arkansas; professional footballer Norman Evans of the Miami Dolphins; and Ralph H. Langley, pastor of Willow Meadows Baptist Church, Houston, Texas.

In making the proposal for harnessing the laity, McCullough reminded of the effectiveness of the Cooperative



McCullough convention and all SBC agencies."

"This creative partnership offers dramatic potential for our churches and denomination. It could provide a presence, participation, and partnership of laity and clergy to become the complete company of the committed."

McCullough also told the messengers he wants to see the laymen in leadership roles this year in at least four big areas.

McCullough said he will encourage laymen to place in their church budgets such communications vehicles as state Baptist papers at the rate of one for each family, foreign and home mission magazines for each leader and a WMU and Brotherhood missions publication for the larger group of men and women.

Program where church members pool their financial resources to share their faith with others.

McCullough said he envisioned a plan that would pool "manpower from our churches for the work of the church, community, association, state

Laymen also need to participate in an in-depth study of the Cooperative Program leading to the designation of a larger percentage of church gifts to the world-wide ministry of the denomination, McCullough added.

The Brotherhood leader, who once directed the Home Mission Board's personnel division dealing with selecting missionaries, also called for the involvement of more laity in mission action and other ministries through their churches and for a partnership of laity and clergy in meeting needs in the community.

McCullough said he felt church staff members were generally underpaid and will ask laymen to lead their churches to provide for their church staff the same level of salary and benefits they give leaders in their business firms.

In speaking to the immediate need for progress in these four areas, McCullough said the laity must be "summoned from the Sunday morning aisle-keeping squad into a more full and fulfilling participation in the total ministry of the church."

"A new vitality is needed which only the cross-pollination, the interaction, and the blending of laity and clergy can produce.

"We cannot afford the luxury of waiting for some day. It has to be now." (BP)

## 'Christ Or Culture', Black Pastor Asks

A black Baptist pastor called on an overwhelmingly white audience of Southern Baptists to apply the mind of Christ to the mood of the culture, particularly in the area of race.

Former Kentucky pastor Frederick Sampson, now pastor of the Tabernacle Baptist Church in Detroit, Michigan, drew a standing ovation for his attempt to show brotherhood of blacks and whites under God.

"Racism is taking over the world and polarizing the people in churches," he said.

"I do not submit to black theology, but I do believe in the black experience," he said. He charged that black theology makes God private and tribal—an "ecclesiastical bellhop, a theological Santa Claus."

Sampson charged that racism is rooted in wrong interpretation of scripture and that Baptists need to correct it.

"Your scholarships to blacks and your interracial ministries are fine," he said, "but you need to reinterpret the scripture."

He said that the black experience has created interpretation of scripture adequate to confront the culture of today. Illustrating from his own experi-

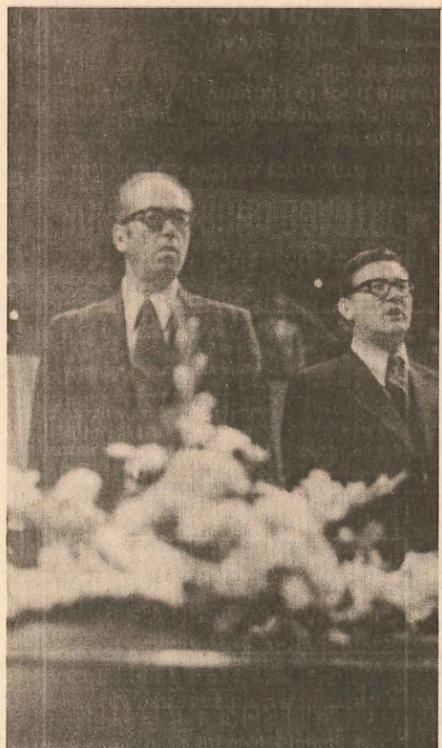
ences, such as having an uncle murdered by the Ku Klux Klan, Sampson said that black Christians have survived by correctly understanding scriptures though indoctrinated inaccurately by whites.

