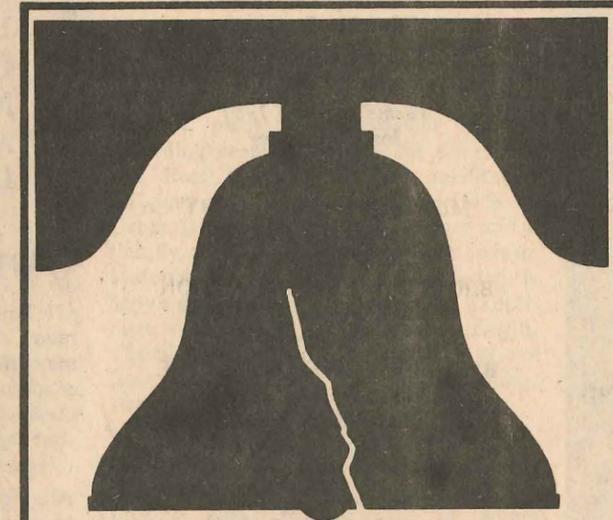


The 1975



Let Christ's
Freedom
Ring

Western Recorder

Reports

Southern Baptist Convention,
Miami Beach, June 10-12, 1975

June 21, 1975

Kentuckians Tapped For Leadership

Several Kentuckians were elected to places of convention leadership during the Southern Baptist Convention annual session in Miami Beach. Below is a complete list of Kentuckians elected and their place of service.

COMMITTEE ON BOARDS

Terms expiring 1976

George S. Munro
David Jackson

EXECUTIVE COMMITTEE

Term expiring 1979

John Dunaway

FOREIGN MISSION BOARD

Terms expiring 1979

Rollin S. Burhans

HOME MISSION BOARD

Term expiring 1979

Harry N. Hollis, Sr.

BAPTIST SUNDAY SCHOOL BOARD

Term expiring 1979

Bill R. Tichenor

ANNUITY BOARD

Term expiring 1979

Bernard S. Randolph

SOUTHERN SEMINARY

Term expiring 1980

Wayne Dehoney

Local Members

Term expiring 1976

Edwin L. Tompert

Term expiring 1977

Leonard V. Hardin

Terms expiring 1980

Joseph Stopher

Frank Ellis

MIDWESTERN SEMINARY

Term expiring 1976

James C. Jones

BROTHERHOOD COMMISSION

Term expiring 1979

P. A. Stevens

BWA EXECUTIVE COMMITTEE

Term expiring 1980

Duke K. McCall

NORTH AMERICAN BAPTIST FELLOWSHIP

Term expiring 1980

Duke K. McCall



Kerney L. Bailey
Pastor, Southside Baptist
Church, Louisville

DEVOTIONAL

An Urgent Plea

I Samuel 12:7 is a striking verse. It reads, "Now therefore stand still, that I may plead with you before the Lord concerning all the saving deeds of the Lord which he performed for you and for your fathers." (RSV)

The occasion was the installment of Israel's first king. The old prophet, Samuel, was coming to the point of stepping aside. A portion of his farewell address was to recount some of the highlights of God's saving deeds. At the top of the list was deliverance from Egyptian bondage, a fundamental fact of Israel's faith. The mighty acts of the merciful God had redeemed the Hebrew people from slavery. The welfare of the nation would depend upon the people's commitment to the God who saved them.

The fundamental fact of the Christian faith is "... how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." This saving act of God in Christ is the gospel, the good news, the power of God unto salvation, man's greatest need and God's most gracious gift. The welfare of the souls of men, as well as the welfare of our nation, depends upon our response to the fundamental fact that Christ died for us and rose again. That was God's saving act for His people.

The striking point of this passage was Samuel pleading with the people. His expressions were much more than calling attention to past experiences. There seemed to be a spirit of an urgent plea for the people to fear, honor and serve God.

The message of the New Testament is an urgent plea for an affirmative response to the gospel. Today's world is also an urgent plea for boldness in preaching, teaching and living the gospel. My task and privilege, as is yours, is to plead the case of Christ daily in word and deed. □

Mighty Deeds With Meager Resources

By Jimmy R. Allen

Scripture: John 6:1-14

Introduction: A great American philosopher, Walt Kelly, draws the comic strip, Pogo. In it he has the little possum saying to his fellow creatures of the swamp, "The only trouble with our country is that we are surrounded with insurmountable opportunity." The Apostles must have felt a similar sense of being overwhelmed by opportunity when Jesus posed the question, "How can we feed this multitude of famished men?" They had come out of their spiritual hunger to hear of the Bread of Life. Now they are suffering from physical hunger and Jesus cares about both dimensions of man's need. The response of the Apostles has its modern counterparts. Phillip incredulously looked about and said, "why with all we have we could just give a bite apiece. What good would that do?" Andrew timidly comes forward with the lad's lunch and says, "Here's a little food, but what is that among so many?"

The feeling of being overwhelmed by a tidal wave of need is a familiar one. Those who labor to stretch meager resources around a globe whose map has been rewritten dozens of times in recent years are keenly aware of the forces which engulf us. C. W. Black, an eloquent preacher in our city, said to a conference of black preachers at Bishop College some time ago, "The church always operates out of meager resources. If it waits until its inventory shows it has adequate food in its warehouses to feed the multitudes, it never feeds anyone."

What Jesus does on that ancient hillside is more than an event revealing his power and compassion, it is a pattern for action and a promise for fulfillment. Let us look together at the scripture to discover the shape of our opportunity, strategies for response, and the Spirit of God who does mighty deeds with meager resources.

I. The Shape of Our Opportunity

1. The Shape of Spiritual Hunger

The five thousand were in that wasteland because of spiritual hunger. Disillusioned with the dead religion of their day, despairing of the emptiness of following their political leaders by appeasing the powers of Rome, they were spiritually curious and seeking. That same spiritual hunger exists today. It is reflected in the very apathy about which we are complaining. The apathy of urban man is one of disillusionment with the promises of yesterday's messiahs. There is, as Os Guinness has said, a "dust of death" on a decade of activism. The smug smile of secular man who thought

he had "come of age" and did not need God has been replaced by a worried frown. Spiritual hunger has broken out in unlikely places. Technological man is attending seances, looking for an exit to the East in mystical and meditation religions, reading his horoscope. He is an Urban Orphan looking for a Father and a Family. He is a systems man whose systems are not working. Stagflation is sapping his economic strength. Skepticism has sapped his spiritual strength. Chemicals of drugs and sensations of sex have failed to satisfy. He is searching. Around the world this hunger is found.

2. The Shape of Physical Hunger

Famished men stirred the compassion of a caring Christ. Those tears must be flowing today in a world in which nutrition experts are seriously debating what they call "triage". That's a term for separating nations into three groups: those whose food needs will be met no matter what we do, those whose food needs cannot be met no matter what we do, and those who might be helped by a maximum effort. The suggestion is to write off a third of the world as unsavable and work only on those whose long range needs can be met. The cool calculation of that reasoning is as frightening as listening in on a statistics discussion by the operators of Dachau. The stark facts are that "of the 60 million deaths recorded each year, about 70 percent are due to hunger or to problems arising from hunger. . . The United Nations Food and Agricultural Organization estimates that an average of 15,000 people die of malnutrition daily, 10,000 of them children." (Post American, March, 1974, page 4).

The task seems overwhelming, but the urgency of need demands a Christian conscience response. We must be at the task of demonstrating the validity of our love in very practical ways. "I was hungry and ye fed me" is the recurring theme of a gospel that is good news. Jesus is careful to point beyond a miraculous deed or a temporary meal to eternal power and the bread which lasts. (John 6:27) We must demonstrate love through helping men to eat. We have not met their deepest need until we lead them to the Eternal Bread.

3. The Shape of Sagging Morality

In a book called *Our Depleted Society* Melman Seymour described the inevitable



Jimmy R. Allen, pastor of First Baptist Church, San Antonio, is a native of Hope, Arkansas. He is a graduate of Howard Payne College and Southwestern Baptist Theological Seminary. He has served as pastor of churches in Texas and is former secretary of the Texas Baptist Christian Life Commission and former president of Texas Baptists. He is the author of a weekly news column in San Antonio, "Down to Earth" and gives moral commentary on a local television station. He has written widely.

ruin of a throw-away culture depleting its resource. We are challenged by a society passing through a cycle of depleting our spiritual heritage. In this bicentennial year, we are celebrating our freedoms. Separation of church and state has created an atmosphere of voluntary response to God which has fostered the strongest religious life of any nation in the world. In the last few decades, however, we have followed a path of license rather than liberty, of unrestrained greed breeding injustice, of political leadership by deception. Families fragment in a society in which non-mar-

(Continued on page 18)

All Is Forgiven

The British view of the United States' bicentennial observance surfaced in humorous fashion just before the initial ringing of the replica of the Liberty Bell at the Convention's opening session Tuesday morning.

"If I don't share your rejoicing with quite the same enthusiasm, I may be forgiven," said C. Ronald Goulding of London, England, one of the fraternal messengers to the Convention from more than a half dozen countries.

"Cousin, come home. All is forgiven," quipped Goulding, an associate secretary of the Baptist World Alliance.

"But don't all come at once," he added. "You'd sink us." (BP)

Church Chuckles by CARTWRIGHT



"Notice you only looked at your watch twice!
Glad to see you getting involved."

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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An Uninciting But Good Convention

Southern Baptists overflowed Miami Beach last week, enjoyed a tranquil convention, had enough money left to get home in spite of the high prices and found enough inspiration to return to their fields of service for another year.

Baptist conventions are famous for making news. Baptist freedom and openness make for the possibility of an explosive convention anytime and some messengers every year take advantage of this opportunity. And so speculation builds up every year as to what bomb may be dropped. This year the bomb was never dropped or at least it was never detonated.

