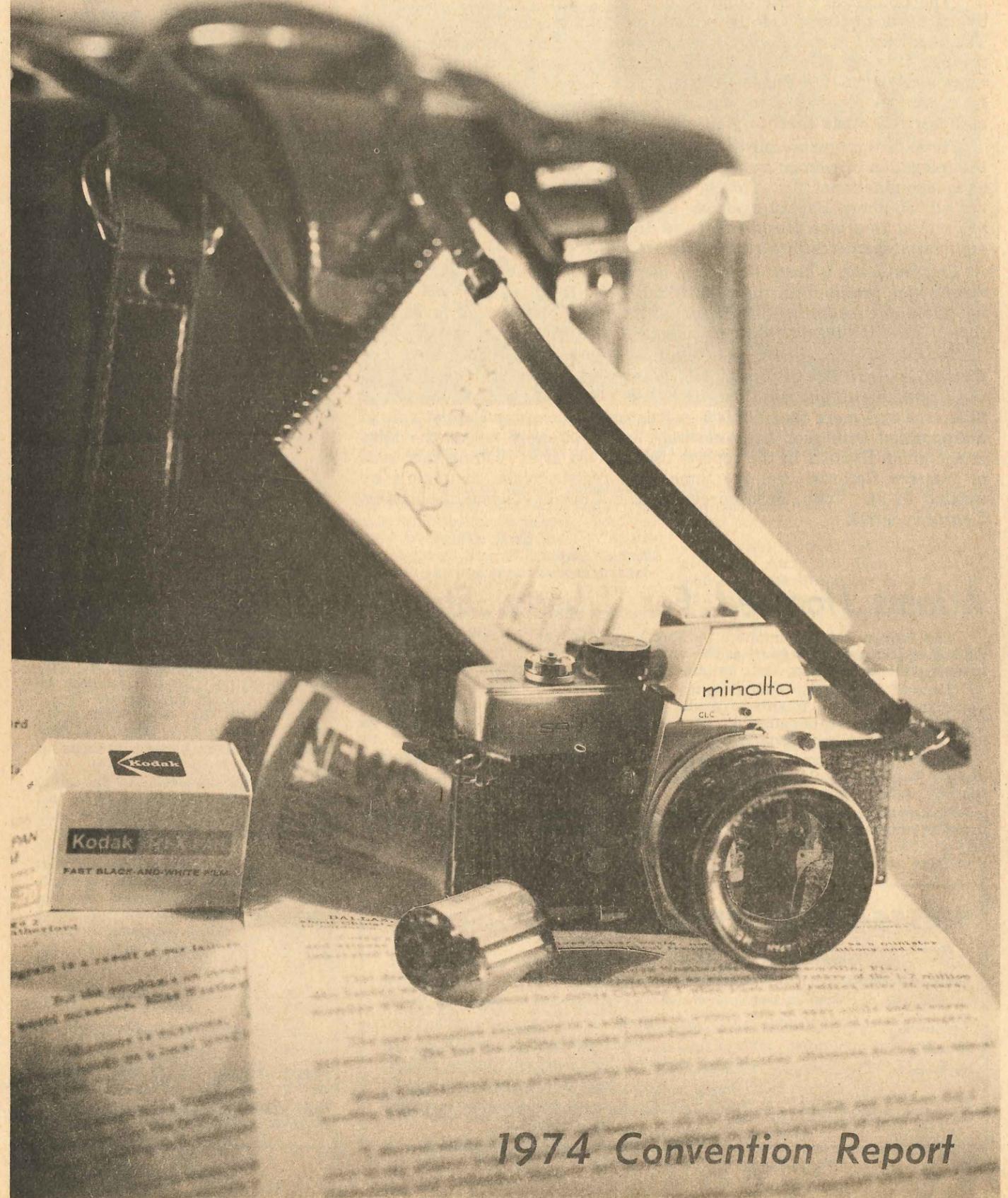


# Western Recorder

JUNE 22, 1974



1974 Convention Report

## Shoddy Treatment

The Louisville *Courier-Journal* dealt Southern Baptists a low blow by its news treatment of the annual convention last week in Dallas. The total news coverage of the convention was three Associated Press releases totaling 14 column inches during the week and an erroneous news analysis in the Sunday edition. The Sunday article was written by a woman reporter who was obviously more concerned to ridicule and scorn Baptists than to give a true analysis.

Three of the four articles used for headlines and the lead paragraphs the relegation of women by Southern Baptists to inferior roles in church and denominational life. This is false. Women now serve on most, if not all, Southern Baptist agencies' boards and committees. One woman has served as a vice president of the Southern Baptist Convention and another woman was in a run-off for first vice president this year.

Charles King, a black Kentucky pastor from Frankfort, was elected second vice president of the convention. He is the first black elected to an office of the convention in its history. This news was given less than a four line treatment near the end of the news analysis.

We don't expect preferential treatment for Southern Baptists by the *Courier-Journal*. However, as the largest non-Catholic religious group in the United States and with approximately 100,000 Baptists in the Louisville area and more than 600,000 in Kentucky, I am one Baptist who is disappointed with such little coverage and I strongly resent the false image given Baptists in the reports used. If you after reading this issue of *Western Recorder* feel the same way, register your complaints by writing to Mr. John Herchenroeder, The *Courier-Journal*, Louisville, Kentucky 40202.

C. R. Daley

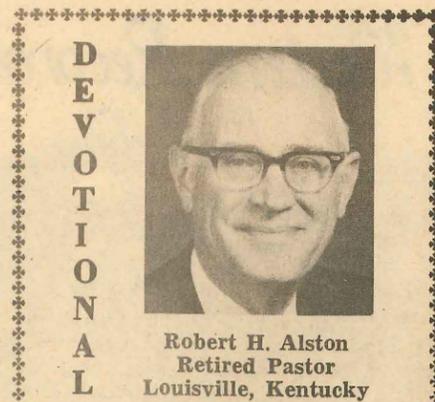
## Adams Honored For 'Liberty' Stand

The Baptist Joint Committee on Public Affairs paid tribute to Theodore Adams of Richmond, Virginia, as the only living founder of the Baptist agency sponsored in Washington, D.C., by nine Baptist bodies in North America.

James E. Wood, Jr., of Washington, executive director of the Baptist Joint Committee, presented Adams a framed certificate on the 35th anniversary of the founding of the organization. The presentation came during the agency's report to the Southern Baptist Convention Thursday afternoon.

Adams, a former president of the Baptist World Alliance and pastor-emeritus of First Baptist Church, Richmond, Virginia, is the immediate past chairman of the SBC public affairs committee.

The award presented to Adams paid tribute to him as an eloquent spokesman for religious liberty, a co-author of a Pronouncement Upon Religious Liberty in 1939 that has been called "the American Baptist Bill of Rights," and as a member and chairman of the Joint Committee on Public Affairs. (BP)



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Robert H. Alston  
Retired Pastor  
Louisville, Kentucky

Crossing the Atlantic in convoy on our way to Africa back in August, 1943, was almost without incident. I was aboard the flagship of the convoy, the "Florence Nightingale." Because sleeping conditions were almost unbearable in the quarters assigned to us, I slept out on the deck each night during the crossing.

The nights were pitch-black. We sailed when the moon was not even shining. One could just barely see the silhouette of the other ships in the convoy. By straining your eyes you could see beyond the troop ships to the bare outline of the destroyers that were escorting the convoy.

Each night before dropping off to sleep I would reassure myself that the destroyers were there keeping watch. With their radar and sounding equipment they would watch through the night for any possible danger to the convoy.

In the 121st Psalm, which begins with the words, "I will lift up mine eyes unto the hills," the Psalmist continues to tell of God's protection for His children by saying, "He that keepeth Israel shall neither slumber nor sleep." He assures us that God never grows weary, He never falls asleep, but that He watches over us and protects us day and night.

What keeps us awake in the night hours, turning and tossing with our mental machinery running at full blast, denying us of essential sleep and robbing us of our strength? Can we not have faith to commit our troubles to God, even for the space of a single night, believing that the God who has guarded us during our waking hours will guard us while we sleep? Remember, "He that keepeth thee will not slumber nor sleep."

**Give Baptists Facts  
And They Will Usually  
Make Right Decisions**

## COOPER SAYS —

## Convention In Good Shape, But Not Good Enough

Owen Cooper, president of the Southern Baptist Convention, gave Southern Baptists a seven-point program of improvement Tuesday, which included more training for preachers, better use of lay people, and a focus on the Northeast.

In a major address at the 117th meeting of the large Protestant denomination in Dallas Convention Center, Cooper, a retired Yazoo City, Mississippi, industrialist, told the 15,000 messengers the state of their Convention was good, but not good enough.

As symbols of progress, Cooper cited the size of the denomination which has grown to more than 34,000 churches with 12,300,000 members; 27,000 pastors; 2,550 foreign missionaries in 77 countries; and 2,200 home missionaries.

The president also reported he found baptisms over 400,000 for each of three consecutive years, total membership up, near record enrollment in the seminaries, and total giving up. He added: "We must not let good become the enemy of the best. A five-talent performance with a ten-talent capacity must not satisfy us. To whom much is given, much is required."

Calling for more training for more of the preachers, Cooper said a recent survey showed less than 37 percent have completed seminary training.

The 50 cents per capita that Southern Baptists put into training their ministers is insufficient, and the present programs are inadequate to reach many who desire to further their ministerial training.

Cooper also reminded the messengers they couldn't win the world for Christ with paid persons alone but must rely also on an increasing number of committed lay people willing, able and eager to share their faith.

In a plea for a better use of talent in the denomination, Cooper contended Southern Baptists were suffering a substantial talent drain with pastors leaving the pulpits, denominational administrators taking secular employment, missionaries resigning, and lay people becoming involved in a host of newly organized groups unrelated to the Convention.

"We spend thousands of dollars educating ministers; we are short of pastors and in need of 800 more foreign missionaries and hundreds of home missionaries; hence we can ill afford losses in these categories.



Outgoing SBC president Owen Cooper, left, posed with his family during a convention session in Dallas. The retired Yazoo City industrialist has served for the past two years as president of the world's largest non-Catholic denomination.

"There is little or no opportunity for the average Southern Baptist layman who desires to become meaningfully involved in some phase of Southern Baptist life to express himself through existing organizations or agencies."

Cooper said he was asking Southern Baptists to focus their interest in the Northeast in the immediate future because 100 million people live there, 45 million without church affiliation.

"If we are to maintain our baptisms in the face of the declining birth rate, we must go where the prospects are and intensify our efforts there."

Cooper also called for Southern Baptists to intensify the teaching and promotion of stewardship, cooperate more in joint endeavors with other Chris-

tian bodies in areas of mutual concern, and depend more on the presence, power, and work of the Holy Spirit.

"Because some religious groups seemingly carry the doctrine, expression and manifestation of the Holy Spirit to excess does not mean that Southern Baptists should neglect the Holy Spirit.

"Sometimes we permit 'tongues,' the least of the gifts to become paramount in our consideration that we neglect the greater gifts.

"Incidentally, I feel it would be helpful to many ministers, lay people, and churches if a 'Blue Ribbon Committee' of Southern Baptists would issue a 'Statement on Tongues' on how to properly work with this phenomena when it occurs in churches." (BP)

## Expletives Deleted At Convention

Outgoing Southern Baptist Convention president Owen Cooper outwitted adversity with a timely quote Wednesday during the annual meeting of the nation's largest non-Catholic denomination.

The sound system in the 600-foot-long Convention hall kept fading out during Wednesday morning's session. One speaker continued for about 10 seconds without realizing that few were hearing him in the vast hall.

With the sound alive again, Cooper urged: "Let the record show there were no expletives to be deleted." (BP)

**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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### An Evaluation Of The 1974 Southern Baptist Convention

The 1974 Southern Baptist Convention will be remembered as a delightful and enjoyable experience but will not be recorded as an epochal meeting which gave new directions to the twelve and a half million member denomination.

Southern Baptists in Dallas last week moved on toward what they regard as their God given responsibility to take the gospel to all the world and to teach converts the Christ way of life. They demonstrated a greater sense of urgency in a nation and world of chaos, confusion and moral degeneracy. They faced current moral issues with more openness than usual and with rare exceptions expressed confidence in their leaders.

Always having been a group to speak their minds but to move slowly and deliberately before speaking on social and political issues, the 1974 convention messengers did not dodge current controversial issues. Rather they tried to bring the light of God's revelation upon these issues but their ideas of what is God's will in respect to specific issues differed considerably.