"The only reason I was freed from hatred was because my slave grandmother reinterpreted the Lord's prayer for me," he said. "She taught me that when I pray 'Our Father,' it makes them (whites) my brothers and sisters."

He cautioned, however, "I can be more black than Baptist and more Baptist than Christian. You can be more southern than Baptist and more Baptist than Christian."

Sampson urged Southern Baptists to share the word of God in "Jerusalem, and in Judea, and Samaria," but he said: "Samaria has come to town and we have run away. The Jericho Road has been relocated in the inner city and its people have been left for dead."

Sampson contended Baptists have been too impressed with ceremonies and places of worship instead of applying the mind of Christ to the troubles of the culture. (BP)



Kentucky Baptist Executive Secretary Franklin Owen and Lee Porter, right, commissioning on order members, follow proceedings.



Bill Moyers at news conference

## Convention Exhibits

The Home Mission Board of Atlanta, Georgia, Thursday took top honors in competition of exhibits during the Southern Baptist Convention in Portland.

The Baptist Public Relations Association, sponsors for the annual competition, awarded the best of show award to the Home Mission Board for its exhibit "Crossing Barriers with the Gospel." The exhibit also took first place in its category.

Other winners in the same category were the church services and materials division of the Sunday School Board, second place; and the Foreign Mission Board, third place.

Other first place winners were Woman's Missionary Union for its exhibit "From Haystacks to Skylabs," and the Southern Baptist Stewardship Commission for its display, "Hole In One for Operation One."

Second place awards were presented to the Southern Baptist General Convention of California and the Brotherhood Commission.

Third place awards went to the Radio and Television Commission and to California Baptist College. The Seminary Extension Department received a special honor award.

The competition featured three categories, based on the cost of the exhibit.

Thomas J. Brannon, chairman of the awards committee, explained the annual competition as an effort to "inspire and recognize creativity, skillfulness and attractiveness in convention exhibits." (BP)

## Former Press Secretary Bill Moyers Blasts 'Civil Religion', Watergate

Former White House press secretary Bill Moyers said in a news conference in Portland on Monday that the Watergate scandal "is an unprecedented abuse of political power at the White House drawing the nation to the edge of a police state."

Admitting there had been bribery and scandal in previous administrations including the one he served, Moyers said, however, that "this is the first time there has been such a tangled web of deception and scandal directed at the political process itself."

Moyers, in Portland to address the Southern Baptist Woman's Missionary Union, also had some strong words to say about the role of civil religion which is in collaboration with government rather than in judgment of immorality in high places.

"There has been too much collusion between Baptist ministers and public officials," said Moyers, who once was an ordained Baptist minister who left a seminary public relations post to enter government service.

Moyers expressed doubt that any resolution on the Watergate scandal by messengers to the Southern Baptist Convention in Portland would have meaningful effect. "I don't believe a convention like this can take anything more than a general kind of stance" which is "hardly effective," he said.

He said he would like, however, to see more Baptist ministers and others preach about the need for justice and righteousness, and to stand in judgment of the morals of public officials like the prophets of the Old Testament.

Speaking like a prophetic preacher, Moyers lashed out at the Watergate incident, saying he knew of "nothing to equal its deception."

He cited secret funds being delivered in black bags in the middle of the night, millions of dollars being hidden in a safe in the nation's highest office, and of saboteurs hired by the president's personal assistants.

Citing a White House memorandum authorizing "surreptitious entry," Moyers quipped: "I don't know what you call it in Portland, but it's called 'burglary' in East Texas."

Asked by newsmen what was different about the Lyndon Johnson administration that prevented a "Watergate," Moyers pointed out that the current White House staff is over twice as large as the staff he served. Hence there are more layers surrounding the President.

Secondly, President Nixon has cut himself off from differing viewpoints, and was getting his news from what Moyers called a "flawed filter" — the daily news summaries prepared by the White House staff rather than from the press and television. Nixon also chose men on the White House staff who were equally withdrawn and secretive.

Lyndon Johnson, however, kept his staff in check, played the press off each other, and constantly watched television and the press. The nature of the two men was entirely different, Moyers recalled of Johnson.