This doesn't mean messengers in Miami avoided controversial issues. In fact, a record number of resolutions and motions of one kind or another was presented. Abortion, public school prayer and Bible reading, television violence and obscenity, public school questionable textbooks and such current issues were all brought up. But the messengers in Miami were not in a mood to be manipulated by zealots. The convention in recent years has spoken clearly and emphatically on these issues and feels no need to fuss and fight over them every year.

The messengers treated their agencies and committees which brought reports and recommendations with gentleness. This indicates the messengers appreciate the commitment and the work of those who are assigned leadership in the various ministries to which Southern Baptists are committed.

By prevailing journalism standards only the spectacular, sensational or controversial make front page stories. Southern Baptists make their share of such headlines but not this year in Miami Beach. And so secular news media had difficulty finding a headline story. The local newspapers found nothing

more exciting to report than the performance of a grand ole opry star who was put on the program.

Baptists should be more insightful than secular newsmen in evaluating a convention. A meeting of Baptists should not have to be stormy or even exciting to be judged good. It's good when more than 16,000 individual Baptists can agree on their mission and blend their variety of convictions into a unified thrust.

The 1975 Southern Baptist Convention had its superlatives. It was the most enjoyable and delightful convention in several years. The absence of extended debate on controversial issues demanding the attention of the messengers and the inviting beaches and scenery made a good combination, especially for many who made the convention a family affair.

It was also one of the best attended conventions session after session. The corridors and exhibition areas were always full of socializers but so was the meeting hall most of the time. Shuttle buses made it very convenient to get to and from the auditorium.

Kentucky was well represented in Miami Beach. Among the Kentucky delegation was more than the usual number of laymen for some of whom it was their first national meeting of Southern Baptists. It will be a memorable experience for these.

Somerset First Baptist Church was represented by a bus load of 50 who reported it was the time of their lives. What a wonderful way to lift the sights and inspire greater efforts of an already great church!

So what? It was not a stormy nor sensational meeting. We didn't make news headlines. For this very reason it was a good convention. May the Lord give us more of this kind.

The Southern Baptist Convention Is No Place For Entertainment

What is one person's delight is another's misery and vice versa. Baptist editors tend to be critical and sometimes vent their personal feelings upon their readers. This is one of those times.

For one, I am sick of the entertainment and shoddy exhibitionism which are more and more invading Baptist meetings where worship is supposed to go on and where the work of the Lord is supposed to be done. It's bad enough to put up with the pulpit exhibitionism of some pastors and the professional performances of some evangelists and evangelistic singers. Now beauty queens, professional entertainers, grand ole opry stars and professional athletes are called upon to spice up Baptist meetings.

The specific instance which set me off was the program for the 1975 Southern Baptist Convention. A beauty queen, Vonda Kay Van Dyke with her professional type entertainment, came on to climax an evening session already climaxed by an inspiring presentation of the Home Mission Board.

Messengers with issues they considered vital to discuss were cut off in order to make way for a grand ole opry star. The local newspapers in which it was hard to find any reports on the convention found a front page story in the clowning Jerry Clower, a former fertilizer salesman who is now a grand ole opry star.

Now Vonda Kay Van Dyke and Jerry Clower are to be admired for the dedication of their talents as a Christian witness and there are appropriate places for them to do their things. But, in my opinion, the Southern Baptist Convention is not one of those places. There are enough Baptist meetings where entertainment and comedy talent are appropriate without invading the convention. It's lamentable that so many of us expect to be entertained in Baptist meetings. It's more lamentable that we encourage this by putting professional entertainers on Convention programs.

The Southern Baptist Convention is in session only three days a year. Here a multi-million dollar missionary enterprise around the world is reported upon and approved. Recommendations with far reaching implications are considered and plans for reaching the whole world with the gospel are projected. These three days should be reserved for Southern Baptist business and inspiration.

Convention messengers who want a floor show can find one elsewhere and those too far away to go to the grand ole opry in Nashville won't have to wait long before some of the opry stars will be in their area.

In the meantime let's keep the Southern Baptist Convention sessions from being prostituted by beauty queens and clowns.

Fifth, too many churches insist on the minister's wife being the assistant pastor on a gratis basis. There are thousands of ministers' children who have grown up and turned their backs on the churches as a result of experiences they had as children growing up in ministers' homes. Too many people insist on sitting in judgment on the minister and his family. Lexington, Kentucky W. M. Averett

BAPTIST FORUM



MINISTERIAL EXODUS

Dear Editor:

Reports have been published to the effect that 40 percent of the men who go into the ministry are leaving their pulpits. Southern Baptists alone are losing 1,000 men per year from their pulpits. This writer has seen pastors leave churches of 5,000 and 6,000 members and go into other lines of work.

Why this exodus? After 50 years in the Baptist ministry this writer offers some answers.

First, the unwillingness of churches to accept the fact that there are thousands of ministers who are much better trained for their work than lawyers and doctors are for theirs. Ministerial training, in the

Baptist way, calls for from eight to 14 years of training.

Second, too many churches insist on changing pastors every few years. It takes a new man five years to get acquainted and get started and 20 to accomplish anything.

Third, too many churches refuse to accept the fact that a third of a pastor's salary goes for overhead expenses that he would not have if he were not a pastor and the day of discounts is long since over. When ministers have financial difficulties they are accused of not having any business judgment.

Fourth, too many churches buy or build parsonages and refuse to keep them up. Too many ministers are living in shabby, unfit housing.

*Western
Recorder . . .
Keeping You
Informed
About
Baptist Life*

Annuity Program



Byrd R. Ison
Annuity Director,
Kentucky Baptist Convention

He was bent and seemed tired as he walked slowly down the aisle of our church. Who was this stranger? Doesn't some recognize him? He begins his words slowly as he says, "I am in need. I do not have enough to eat, not sufficient clothes to wear, and my shelter is a one room sleeping place. I wonder if you could help me? I used to be pastor here 35 years ago. I never knew too much about the Annuity Program and this church never did see fit to concern itself about my need then — but will you help me now!?" This could have been avoided had the church been of a mind to do so.

The Annuity Board had made all provisions to care for all the above.

The agony of the lack of financial security grips people the world over. Food, shelter and adequate clothing are the greatest concerns of most people.

The Annuity Board makes possible all these for our church staff and pastors. The churches need to understand these needs for the Lord's servants and to take steps to provide them. It is a protection to the church from embarrassment as well as the church staff.

The industrial world provides for its own so why not we who talk about loving our pastor and staff show it in material ways by providing for them?

There are those who say we cannot afford all these provisions. They need to understand that they cannot afford not to provide for those who "serve the Lord."

If many of our church members sat in the place I set and talk to a widow with two children and hear her say, "I just do not know what I am going to do, for a place to live and food for ourselves." You see the churches where her husband was pastor just let "slide by" the responsibility of caring for their needs. The disabled pastor faces the same situation. He was on "Duty" 24 hours a day, seven days a week, 365 days a year and the pressure became too much — so he breaks down and now what does he do?

The wife has to eventually move out of the parsonage, the disabled pastor moves from the field, but where to? Perhaps on welfare, because the church really did not care.

These are not fantasies, but real people — I know, I deal with them day by day. Do you?

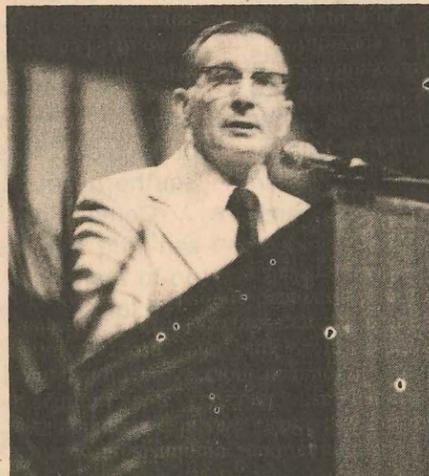
SBC NAME CHANGE BURIED —

Messengers Extend Study Of Executive Comm. Until 1976

Messengers to the Southern Baptist Convention voted Tuesday night to grant another year for a Committee of Seven to study the role of the SBC Executive Committee.

Chauncey Daley, editor of the *Western Recorder*, and chairman of the study committee, said a report would be given at the 1976 Convention in Norfolk, Virginia. He said the report would be released for study by Southern Baptists well before the Convention.

The messengers also supported a Committee recommendation that the name of the Southern Baptist Convention not be changed at present.



Daley presents committee report

An effort to get the messengers to consider for a year another name,

Convention Adopts Record Budget, Other Executive Committee Proposals

Without a dissenting vote, the Southern Baptist Convention on June 10 adopted the largest budget in its history: \$51 million.

The budget, accepted during the first business session of the annual meeting, is more than 25 percent above the 1974-75 budget of \$40 million.

Much of the increase is reflected in the "challenge portion" of the budget, which is \$8,920,000 for 1975-76, as compared with \$3 million last year.

The challenge phase of the budget is in addition to the operating budget and provides extra funds for agencies, institutions and commissions.

Under the budget — which will go into

"Cooperative Baptist Churches," failed decisively. The substitute motion was offered by Donald Brown, a Baltimore, Maryland, pastor. Surveys showed that a decisive majority of Southern Baptists oppose any change in the name, Daley said.

Surveys by 32 state Baptist newspapers showed 35 percent favoring a name change and 65 percent opposed it.

A professional survey showed about 25 percent of Southern Baptists for and 75 percent against a name change, Daley said.

States where the majority of Southern Baptists favored a name change were the newer areas of Southern Baptist work in New England, Michigan, Hawaii, West Virginia, Oregon, New York, New Jersey, Pennsylvania, Kansas and District of Columbia.

Reasons given for opposing the name change included the danger of other groups claiming the name and capitalizing upon it, the problem of communicating a name change, and the absence of a consensus on a suitable name change.