The main thrust of Southern Baptists since their beginnings in 1845 has been missions and evangelism and these were still the paramount concern in Dallas. Nevertheless we did not stick our heads into the sand and ignore the fuller meaning of evangelism which has concern not only for the regeneration of the lost but also for Christ-like living of the saved.

The controversial doctrinal issues debated in recent years were passed by for consideration of current moral issues. Messengers were more concerned with what the Scriptures teach on these issues than how Scripture was inspired. Some of these issues were woman liberation, corruption in government, abortion, ethnic groups representation on boards and committees, ordination of women and amnesty. Most of the resolutions and various motions presented to the messengers intended to positionize the convention on these issues.

The messengers took the right course on these issues by refusing to endorse the ultra conservative view or the ultra progressive view on theological and social issues. They espoused positions which should not alienate any Baptists but let all Baptists feel they can cooperate in a worldwide missionary effort though they are not agreed at every point. This has been our genius as Baptists throughout our history and helps account for growing into the largest evangelical group in America without a major split.

Several examples illustrate this stance of the 1974 messengers. One is the question of womens place in Baptist life and particularly the ordination of women as deacons and ministers. The convention refused to endorse or condemn the ordination of women but left it up to local churches which is the way it ought to be. But it was clear that the majority of the messengers felt the New Testament makes no place for ordination of women.

An effort to change the constitution and by-laws of the convention to rule out endorsement of women for hospital, industrial and other chaplain positions failed. On the other hand women were justly recognized and praised for their great contributions to churches and the denomination and concern was voiced for the selection of more women and members of ethnic groups to serve on committees and boards of Southern Baptist agencies. Messengers refused to accept recommendations calling for a certain percentage of women and ethnic group Baptists on convention boards and committees.

Another example was the consideration of amnesty. Amnesty, itself, was avoided in the wording of a resolution on peace but some of the messengers became very emotional over words in the resolution which were taken to recognize and approve the freedom of individual conscience to participate or not participate in war. The wording of the resolution was changed in order not to approve or disapprove amnesty.

Probably the most heated debate was on abortion. Opponents of abortion called it legal murder and said it could not be practiced without breaking the Biblical commandment not to kill. One messenger insisted that abortion was wrong even in cases of pregnancy due to rape.

The convention refused to say abortion is murder but it rejected abortion for population control or as only a matter between a woman and her doctor. The messengers rightly reaffirmed a statement on this issue taken by the convention in 1971. This statement affirmed the sanctity of life even in the fetal form but approved abortion in cases of rape, incest, unmistakable fetal deformity and clear evidence of damage to the mental, emotional and physical health of the mother.

The messengers were on their best behavior in spite of a meeting place which was very poor though large enough for all who wanted a seat except in the closing session when Billy Graham was the preacher.

Without the help of special electronic equipment which enabled messengers seated far away and on one level to watch the proceedings on huge image magnification color screens on either side of the speaker's platform, the situation would have been hopeless. The 20,000 capacity hall was not constructed for conventions but for an exhibition area. It covered a good portion of the wide open spaces of Texas and resembles in appearance the exhibition wings of the Kentucky fairgrounds in Louisville.

The almost impossible task of handling 18,000 plus messengers all of whom have the right to be recognized and to express themselves was masterfully done by President Owen Cooper. His calm spirit in tense moments and his efforts to make it a truly open meeting endeared him to everyone. He bent the rules of parliamentary procedure occasionally in order to move the messengers on to other important matters. He has an uncanny ability to know when enough has

been said and when the messengers are ready to proceed with the order of the day. He rightly believes that Robert's Rules of Order were not written for deliberative bodies of 18,000 and can be bent if not broken when conditions call for it. It is to the credit of this good president that not once was he overruled though he often invited the messengers to do so if they thought he was wrong.

Kentucky Baptists were honored in the selection of Charles King of Frankfort as second vice president of the convention. He is the first black ever to be elected to a Southern Baptist Convention office. More will be found about him in the news article in this issue.

Probably the biggest surprise of the Convention was the election of the new president of the convention, Jaroy Weber, pastor of the First Baptist Church, Lubbock, Texas. His election will be discussed in a separate editorial.

### How Convention Presidents Are Elected

Those not behind the scenes must wonder how the election of a Southern Baptist Convention president takes place. Those behind the scenes often wonder also. There are clear evidences that the Lord leads in many choices, not so much because we let him but in spite of us.

Every year when a new president is due to be chosen the denominational grapevine becomes hot with speculation. Most state editors share with their readers the names being mentioned and sometimes even endorses one candidate.

This year there was no clearly favorite candidate which made more room than usual for a dark horse winner. This is exactly what happened. This does not mean in any way that Jaroy Weber is not a very able leader but he was known not to want to be nominated and said so openly up to shortly before his nomination. He has recently gone to a new and demanding pastorate and felt he needed to concentrate his energies there.

He said in a news conference after his election that he felt he was thrust into the job through the leadership of God. As he relates it he kept discouraging those interested in his nomination until his friend Adrian Rogers told him he and his wife had earnestly prayed about the matter in their hotel the night before and were convinced the Lord wanted him to be nominated.

At this point, Weber said, he insisted again he was not interested but he would not forbid his name to be placed in nomination if Rogers felt it was God's will. And so Rogers nominated him with an outstanding nomination speech.

In the meantime friends and admirers of Landrum Leavell and Ken Chafin had been making plans for

some time to nominate them and this was widely known by the messengers. And so three of the seven nominees were Texans and considering the preponderance of Texas messengers, these three were expected to be the top runners. This turned out to be the case and to the surprise of many Weber won over Chafin in a runoff.

Whatever divine dimensions were in the election of Weber, there were also some human factors. The main one was Weber's exposure and the admiration of him as president of the Southern Baptist Pastors' Conference. This office has tended to be a springboard for the convention presidency though there were no signs Weber was using it for that purpose.

Another factor in his choice was his unusual evangelistic record as a pastor. It was said in nominating him that in his pastorates he has seen an average of over 200 baptisms annually. He has been a sought after speaker in state evangelistic conferences and whatever other leadership qualities most Baptists admire in their leaders, evangelistic fervor stands at the top.

I had little first hand knowledge of Weber before his election. I was anxious to hear him in a press conference and I came away completely convinced he is a man of great ability and utmost integrity. I never saw a convention president more ably handle hard questions and appear so utterly honest and open. He also gave right answers to all questions so far as I am concerned. And so on the basis of first impressions and his insistence he can relate to all groups of Southern Baptists, I accept him as God's man for this hour in Southern Baptist life. I hope Kentucky Baptists have an opportunity to know him better.

## Weber Elected President, Simms, King Tapped

Jaroy Weber, pastor of First Baptist Church, Lubbock, Texas, was elected president of the 12.3 million member Southern Baptist Convention Tuesday afternoon in a run-off at Dallas Convention Center.

Elected vice president of the SBC were Stewart B. Simms of South Carolina and Charles N. King of Frankfort, Kentucky. (See story, page 7.)

Weber, outgoing president of this year's SBC Pastors' Conference, won over Kenneth L. Chafin, pastor of South Main Baptist Church, Houston.

He succeeds Owen Cooper of Yazoo City, Mississippi, a retired industrialist, who served two terms of one year each.

Weber was previously pastor of the Dauphin Way Baptist Church, Mobile, Alabama, and the First Baptist Church, Beaumont, Texas.

He has also served as pastor of churches in Orange, Texas, and West Monroe, Louisiana, and was evangelism secretary for the Louisiana Baptist Convention.

A native of Louisiana, he holds BA and DD degrees from Louisiana College and a BD degree from Southwestern Baptist Theological Seminary, Fort Worth.

Weber has served on the SBC Executive Committee.

Also nominated for the presidency on the first ballot were W. O. Vaught, pastor of Immanuel Baptist Church, Little Rock, Arkansas; Landrum Leavell, pas-



Officers elected for the Southern Baptist Convention are (left to right) president Jaroy Weber, pastor of First Baptist Church, Lubbock, Texas; Stewart B. Simms, first vice president, pastor of First Baptist Church, Greer, South Carolina; and Charles N. King from Frankfort, Kentucky, second vice president, the first black person ever elected an officer of the nation's largest Protestant denomination.

tor of First Baptist Church, Wichita Falls, Texas; Clifton Brannon, evangelist of Longview, Texas, second vice president of the SBC during the past year; Dotson M. Nelson, pastor of Mountain Brook Baptist Church, Birmingham, and president of the Alabama Baptist State Convention; and Daniel Sotelo, pastor of First Spanish Baptist Church, San Francisco, California.

Stewart B. Simms is pastor of First Baptist Church of Greer, South Carolina.

He defeated Mrs. Robert Fling of Pleasantville, New York, in a run-off vote. Mrs. Fling is a former president of the Southern Baptist Woman's Missionary Union. Simms is the outgoing chairman of the SBC Executive Committee.

Three other convention officers were also elected. They are Clifton Allen of Winston-Salem, North Carolina, recording secretary; W. Fred Kendall of Nashville, registration secretary; and Porter Routh of Nashville, treasurer. (BP)

## New President Fends Reporters Questions About Watergate, Ordinations, Theological

Even worse than the shocking language used by President Nixon as revealed by the Watergate tapes is the apparent way the President has manipulated people, the newly elected president of the Southern Baptist Convention said in a news conference Wednesday.

Jaroy Weber, pastor of the First Baptist Church of Lubbock, Texas, and new president of the nation's largest Protestant denomination, said however he did not feel the President should step down.

"We need to follow due process... to leave it in the hands of those who are responsible for making these decisions," he explained.

Weber said that Christians every-

where have been "shocked and embarrassed by the language used" by the President.

But even worse is the misuse of human beings, and the apparent manipulation of people who work under the President, Weber said.

He called the Watergate controversy "the most divisive issue in American history, even greater than the revolution," but he expressed hope America would emerge with an even stronger moral fibre leading to a great spiritual revival.

Declaring he felt thrust into the job through the leadership of God Weber said he favored a new name for the convention, could not support at this time the ordination of women as de-

## Kentuckian Becomes First Black Elected To SBC National Office

Charles King, the 78 year old first black officer in Southern Baptist Convention history said Thursday that he had rather see Alabama governor George Wallace as president of the United States than Richard Nixon.

"At least black people know where Wallace stands," he said. "Wallace is a man of his word. I personally would like to see Nixon resign, but I believe in due process of law. I think Nixon has done more damage to this country than any other president in my lifetime, and I've seen presidents since 1896 — including Harding, McKinley, Hoover and Roosevelt. At least some of those cared about our people."

He thinks Watergate is "an unfortunate affair" and wishes the Egyptians would "keep Nixon with them. They like him so well."

"Yes, I feel I'm a token, a symbol," he said honestly. "I wasn't elected because I am so hot but I think Baptists wanted to show the world that they are making progress in racial advancement and understanding. The Lord won this election for me."

"I have seen the denomination change in many respects. There was a time when we couldn't even enter a white church without standing in the back. Now some of those churches have black members. This will eventually cause a gradual easing of tensions in society."

King doesn't consider himself an active militant in race relations although

he has been vocal on the subject in Baptist life.

In the 1968 Houston convention when the SBC took a position on race he walked from the back of the room to the microphone "praying all the way" to tell convention president H. Franklin Paschall of Tennessee:

"Mr. President, I came all the way from Frankfort, Kentucky, to Houston, Texas, to bring a little color to this meeting." After the laughter and applause subsided he addressed himself to the subject at hand and urged messengers to pass the resolution.

"I feel that if Baptists had taken a position like that years ago racial tension would not be as bad as it has been," he observed quietly. "But after that resolution, Baptists began opening the church doors to accept all races and that was good."

He says militant blacks don't call him "Uncle Tom."

"There are a lot of young people in my church (Corinthian Baptist Church, Frankfort, Kentucky) and we like each other. I like their rock music, too."

King was graduated from Fisk Preparatory High School and cum laude in chemistry from Fisk University, Nashville. He has a master of arts degree from the University of Cincinnati and has done post-graduate work on the doctor of philosophy degree and has an honorary doctor of divinity degree.

He wears his age well. It has honed



Frankfort pastor Charles N. King poses after being introduced to the messengers as the new SBC second vice president.

his sense of humor to a fine edge and he gives the impression of a man who has learned much from his years and laughs gently at the world in general and himself in particular.