Asked if he felt White House press secretary Ron Zeigler should resign, Moyers said he did not know what Zeigler's personal relationship with the President on the Watergate had been, but that his usefulness as spokesman for the president was finished.

Moyers pointed out that when he felt his own credibility as press secretary had been finished, primarily over the administration's stand on the Vietnam war, that he resigned.

Asked if Nixon can "stay afloat," Moyers replied that he could stay in office, but it would be more and more difficult to efficiently and effectively govern. "He can stay afloat, but he may not reach any port," Moyers quipped.

He said he did not feel the Watergate would hurt Vice President Spiro Agnew's bid for the presidency in 1976, or that it would do irreparable damage to the Republican Party. Saying it was the "Presidential Party" that was in trouble, Moyers observed that the "Regular Republicans" were so much in the wings of the Watergate as not to be involved in it.

Moyers said, however, that his contacts in Washington led him to believe that more will be revealed in the future and that the scandal "will become more damning than it has been" up to this point.

He said he took no pleasure in the sordid events, even though he had served an opposing party, adding that Watergate was a blot on the entire political process.

A native of Marshall, Texas, he is a graduate of North Texas State University, Denton, Texas, and Southwestern Baptist Theological Seminary, Fort Worth, where he was public information officer as a student. He left the seminary to work as an aide to Lyndon Johnson, later becoming deputy director of the Peace Corps and serving as press secretary. (BP)

## 'Watergate' Reflects What Churches Teach, Educators Told

Watergate reflects the quality of American life, including what is preached and taught in its churches.

This assessment of the national crisis from speeches given at the annual conference of the Southern Baptist Religious Education Association held in Portland, Oregon. The association's two day meeting preceded opening of the 116th meeting of the Southern Baptist Convention.

Peter McLeod, of First Baptist Church, Waco, Texas, joined an earlier speaker to the conference, Joe David Heacock of Fort Worth, Texas, in putting Watergate in a Biblical context.

Playing on the term "watergate," McLeod cited Nehemiah 8:3 in which Ezra appeared in "the street that was before the water gate" of Jerusalem to read the law and call the people to repentance.

McLeod, a naturalized American citizen of Scottish birth, declared the people of the United States, experiencing their own Watergate, should let it call them to national repentance and a turn to God.

"Watergate," according to McLeod, "is not a glass through which we look. It is a mirror in which we see ourselves." He enumerated other evidences

of misconduct on the American scene to support his viewpoint — false advertising from Madison Avenue, college students cheating on their examinations, businessmen juggling their expense accounts.

"What I want to know is this. What were all those preachers doing in the White House on Sunday morning? What were they preaching? How were the people responding?"

**SPIRITUAL SUCCESS:** Harold K. Graves, president of Golden Gates Baptist Theological Seminary, Mill Valley, California, said they should not equate material prosperity with success on the spiritual level.

"We have spent billions of dollars not only on adequate buildings but often on lavish, extravagant, seldom-used buildings," he reminded the group.

"We have often judged our efforts as have our peers by the size and elegance of our church plants, if not alone by the figure of attendance for 75 minutes each Sunday morning," Graves added.

"We have been too content to build a place to gather, organize to bring them in, and count our efforts successful when the numbers grow whether or not the people grow and mature," he said.

He deplored what he termed "self-centeredness in the church."

**NEW OUTREACH:** The conference had heard reports that many Southern Baptist churches today are growing and expanding their outreach into new areas and finding new worshippers through a bus ministry. One church, for example, sends out about 25 school buses on Sunday morning to bring in almost 500 children from various parts of the city.

Graves commented that this ministry too should be carefully evaluated.

James L. Sullivan, president of the SBC Sunday School Board, told the religious educators the denomination has come full cycle through rapid growth, hard work, crisis and upheaval, and adjustments to changes in national life during the past 20 years.

**OPTIMISTIC FUTURE:** "I am the most optimistic I have been as a pastor and denominational leader," Sullivan said. He indicated Southern Baptists may be on the verge of another period of growth and expansion such as they experienced in the mid-1950's.