The most popular names listed in the polls were Cooperative Baptist Convention, Continental Baptist Convention, United Baptist Convention, World Baptist Convention and Baptist Convention of America.

In its progress report on the Executive Committee the Committee of Seven noted that the Executive Committee "provides checks and balances to protect the historical principles of the Baptist liberties and autonomy."

effect October 1 — the basic operational expenditures will be \$41 million; capital needs, \$1,080,000; and the challenge budget, \$8,920,000.

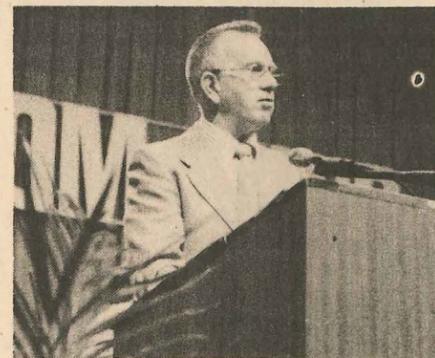
It compares with last year's operational budget of \$36 million; capital needs of \$1 million and the challenge budget of \$3 million.

The new budget will coincide with the Bicentennial Year of the United States and the 50th anniversary year of the Cooperative Program, the Baptist method of supporting its work.

The budget was adopted by messengers without debate.

The budget provides:

Foreign Mission Board, \$20,480,400;



Jack Gardner, a Kentucky lay member of the SBC Executive Committee presents resolution to convention.

Home Mission Board, \$7,680,150; Annuity Board, \$250,000; Southwestern Seminary, \$2,379,827; Southern Seminary, \$1,884,198; New Orleans Seminary, \$1,499,187; Southeastern Seminary, \$1,265,651; Midwestern Seminary, \$790,494; Golden Gate Seminary, \$782,323;

Southern Baptist Foundation, \$108,091; American Seminary, \$113,780; Brotherhood Commission, \$409,608; Christian Life Commission, \$278,781; Education Commission, \$187,737; Historical Commission, \$159,292;

Radio-Television Commission, \$1,934,260; Stewardship Commission, \$201,000; Baptist Joint Committee, \$171,241, and SBC operating Budget, \$424,000.

Local boards

The only recommendation from the Executive Committee — which operates the convention between annual sessions — to draw fire was a proposal concerning composition of boards of trustees for boards, agencies and commissions.

The recommendation related to so-called "local boards" of SBC institutions and agencies. The local board arrangement allows a portion of the trustees or directors to be from the city or state in which the organization is located.

Last year, the Executive Committee was instructed to study the local board arrangement. Its recommendation was made in response to that motion.

However, the recommendation reduced the number of local members on boards, but did not eliminate them.

Kenneth Barnett, a pastor from El Reno, Oklahoma, challenged the recommendation, charging that the "stage coach, covered wagon and railroad train have gone, but the SBC is not sensitive to change in the space age. . . ."

Barnett charged the agencies "do not want the changes . . . are resisting these changes . . ."

"Under this plan, one church in the Southern Baptist Convention can have

more representation on a Southern Baptist board or agency than the combined conventions of Alabama and Florida together," he charged.

Barnett, who said he is a trustee of the Oklahoma Baptist University, has appeared several times in the past to challenge the local board arrangement.

Impact 80s

A denominational emphasis stretching into the mid-1980's was also adopted.

Known as "IMPACT 80s Emphasis Plan," it touches most areas of denominational life. Yet, the program was adopted by messengers with no discussion and no voiced opposition.

Messengers also approved a restated program of evangelism in the Home Mission Board without comment from the floor, although the matter was discussed last year at the Dallas convention.

The two recommendations were part of a report by the SBC Executive Committee, which also included a recommendation to shift the site of the June 14-16, 1977, convention from Memphis, Tennessee, to Kansas City, Missouri.

"A serious room shortage has developed in Memphis with hotel closings and plans for motel expansion stymied," said Doyle E. Carlton, Jr., of Wauchula, Florida, a member of the committee.

"Since we will be out there for four or five days, it would not be a bad idea to have a place to stay," he added. "So we turned our eyes to Kansas City."

Messengers approved the convention site shift without opposition.

The IMPACT 80s plan directs that themes and emphases in the years from 1979-86 "be developed in keeping with the gospel relating to the several critical concerns."

The concerns include family life, leadership development, Bible study, church planning, study of Baptist doctrine and heritage, community involvement, mission involvement, church growth, and Biblical giving.

Evangelism

The evangelism statement is a change in the program statement of the SBC Home Mission Board, which has the responsibility for national evangelism.

It spells out three broad areas of concern—evangelism development, personal evangelism and mass evangelism.

Arthur Rutledge, executive director-treasurer of HMB, told messengers: "A year ago in this convention a recommendation was introduced that a commission on evangelism be instituted. It was tabled to give the Home Mission Board time to study this matter."

He said a study has been conducted and evangelism has been elevated within the HMB structure from a division to a

section, reporting directly to the top administrator.

Rutledge said he believes the revised program statement and structure change "will strengthen evangelism within the Home Mission Board."

The messengers also approved program statement changes for the Baptist Sunday School Board, Christian Life Commission, Baptist Committee on Public Affairs, Annuity Board and Stewardship Commission.

Other action

Earlier, the Executive Committee voted to refer back to its administrative committee a recommendation it had approved previously. The recommendation asked that priority in selecting trustees of Convention boards and agencies be given to people related primarily to the life and work of the churches rather than denominational agencies.

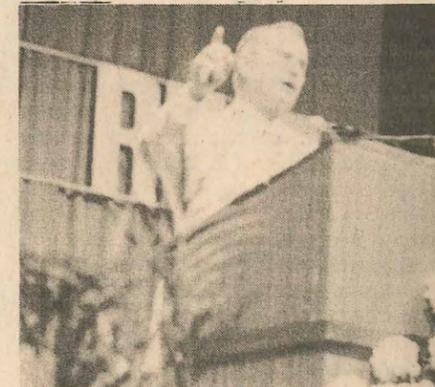
George Bagley of Montgomery, executive secretary for Alabama Baptists, told the committee that the recommendation was potentially divisive and noted that denominational workers "are personally involved in the life and work of the churches."

In other action the committee approved a report by Convention president Jaroy Weber of Lubbock, Texas, for a disaster assistance coordinating committee to help alert Baptists to emergency calls for assistance around the world.

The disaster committee would work through existing agencies, primarily state Baptist conventions, Weber said.

Southern Baptists, through disaster relief offerings this year, have given thousands of dollars to aid victims of disasters in Honduras, Asia, Africa and other stricken areas of the world.

In other action, the Executive Committee approved plans for a special bicentennial issue of its periodical, *The Baptist Program*, to assist churches in their plans for observing the nation's 200th anniversary.



Southern Seminary president Duke K. McCall speaks during the 50th anniversary celebration of Cooperative Program.

Messengers Refuse To Tamper With 'Baptist Faith and Message'

The Southern Baptist Convention voted to table a motion to supplement its statement, *The Baptist Faith and Message*, adopted 12 years ago.

Mrs. R. L. Sappington, a Houston, Texas, pastor's wife, who offered the motion, wanted to authorize the SBC "president to call a meeting of men to present a statement of information and guidelines to the agencies of the SBC supplementing the SBC statement entitled 'The Baptist Faith and Message'."

An opponent of the motion, Horace G. Hammett, retired general secretary of the South Carolina Baptist Convention, asked messengers to table it because it was not specific enough.

"The motion raised some very serious questions and problems," he said.

The men who would draft the statement are not named in the motion, Hammett charged.

Hammett added there also was a danger because the motion did not even require a subsequent report to the Convention on how the statement would be supplemented.

In other action during a miscellaneous business period, messengers defeated an effort to restrict the SBC presidency to a one-year term without a chance for reelection.

Joe W. Burton of Nashville, former registration secretary of the Convention for 18 years, offered the motion to restrict the term of president.

According to Burton, the limitation would "minimize the trend to institutionalizing the office, discourage political

striving," prevent any president from exploiting the office, and keep any ecclesiastical hierarchy from developing.

After a brief rebuttal supporting the present status that permits a president to be elected to a second successive one-year term, messengers voiced a resounding "No" to Burton's motion.

A motion to change a Convention bylaw to make it easier for messengers to take direct action on an agency's internal operations was withdrawn.

Also withdrawn was a motion calling for clarification of a statement in *The Baptist Faith and Message*. Under the heading "The Scriptures," the statement reads: "It (the Bible) has God for its author, salvation for its end, and truth, without any mixture of error, for its matter."

The sponsor, M. O. Owen of Gastonia, North Carolina, wanted to know if the clause "without any mixture of error" refers to "truth" or "The Bible."

When the motion came to the floor, Searcy Garrison, of Atlanta, Georgia, chairman of the order of business committee, told the messengers the author of the motion had requested the "motion be withdrawn should he not be here."

He was not present and the motion was withdrawn.

Aid for pastors

Northrup Hood of Winston-Salem, North Carolina, asked help for ministers "involved in problems of family relationships." The motion called for "practical, specific and positive help for the broken



The Tony Carson family of Muldraugh found hotdogs and cokes a good lunch. Messengers crowded convention snack-bars for the four days in Miami Beach.

lives of pastors and others in church vocations who have fallen into sin . . ."

A former Kentuckian, Hood talked of the "growing problem of divorce in the convention . . . and of pastors who are leaving the pastoral ministry because they have fallen into sin."

The motion was referred to the Baptist Sunday School Board to "work with state conventions to see what should be done."

Other actions

Dean Greiling of Temple City, California, criticized a denominational magazine and an advertisement in others after his motion criticizing "convention-sponsored dialogues with Catholics" was ruled out of order.