He also thinks his church will be happy with his latest honor. "They were pleased several years ago when I served as second vice president of the Kentucky Baptist Convention," he said. "They'll be happy about this honor because it honors them too, and," chuckling softly, he added, "they don't have to pay me a salary for this."

King thinks women are vital to a strong church. "I wouldn't have a church without women. They're meticulous and detailed and their roles as mothers has given them an instinct for caring for people. You can't put anything over on them."

About senior citizens: "I'm a senior citizen. I don't think I'm over the hill. I think older people should have more active roles. I'm opposed to retirement at an early age." (BP)

is a matter for the local church to decide, he said.

Weber praised the role that women have filled in the history of the church and the denomination and added "there are remote places where women could serve" as ministers.

Weber said he saw no "storm clouds" of the theological controversy that could ultimately divide the denomination such as happened to the Lutheran Church, Missouri Synod.

"We recognize we are a diverse group," he said, "and we have room for people with diverse theologies. No individual, whether he is a theological seminary professor or a pastor ever speaks for the Southern Baptist Convention."

Weber characterized himself as a "conservative, Bible-believing preacher," declining to accept either a conservative or liberal label. He said such labels depend on the area of the country where the question is asked.

Asked to be more specific, Weber

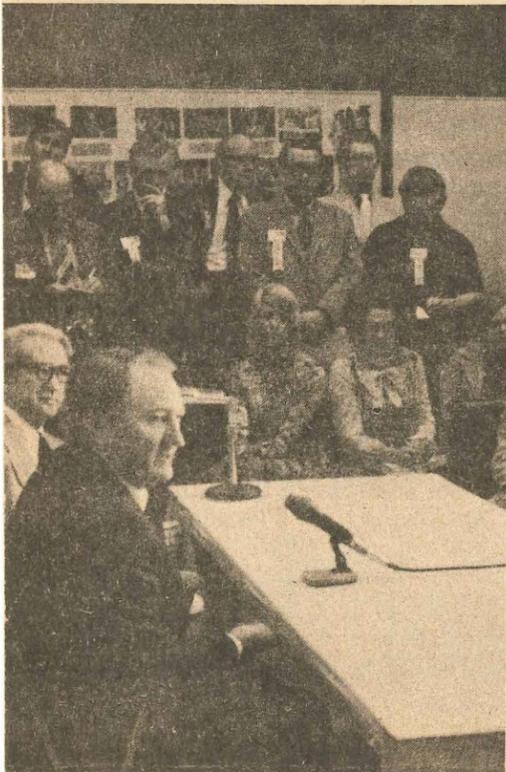
said he viewed the Bible as the Word of God, complete and without error.

Weber said he had no connection with the arch-conservative Baptist Faith and Message Fellowship other than to be a friend of men who are members of the organization.

The fact that the Fellowship's paper had published a story labeling him "God's man for the hour" was no more an endorsement of him for the SBC presidency, he said, than similar stories in publications of the Sunday School Board.

"We don't need any small groups to tell us what to believe," he said. "I am at ease with persons of other religious faiths," he said. "I can have fellowship with anyone who knows Jesus Christ."

Asked about his goals for the SBC, Weber said he did not feel any one individual could change the course of the denomination, but he would like to bring more emphasis to the convention on the local church. (BP)



## stions About 'Storms'

cons in his church, and sees no theological "storm clouds" on the horizon that might divide the denomination.

Weber, speaking to newsmen following his election as president of the nation's largest Protestant denomination, declined to positionize himself on the question of a proposed new commission of evangelism for the convention.

"We need to understand all the involvements of the commission on evangelism matter," he said. "The convention ought to decide that issue."

The Texas pastor said that he could not endorse the ordination of women as deacons in his church at present because "their influence would be so limited."

The matter of ordination of women

## Messengers Adopt Record Budget, Transfer Work

The Southern Baptist Convention adopted a record \$40 million Cooperative Program budget to meet operating and capital needs of its national agencies for the 1974-75 fiscal year.

The budget, as adopted, was recommended by the Convention's Executive Committee, its central program, fiscal and policy organization operating between annual sessions of the SBC.

The Foreign Mission Board will receive 50 percent of the \$36 million voted to cover operating expenses for the agencies. The Home Mission Board will receive the next largest single amount, \$6,750,000 for operations.

The six SBC-supported theological seminaries will share a total of \$7,560,000 in operating funds. The only other million-plus agency is the Radio and Television Commission, allocated \$1.7 million for operations.

One million dollars will be divided among agencies receiving capital needs funds during the coming fiscal year. The final \$3 million dollars has been tabbed as the "challenge budget."

If the full \$40 million is collected, the Foreign Mission Board will receive \$1.5 million of the \$3 million "challenge budget," which is over and above its regular allocation.

The Home Mission Board will receive \$562,500 from the "challenge budget,"

and the seminaries will split \$630,000 in challenge money.

Messengers approved 11 recommendations, including one for capital funds allocations totaling almost \$5 million over a five-year period ending in 1978.

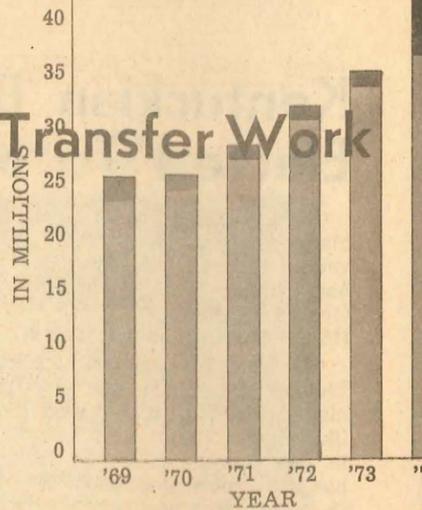
They also okayed a change in the program statements for the Foreign and Home Mission Boards which permits the transfer of Southern Baptist mission work from the Home Mission Board to the Foreign Mission Board.

Arthur B. Rutledge of Atlanta, executive director of the Home Mission Board, told messengers home mission work in Panama dates back to 1905 and the construction of the Panama Canal.

He said the work in Panama today is an example of how the gospel cannot be kept in narrow boundaries. The Baptist work spread out of the United States-governed Canal Zone strip into the nation of Panama on both sides of it.

"It is now truly a national movement," Rutledge declared. He said the Home Mission Board had initiated discussions with the Foreign Mission Board about transferring the work to the foreign board.

"Baptists in Panama were also consulted about the transfer of responsibility," he added. "We are glad we have come to this point."



OPERATING BUDGET ■  
CAPITAL NEEDS ■  
CHALLENGE BUDGET ■

The only recommendation turned down by the messengers was one dealing with the manner of electing trustees for the four general boards. The messengers referred this proposal back to the Executive Committee.

Kenneth Barnett of Cache, Oklahoma, who asked the denomination last year in Portland to change the basis for representation, made the motion to refer. He contended the Executive Committee recommendations were not extensive enough, and the matter should be studied further.

According to Barnett, the change recommended by the Executive Committee effected only "a simple modification of the system we have." He said the present basis of geographical representation harks back to horse and buggy days.

Barnett last year called for eliminating "local boards," composed of individuals living in or near the city where a board has its headquarters. He also sought to have more representatives on a state convention basis.

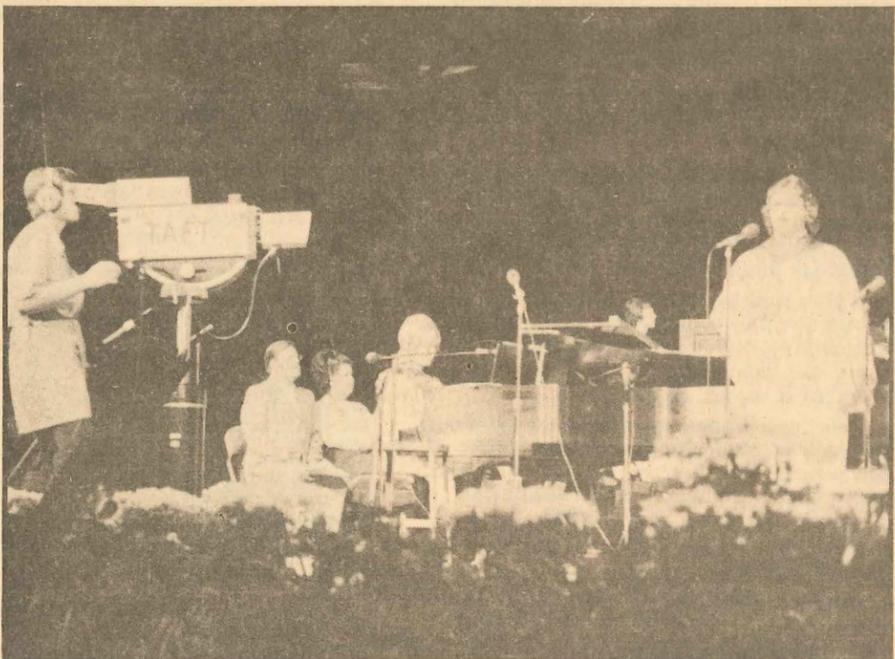
The 1974 recommendation did not abolish "local boards," although it did reduce their size somewhat.

Barnett contended no region "ought to have one-third of the members of a board," and in no case should four members of one church serve as trustees of a board when some state conventions only had one member.

The four general boards are the Foreign Mission Board, Home Mission Board, Sunday School Board, and Annuity Board.

Another recommendation enacted provides for planning SBC outreach during the 1980's. It is called "Impact 80's."

Still another enacted proposal urged Southern Baptists to provide \$150 million in Cooperative Program gifts for state and national ministries in the Bicentennial year of 1976. (BP)



A youth soloist from the First Baptist Church, Jackson, Mississippi, sings while the T&T color television camera projects his image on the huge screens on each side of the platform. The screens made it possible for messengers who could not see the platform to be a part of the convention proceedings.

## Criswell's Motion To Study Name Change Approved

A motion to study the possibility of changing the name of the Southern Baptist Convention was adopted Tuesday during business sessions of the nation's largest Protestant denomination.

The motion, made by W. A. Criswell, pastor of First Baptist Church, Dallas, passed by an estimated 3 to 2 vote ratio, according to SBC president Owen Cooper.

A seven-member committee appointed by the new convention officers will study the possibility of changing the convention's 129-year-old name, and report its findings to the convention meeting next June in Miami Beach.

Debate and discussion on the proposal raged for nearly 30 minutes during miscellaneous business sessions Tuesday afternoon.

Criswell, pastor of the 18,000-member Dallas church, told the messengers he felt deeply that a name was needed that adequately described the national scope of the convention.

"I have no crusading spirit in my

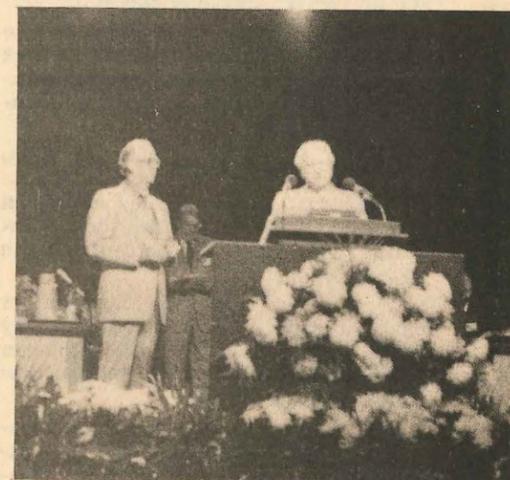
heart at all... I just ask common consent that we look at it and ask a committee to come back and tell us what they find," he said.

Porter Routh, executive secretary of the SBC Executive Committee, pointed out that the convention had earlier that morning asked a special seven-member committee to be appointed by the new convention officers to study the work of the SBC Executive Committee. Routh offered an amendment asking that the same committee make both studies. His amendment to the motion was adopted.

Paul James of New York supported a change in the convention's name, suggesting the name of Baptist Convention of the United States to the committee.

Robert Rich, pastor from Linthicum Heights, Maryland, however, opposed the proposal, saying he had preached in both the west and New England states, and had never been rebuffed because of the Southern Baptist label.

Former SBC recording secretary Joe



Criswell asks for name change study

Burton of Nashville, retired Baptist Sunday School Board editor, opposed changing the name of the convention, but said he favored a committee to study the matter. (BP)

## Evangelism Commission Debate Tabled For Year

A debate over the role and structure of evangelism in the Southern Baptist Convention ended Wednesday with messengers tabling a motion to establish a separate commission on evangelism.