To achieve it, however, Sullivan said the religious educators and others in prominent roles in Southern Baptist life must follow the example of Moses in "paying the price of leadership" to bring people to the Promised Land. (BP)

### ... through the eyes of a child

For many of the children who accompanied their parents to Portland, Oregon, to be outnumbered, outwalked and outsized by the 3,000 adults, the Southern Baptist Convention is confusing. For some it's nothing more than a vacation or a boring time.

But these children can spout a surprising mixture of knowledge and misinformation about Southern Baptists — being confident in both.

The SBC is "a place where everybody comes to... well, about everybody," says Damon Wright, 10, of San Antonio, Texas. But as to the purpose of the convention, "That's a good question."

Jay Johnson, 5, of Ellensburg, Washington, admits he doesn't know the purpose of the convention, but his brother Tom, 13, says it's a place to discuss things they need a lot "like getting money."

Tom is sure Southern Baptists got their name because they originated in the south, to differentiate them from certain other kinds of Baptists: "Bible Baptist, Conservative Baptist, First Baptist."

Jerry Poe, 10, and his sister Joyce, 9, of El Paso, Texas, agree on their definitions of pastor, preacher, and minister.

"A pastor has an invitation after he preaches; a preacher has just a speech, sort of, with no invitation after; and a minister goes out and talks to people who are unable to go to church."

Joyce has never been to a Southern Baptist convention before, but she reflects the needs of a number of the children who "have to sit in those long meetings." She says "We need an all-day camp for kids, like in Glorieta."

For Dwight Smith, 8, of Clovis, California, the SBC is many things. "People working together nominating a vice president and secretary, people preaching, having fun, and going witnessing." He simplifies the role of the messenger to "a person who sends messages to other people."

Most of the children have definite opinions; few answer anything with an "I don't know," even if they don't. Probably the best known answers to them are what they like and don't like about the convention and how they would change it.

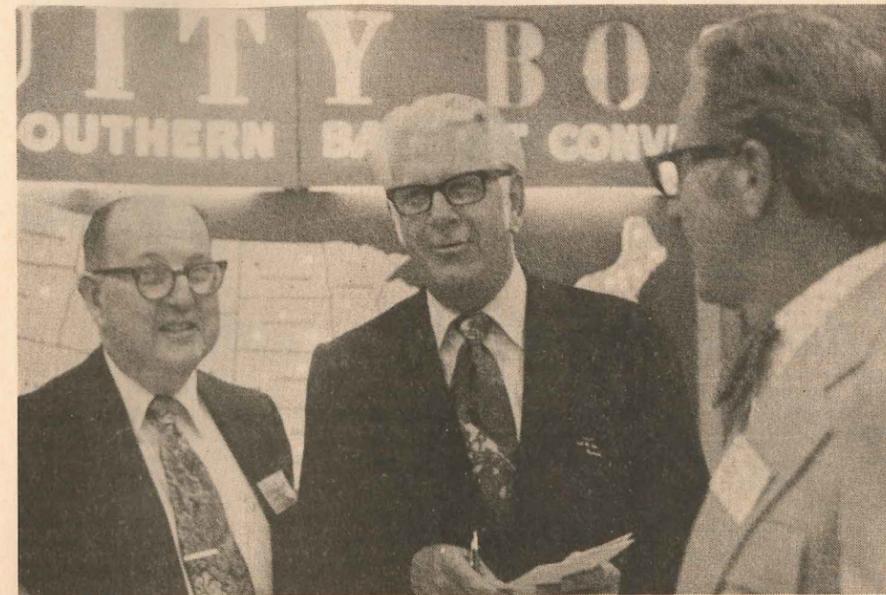
Marsha Hyatt, 9, of Huma, Louisiana, who says she's been to eight meetings of the Southern Baptist Convention thinks "the boring part is the business. You should make it all exhibits with more interesting stuff like women's lib. Don't tell my father I said that, she adds.

Sharon Cope, 12, of Memphis, Tennessee, wants the Convention to meet in Memphis. At her second convention, she thinks the exhibits are good and the business boring.