He criticized a *Home Missions* magazine article on witnessing to Roman Catholics and an ad for the *Interpreters' Commentary* on the Bible.

H. Cecil Chance of Winter Haven, Florida, concurred with a proposal that his motion dealing with the assignment of hotel and motel accommodations for those attending the Convention each year be referred to the SBC Executive Committee for study.

The Executive Committee is responsible for making Convention arrangements.

A motion related to construction of buildings for use in pagan worship on government-owned land was referred to the SBC public affairs committee for study.

In a final business act, Warren Hultgren, pastor of First Baptist Church of Tulsa, Oklahoma, was selected to preach the convention sermon at the 1976 annual meeting of the Southern Baptist Convention in Norfolk, Virginia.

Alternate is Charles Fuller, pastor of First Baptist Church of Roanoke, Virginia.

Hunger, Violence, Religious Persecution Considered By SBC

Messengers attending the Southern Baptist Convention adopted a resolution on world hunger, urging churches to set aside a day of prayer and fasting each month to help meet the problem.

The resolution, which was adopted after brief floor debate, also urged Americans to develop a life style of sharing and to work to replace any tendency toward hoarding.

Delegates also took a stand on Christian citizenship, on violence, and asked prayer for those persecuted for religious beliefs.

The world hunger resolution, also called on government and private agencies to seek ways of sharing agricultural technology with countries needing this help.

It passed after brief floor debate in which Wayne Stephens, pastor of First Baptist Church, Douglas, Texas, reminded the crowd that "Jesus told us to feed the world with the Word of God and as Christians we should put the Gospel out as our primary concern and not be so much concerned with the social aspects of hunger."

The Christian citizenship resolution, presented by C. Welton Gaddy of Nashville, a third CLC staff member, was passed unanimously.

It sought a moratorium on public pessimism with the political process and urged people with Christian convictions to make their views known to decision makers, to accept political responsibilities and to be willing to run for political office.

The resolution on violence not only condemned physical acts of violence on television, but also decried "the psychological acts of violence such as racism,

chauvinism, and economic discrimination, as well as profanities and vulgarities."

The resolution on prayer for religious freedom called on Baptists to renew their commitment to pray and fast for persecuted Christians. It supported a day of prayer in churches on Baptist Alliance Sunday.

Charismatic movement

A resolution designed to deal with the charismatic movement was offered by Tommy French, pastor of Jefferson Street Baptist Church, Baton Rouge, Louisiana.

It had called on churches to examine personal experience, worship experience, and doctrinal practices in light of the teachings and authority of the Bible.

It also had urged Baptists to refute "certain practices and teachings of Neo-Pentecostalism, more commonly known as the charismatic movement whose churches are referred to as 'Full Gospel' churches as lacking sufficient support for acceptance in Southern Baptist Churches."

The resolution, as returned by the Resolutions Committee and presented by French, reaffirmed the 1963 Convention's stand on the Holy Spirit outlined in the Baptist Faith and Message statement adopted in Kansas City.

French, who said he wished the resolution could be "more precise and could say that Southern Baptists are not charismatic," nevertheless moved its adoption. During debate, Terry Harper, pastor of Exmore, Virginia, Baptist Church, offered such an amendment.

Brooks Wester of Hattiesburg, Mississippi, chairman of the Resolutions Committee, told messengers the committee had given a big portion of its time to this



Kentuckians Wade Rowatt of Southern Seminary, top, and St. Matthews pastor J. Altus Newell present resolutions.



resolution and called attention to the Baptist Faith and Message statement.

The amendment was defeated and the resolution, as brought out from the committee, was passed.

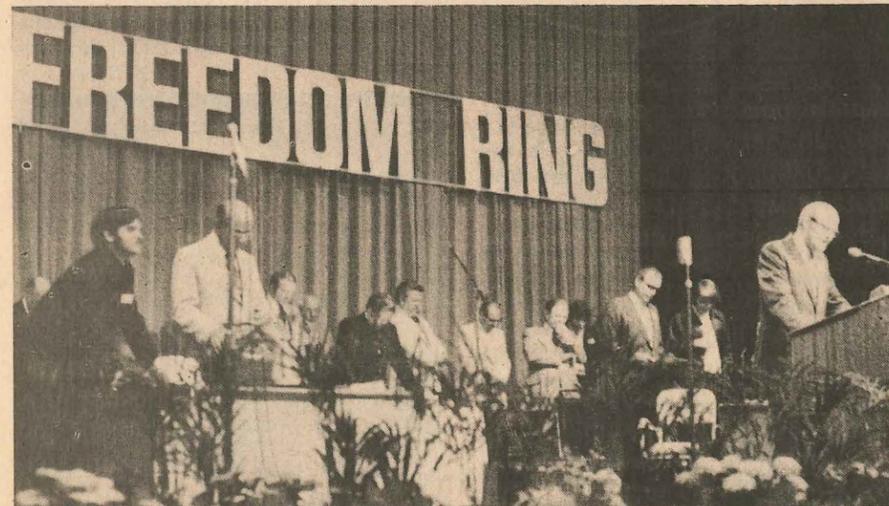
The Baptist Faith and Message statement describes the Holy Spirit as the spirit of God which inspired the Scriptures, enables men to understand truth, cultivates Christian character, and bestows spiritual gifts. "Spiritual gifts" are not defined.

School curriculum

A resolution seeking vigilance when dealing with curriculum in public schools and authorizing the Baptist Joint Committee on Public Affairs and the Christian Life Commission to utilize its resources to keep the public aware of issues was passed after an amendment was tacked on by H. A. Markham, pastor of Mt. Vernon Baptist Church, Fairburn, Georgia.

Markham cited instruction courses which he said were introduced by the National Science Committee and the Educational Development Center of the Department of Health, Education and Welfare.

He claimed they taught fifth and sixth graders things that were "detrimental to Christianity." Referring to courses of study called "Exploring Human Nature" and "Man, A Course of Study," he said they urged "cannibalism, divorce, wife swapping, adultery, abortion, and refusal to submit to the authority of God, parents, and country."



Henry Johns, right, leads in prayer closing the Thursday morning session. Johns is pastor of the First Baptist Church of Versailles.



P. A. Stevens, center, was reelected to the SBC Brotherhood Commission. For the past year Stevens served as president of the commission and executive committee chairman.

Resolutions

(Continued from page 9)

The Christian Life Commission and the Baptist Joint Committee on Public Affairs were instructed to study the information and report its findings to the 1976 convention.

An alcohol resolution urged churches to work to eliminate the advertising of alcoholic beverages on radio and television. (Self-imposed regulations adopted by the broadcast industry presently allow only advertisements of such low alcohol content beverages as some wines and beer. Advertisement of "hard liquor" is not presently allowed on the broadcast media.)

The resolution on alcohol also called on churches to teach its dangers and to minister to victims of its abuse.

Religious broadcasting

In a resolution on freedom of religious broadcasting the Convention stated its support of the existing Federal Communications Commission policy in "protecting the rights of religious groups and representatives to engage in religious broadcasting" and urged the Commission to continue the policy.

It also called on the Baptist Joint Committee to continue its vigilance in behalf of religious freedom.

Other resolutions touched on family relationships, prayer for religious freedom, and concern for Vietnamese refugees.

Denominational agencies were urged to give top priority to providing Christian

family living resources, and churches were instructed to teach monogamy (one marriage) and provide compassionate help for couples facing marital problems.

Vietnamese

The problems of Vietnamese refugees were recognized when messengers recommended that churches and families support them with prayer and "aid in their resettlement throughout the country."

A resolution of appreciation to the State of Mississippi and its governor, William Waller, for the loan of that state's replica of the Liberty Bell was passed. The replica remained near the platform of the Convention Hall and was rung to signal the opening of each session.

Messengers also recognized the efforts of John H. Williams, retiring this year after 15 years as assistant treasurer and director of financial planning for the SBC Executive Committee.

A routine resolution of appreciation to the convention's host city was passed with some distinct dissent from a large number of messengers. Wester quipped from the platform, "Evidently some Indians arrived without reservations."

Another resolution called on churches to encourage participation of college students and young adults in Freedom 76 in December, a bicentennial gathering sponsored by more than a dozen denomination agencies and designed to present innovative Christian approaches to citizenship, vocation, the home, and the church's mission.

Bible society

A unanimously adopted resolution



First Baptist Church, Somerset, parked its bus on the main street in Miami Beach during the annual convention. Forty-one members rode the 40-passenger bus. Cost for the roundtrip was \$15 per person plus food and lodging. In addition the church paid \$250 toward the trip. This amount usually goes toward the expenses of a layman attending the SBC. Eldred Taylor is pastor of the church.

praised the work of the American Bible Society and urged churches to support the society's work "over and above their contributions in previous years."

In the report to the Convention on 14 other resolutions submitted for consideration but not reported out of the committee for action, Wester chided messengers for, in effect, not doing their homework.

"It would save you and your convention Resolutions Committee a great deal of time if you messengers would read the minutes of previous conventions before you come to these sessions," he said. "Many of the resolutions we did not report out of committee had already been acted on previously."

Some of these included public school prayers, acted on in the 1964 and 1971 conventions; abortion, in 1971 and 1974, and pornography, in 1953, 1959, 1968 and 1974. Resolutions on war and peace also were adopted in previous conventions, as were resolutions about the abuse of public welfare.

Other resolutions were not brought out of committee because the committee felt subjects had been covered in resolutions already adopted during the present convention.

Charismatic Concern Dominates Weber News Conference

Jaroy Weber of Lubbock, Texas, elected to a second one-year term as president of the Southern Baptist Convention, characterized the charismatic movement Tuesday night as "divisive" anywhere it appeared—whether in the local church or on the convention floor.

Weber, pastor of the Lubbock's First Baptist Church and president of the nation's largest evangelical Protestant denomination, fielded repeated questions about the "tongues" movement during a brief news conference following his re-election.