Frank Minton, pastor of the Far Hills Baptist Church of Dayton, Ohio, offered the motion calling for creation of a separate Commission on Evangelism in an effort to give higher status

and visibility to the denomination's program of evangelism.

During debate on the motion, however, Russell Dilday, the president of the board of directors for the SBC Home Mission Board where the program of evangelism is currently assigned, said that the board is currently studying its structure with the view of elevating the status of evangelism.

By a substantial majority, the convention approved a motion by former Southern Baptist Convention president Wayne Dehoney of Louisville, Kentucky, to table Minton's proposal to give the Home Mission Board time to "do what we all want done."

Minton, in arguing in favor of his proposal, charged that "the facts show an overwhelming need for change" or else the Southern Baptist Convention will go the route of other Protestant denominations and become stale and decline.

"Evangelism is the heartbeat of the Southern Baptist Convention, and the New Testament clearly presents evangelism as the top priority of the church," Minton said.

Structurally, however, evangelism is relegated to a position as one of eight

divisions in the Home Mission Board, "in a secondary role that is not even on the policy-making level," Minton charged.

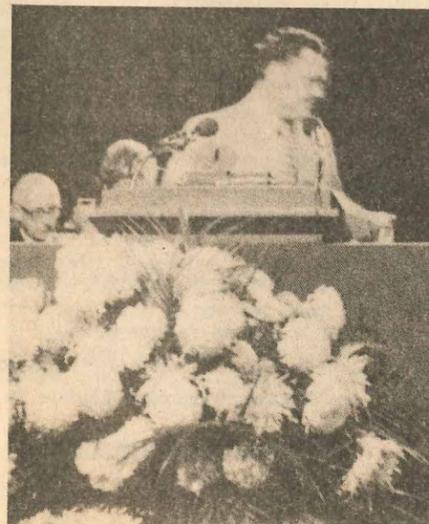
The Ohio pastor argued that the board's Evangelism Division ranks fifth in amount of budget, that four other divisions get 15 times as much money, and that the Evangelism Division gets less than 5.5 percent of the board's budget.

In response, Dilday, pastor of Second Ponce de Leon Baptist Church in Atlanta, pointed out that the board's evangelism budget allocation had gone from \$200,000 to \$1 million in the last few years.

Arthur Rutledge, executive secretary of the board, pointed out that no missionaries' salaries are paid under the board's evangelism division, and that if messengers subtracted missionaries' salaries from the four other divisions Minton mentioned, the Evangelism Division has the largest budget of any division in the board for its program. No other budget has increased as much as fast, Rutledge added.

He also pointed out that no division

(Continued on page 10)



Frank Minton of Ohio leaves the platform after presenting motion to establish a separate Evangelism Commission.

## Evangelism Commission (Cont'd. from p. 9)

or staff member is actually on the "policy-making level," since policy is set by the trustees, not the staff.

Rutledge earlier had proposed the possibility of changing the name of the board to National Missions and Evangelism Board to accomplish what Minton had suggested.

During debate of Minton's motion, Dehoney, pastor of Walnut Street Baptist Church in Louisville, expressed shock at Minton's figures that evangelism gets only 5.5 percent of the board's budget.

"And when I see the organization chart, it looks like evangelism is way down on the chart like the Sunbeam Band (an organization for children now called Mission Friends).

"All of us want the same thing," Dehoney said. He suggested that the convention endorse the intent of the Minton motion, but table it to give the Home Mission Board time "to go to it, and do it. Give us a name change,"

he said. "Elevate evangelism structurally and give it priority."

As a possibility, Dehoney suggested that the board change its name to "Board of Evangelism."

In response, another former SBC president, Carl Bates of Charlotte, North Carolina, who is chairman of the special Home Mission Board committee to study its structure, told the messengers he was having some real problems with semantics in the debate.

"In my mind, missions is evangelism, and evangelism is missions. I do not want us to act without making the request that you pray for this special committee. We need your help, prayers, suggestions, said Bates, pastor of First Baptist Church, Charlotte.

Dehoney's motion to table and allow the board time to complete its study and report to the convention in Miami Beach next year passed by a strong majority on the standing vote. (BP)



Wayne Dehoney of Louisville speaks Southern Baptist Convention in Dallas.

## Role Of Women Dominates Annual Convention

The explosive issue of ordination of women was handed back to local churches Wednesday by messengers to the Southern Baptist Convention.

In separate actions, the more than 17,000 messengers tabled one matter, decisively defeated another and failed to give two-thirds approval to yet a third.

The issue of ordination of women — and the whole issue of the role of women in the church — has been called by many observers the major issue of the 117th meeting of the 12-million member denomination.

Several churches affiliated with the SBC during the past few years have ordained women as deacons and as ministers, stirring a controversy which permeates the whole convention.

In Wednesday action, messengers debated a constitutional amendment which would in effect prohibit endorsements of women as ministers or chaplains by denominational boards and agencies, and took up the Christian Life Commission's report on "Freedom of Women" which included both specific and general statements on the woman's place in the church.

Tom Reynolds, pastor of Slide Baptist Church in Lubbock, proposed the constitutional amendment.

"Will this convention recognize the ordination of women?" he queried.

Reynolds said he believes the scriptures say only men should be ministers,

quoting from First Timothy to substantiate his position.

"You must decide if our common doctrinal position (as Southern Baptists) includes the ordination of women and the endorsement of women by our boards and agencies," he told messengers.

Reynolds' proposed constitutional amendment would have changed the basic SBC document statement on "Missionary Qualifications," to read: "All appointments, endorsements, etc., (including the military and industrial chaplaincy) whose function will be that of a pastor, which is restricted to males by Scripture, must meet those requirements as outlined in the New Testament.

Statements opposing the amendment came from Suzanne Coyle of Kentucky, who has served as associate minister in an American Baptist church in Trenton, New Jersey, saying the "Holy Spirit has called her" to the ministry. She also noted the scriptural reference seems "to require all ministers be married."

James Kelly, of Atlanta, Georgia, chief of the chaplaincy commission (the Home Mission Board, also spoke against the amendment, explaining what "endorsement by the Home Mission Board" means.

"Endorsement means the person meets the following qualifications," he said. "Ordination by a local church satisfactory pastoral experience, a good standing in the denomination one who has maintained a pastoral identity and one who is sound, solid and strong in the church, the faith and caring for people.

"It is not based on a physical examination, but on a spiritual, theological, pastoral, professional and personal examination. I hope you will let the chaplaincy commission continue to operate on this basis and remember that 'In Christ there is neither male nor female.'"

Favoring the amendment was Richard Jackson, pastor of North Phoenix, Arizona, who said: "I do not believe God intended women to assume the pastorate of the local church."

"I favor adoption of the amendment recognizing that God intended men to be the spiritual leaders in the home and the church. When they (the men) do that, then women will be happy to recognize it and to follow it."

President Owen Cooper first called

## Role Of Women

for a standing vote, but when it appeared to be close, opted to allow messengers to ballot on computerized cards. The motion failed.

Messengers decisively voted down the Christian Life Commission, social action arm of the denomination.

Action on the CLC report was left in abeyance Tuesday night when time ran out. Messengers picked up the action where they had left it when the debate resumed shortly before noon Wednesday.

The chairman of the commission, Cecil E. Sherman of Asheville, North Carolina, had proposed adoption of the first part of the commission report on freedom of women.

It included a general statement reaffirming the Bible teaching that every individual is of infinite worth and "that, in Christ, there is neither male nor female..." and pledging to work to eliminate sexual discrimination.

It also urged the rejection of "discrimination against women in job placement, by providing equal pay for equal work and by electing women to positions of leadership for which God's gift and the Holy Spirit's calling equip them."

Some messengers interpreted the statement as a tacit endorsement of ordination of women and their appointment to serve in SBC functions.

On Tuesday night, Mrs. Richard Sappington of Houston moved the matter be tabled until the resolutions committee acted, and she renewed her request Wednesday.

"This concerns the external ordination of women, a decision which could revolutionize our denomination..." she told messengers.

After taking a standing vote, president Cooper ruled the item was tabled.



G. Allen West, right, executive director of Long Run Association and a member of the SBC Christian Life Commission, raises a point of order during discussion of commissioning women as chaplains.

The second phase of the "freedom for women" statement was a recommendation that all convention committees, commissions and boards include at least one-fifth women.

"This is not an ordination matter," Sherman said. "The last part was. This is not. We already have women on our boards. This is just setting up a quota system."

"I am not wild about the quota system. I would much prefer to let the Holy Spirit lead and say fairness had been done. But we are letting the Holy Spirit lead now and we have only one in 20. That is very interesting" he said.

Sherman explained that less than five percent of total membership of boards, committees and commissions are women, "while 55 percent of our churches' membership are women."

"I appeal to your fairness," he said. Mrs. Sappington said she opposed the recommendation.

"I am serving on the nominating committee of the Union Association. I feel I am doing what the Lord wants

me to do. I don't want to serve the denomination because laws require it. I want to serve because I feel I am rendering a service."

The debate ranged across the quota system and messengers appeared to be more concerned about that than about the matter of women on the boards.

When a vote was taken, president Cooper clarified the matter several times, but it failed as only a scattered handful in the huge Convention Center expressed approval of the recommendation.

Two opposing resolutions on women's role in the church were not reported out of committee.

One was proposed by Mrs. Sappington, who was called by one delegate, "the militant supporter of submission," in regard to her stand on a woman's role is to be submission to her husband.

The other, just the opposite, was by Gerald Mann of Austin, Texas, which proposed women be recognized as equals. (BP)

## Convention Adopts Statement On Improved Race Relations

Despite an effort to lash "inverted racism," the Southern Baptist Convention easily approved a statement promoting improved race relations Thursday.

The Christian Life Commission report promoted continued progress in the field of race relations, both within and without the denominations, but a messenger attempted to insert an amendment which would have reversed much of the meaning of the report.

Foy Valentine moved all sections be approved simultaneously, but messenger Warren Russell from Houston, Texas, asked for their separation into individual parts.

As it was, the only discussion came on the section on race relations, with messengers quickly approving the statements on integrity in government and economic life.

The race relations segment contained general statements against the "sins of racism," and used SBC agencies to root out racism, both within and without.

Russell urged an amendment to the motion which would have opposed "inverted racism."

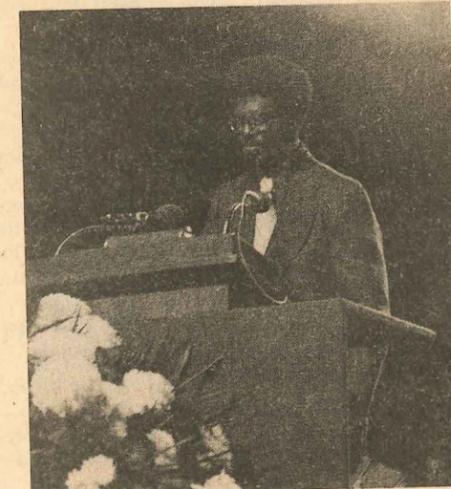
"Each business should be allowed to employ persons solely on the ability to do the job and not on some quota. Colleges should be able to deal with students on basis of competency and need and not on a basis of a racial quota," he said.

Russell also struck at busing and said "students should be able to go to neighborhood schools."

There was a sprinkling of applause when he urged messengers to "abolish racial quotas."

Foy Valentine, executive secretary of the commission, spoke in opposition to Russell's motion, noting it was "rather involved... and actually puts us in violation of the law..."

The amendment was defeated, with only a scattered handful of people standing in favor of it. (BP)



Herb Cotton, president of the Alaska Baptist Convention, leads benediction.

# Baptists Adopt Resolutions On Abortion, Minorities

Southern Baptists overwhelmingly refused Thursday to outlaw abortion during a stormy business session at the 117th annual meeting.

Instead, messengers reaffirmed a more moderate statement which "re-affirms the sanctity of human life" but allows some therapeutic abortion.

Messengers also approved a statement on peace after a heated debate over draft dodgers, individual freedom of choice, conscientious objection and the national administration.

During the abortion debate, the Southern Baptist Convention's Christian Life Commission took some licks from messengers who decried the "liberal" stance of the denomination's social action agency.

The proposed resolution merely re-affirmed a statement made during the 1971 convention in St. Louis, which noted the varying positions on abortion.