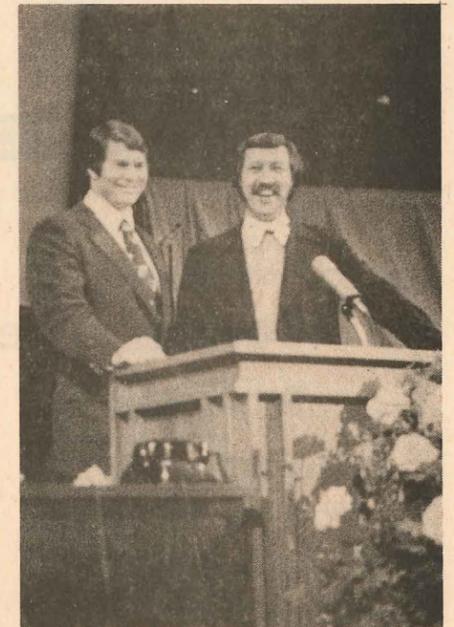
Kathy Richardson, 11, of Port Arthur, Texas, suggests a change to help other children who complain of long sessions.

"Just have the morning off the first day, the afternoon off the second, and the evening off the third day."

Is the convention's committee on order of business listening?



Left to Right: Baynard Fox, Southern Baptist Annuity vice president; Byrd Ison, Kentucky Baptist Annuity Secretary, and Grady Randolph, Kentucky Baptist Foundation Secretary.



Grady Nutt, master of ceremonies, introduces Norm Evans of Miami.

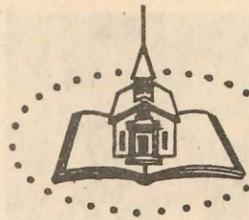
## PORTLAND '73



Henry Johns, pastor, Versailles Baptist Church, confers with Editor Daley on a point.



Glenn Sullivan, First Baptist Church, Russellville, leads in the benediction.



## SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for July 1, 1973)



### LIFE AND WORK SERIES

## Samuel: The Crisis Of Religious Corruption

Hannah, the wife of Elkanah, wanted very much to have a son. In her earnest and faithful praying she promised God that if He would give her a son she would dedicate him to His service. When Hannah's prayer was answered and her son was born, she named him "Samuel," which means "asked of God." When Samuel was weaned, Hannah fulfilled her vow by taking him to the place of worship and in genuine thanksgiving presented him to the Lord for His service as long as he lived.

Under the wise training of Eli, Samuel grew in favor with God and the people of his nation. He held a unique place in the history of the Israelites, in that he was the last of their judges and the first of their prophets, and also performed the functions of a priest. Samuel soon won the admiration and affection of Eli and the people who came to Shiloh annually to worship.

### I Samuel 3:11-14, 18

In the stillness of the night God called Samuel to be a spokesman for Him. He assigned him the task of announcing an impending disaster which had been caused by the corrupt and wicked leaders who had revealed so clearly that they were incapable of leading God's people in the right way. Permissiveness in the rearing of children, whether practiced by Eli or by parents in the current century, always has tragic and disastrous results. Even though many advocate it, the obvious results thereof prove the folly of it.

God revealed to Samuel what He intended to do to Eli and his household on account of their wicked ways, which had been so uncalled-for and inexcusable. And He implied that this complete disaster would occur in the immediate future. It became the solemn duty of Samuel to convey God's message of doom to Eli. In doing his duty Samuel did not soften or change it in any way, but accurately repeated all that God had told him to say.

### I Samuel 4:10-11, 21-22

The warring Philistines attacked the Israelites, who sought to use the ark of the covenant in defending themselves. The Israelites were driven from the battlefield in a humiliating defeat. The two false priests, and some thirty thousand of their deluded countrymen, were

slain and the ark fell into the hands of the enemy. The tragic news brought about the anguish and weeping of the people and of Eli, the latter of whom fell and suffered a broken neck. Upon hearing of the sudden and tragic deaths of her husband and father-in-law, the wife of Phinehas gave birth to a son whom they named Ichabod. That name meant "the glory is departed from Israel," due to the removal of the ark.