In particular, the reporters asked whether Weber agreed with statements made by former SBC President W. A. Criswell of Dallas about the charismatic movement several weeks ago. Criswell branded the movement as "near heresy."

"I feel he (Criswell) spoke the sentiments of about 95 percent of the pastors in the Southern Baptist Convention, including me," Weber declared. "I wouldn't want to use as strong language about it, but my feelings would move in that direction."

Weber said that "wherever we have had this experience, we have had a division of fellowship that has prevented the local church from accomplishing its mission of redemption and discipleship."

He said he hoped it would not be brought before the convention in resolution form, because it would "destroy the spirit of fellowship," but he feared it might. It had not been discussed at the

convention in the past, he felt, because messengers felt it was a local church matter and the convention is "not a creedal body but a fellowship anchored around world missions."

"The charismatic movement is a disruptive subject," he said, "but it can be resolved in the local church by good, strong Bible teaching by the pastor."

Weber also declared that the convention "needs to be redemptive" in its actions towards pastors who have left the ministry because of the "pitfalls of the pressures of today's society," but added

that the redemptive attitude should only follow the individual's repentance.

"The problems are as old as Christianity," he said, "but the news media have made them more widely known and the pressure of today's society has made it more difficult to avoid them."

He said he was not referring to any "particular" problem, but in answer to a question indicated he included divorce.

"I'm not saying we should make brother so-and-so who is divorced pastor of First Baptist Church, but we do need to have some helping hand for him."



SBC president Jaroy Weber, left, answers questions during reelection news conference.

Woman's Role In Church Stressed To Ministers' Wives

The Southern Baptist Conference of Ministers' Wives heard W. A. Criswell talk about the woman's role in the church, then elected new officers at their 20th annual meeting. The group is an auxiliary of the Southern Baptist Pastor's Conference.

Criswell, pastor of the 18,000-member First Baptist Church of Dallas, said, "The woman is to have a glorious part in the church" as he talked about how Scripture relates to women.

"The problem in the Bible lies not in what it says but in people not understanding what it says," Criswell said. "You can't take a passage out of context."

"All of the words in the Bible are in a context and come out of a historical association."

Some Biblical examples of women's participation in the church have not caught on, he said. "Anytime a Baptist church wants to have deaconesses, it is perfectly Biblical. We don't do it because

of tradition." He cited the Biblical character of Pheobe as an example of a deaconess.

He also told of events surrounding a statement he made to a group in the Dallas Baptist Association about women participating in a glossalalia (speaking in tongues) that was picked up by international news media.

He was widely quoted as saying that if women would quit speaking in tongues, the movement would die. He explained that the passage in I Corinthians 14 relating to women's silence in church relates to speaking in tongues and not overall silence. He cited Biblical examples of women having a voice in the early church and said Paul in I Corinthians 11 gave instructions about how women should dress when speaking.

Asked how his wife copes with loneliness when he travels, he said he didn't have much of an answer.

"She's not inclined to go with me much, but if you want to go with him (your husband) that's perfectly in order." He said he's currently installing burglar equipment and bars on the windows of their home so she will feel safe when he is away.

He stressed the importance of teaching the Bible by telling about his wife's Sunday School class which started in a room about the size of a closet and grew to a present average of 550. "It's because she teaches the Bible," he said.

Elected officers of the ministers' wives for 1976 were Mrs. Robert L. Franklin, of Cairo, Georgia, president; Mrs. Walter N. Stockburger of Norfolk, Virginia, vice-president; Mrs. W. Leroy Fowler of Houston, Texas, corresponding secretary; and Mrs. John Ramsey of Washington, D. C., recording secretary-treasurer.

(BP)

Civil Religion Threatens

A former president of the Southern Baptist Convention and United States congressman from Arkansas warned Southern Baptists Monday of "an awesome civil religion which threatens the nation and blurs the distinction between what belongs to Caesar and what belongs to God."

Addressing members of the Christian Life Commission, Southern Baptists' social action agency, at a fellowship dinner, Brooks Hays of Washington characterized civil religion as a culture faith whose adherents tend to equate God and country.

During the American bicentennial celebration, temptations to succumb to the appeals of culture religion will abound, Hays predicted.

"Make no mistake about it, a

civil faith poses real dangers for Christianity and thus for Southern Baptists."

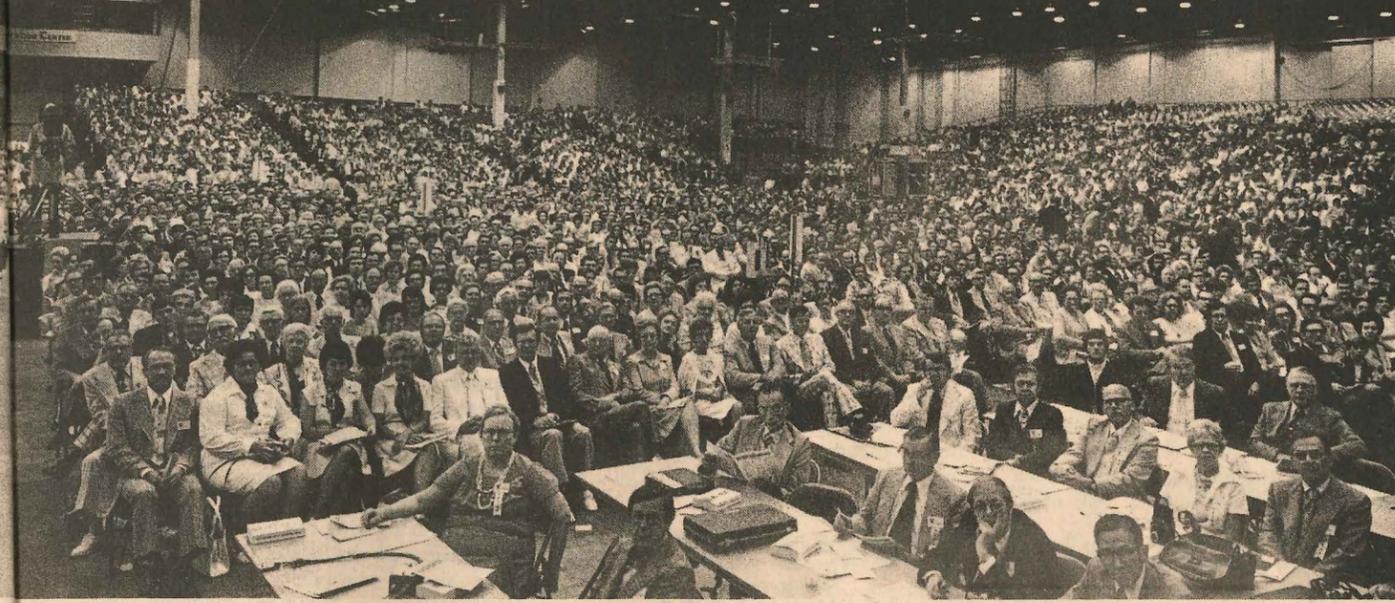
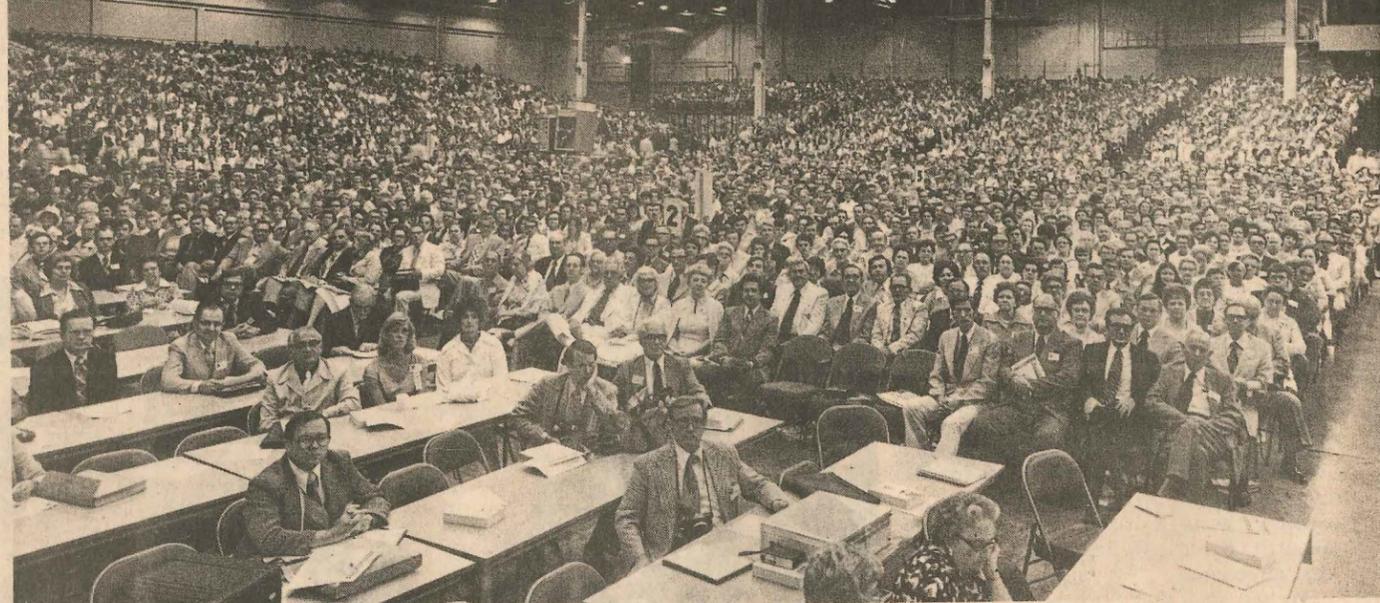
Hays called on Southern Baptists to carefully distinguish between their loyalty to the nation and their faithfulness to God.