That resolution expressed "the belief that society has a responsibility to affirm through the laws of the state a high view of the sanctity of human life, including fetal life, in order to protect those who cannot protect themselves."

It added, however, a provision calling on Southern Baptists to "work for legislation that will allow the possibility of abortion under such conditions as rape, incest, clear evidence of severe fetal deformity and carefully ascertained evidence of the likelihood of damage to the emotional, mental and physical health of the mother."

During debate on the matter, Hugo Lindquist of Oklahoma City, Oklahoma, said: "Many of us are opposed to the killing of those unborn. That is legal murder."

Lindquist called for a ban on abortion and asked messengers to approve a substitute proposal in which Southern Baptists would ask Congress to approve an amendment to the Constitution opposing abortion.

In discussion of Lindquist's motion, Effert W. Snodderly of Eden, North Carolina, made an emotional plea in which he said the mother's life is equally important as that of the fetus.

Messengers overwhelmingly defeated the outright outlawing of abortion.

Joe Norris of Bowling Green, Ohio, and Bob Holbrook of Hallettsville, Texas, both criticized the Christian Life Commission for a pamphlet on population control.

Foy Valentine, secretary of the commission, told messengers: "The pamphlet was on population control. The

Christian Life Commission does not approve abortion for population control. The printed pamphlet did not say that. We do not favor that."

Some messengers applauded as Valentine made his statement.

Even more applauded as Norris said: "I don't want the Christian Life Commission speaking for me in their liberal views."

## ABORTION AND SANCTITY OF HUMAN LIFE

*Therefore, be it Resolved, That we reaffirm the resolution on the subject adopted by the messengers to the St. Louis Southern Baptist Convention meeting in 1971, and*

*Be it further Resolved, That we continue to seek God's guidance through prayer and study in order to bring about solutions to continuing abortion problems in our society.*

### (1971 RESOLUTION)

*(Therefore, be it Resolved, That this Convention express the belief that society has a responsibility to affirm through the laws of the state a high view of the sanctity of human life, including fetal life, in order to protect those who cannot protect themselves, and*

*Be it further Resolved, That we call upon Southern Baptists to work for legislation that will allow the possibility of abortion under such conditions as rape, incest, clear evidence of severe fetal deformity, and carefully ascertained evidence of the likelihood of damage to the emotional, mental and physical health of the mother.)*

Additional heated debate was generated over a resolution simply entitled "Peace."

Messenger Mosie Clark of Lake Dallas, Texas, expressed his fears over the resolution: "I think this is the first step toward a resolution on amnesty for draft dodgers. That would be a slap in the face to all the persons who have been servicemen."

The resolution noted the United States is "taking a positive leadership in establishing peace in the world's troubled spots." It also noted gratefulness to God "for this period of peace in our history and pledge ourselves to work for continued peace."

Clark said the "hook" of the resolution was a reaffirmation of "our Baptist belief that each individual is a priest who is free to determine and follow the will of God for his life and that this is true in determining God's will concerning participation in war as it is in any other area of life."

On a standing vote, Cooper ruled the resolution was defeated.

Later, Dotson Nelson of Birmingham, Alabama, asked messengers to reconsider, saying: "We are voting down a statement on peace."

Wayne Dehoney of Louisville, Kentucky, told messengers they "cannot go on record as turning down a resolution on peace."

Messengers edited the document, taking out the offending section on "determining the will of God concerning participation in war."

Another offending statement noted "both those who participated in the Vietnam war and those who did not have been subjected to criticism..."

Phil Strickland of Dallas, a member of the resolutions committee, told messengers the resolution had been carefully worded to avoid the matter of amnesty.

However, Jerome Robinson of Tuscaloosa, Alabama, claimed the section relates "to those draft dodgers living in Canada and other parts of the world."

He said he proudly served in World War II and had "in my body" the scars of World War II.

"I cannot accept this part. I am against draft dodgers, past, present, and future."

Scattered applause followed his statement.

The section was removed by messengers.

Following the editing and rewriting from the floor, messengers approved the watered-down resolution on peace.

## PEACE

*Therefore, be it Resolved, That we are grateful to God for this period of peace in our history and pledge ourselves to work for continued peace.*

*Be it further Resolved, That we commend our nation's leaders for their efforts to achieve and maintain peace in our world's trouble spots, and*

*Be it further Resolved, That we reaffirm our Baptist belief that each individual believer is a priest who is free to determine and follow the will of God for his life.*

The explosive issue of the women's role in the church did not come up during the time period, and Lavonn Brown, of Norman, Oklahoma, chairman of the resolutions committee, said the resolutions presented by Mrs. Richard Sappington of Houston, Texas, and Gerald Mann, of Austin, Texas, were not going to be presented.

The resolutions took opposite sides of the issue of the role of women. Mrs. Sappington's stance was for "submission" and Mann's was for equality in all things.

Messengers earlier in the convention left the whole matter of the ordination of women as deacons and ministers in the hands of the local church, and refused to change rules concerning board and agency endorsements of chaplains to males only.

Messengers also approved a resolution urging minority representation on agency boards and committees. The resolution, presented by Charles Engelmann of Menlo Park, California, merely asked the convention to give "minority groups a fair representation on the boards and commissions of our convention."

However, James Evert of Cicero, Illinois, disagreed with Engelmann and the resolutions committee, saying he does not oppose the representation of minority groups.

"What I am opposed to is that we are not listening to the Apostle Paul, who said there is no difference between Jew and Greek, and I think we are saying to Paul: 'Paul, you don't know what you are saying.'"

"I am saying that we, in this resolution, say there is a difference," Evert added.

In presenting the resolution, Phil Strickland of the Texas Baptist Christian Life Commission, said:

"This resolution gives recognition that there is a growing number of ethnic groups in our convention."

Engelman told messengers: "We are not asking for a quota, we are just asking for fair representation on the boards at this time."

## MINORITY GROUP REPRESENTATION ON BOARDS

*Be it therefore Resolved, That we encourage the Convention's Committee on Committees and Committee on Boards, in their nominations, to give such minority groups a fair representation on the boards and commissions of our Convention.*

Seven other resolutions, including one on liquor, were routinely approved.

The liquor resolution was a combination of two presented by Carbon Sims of Monticello, Arkansas, and Mrs. Josie Montgomery of Wilmington, North Carolina.

Sims called for labelling alcoholic beverages as "potentially hazardous to the health and safety of the user," and Mrs. Montgomery urged legislation to "ban the advertising of all alcoholic beverages on television."

The resolutions committee combined the resolutions and the accepted document called for both an advertising ban and labelling.

## RESOLUTION ON THE LABELING AND ADVERTISING OF ALCOHOLIC BEVERAGES

*Therefore, be it Resolved by the messengers of this Convention that we urge our elected representatives in Congress to initiate and support legislation to the*

*advertising of all alcoholic beverages on television, to require the labeling of all alcoholic beverages as being potentially hazardous to the health and safety of the users and to require that such a warning be included in all advertising of alcoholic beverages, and*

*Be it further Resolved, That copies of this resolution be sent to all members of Congress.*

The other resolutions concerned stewardship of God's Creation, lauded the American Bible Society, asked for continued tax deductions for charitable gifts, opposed federal aid to non-public schools, condemned the sale and distribution of pornography, and expressed concern for persecuted Christians in other countries.

## STEWARDSHIP OF GOD'S CREATION

*Therefore, be it further Resolved, that we assume our individual and corporate responsibilities as faithful stewards by establishing personal, family, business, civic, and church priorities in the conservation of our resources, and*

*Therefore, be it further Resolved, That we urge Congress and concerned governmental agencies to take aggressive action to conserve our diminishing resources, and*

*Therefore, be it further Resolved, That the Christian Life Commission and other appropriate agencies of the Southern Baptist Convention be encouraged to publicize this position and to educate our churches in the Christian stewardship of God's earth.*

## PORNOGRAPHY

*Therefore, be it Resolved, That the Southern Baptist Convention reaffirm its opposition, as stated by resolutions in 1953, 1959, and 1968, to the distribution of pornographic materials and hereby urge our people to continue the fight until these items are removed from our midst.*

## PRAYER FOR PERSECUTED CHRISTIANS

*Therefore, be it Resolved, That we call on Southern Baptists to pray individually and collectively for all Christians who are experiencing such cruel conditions with a special call to prayer on Baptist World Alliance Sunday in February.*

## RESOLUTION ON THE CHURCHES AND TAX DEDUCTIONS

*Therefore, be it Resolved, That the Southern Baptist Convention in annual session in Dallas, Texas, June 13, 1974, reaffirm its support of current tax policy of deductions for contributions to private educational, charitable, eleemosynary and religious institutions, and*

*That we commend the Baptist Joint Committee on Public Affairs for its efforts in the past for informing the denomination on developments in this area, and*

*That we request the Baptist Joint Committee on Public Affairs to continue its efforts in behalf of a tax policy that recognizes the principles of equity, fairness and religious freedom for the churches and their agencies.*

## POPULATION EXPLOSION

*Therefore, be it Resolved, That this Convention call upon the Christian Life Commission to produce materials which present relevant information on the issue of population growth and that the Commission continue to engage in studying the consequences of current demographic trends on family life and family structures.*

## FEDERAL AID TO EDUCATION AND NONPUBLIC SCHOOL AID

*Be it therefore Resolved, That we, messengers to the Southern Baptist Convention in annual meeting on June 13, 1974, oppose any Federal aid-to-education program which attempts to bypass state constitutions and school laws in educational matters and express concern over continuing pressures to make taxpayers equally responsible for educational services in public and nonpublic schools or to their students; and urge church members to resist legislative proposals which would erode First Amendment principles;*

*Be it further Resolved, That we request the Baptist Joint Committee on Public Affairs to continue its work in representing this position in respect to Federal legislation and further that we encourage similar agencies of various state conventions to act in a similar manner in dealing with state legislation related to nonpublic schools.*



Three proud Georgetownians show off their second place award earned at the SBC. The award was for exhibits costing between \$500-\$1,000. Steve Cook, left, designed the exhibit. His wife, Marsha, who together with Eric Fruge managed the booth, holds the certificate.

## 17 Kentuckians Serve Convention

Seventeen Kentuckians were tapped for posts on Southern Baptist Convention boards, agencies and committees during the 1974 annual meeting in Dallas, Texas.

Serving on the committee on committees was J. Chester Badgett of Campbellsville and Clyde Breeland, a layman from Bashford Manor Baptist Church in Louisville.

The main task of this committee is to select members of the committee on boards for the coming year. Selected were Lloyd Stormant, pastor of Bethany Baptist Church, Louisville, and Norman Cabbage, a layman from Leitchfield.

John Huffman, pastor of First church, Mayfield, served on one of the SBC's harder working committees, the credentials committee.

Others elected were Ted Sisk, pastor of Immanuel church, Lexington, Sun-

day School Board; Mrs. Richard H. Hill, Homer Parker and Joe D. Cross, all of Louisville, Southern Seminary;

Harley C. Chiles, retired pastor of First church, Murray, Golden Gate Seminary; John Howell, pastor of Crescent Hill church, Louisville, Southeastern Seminary; Fred T. Moffatt, Jr., pastor, First church, Shelbyville, Southern Baptist Foundation agency representative;

George E. Hayes, III, Louisville, SBC Commission on the American Seminary; G. Allen West, executive director, Long Run Association, Christian Life Commission; Leo T. Crismon, retired librarian, Southern Seminary Historical Commission;

John A. Wood, pastor of First church, Paducah, Radio and Television Commission; Eugene Fleming, pastor of First church, Franklin, Stewardship Commission.

## Annuity Board Calls On Churches For Help

It's up to churches whether or not their pastors and other staff members have adequate financial benefits when they retire, the Southern Baptist Convention was told Thursday.

The Annuity Study Committee, appointed two years ago by the Convention, pointed this out in its report adopted Thursday morning by the messengers to the convention.

A three-part recommendation from the committee was passed which:

1. Asked the SBC Executive Committee, which prepares the annual Convention budget, to consider more than doubling the present allocation from Cooperative Program for relief of needy ministers and their widows or other dependents.

2. Called on the SBC Annuity Board "to write each church where an annuitant in need has served and encourage that church out of its own concern and awareness to help relieve the need."

3. Urged "all churches to move immediately to the minimum of 10 percent of total compensation bases for all pastors and staff members."