### I Samuel 7:5-6, 12

Through the faithful and effective ministry of Samuel, the Israelites came to realize that their beloved nation was on the brink of disaster, and they were ready to do something about it. They were brought to the realization that it was mandatory for them to discontinue their worship of the heathen deities of Baalim and Ashtaroth, for their worship of them was nothing less than complete licentiousness under the guise of religious ceremony.

In view of their dissatisfaction with their manner of life and of their genuine desire for a closer walk with God, Samuel issued a call to the nation for a

solemn gathering at Mizpeh in order that he, a spokesman for God, might engage in intercessory prayer for them. Note that Samuel did not call this meeting until they had forsaken their idols and had come back on praying ground.

The people assembled at the designated time and place for a prayer meeting. Their doing so really amounted to a formal and public repentance before God and His acceptance of them back into full fellowship and favor with Him. They confessed that they had sinned grievously against God, Who had been so gracious to them.

To remind the Israelites in the years to come that God had been their help in time of need, and that their victory had come from Him alone, Samuel erected a stone of remembrance, and called it "Ebenezer," meaning "Hitherto hath the Lord helped us." This stone was to be a perpetual memorial of their glorious victory, which had come to them as a result of God's help in response to their humility and penitence.

### INTERNATIONAL SERIES

## Response To Heritage

### Exodus 20:12

Fundamental to a good and happy home is the respect and reverence of children for their parents. God regarded this matter as sufficiently important to include it in the Ten Commandments. The importance of this commandment is enhanced by its location in the Decalogue. It comes immediately after the commandments which have to do with our duties to God. Next to our duties to God are our obligations to our parents.

God said, "Honor thy father and thy mother," and that commandment has never been abrogated. "Honor" includes respect, reverence, submission, grati-

tude, consideration, love, and obedience. This commandment does not tell us to honor our parents only while we are young, or only if they are all that they ought to be. No such restrictions are involved. We are to hold our parents in high esteem, obey them, and always show true affection for them.

We should reverence our parents by true reverence and constant affection for them, by untiring obedience to them, by speaking well of them, and by providing for them in their old age if they need assistance. Honoring parents contributes to wholesome and happy family relationships and to strength of character.

### Deuteronomy 6:6-9

Each of us is obligated to love God supremely. God is entitled to our complete and constant devotion. All the capacities for thought, feeling, devotion, and energy must be centered on God.

God's Word teaches parents how to live and how to train their children. God calls upon them to study His Word, to obey it, and to teach it to their children. This involves far more than the sending of their children to Sunday School for a brief period of instruction once a week. God's Word is to be pondered in the heart, proclaimed to the children, discussed faithfully and regularly, and published openly. It is to be taught to the children in the home, to be made the subject of conversation within numerous groups, to be borne in mind as one goes from place to place, to be meditated upon before retiring at night, and to be recalled upon arising to begin the duties of a new day.

### Ephesians 6:1-4

Children bring their parents immeasurable joy, tremendous responsibilities, and numerous problems. The most happy, successful, and useful parents are those who live close to God and rear their children in His nurture and admonition.

Submission to the Lord is to be manifested in both the parental and filial relationships. From the beginning the submission of children to their parents has been the Lord's way, and it forms the great foundation upon which the happiness and glory of the home rests.

When parents fail to require respect and obedience of their children in the home, they are only preparing the way for disrespect, disobedience, and lawlessness in the lives of their offspring. Respect for and obedience to parents have much to do with the making of the right kind of men and women. Where these things are lacking, civilization soon crumbles. Children who are not taught and trained to obey their parents find it exceedingly difficult to obey the laws of God and of the land.

### II Timothy 1:5

Grateful for his own religious heritage, Paul also thanked God that from Timothy's early childhood he had been taught the Word of God by his godly grandmother and mother, Lois and Eunice, under the guidance and blessing of the Holy Spirit. Moreover, in order to supplement their teaching Lois and Eunice made it possible for Timothy to receive instruction from Paul. After he exercised faith in Christ as Saviour Timothy continued to study the scriptures and to obey their teachings. His spiritual heritage meant much to him in his work as an associate of Paul.