"We cannot afford to dilute the prophetic message of the Word of God with the advertising propaganda and success-oriented philosophy which are often identified with the 'American way of life.'"

"... This is the year to reaffirm our commitment to the historic concepts of liberty and justice for all and to work to shape government policies in accord with the basic morality of the Bible."

Hays headed the SBC for two terms in 1958-60. (BP)

Southern Baptist Convention 1975



CONVENTION IMPRESSIONS

For 40 years I have attended the Southern Baptist Convention. This year was the best. It began with the successful Seminary Air-Lift trip, well planned and directed, and culminating at the palatial Doral On-the-Ocean.

The Pastors' Conference was a real spiritual experience. The Convention itself took us on the mountain top. Kentucky helped to keep the Liberty Bell ringing with C. R. Daley chairing a committee with a most difficult task and doing that job well. Verlin Kruschwitz sounded the note of freedom through mission action and giving backed up by his own example.

For me it was a renewal of acquaintances and fellowship that becomes stronger year by year.

God bless Southern Baptists. For us the bell still tolls as we continue to carry the torch of freedom until we hear Jesus say, "Well done, thou good and faithful servant."

James B. Sawyer
Retired Pastor, Beechwood Baptist
Church, Louisville, Kentucky

That Baptists are a diverse people was evident at Miami Beach. We come from many sections of our nation. We hold different ideas about issues that confront us. But we were united—our missionary concern for our nation and the world. The peal of the Liberty Bell opening each session and closing the convention will remind us over and over again that we have been called upon to "Let Christ's Freedom Ring." Once again, the use of image magnification made it possible for all to share in the proceedings in a

more personal way. The use of visual aids helped some usually "dull" reports to be a bit more palatable. I personally felt the celebration of 50 years of Cooperative Program giving and the mission nights were the highlights of the convention. The stackpole of Southern Baptists is missions. We must "Let Christ's Freedom Ring!"

Verlin Kruschwitz
Pastor, Severns Valley Baptist
Church, Elizabethtown, Kentucky

It was a quiet convention, the way president Weber requested that it be in his opening statement. It was a good convention in which the messengers chose their speakers with care. The giant Miami Beach auditorium filled and emptied at a pace that would cause your head to swim. While inspirational speakers were holding forth, the hall was filled to capacity. Yet, in only a few minutes when vital statistics were being shared or reports given or resolutions or even motions being made, less than half the seats were occupied.

In many ways it was a dull convention, as most of the scheduled and unscheduled controversial items were either withdrawn, tabled or referred to committee. Perhaps we are getting too large to settle anything from the floor and few are brave enough to attempt to override the established procedures.

It was a historical convention and it was apparent that everyone had done their historical homework. Few messengers will forget the first tolling of the bell or the Cooperative Program torch being brought into the great hall. These were inspiring events that called all of us to "Let Christ's Freedom Ring."

Bob Martin
Pastor, First Baptist Church
Morganfield, Kentucky

This is something that each pastor and church worker should experience. It will fire a man up and help him to see his shortcomings. Hearing such men as W. A. Criswell and R. G. Lee is something to experience. When Criswell came forth to preach during the Pastors' Conference he had a holy look about him. He looked as though he had been with the Lord. He preached as though he felt his message, which I am sure he did, with the seriousness that he possessed. The singing also lifts one up. The biggest problem I observed was that the Convention should be lengthened another day. This would allow the sessions to be cut shorter each day, allowing time to rest. I thought the program was set up in a way to impress one. The bell helped to act out the theme of letting Christ's freedom ring. This was something I will always remember.

Bill Collett
Pastor, Ages Baptist Church
Ages, Kentucky

When Bob Terry asked me to write my impressions of the Convention, I tried to get out of it. I write from a prejudiced point of view on two accounts. One is that I love Miami Beach, the tropical breeze, swaying palms and the mystery of the ocean. The other is the number of Kentuckians on the SBC program: Verlin Kruschwitz, Henry D. Johns, Duke McCall and our editor of the *Western Recorder*, C. R. Daley. I am not surprised that men of this stature were asked to be on the program. I am proud they are from Kentucky.

The program offered a great variety, all the way from former Miss America Vonda Kay Van Dyke to country entertainer Jerry Clower, all giving their Christian testimony in what they do. My wife said "there seemed to be something for everyone." This included future Southern Baptists—the children. The presence of children was brought dramatically to our attention on Wednesday evening when someone said a hardy amen and a child cried out in fear.

On the eve of celebrating our bicentennial as a nation I thought it very appropriate for our convention to have chosen the theme, "Let Christ's Freedom Ring." A replica of the Liberty Bell and the ringing of that bell at appropriate times during the convention was very impressive. I leave the convention with renewed gratitude for being an American and a Baptist.

Kit Yeaste
Pastor, Bardstown Baptist Church
Bardstown, Kentucky

Golden Anniversary Of Coop. Program Celebrated In Miami

Cooperation was the emphasis as the Tuesday evening session of the Southern Baptist Convention opened with an address by Duke K. McCall, president of Southern Baptist Theological Seminary, Louisville, and a celebration of the 50th anniversary of the Cooperative Program, the Convention's unified budget plan.

McCall suggested that the convention's beginning was not in Augusta (1845) or in Philadelphia, but rather in a baptistry in Calcutta, India, when Luther Rice committed himself to the Baptist mission cause.

"Baptists, needed to get together to carry out God's intentions. We wouldn't stay together long just because we liked each other or agreed with each other. We all add our energies together for the propagation of the gospel," McCall said.

Baptist Lay People Praised For Aid To Hurricane-Stricken Hondurans

Southern Baptist lay people were praised Wednesday night for their contributions of service, clothing and food to Hondurans during the aftermath of Hurricane Fifi.

Lauding the Baptist men was Mrs. Roseargentina Pinel-Cordova of San Antonio, Texas, consul general for Southwestern United States who spoke from a wheel chair to the report of the Brotherhood Commission at the 118th session of the Southern Baptist Convention in Convention Center.

The second half of the Wednesday night session featured a presentation by the Home Mission Board on the theme, "Winning America to Christ."

Vonda Kay Van Dyke of Miami, who was Miss America in 1965, sang at the close of the mission board's report.

Representing the chief of state of the Republic of Honduras, Mrs. Pinel-Cordova said she wanted to express "our most sincere gratitude to the Baptist Brotherhood for their Christian and valuable assistance."

With the encouragement of state Brotherhood leaders and the Foreign Mission Board, about 350 Baptist laymen responded to the Hondurans' plight by preparing and dispensing 100,000 meals and building cots, homes, schools, and a church.

The woman consul general shared the Brotherhood presentation with a Georgia pastor who told how he equipped 200 of

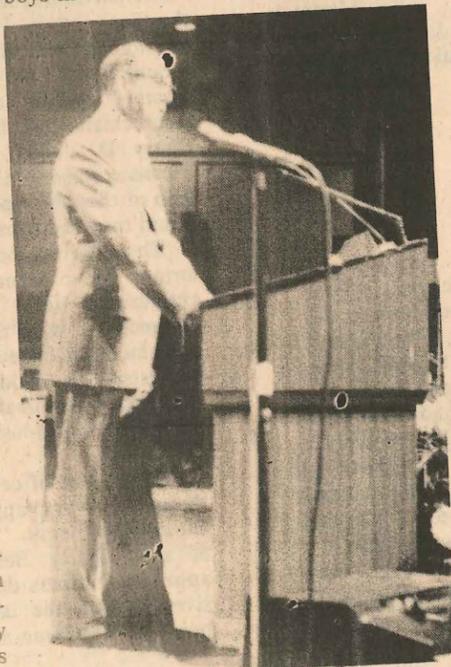
Cooperative Program, was highlighted when Royal Ambassador Keith Troutman of Concord, North Carolina, the final bearer of a torch relayed by RA's from Memphis, Tennessee, to Miami Beach, ran down the aisle and onto the stage of the Miami Beach Convention Center before cheering messengers.

More than 2,153 Southern Baptist RA's carried the torch 1,468 miles, reported Glendon McCullough, executive director of the Brotherhood Commission.

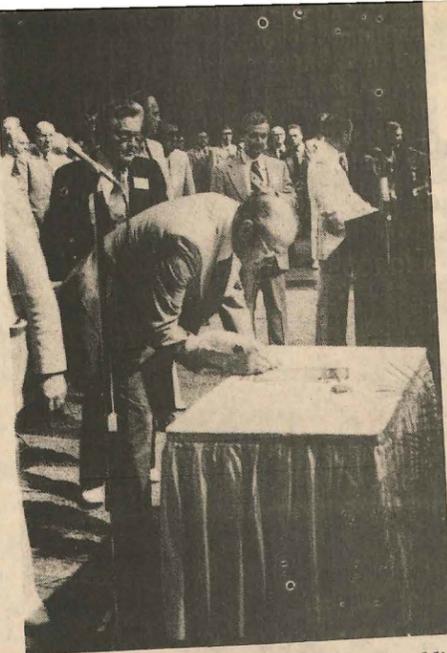
The torch symbolized the Cooperative Program, "born" by convention action in Memphis on May 13, 1925.

Charles Farmer, Baptist layman from Tulsa, Oklahoma, accompanied the torch runners in an escort van equipped with warning lights, first aid materials and other safety supplies.

his lay people for a ministry and witness and a leading Summerville, South Carolina, Royal Ambassador who described a prolific outreach and ministry program for boys in his church.



Verlin Kruschwitz, pastor of Severns Valley Baptist Church in Elizabethtown, brings opening devotion for Thursday afternoon session.



Kentucky executive secretary Franklin Owen signs the Declaration of Cooperation in behalf of all Kentucky Baptists.

In appreciation of his role, Farmer was presented the back-up torch.