The first two recommendations would meet emergency needs of those already in retirement. The third recommendation would help provide adequate retirement or death benefits in the future so there would be no need for relief aid, a spokesman for the Annuity Board explained.

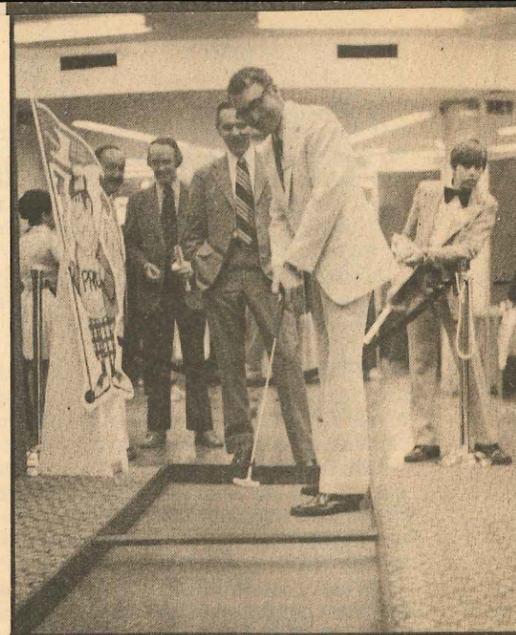
The Annuity Board administers retirement and insurance programs for church-related vocations workers in Southern Baptist churches and denominational agencies.

The committee recommendation asked the SBC Executive Committee to consider appropriating \$500,000 a year for relief, compared with the current \$175,000. (The budget is subject to Convention adoption.)

"Total compensation" referred to includes salary and various allowances, rather than salary alone.

The committee acknowledged the urgent needs of annuitants who have only a modest income, but said the Annuity Board is only a trustee of funds, and must administer benefits according to individual contracts.

John S. Rasco of Odessa, Texas, chairman of the study committee, noted the Annuity Board cannot take money from one group and give it to another. (BP)



Louis Shepherd, association missionary for Pulaski County, gets in the swing for Operation One. This miniature putting green was part of the promotion employed for the Cooperative Program's drive to increase church giving by 1%.



The Herman Bowers family of Frankfort drove their camper to Dallas with the aid of a neighbor and parked it less than 100 yards from the convention center, where they stayed for the duration of the annual meeting. Bowers is pastor of First Baptist Church, Frankfort, and with help from Bill Rice managed to drive the vehicle to Dallas. On his right is his daughter, Barbara, 8, and on the left are daughter Lynn, 14, son Steve, 12, and Bowers' mother. Steve is one of the youngest messengers to the convention and Dallas was his third time as a voting messenger.

### SULLIVAN PREDICTS —

## Next Decade Will Be The Greatest For Baptists

James L. Sullivan, facing retirement next February as president of the Southern Baptist Sunday School Board, told 18,000 messengers that he predicts a decade of unprecedented growth.

"The climate in the convention is the best I have known in my ministry," said Sullivan. "We have the healthiest internal situation of any major denomination—Catholic, Protestant, or Jew."

Sullivan became head of the multi-million dollar Nashville-based Sunday School Board in 1953.

He told messengers of three periods in his administration — the first one of success following the "Million More in '54" project, the second one of self-examination, and the third one of turmoil.

"Those were difficult years," Sullivan said of the 1960's. "People lacked the ability to adjust to constant change. Most people thought revolution was producing change. They didn't know the change was producing revolution."

During these years the BSSB was often at the center of controversy about its publications.

"It is impossible to publish without conflict and diversity," Sullivan said. "Nothing would kill us quicker than for everybody to see everything exactly the same way. We have tried to provide diversity."

Sullivan called the Sunday School Board a "miracle institution." Too ex-

pensive a service for the convention's early years, it now supports itself by sales of literature totalling more than \$47,000,000 annually.

Sunday School Board trustees presented citation plaques to Sullivan and to J. M. Crowe, who will retire as executive vice president.

Sullivan's successor, Grady Cothen,

promised messengers that the Sunday School Board would "be preoccupied with the needs of people who need Christ and maturity as Christians," as well as with the needs of the churches.

"The prime question Southern Baptists should be asking about the Bible is, 'how authoritative is it?'" Cothen said. (BP)

## World Evangelism, Middle East Success, Topics At Conference

The First Baptist Church of Dallas is accustomed to preaching with gusto but the rafters rang Wednesday afternoon with proclaiming from a bevy of evangelists and the amplified voices of a host of singers.

The occasion was the annual meeting of the Conference of Southern Baptist Evangelists held in conjunction with the Southern Baptist Convention.

For almost five hours, a standing-room-only crowd heard Southern Baptists challenged to evangelize the world, be true disciples, look to God's message for America in the Middle East and quit letting people leave the church disappointed.

Moody Adams, evangelist from Baton Rouge, Louisiana, told the crowd

that the victory of Henry Kissinger in achieving peace in the Middle East "could well be the hand of God."

He said that just as God spoke to Moses through the burning bush, God could be speaking to the world today through the survival of Israel.

Bailey Smith, pastor of First Southern Baptist Church of Del City, Oklahoma, was interrupted several times with applause and given a standing ovation at the close of a message encouraging preachers to quit letting people leave the church "disappointed."



No person ever needs to leave disappointed, he said, if the pulpit is a man of mission not position, if Jesus is revered instead of ignored, if evangelism is primary and not secondary and if the Holy Spirit is honored and not cheapened.

Several music evangelists performed for the group, including Ivy Walsh, Randall Veazey, Lowell Leistner, Bette Stalneck, Ferrell Brakefield, J. W. and Bettilu Turney and Jayne Farrell.

Geraldine Ragan, who performs for the Jerry Spencer evangelistic team, presented her ventriloquism act. Her companion Rickey said he was "glad to be another dummy on the program."

Spencer, outgoing president of the conference, presided and asked news media to especially note that churches which are growing are those preaching "the blood, the Book and the blessed hope."

Sam Cathey, Tulsa, Oklahoma, was elected president. (BP)



Jim Taulman, chairman of the Christian Life Committee of the KBC executive board, got an opportunity to put his Christian ideals in action during the SBC convention. During a break in the day's activities, an elderly lady tripped and fell in the exhibition center. Taulman and his wife rushed to give aid and were among the first people at her side.

## Kentuckians Share Convention Impressions

The 1974 Southern Baptist Convention must go down as one of, if not, the best.

From the opening hymn to the closing benediction there was a spirit of obedience to the Holy Spirit and cooperation with each other.

The music was superb and the selection of both songs and groups was varied enough to suit the wide range of interests of Southern Baptists.

The challenge and inspiration of the messages are sending me home determined to serve the Lord more faithfully, and with a deep desire to share the spirit of the convention with our congregation.

It was truly one of the experiences about which I can truly say, "I wish you were here."

Harold W. Barnes  
Horse Cave

I felt there was a really good spirit throughout this convention. The music was especially good and set the spiritual tone for each session. The fact that "The King Is Coming" was sung by several choirs or soloists may have been coincidental but I think it says something to us about the Spirit's working among Baptist churches today and of their evangelistic fervor.

President Owen Cooper presided with fairness and dignity and had good rapport with the convention. The theme "Share His Love Now" was well brought out by those on the program and impressed upon us the feeling of urgency of this task.

I always look forward to the ministers' wives' luncheon and this one in its Texas motif complete with cow-girl hostesses (Texas ministers wives) was quite enjoyable.

I was really impressed with the love and friendliness shown us by the Texas people.

Helen Meacham (Mrs. A. L.)  
LaGrange

The convention has been exciting for me right down to losing my luggage. My first Southern Baptist Convention was in 1951 in Los Angeles. It was there that I first saw, heard and met Billy Graham. Upon asking him about the reason of his immediate and huge success, he instantly replied, as he does today, the Holy Spirit. Our convention was blessed with great men and women of God pouring out His message to our hungry souls hoping that we will pass it on to a starving world. One of the most exciting experiences of mine in Dallas was hearing a humble laborer in sport shirt sandwiched in between the governor of Georgia, Jimmy Carter, and the world's leading evangelist, Billy Graham. This man rang a bell in my heart just as did the governor and our beloved evangelist. The convention was great.

Bill Holladay  
Centertown, Ky.

I don't think there has been a single convention in the past 13 years that has not left some deep-seated impressions on my mind. This year in Dallas was no different.

It is impressive when 18,000 Baptists can completely rewrite resolutions on the convention floor and yet do it with such good spirits. The use of "image magnification" was a tremendous asset to the convention. When you meet in a building as large as Grand Hall, it would be impossible to see the program participants. At first, I thought it very impersonable, but after becoming adjusted to the realization there was no way to get within a quarter of a mile of the platform, it was a valuable asset.

The coverage Baptist Press and the *Western Recorder* gave to us on issues coming before the Convention helped the situation for those of us who are not always in on these matters.

Our SBC president, Owen Cooper, was very kind and congenial. There appeared to be a good overall balance between preaching, reports of boards, agencies, etc., and the business periods. Without a doubt, the annual meeting of the SBC is relevant and necessary. It continues to provide information and inspiration which our people need.

My personal thanks go to the great churches like Reidland Baptist Church and others for making it possible for their pastors to attend. If your church does not do this, why don't you see that your pastor has this opportunity to go?

C. Wyman Copass  
Paducah

My impressions of the convention in Dallas are mixed. I am pleased that on the whole the spirit seemed to be positive and relatively free of hostility. Some issues which once divided us, like race, no longer pose such a threat. We are never consistent, and this was true in Dallas. It is inconsistent to have a fixed number of based members for an agency and a fixed percentage of laymen, yet rule that it would limit the Holy Spirit were we to apply the quota rule to women. I regret the hard time which yet prevails toward young men who resisted the war in Southeast Asia. As the father of a son who spent a full, agonizing year in Vietnam, I wish that we were disposed to open our doors and arms to our own young men now in exile.

Frank Stagg  
Louisville

This was one of the best conventions I've attended in several years. There was an encouraging spirit of optimism and victory. The keynotes of Bible preaching, evangelism and missions gave courage and new motivation to my heart. I have never witnessed better agency presentations. They were superlative. Every testimony of this convention was "Baptists are alive and doing well!"

Wendell Romans  
First Baptist, Mt. Washington

A number of adjectives typically Texas describe this convention; big, the more than 18,000 registered messengers breaking all records; the huge convention hall (far from ideal, but at least able to accommodate the crowd) with the big TV screens; spectacular music featuring the well trained choirs of First Baptist, Dallas, and the United Bahamas group with opera singers and soul singers added for variety; many great names of convention personalities with all the former presidents, many soon to be retired servants recognized and climaxed with Billy Graham on the closing night.

The over-all spirit was superb. I have especially enjoyed the close fellowship of the Kentucky group on the Dallas Airlift. The sweet, gracious spirit of president Cooper set the tone, and the theme of "the King is coming" prevailed as the motivation for persevering in the faith!

Mary D. Allison (Mrs. Archie)  
Owensboro

When asked to give my observations of the convention I feel I must first comment on that which takes place at every convention. I have only missed three conventions in the last ten years and always you will find the following. The renewal of friendships, the Stalneckers after hours open house at a local hotel where you hear the best (and worst) of gospel singers, one delegate making the entire convention business wait while he gets his point across (even this year changing the wording of a resolution) and always coming away with the feeling that Southern Baptists are the greatest group of large believers on the face of the earth.

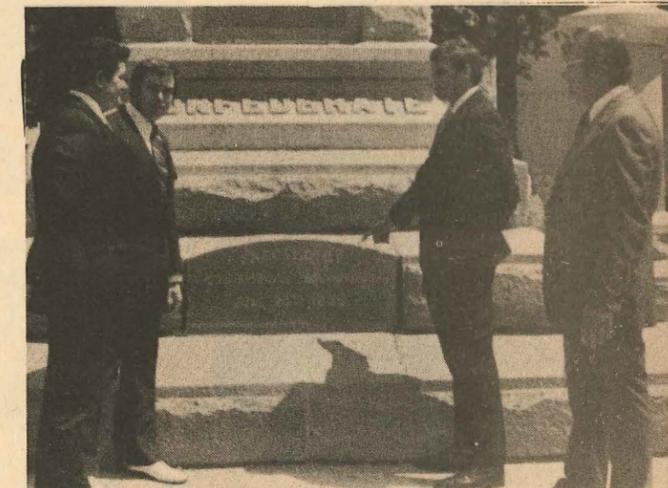
I was privileged to attend a breakfast at which the Southern Baptist bus workers organized to have an organization so they can share experiences, ideas, improve the work and reach more souls for Christ. This organization would parallel the existing organizations for ministers of education, music, etc. George Hayes, III, bus pastor at Walnut Street Church, was elected to serve as a member of the board of directors of this organization. At this organizing breakfast the opinion was voiced over and over that the bus workers would be an organization working within the convention.