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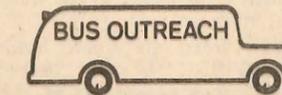
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## Share Word To Problems, CLC Asks

In a broad, sweeping statement about the moral condition of the nation the Christian Life Commission of the Southern Baptist Convention called for Southern Baptists to "share the Word" about Christ by tackling problems of racism, becoming involved in creative Christian citizenship, and facing their responsibilities in other areas of social and moral concern.

The 1,500 word statement amplifying the 1973 SBC theme, "Share The Word Now," was presented at the beginning of the Christian Life Commission's annual report to convention messengers in Portland on Wednesday by commission chairman Cecil Sherman, pastor of the First Baptist Church of Asheville, North Carolina. The commission is the Southern Baptist social action agency.

Contending that many working for racial justice have been demoralized by the "benign neglect of political leaders and the sinful silence of religious leaders," the commission statement called Southern Baptists to "share the Word" in race relations.

"The Word of God stands in judgment of the contribution Southern Baptists have made to the white racism which is tragically entwined in the American way of life," the statement said.

In the statement the commission urged Southern Baptists to preach the gospel to all people without respect to barriers of race, to resist white flight from race problems, to shun those pri-

vate schools which use religion as a camouflage for segregation, to reject simplistic answers to complex racial issues, and to "cross racial barriers in sharing hospitality in our homes, housing in the communities where we live, and fellowship in our churches."

The statement alluded to Watergate activities in Washington while dealing with Christian citizenship needs.

"In a period when government seems to have grown too large, too powerful, and too arrogant to be influenced and when citizens' trust in government has been so severely shaken by the Water-

gate crisis as to attempt many to equate politics with corruption, responsibly active Christian citizens are needed."

Southern Baptists were called upon to oppose "that dehumanization which makes women second class citizens" and to set "a good example in attitudes, in words, in employment practices, and in leadership selection in the arenas of government, business, education, and the church.

The statement urged Baptists to give attention to the special problems and needs of the divorced, the widowed, the never-married, and the aging neglected by the Christian community. (BP)

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## HMB Challenges Baptists To Share 'Word' With Others

A missionary who worked under the gunfire of Wounded Knee, South Dakota, another who knows the ethnics of the West Coast, a new national evangelism leader, and 100 teens singing out the drama of volunteers on mission comprised the home missions features presented to 6,500 messengers to the Southern Baptist Convention Wednesday night.

The Wounded Knee missionary, Harold Heiney of Pine Ridge, South Dakota, described his ministries to Indians during the recent dispute between the American Indian Movement and the federal government. Heiney evacuated families from the besieged area under gunfire. Although the people are trying to resume normal life, Heiney says their homes are "scenes of chaos, destruction and filth."

"They are afraid to return because of explosives planted there," he said. Nevertheless, he is planning a strong summer Vacation Bible School program with Indian encouragement and support.

The ethnic expert HMB officials introduced was Court Shepard, a language missionary in San Diego, California. Shepard described himself as "an equipper, a catalyst, a preacher, a husband and father, a counselor, and a friend" to a wide assortment of ethnic groups now moving into the Southern Baptist mainstream.

C. B. Hogue, the Home Mission Board's new director of the division of evangelism, in his first public appear-

ance since his election earlier this week, told messengers that he would pursue no single method or idea in sharing Christ in the United States.

Hogue, who has been evangelism director for Oklahoma Baptists, said, "The real answer is Christ. Methods are incidental. There is no one expert with a key or idea for success. But if we follow Christ daily, soon we shall hear footsteps behind us."

The traditional home missions night of the convention was climaxed with the performance of "Joy," a mission musical drama. Colorfully clad youth choirs of First Baptist Church, El Paso, and Mill Park and Holgate Baptist

churches in Portland made up the cast. They performed before a splash of projected images of the scenes, saints, and sinners of home missions.

George Torney, pastor of First Southern Baptist Church of San Francisco, California, coordinated the pageant.

Arthur B. Rutledge, executive secretary-treasurer of the mission board, said that the "Joy" story is typical of waves of volunteer youth musical groups who assist the national home missions effort.