Also during the celebration, executive secretaries of the state Baptist conventions signed the 1975 "Declaration of Cooperation," a document pledging support to the Cooperative Program.

It was announced that to date that more than one million Southern Baptists have signed the document.

Lynn E. May, executive secretary-treasurer of the Southern Baptist Historical Commission, traced the convention's financial difficulties prior to the Cooperative Program from the founding of the convention in 1845 to the Memphis convention in 1925.

A reenactment of the Memphis convention was presented by a cast from Miami's Central Baptist Church. The drama was directed by Paula Milton, professor of speech and drama for the Miami-Dade Community College-North, Miami.

Louie D. Newton, Atlanta, former SBC president, retired pastor and retired state Baptist paper editor, asked, "What is the secret of it all?"

Answering his own question, he said, "Remember how the Cooperative Program was born in prayer, has grown in prayer and will continue to be the lifeline of the Southern Baptist Convention through prayer."

Porter Routh, executive secretary-treasurer of the SBC executive committee, concluded, "As we come to the climax of the celebration of the 50th anniversary of the Cooperative Program, we need to remind ourselves that the Cooperative Program is a channel through which we respond to the challenge from God to share Christ throughout the world."

WESTERN RECORDER

Converted "Hatchet Man" Speaks To Pastors

Convicted "White House hatchet man" Charles Colson told more than 13,000 Southern Baptists attending the annual Pastors' Conference how he found Jesus Christ.

Colson traced a life of ambition, of striving for attainment, of achievement and success, leading to his post as one of the top five advisers to President Richard M. Nixon.

The dark-haired man told of leaving the White House in the weeks before Watergate broke and of meeting an old friend who had become a Christian.

Colson said he did not accept Christ just then, but he began to see the temples he had built "slipping away."

It was on an August night in 1973 that Charles Colson wept as he sat parked in his friend's driveway in Washington. Soon, he "asked Jesus Christ to come into my life."

"It was as you all so well know not the end of anything except my old life. It was only the beginning — starting out on a long, hard journey."

The journey led through derision, laughter and "pooh-poohs."

It led through courts and grand juries and congressional testimony. It wound up with Colson stripped naked, a prisoner in Maxwell Federal Prison Camp in Montgomery, Alabama, where he served seven months for disseminating derogatory information about Daniel Ellsberg.

Colson told of the degradation of prison; but also of the "wonderful joy of seeing Christ at work" in the lives and circumstances of the men imprisoned with him.

The former lawyer talked of his dream of working with people in prison.

"If I have anything that I can leave with you, it is the appeal, the crying I heard of hundreds of thousands of men and women who sit tonight frightened, forgotten and alone in the dark concrete holes of American prisons . . ."

"I can only speak to you of the suffering of men's souls, of our less fortunate brothers who need us, who need God's work and Christ's love."

He added he counts it all loss — "the White House, the limousines, the yachts, the six figure income, all the temples of wealth and power, all of it loss compared with the joy of being able to walk this life with Christ Jesus and for this night that you have allowed me to be here with you to experience the joy and glory we share together in knowing his Life."

Colson, the key speaker in the annual Pastors' Conference which featured sessions Monday morning and afternoon as



Charles Colson answers questions at news conference following address to pastors. At right is Edmon W. Bloie, a Baptist pastor who worked with Colson in prison.

well as the night session, drew a standing ovation when he completed his talk.

New president

During the meeting, Adrian Rogers, pastor of Bellevue Baptist Church of Memphis, Tennessee, was elected president, replacing James Pleitz, pastor of First Baptist Church of Pensacola, Florida.

Rogers is a director of the Baptist Faith and Message Fellowship, a group dedicated to exposing "theological liberals" the denomination employs as staffers and teachers.

Joe Crumpler, pastor of Mt. Carmel Baptist Church in Cincinnati, Ohio, was elected vice president, and Andrew Hall, pastor of First Baptist Church of Delray Beach, Florida, was named secretary-treasurer.

A bevy of top speakers, including three former Southern Baptist Convention presidents, treated the pastors to sermons on the "High Calling of God."



Pastors' Conference officers [left to right] Andrew Hall, Adrian Rogers and Joe Crumpler make preliminary plans for the 1976 meeting. Rogers is the new president.

W. A. Criswell of Dallas, Carl Bates of Charlotte, North Carolina, and R. G. Lee of Memphis, Tennessee, spoke on the various aspects of the pastor's life.

Criswell, pastor of First Baptist Church in Dallas, sounded the note of Biblical authenticity and noted: "If a man does not believe the Bible is the Word of God, he ought to get out of the ministry."

Criswell was given a standing ovation as he stood to speak.

Bates told pastors the "moral sensitivity of our nation is frighteningly low . . . the darkness deepens . . . the foundation is eroding."

The pastor of First Baptist Church of Charlotte, North Carolina, added: "I do not see any hope on the horizon to turn it around unless we can recapture some of the commitment of those who created it and preserved it. . . ."

One speaker flailed the "pharisaical creedalists" of the SBC.

Russell Dilday, pastor of Second-Ponce de Leon Baptist Church of Atlanta, Georgia, noted there is disagreement within the convention and said "inability to handle them in a Christian manner often threatens the fellowship of the convention and churches."

"I believe we have too many groups checking on the orthodoxy of other groups. I believe we have too many pastors lurking to catch their brother pastors in some error. I believe we have too many pharisaical creedalists wasting precious time in 'ministry' of casting the mote from other people's eyes."

John Claypool, pastor of Broadway Baptist Church, Fort Worth, urged the ministers to get more actively involved in their communities. He called this activity essential for authentic ministry.

WMU Pres. Advocates Openness To Younger Members

The new president of Southern Baptist Woman's Missionary Union said she respects the right of women to seek ordination as pastors when they feel this is God's will for their lives.

Mrs. A. Harrison (Christine) Gregory of Danville, Virginia, in her initial news conference after being elected to lead 1,115,000 Baptist women and girls, also described objectives for the WMU to pursue and discussed the women's rights movement.

Speaking "as an individual and not as president of WMU," Mrs. Gregory said, "I would never seek ordination (for myself)."

She added, however, "God created every individual with the right of choice. We do not have the right to judge them on their purpose in choice" when women follow what they see as God's will in seeking ordination.

"If a woman feels she is called to be a pastor, this is between her and God, and it should not be our prerogative to deny her," Mrs. Gregory continued.

One of her personal friends, she pointed out, is a Southern Baptist woman in Virginia who has been ordained to the ministry and serves as chaplain in a penal institution.

Mrs. Gregory, president of the state-wide Woman's Missionary Union for Virginia Baptists, became president of the national WMU organization on June 9. She succeeded Mrs. R. L. (Marie) Mathis of Waco, Texas, who has served 12 years as president during two non-successive terms.

As her husband looked on at the news conference, Mrs. Gregory said she would prefer to be known as "Mrs. A. Harrison Gregory" rather than "Mrs. Christine Gregory."

She said she had lived "in a male dormitory for a number of years," referring to her husband and their three sons. Her husband is chief engineer for Dan River, Inc., a large textile factory in Danville.

She said women in the churches should first use the abilities they have to the utmost before seeking greater responsibilities in church life.

Greater responsibilities will come to women when they exercise their abilities to the fullest extent, she believed.

"I hope women will be accepted for their ability and not just because they are women," Mrs. Gregory went on.

While she anticipates no change in the WMU chief emphasis on praying, giving,

and studying, Mrs. Gregory said, "One of the basic aims of WMU will be on flexibility."

A new generation of WMU members must be permitted to try new and different ways of doing things. They are entitled to their successes and their failures, just as the older generation has encountered its own successes and failures, she declared.

Concerning the women's rights movement, Mrs. Gregory said she believed this effort has given women confidence in themselves.

A woman sees that "she has all the abilities in their world at her fingertips," Mrs. Gregory explained.

Questioned about her attitude toward women's movements stressing the necessity for women to be submissive to their husbands, Mrs. Gregory countered without hesitation:

"You remember the Bible also says

husbands are to love their wives as Christ loved the church. If a husband loves his wife as Christ loves the church, she will be submissive to him any day."

Born in Greenville, South Carolina, Mrs. Gregory taught school at Cowpens (South Carolina) High School in 1942-43 and Greenville (South Carolina) Junior High School in 1944-48.

She served as religious education director at First Baptist Church of Greer, South Carolina, in 1943-44 and held a similar post at First Baptist Church in Danville in 1948-50.

Currently, Mrs. Gregory is president of the WMU in Virginia and a member of First Baptist Church, the Wednesday Club, Book and Art Club and the Ladies Benevolent Society.

The new WMU president is a graduate of Winthrop College in Rock Hill, South Carolina, with a bachelor of science degree.



OFFICERS TOLD—Pictured here are the newly elected officers of the Southern Baptist Religious Education Association. They are [left to right]: Bernie M. Spooner, Fort Worth, vice president; Robert O. Feather, Dallas, president; William E. Young, Nashville, president-elect; Neta Stewart, Fort Worth, secretary-treasurer; Ellis Bush, Montgomery, Alabama, vice president; and Ralph Atkinson, dean of the school of religious education at Southern Seminary, Louisville, vice president.

Bible Illiteracy Plagues Baptists

The president of the Southern Baptist Religious Education Association declared Monday that Southern Baptists are among the most (Biblically) "illiterate and misinformed in the world."

"We describe ourselves as people of the Book," said Charles A. Tidwell, professor of church administration at Southwestern Baptist Theological Seminary in Fort Worth, "but there is still a good chance somebody is going to ask, 'What book?'"

In his presidential address to the denomination's religious educators, meet-

ing at the Seville Hotel, Tidwell said there is still "limited success in Bible teaching and learning, there is still difficulty in ongoing member training, new member training, and leadership training. And only a meager minority are receiving an education in missions."