This is the first convention I have ever attended and heard a sermon on the Second Coming. It seemed that at least seven of the sermons were on this truth that preachers have avoided in recent years. In fact, Billy Graham said that the pastors' conference and convention had adopted the theme, "The King Is Coming." He said that we were the only major denomination that was continuing to grow and if we ever fail to put the emphasis on missions and evangelism, God would withdraw his hand of blessing upon us.

To this I can only add what Lockridge recommended, "Amen, Amen and Amen."  
Carl H. Kuhl, Jr.  
Louisville



Kentucky pastors Bill Hancock, right, Louisville, and Harold Skaggs, center, Calhoun, found time to visit with former Munfordville pastor George Tichenor, now of South Carolina.



Bill Messer, right center, of Loyall, and James Clark, formerly of Lynch, examine a Confederate war monument that stands at the entrance of the Convention Center. With them are two Knoxville, Tennessee, pastors.

Three Louisville pastors, Clay Carter, Don Burke and Stanley Craig, visit after the Convention's close.





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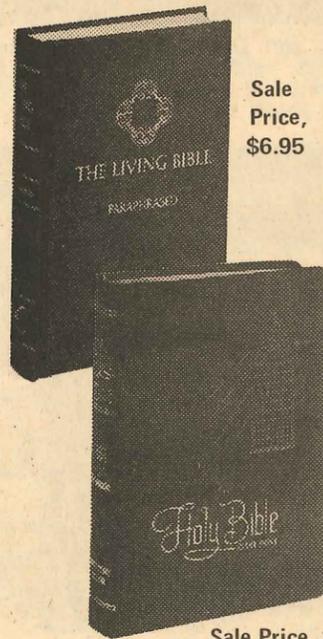
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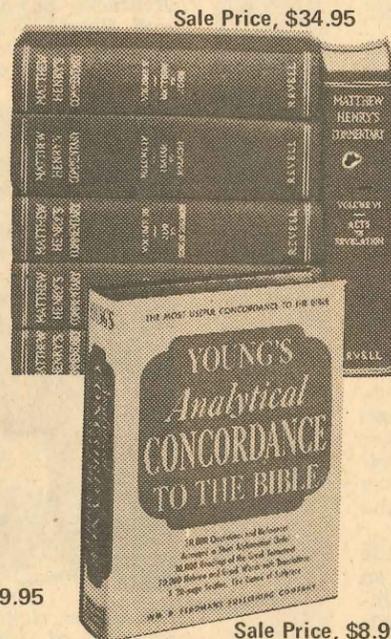
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## Race Relations



FRANKLIN OWEN  
Executive Secretary, Kentucky Baptist Convention

Some people might have failed to notice the exceptional circumstance of a black two year old child wandering in the street alone; but Knox Lambert, the big old blond friendly pastor with a booming voice from St. Matthews, South Carolina, picked up the child to hunt the mother. Mrs. Owen and I met him as we trekked from downtown toward Convention Hall in Dallas, Texas. He was gently assuring the tightly held child that they would find "momma" and all would be well. We joined the search, but no parents were in sight. Inquiry of others coming from all directions revealed no knowledge of a parent searching for a child. There was no way of telling how far the little one had wandered, or from what direction.

We went back together toward the main street where we gave the child to the big white officer in the blue uniform. He cuddled the little girl in a grandfatherly manner while he called on his walkie-talkie and was assured from headquarters that advertisement for the parents would begin immediately and that proper people would be along his corner right away to pick up the lost little one.

We had a yen to hang around to see the joy of the parent who by now was no doubt in a state of near panic, but we went on to the Convention at the assurance of the officer that it would be handled well, and that in such instances, somewhat common, the police usually hear from the frantic parents in a rather short time, and the child is not lost for long.

I like the race relations here demonstrated by a deep Southeasterner and in turn by a deep Southwesterner; and I liked this contact with the public servant in the blue uniform, without whom we would be hard put for someone to call on in a strange city in time of trouble.

*Frank Owen*

## Sin Caused Watergate, Evangelist Graham Tells SBC

Sin caused Watergate, evangelist Billy Graham told some 25,000 Southern Baptists in Dallas.

Graham addressed the closing session of the 117th Southern Baptist Convention in Dallas. Messengers completely filled one huge hall and part of another where Graham was on closed circuit television.

"Our world is a world of despair, confusion, frustration, anger and hope all mixed into one. Despair, anxiety, fear, insecurity, uncertainty, disappearance of values, crumbling institutions, disillusionment with the scientific technocrat . . . turmoil, shaken by war," Graham said.

"The world is reaching out for an answer. It wants its palm read, seeks an exorcist, flocks to see a movie like 'The Exorcist,' follows the dark stars of astrology.

"Our world is longing for reassurance, longing for peace, certainty, the voice of authority. At no time in history has the world been so eagerly looking for a messiah, a fuhrer, a leader . . . a Mr. Clean . . . the perfect man."

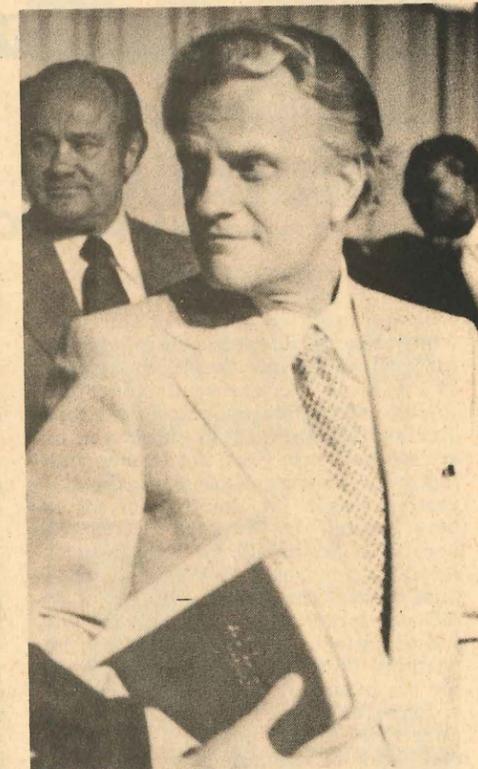
Graham said the same thing happened in "Germany in the early 30s but the wrong man rode in on the wrong horse," and in Italy in the 20s and "again the wrong man rode in on the wrong horse."

"Once again there is a crisis in leadership," the world-famous evangelist proclaimed. "All nine of the common market countries have lost their leaders in the last six months. Our own leader is under a cloud. The whole world is looking for a leader."

He said the leader is Jesus.

"The great message of this book (the Bible) is that God has a plan. God has a program. God loves this world. God loves you and this is the thing that makes you important. You don't have any importance beyond that . . ."

Noting the "three enemies of the human race" which were defeated by Christ, the preacher said they are sin, Satan and death.



World-famous evangelist Billy Graham waits to go on stage during the Southern Baptist Convention in Dallas. The First Baptist Church, Dallas, member told the 25,000 in attendance not to go around with a self-righteous attitude looking at all the 'bad people.'

Of sin, Graham said: "People ask me what caused Watergate. I'll tell you what caused it. Sin.

"But don't go around so self righteous looking at all the 'bad people.' There is a little of Watergate in all of us. I know some bad people in both parties. I know some bad people all over the world. We are just sinners saved by grace . . ."

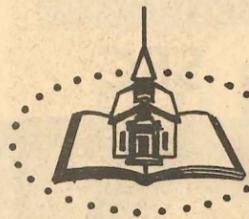
Graham said sometimes Christians are frustrated at their efforts to change the world, and commented: "We wish we had more power, influence. But what is going on here tonight is more important than any meeting at the U.N. (United Nations) because we are talking about the program that is already won. It will be consummated on God's timetable.

"In the midst of 1974, in the midst of a crumbling, confused and bewildered world, I am not ashamed of the Gospel of Jesus Christ. Not only am I not ashamed, I am proud to be an evangelist . . . a herald of that Gospel . . ." (BP)

More Convention

News and Photos

Next Week



# SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for June 30, 1974)



LIFE AND WORK SERIES

## Cultivating Christian Virtues

### A Plea for Patience James 5:7-11

James exhorted the early Christians who were being persecuted unmercifully to be patient until "the coming of the Lord." As a special inducement to cultivate patience, James cited three outstanding examples of those who exercised patience: first, the farmer waiting from plowing time until the harvesting season for the fruit of his labors; second, the prophets of God who bore their testimony for Him notwithstanding the fact that they had to endure persecution; third, Job. As an additional incentive to cultivate the virtue of patience, James stressed the importance of expecting and being ready for the return of Christ.

James exhorted the Christians to endure these things patiently for Christ, and then he assured them that when Christ returned their persecutors would be punished and they would be rewarded. James urged his readers to refrain from becoming chronic grumblers, even though there were plenty of things to upset them.

Most of the prophets had to suffer much, but they endured their sufferings patiently and cheerfully. Stephen reminded the Jews how badly they had treated the prophets (Acts 7).

Job is the outstanding human sufferer and victor of all of those mentioned in the Bible. The way in which he bore his troubles and sufferings proved his devotion to God, for he said, "Though he slay me, yet will I trust in him."

Patience is sorely needed. We need it when we are ill, or when we are undergoing trials of any sort. We need to be patient with others, and especially with those to whom we present the gospel. Not only should we wait patiently for the fruit of our labors, but also for relief from our trials.

### A Presentation of a Prohibition James 5:12

Here James deals with a sin of the tongue, which was very prevalent in his day as well as in ours. It is noteworthy that James dealt more with the sin of the tongue than with any other sin. Knowing that many were prone to allow their impatience to be revealed in rash oaths and in profane swearing, James uttered the prohibition: "Swear not." Profane speaking is a despicable

sin for which there is no excuse or justification. Throughout the Bible profanity is forbidden. James presented it as a serious offense, and urged his readers to guard against it with all earnestness. Regardless of what any may think about it, profanity strikes at the honor of God, Whose Word tells us plainly, "The Lord will not hold him guiltless that taketh his name in vain" (Exodus 20:7).

### A Plea for Prayer James 5:13-18

Prayer is especially appropriate and profitable to Christians in times of affliction. Unless we pray as we should when hardships and afflictions come, it is likely that we shall groan, grumble and growl. When trouble comes, let us seek refuge in earnest prayer.

James emphasized the importance of confessing sin. Confession of sin is a vital factor in availing prayer. Prayer should be offered to God in all kinds of situations. Prayer is both a privilege and a duty. True prayer accomplishes

so much. By prayer we harness God's omnipotence to our impotence. There is a power in prayer to be reckoned with that many Christians have never realized. God's children can conquer anything through prayer, but they are powerless without it. Prayer reaches the highest level in intercession, which is the act of one pleading for another. Nothing lies beyond the reach of prayer except those things which lie outside the will of God. Therefore, our prayers of faith should be prayed in the spirit of our Lord Who said, "Not my will, but thine be done."

### A Plea for Concern James 5:19-20

When one breaks ranks from those who follow Christ, he is not to be abandoned, but he should become an object of loving concern, and be urged to confess his sins, to seek and to obtain divine forgiveness, and then to prove his genuine appreciation for that forgiveness by his future obedience to Christ.

INTERNATION SERIES

## God's Redeeming Grace

### Ephesians 1:1-14

In a masterful fashion this epistle of grace and glory emphasizes the privileges and responsibilities of the believer in Christ.

### The Salutation, 1:1-2

A remarkable experience of grace changed Saul the bigot into Paul the lowly. Later he wrote the Epistle to the Ephesians, which many consider the greatest of his writings. He prefixed his name to this letter, and then added his official title, "apostle of Jesus Christ." This office of apostleship did not come to Paul by self-appointment, or by the act of any man or group of men, but by direct, divine call and appointment — "through the will of God." Paul realized that he had been saved, selected, and sent as an ambassador on a divine mission, to deliver a message about God's redeeming grace to sinners for the One Who had commissioned him, and for this he was humbly grateful.