Rutledge estimated that more than 100 youth groups volunteered through his board and were put on the field for short-term assignments last year. (BP)

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## American Baptists, Southern Baptists Moving Closer Together, Farther Apart

American Baptists and Southern Baptists are moving both closer together and farther apart, but will not move completely together in organization, the new general secretary of the American Baptist Churches in the USA said in Portland, Oregon.

Robert Campbell of Valley Forge, Pennsylvania, made the comments in a joint news conference with his counterpart, Porter W. Routh of Nashville, Tennessee, executive secretary-treasurer of the Southern Baptist Convention Executive Committee.

Campbell said he felt in some respects the two Baptist bodies were moving closer together, while in some other elements they are moving farther apart.

In moving closer together, he cited, for example the statement issued Wednesday, June 13, by the Southern Baptist Christian Life Commission dealing with immorality in government and the scourge of racism.

"That sounded just like what I hear at the American Baptist Churches meetings," Campbell said.

Asked to spell out how they were growing farther apart, Campbell was admittedly less specific, but said it was largely because of "prejudice and history."

Campbell said he felt most Southern Baptists are stereotyped as "Southern racist" while most American Baptists are seen as "wild-eyed liberals." Both pictures are false, he said.

"We can do a lot more together than we can do apart," Campbell said, "but I'm not saying we need to move into union tomorrow."

"I always see union as a possibility, but I feel that Christian community is much better without union," he continued. "I'm not for getting together just for the sake of getting together. That's phony!"

Routh pointed out that the two Baptist groups already cooperate closely

in such organizations as the Baptist World Alliance, the North American Baptist Fellowship Committee, and the Baptist Joint Committee on Public Affairs.

Asked about the extent of the so-called "charismatic movement" in the ABC, Campbell said the neo-Pentecostal, or speaking in tongues, movement has made "great inroads" in ABC churches.

He estimated that perhaps 10 percent of the churches' pastors have either had a charismatic experience or were vitally interested in it.

Routh, questioning the definition of terms, said he felt only about two percent of Southern Baptist pastors were involved in the "tongues" movement, but that a much greater percentage were deeply involved in the renewal movement which seeks a deeper dependence upon the Holy Spirit.

Campbell cited two major concerns of a positive nature for American Baptist Churches, and two negative ones. On the positive side, he listed emphases on Key 73, an ecumenical evangelism effort, and the Fund for Reconciliation, an effort to raise \$7.5 million for Progressive (black) National Baptist churches.

Negative concerns include the need for more leadership among women, blacks, hispanic, and Asian groups; and the controversy developing over homosexuals within the church.

"This thing could break us wide open," he said of the homosexual question. (BP)

## Hogue Named Evangelism Director

C. B. (Bill) Hogue, the youthful director of evangelism for Oklahoma Baptists, has been asked by the Home Mission Board to lead Southern Baptists in their national evangelism efforts.

Hogue, 45, takes over the directorship of the division of evangelism July 1, nearly a year after the resignation of Kenneth Chafin, now pastor of South Main Baptist Church in Houston, Texas.

Fred B. Moseley, assistant executive secretary of the agency and acting evangelism director during the past year, said Hogue takes over at a time when interest in evangelism is at a peak and when the nation's needs are great.

Hogue, a native of Stanton, Texas, speaks often of lifestyle evangelism, which he says involves the "total aspects of one's life. His renewal relationship with God, his relationships to others, everything that he is."

Before leading Oklahoma Baptists to a record year in baptisms in 1972, Hogue was a pastor at Ada, Oklahoma,

and at Odessa, Post, and Happy, Texas.

As a pastor he said that he tried to make evangelism a wholesome experience. "I wanted an evangelism that not only looked forward to reaching people but one that helped them to grow in Christian maturity."

He is not related to evangelist Richard Hogue. (BP)



Hogue



BACK AT HOME — Passengers on the Kentucky Baptist Convention charter flight to Portland line up at Standijord field to claim their baggage. All told, 76 persons flew on the chartered plane. Another charter is already planned for the Southern Baptist Convention in Dallas, Texas, for 1974.