Paul wrote this letter to one class — "the saints." "Saint" is simply God's

name for every believer in Christ. Every person who believes on Christ to the saving of his soul is a saint. Each of them should be dedicated and faithful. "In Christ Jesus" denotes a vital union with Him. Christ is the source, support, sum, and substance of the Christian life.

Paul referred to the grace which sustains through all the trials of life. Grace imparts all spiritual blessings as they are needed. Grace results in peace. God's Word never reverses this order — grace and peace. Grace is the root and peace is the fruit.

### The Thanksgiving, 1:3-14

A doxology is recorded in verse three. From it we learn that the author of our blessings is God. Blessings always come from God to man, and never from man to God. The nature of our blessings is twofold: spiritual and heavenly. They are spiritual because of their connection with the Holy Spirit, and heavenly because they originate in heaven. Christ is the medium or channel through which we receive our

blessings. He has blessed us with forgiveness, justification, sanctification, and eternal life. "All spiritual blessings" include all that the Father can bestow, the Son can provide, and the Holy Spirit can apply.

In the remainder of the verses in this lesson we have a hymn of praise. Here is a hymn of praise of the Trinity for the definite and distinct part which each — the Father, the Son, and the Holy Spirit — had in our redemption.

According to verses four to six, the Father's part in our redemption was threefold. First, it was election to holiness (verse four). The elector is God — "He hath chosen us." The time of the election is "before the foundation of the world" (verse four). The purpose of the election is our sanctification — "that we should be holy and without blame before him in love" (verse four). The ground of the election is "the good pleasure of his will" (verse five). The object of the election is "the praise of the glory of his grace" (verse six). A second part of the Father in our redemption was foreordination to sonship (verse five). This is an act of grace on the part of an all-wise, loving, and merciful Father, Who has never made a mistake. A third thing for which we are indebted to the Father is our acceptance in the beloved (verse six).

In verses seven to twelve we have an explanation of the Son's part in our redemption. To Christ the Son we are indebted for forgiveness (verse seven), enrichment (verse eight), enlightenment (verses nine and ten), and inheritance (verses eleven and twelve). Christ loosed us from the guilt of sin, the curse of the law, and the judgment toward which we were traveling. The peace and blessedness of this release from guilt through Christ's death on the cross are truly wonderful. As we live in His presence we are given the wisdom from above to solve the problems of life. The mystery of God's will, which was something once unknown but now revealed, is made known to those who desire it. Through their union with Christ believers have become God's heritage.

Verses thirteen and fourteen set forth the Holy Spirit's part in our redemption. The Holy Spirit persuaded us to believe on Christ as Saviour and receive the salvation which was planned by the Father and provided by the Son. The Holy Spirit bore a faithful witness to the truth regarding Christ, illuminated our understanding, convicted us of our sins, persuaded us to believe on Christ, regenerated us, and sealed us as His own. The sealer is God the Father, the possession sealed is the believer in Christ, the seal is the Holy Spirit, and the One in Whom the believer is sealed is Christ.

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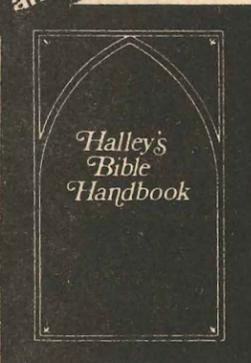
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Read Western Recorder

## Pastor's Confab Elects Officers; Urged to Set Ethical Example

More than 8,000 Southern Baptist pastors from throughout the nation were reminded that they have a responsibility to help lead America out of its lapse of political integrity and into a climate where the spiritual principles of justice, equality and morality will flourish.

Both the governor of Texas and a former president of the Southern Baptist Convention called for renewed spiritual commitment in American life during the opening night "spectacular" sponsored by the Southern Baptist Pastors' Conference at the Dallas Convention Center.

Texas governor Dolph Briscoe set the tone for the conference when he declared, "Democracy is founded upon the principle that all who rule will rule with justice, equality, and morality — all Biblical precepts inherent in Christian teaching."

Introduced as a committed Christian himself, Briscoe said the "questionable conduct of some people in public office" causes government to break down and endangers the faith and support of the people in government."

Former SBC president W. A. Criswell, pastor of the 18,000-member First Baptist Church of the host city, named high leaders in government in his address following Briscoe's asking the pastors to imagine what might have happened if these leaders had followed God.

He specifically named former U.S. Vice President Spiro Agnew, former Texas governor and former secretary of the treasury John Connally, Senator Ted Kennedy of Massachusetts, and the current President of the United States. He called attention to what he considered misdeeds on the part of each.

With Agnew, it was "accepting bribes... and kickbacks," and with Connally, "corporate financial maneuvering." Kennedy was accused of "abandonment" (though he did not specify abandonment of Mary Jo Kopechne at the crash on Chappaquiddick Island). Though he did not call him by name, Criswell accused the President of using "language that blasphemes the name of the Lord."

After each individual reference, Criswell asked rhetorically what would have happened if the person had turned to God in prayer or for counsel, or had heeded Biblical commandments, or had turned his heart and life over to Christ.

In another speech, H. Edwin Young, pastor of First Baptist Church, Columbia, South Carolina, called the Watergate tapes released for publication "one of the most pornographic and vulgar and blasphemous documents you have ever heard and the words have come from the lips of the highest



Two of the newly elected officers for the 1975 Pastors' Conference, president James Pleitz (right) from Pensacola, Florida, and Don Dyer of First Baptist Church, Baton Rouge, Louisiana, vice president, met at the close of the session.

electd man on the face of the earth." He branded it "an abomination unto the Lord." Young said President Nixon may serve out his term in office, but he "has lost much of that authority in the White House."

Young, in the strongest comments during the conference on Watergate, observed that not once during the Watergate tape transcriptions that have been published had the President asked: "What is right? What is best? What is moral? What is honest?"

"Instead, there are all sorts of political chicanery and intrigue and payoff and backbiting and subtleties and vulgarities," he charged.

Criswell, who also commented on

immorality in government, became the target for criticism in another address — not because of kickbacks, or corporate financial maneuvering, but because of reports he was giving back to the church his total salary earned in 30 years as pastor of First Baptist Church, Dallas. The total amount is estimated to exceed \$600,000.

Another former SBC president, J. D. Grey of New Orleans, spoke to the pastors on various factors in the pastor's life, including his salary.

When Grey reached the portion of his address dealing with the pastor's pay, he inserted these comments:

"I read the other day one of our brothers is going to give back a lot of money he's been paid..."

"That's all right with me... Every man's got to do it his way."

Then he added, "I don't want some tightfisted skinflint of a church member somewhere to pick up that news story and go to his pastor and say, 'We're going to cut your salary,' and you see preachers all over the country giving their money back."

"A laborer is worthy of his hire," Grey indicated.

Although Grey did not call Criswell by name, there appeared to be no question as to his reference. (See story, next week.)

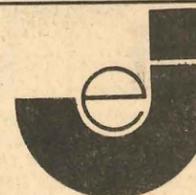
The Pastors' Conference elected James L. Pleitz, pastor of First Baptist Church, Pensacola, Florida, as president for the coming year. He defeated three Texans who were also nominated for the office.

One of the speakers to the conference, Pleitz encouraged his fellow ministers to become involved in the power crisis, both economic and spiritual.

Pleitz, a former chairman of the SBC Executive Committee and now chairman of trustees of the denomination's Radio and Television Commission, succeeds Jaroy Weber of Lubbock, Texas, as president. (BP)

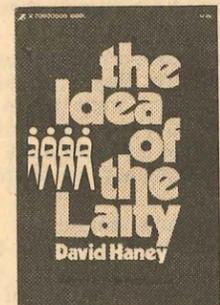
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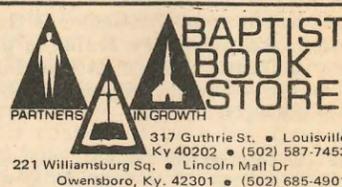
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## Ford Cites Christian Involvement As Key To Hope, Healing In U. S.

Vice President Gerald Ford, addressing more than 1,500 Baptists at a breakfast climaxing the Southern Baptist Convention, called on the nation to take a positive look at what's right with the nation.

"We've heard so much about what's wrong, the time has come to take a more positive look — a new assessment of our potential for human growth," the Vice President said.

At the breakfast workshop sponsored by the Southern Baptist Brotherhood Commission, Ford went on to express pride in the current peace mission to the Middle East by President Richard Nixon and Secretary of State Henry Kissinger.

"The detractors would do well to dwell on the high purpose that the President and the Secretary of State are pursuing as emissaries of peace," Ford said, as the overflow crowd in the Statler Hilton Hotel Ballroom responded with applause.

"Let us all pray for their success for us and for the world, and I know that you share my faith that they can and must succeed."

He told the crowd he felt America should take renewed pride in the fact that the "tormented peoples of the Middle East turned to us and trusted us. They turned to no other nation of the world to act as the mediator of peace."

He also expressed pride that the President has established new relations

ships with the Soviet Union, the People's Republic of China, and that American forces have been pulled out of Southeast Asia.

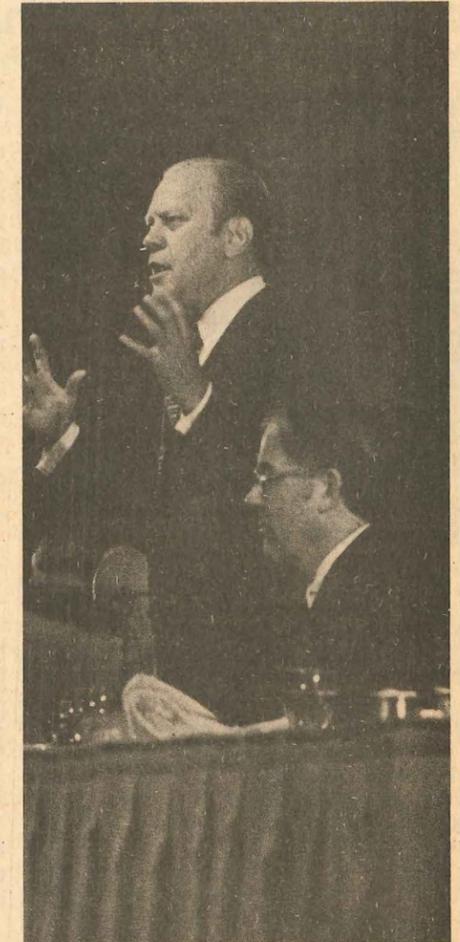
"I ask this morning that this nation strengthen the President's hand when he is abroad on high purpose," he said. "Let politics and controversy stop at the water's edge."

"Regardless of our views on political controversies in Washington," he added, "the President of the United States speaks for us all when he seeks peace abroad."

Speaking on the conference theme, "The Challenge of Christian Involvement," the Vice President told the Baptists that the laymen of churches across the nation "can generate a healing spirit of love, cooperation, and understanding that can sweep the nation out of the depressive condition that afflicts too many of our fellow citizens."

"America now stands at a very crucial moment of decision," he warned. "We can surrender to anarchy and agony. Or we can reject negative thinking and get ourselves together and move forward to a higher state of moral responsibility and achievement."

"There are enough men and women of faith in the United States to think spiritually and think affirmatively and to prevent us from having a national nervous breakdown as the faint of heart fear. We can transcend. We can change."



An overflow breakfast crowd of 1,500 Baptists heard Vice President Gerald Ford call for an emphasis on positiveness. At right is Glendon McCullough, executive director of the Brotherhood Commission, sponsor of the breakfast.



Louisville businessman P. A. Stevens (second from right), vice chairman of the SBC Brotherhood Commission and director of Brotherhood for Long Run Association, breakfasts with (left to right) Glendon McCullough, executive director of the SBC Brotherhood Commission, Vice President Gerald Ford, Stevens and SBC president Jaroy Weber.

Ford was introduced by Georgia governor Jimmy Carter, a member of the board of directors of the Baptist agency sponsoring the breakfast.

In his introduction, Carter said he had great respect for the Vice President. He called him a man who has an open mind and a compassionate heart.

"There is a tremendous untapped resource of talent that exists among our Christian laymen," Carter said. "Just think of the transformation that could take place if only half of our talents were used."

The Georgia governor, a Democrat, recalled that when he was elected governor, he discovered one of the major purposes of government was to help the alcoholics, the mentally retarded, the uneducated, the isolated, the rejected, the black, the Chicano, the oppressed and the prisoner.

"This is a ministry we have hardly tapped among Southern Baptist men," he said. (BP)