"We are not 12.5 million strong," he said. "At least 7 million are puny and 3.5 million are away without leave in this area. I am afraid that this latter group is saying colloquially and correctly, 'We ain't studying missions.'"

(Continued on next page)

WESTERN RECORDER

Cliff Elkins, minister of education at University Baptist Church, Fort Worth, Texas, encouraged the educators to rethink the role of women in their field and in the denomination.

"When we speak of women in religious education in the broadest sense, we must recognize the tremendous contribution women have made to the cause of Christ throughout the history of Southern Baptists."

"Can you imagine our mission work without the contribution of women? Can you imagine what the educational organizations in our church would be like without women?"

"We preach that God is no respecter of persons, we preach that all our talents belong to God, we preach that all should respond to the call of God to make the best use of our talents—yet we then put limitations as to how far a person can go in leadership in our churches, in our institutions, agencies and boards — based to a great degree on the sex of the person."

Elkins suggested ways the local church could improve the status of women. He said it should:

- 1) Examine its staff structure to encourage women to participate in the decision making process at a staff level;
- 2) Correct present inequalities where men and women are being paid different salaries for substantially the same type work;
- 3) See that all administrative staff members — male or female — have the same access to secretarial work;
- 4) When an opening occurs, look for the best qualified person, regardless of age or sex;
- 5) Become familiar with the government's laws and regulations in the area of women's rights and respond, not because of the law of the land, but because of the love of God. (BP)



SBC president Jaroy Weber leads in prayer after 18 missionaries were commissioned.

Musicians Must Understand Modern Man, Christian Faith, Chafin Says

More than 250 participants listened, discussed, sang and worshipped for two days at the Southern Baptist Church Music Conference in Miami Beach.

The conference, which preceded the Southern Baptist Convention meeting, included concert, a "service of praise," special interest discussion sessions, a business session and addresses by Roy T. Scoggins Jr., music therapist and Kenneth Chafin, pastor of South Main Baptist Church, Houston.

Referring to music therapy as "music ministry in the highest sense," Scoggins, principal of education therapy for the Coastal Center of the South Carolina department of mental retardation in Ladson, suggested placing emphasis on "what music can do in the lives of people, not what people will do in music."

He told the church musicians not to ignore the therapeutic effects of music, a form of "human behavior unique and powerful in its influence."

"A person may come to discover who he really is through music," Scoggins said. "Many socially acceptable ways of expressing negative feelings, energetic behavior or closeness can be provided through music and can therefore reduce the need for expression in less appropriate ways."

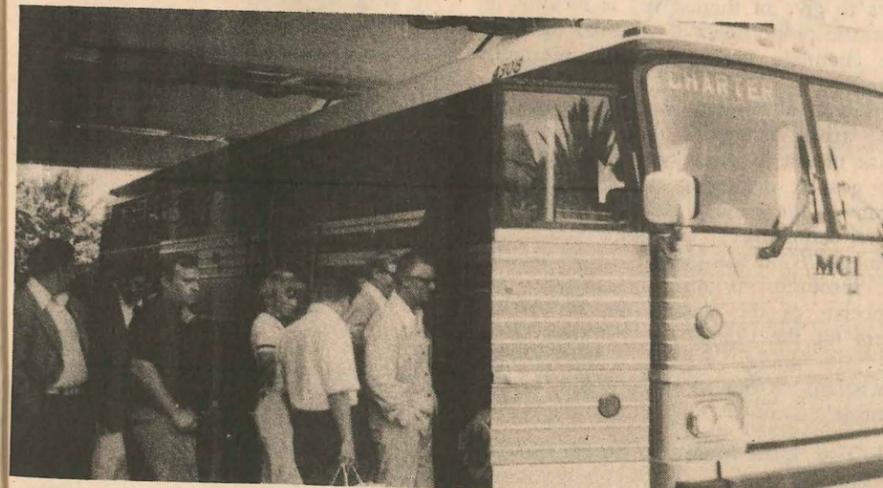
Speaking on "New Winds Blowing," Chafin named several positive influences he felt in today's church music. Among these "breezes," he mentioned the adaptation of secular trends in music, more professionalism in church music and a new interest in lyrics.

Chafin expressed the need for composers and writers who understand both modern man and the Christian faith.

"We need to learn to articulate the gospel of Jesus Christ," he said. "I don't think you have valid church music unless it contains the flavor of the era in which you're living."

Newly-elected officers who were recognized included Paul Bobbit, director of the Florida Baptist church music department, president; and James McKinney, dean of Southwestern Seminary's School of Church Music, president-elect.

The closing session included the premiere performance of the Southern Baptist Church Music Conference commissioned anthem for 1975, "Canticles for Modern Man-III," by composer Paul Langston, dean of the Stetson University School of Music, and sung by the Stetson choir.



Part of the more than 200 Kentuckians who flew on the Miami Airlift board a chartered bus for the airport. Western Recorder cosponsored the Airlift with Southern Seminary.

JUNE 21, 1975

Mighty Deeds

[Continued from page 3]

riage has become a defensible life style. Trust erodes.

Few experiences top the thrill of a pastor sensing the Spirit of God challenging and changing men in this dimension of life. In the past few months, I have seen that challenge being met. A business executive calls to say, "Pray for me tomorrow, I'm going to tell them about the slush fund I inherited when I took this job. I may not have a job tomorrow night." A government official says, "I've been studying the book of Amos, and I cannot remain silent about the practices happening in my structure of government." A corporate executive says, "Pray for me. Human lives are at stake in the mess I'm called upon to clean up. I want to discern the lines between justice and mercy in such a way as to salvage people." Sagging morality becomes one shape of our overwhelming opportunity.

II. Some Strategies for Response

Mark recounts the detail of Jesus set about feeding the five thousand. The task was too massive. Twelve men could not feed five thousand. He began by getting the task into pieces they could handle. Breaking the groups into fifties and hundreds, he set out the strategy for dealing with their hunger. Overwhelming tasks can only be tackled by breaking them up into sections and going to work on each piece of it.

1. Assess our Resources

The first instruction of Jesus was, "Find out how much food we have." It looked pitifully small, but the first step was an honest assessment of what he had to work with. Southern Baptists count twenty million persons, institutions, churches, talented young people, thousands of retired skilled persons, financial resources. Over against a world or a nation, it looks pitifully inadequate, but the first step is to see what we have to work with.

We started out in our church family to discover our community needs and work from that. We discovered soon that these needs were limitless. Hurting humanity was on every hand. No matter what we did, we would be swept away on that tidal wave. Then we discovered that the place to start is with the gifts and skills of the people. That's where we must begin. What are the gifts of the fellowship? God has a place for every gift. They fit together in his sovereign plan.

We are blessed in a day of tremendous financial problems with some of the best financial minds in the nation. In a day of surge of creativity in the arts, we number

some of the finest talent in communication skills among our number. In a time of crisis of the drug culture, God has gifted us with psychologists and counselors. Persons of political skills sit in our church pews. Teachers and doctors sit beside plumbers and electricians. Let's find out what we have to work with and design our response to a needy world to that pattern. It can be done in the churches and in the larger fellowship.

2. Attend to the Fundamentals

All the talent in the world is to no avail unless we attend to the fundamentals of leading men to Christian experience, nurture, acceptance of the authority of God's Word. Those who think they are going to create new spiritual life styles while ignoring birth are as wrong as those who think that whole of the Christian life is spent in the obstetrical ward. Birth is essential to life but it is not all of life.

3. Attempt the Innovative

One of the great steps Baptists have taken in recent years has been to begin to risk failing without fearing that we would be failures. It is sometimes a painful process. It is always an exciting one. Some of our finest moments are coming under creative leadership which is willing to attempt something different. We are beginning to reject what Ralph Neighbour calls the "Church's Seven Last Words," "We've never done it that way before."

In international missions we are discovering the day of Lay Involvement in missions, acceleration of crusade evangelism utilizing laymen, natural disasters as days of opportunity for service and change in strategy, and hunger as an urgent responsibility. Our strength as Baptists has always been the openness of our people at the grass roots to sense the wind of the Spirit and respond. That breath of mission awareness and willingness to give of themselves is moving in fantastic proportions. If we miss opening the channels for it, we will eternally regret it.

In national missions we are discovering new urban strategies, openness of the mass media to direct confrontation with the gospel, designing the style of programs to the various publics we discover in our communities. The opportunities are immense. God has gifted us with fantastic resources if our imagination can conceive of the means for harnessing them for the Gospel. Accelerating what we are doing, we can develop lay Christians to impact each public in the Master's name.

III. The Spirit Must Be Breathed Upon Resource

The key to the miracle of the feeding of the five thousand was not in the gift of the lad's lunch. Nor was it in the

handling of the crowd. The key was in the breath of Jesus blessing the resources to match the need. He looked up into Heaven and blessed it before it was distributed to the people. (Matthew 14:19) These are days in which the Spirit of God is breathing afresh across our world. It seems to be in pockets of spiritual hunger. The moving of God is very profound and electrifying. Whenever He moves, he not only transforms he also opens doors and resources for the forwarding of his reign in the affairs of men.

1. He requires dependence upon Him

Desperation seems to be the key to His moving. The disciples were utterly dependent upon him. They had no way to meet the needs of the hungry multitudes. They could be His instruments of distribution, but they could not create the food. They had no answer.

Across the land men with no answer become fertile ground for God to move. Like lepers in the seige of Samaria, they are desperate enough to go out into the darkness to find out if anyone is out there. I know what that personal desperation means. I know what that desperation for a family of faith means. It is only in that attitude of absolute dependence that God is freed to move in mighty ways to meet our needs.

I have walked in that wilderness longing for the assurance of God. Like Moses one cries for God to let him see His face. Then one asks for a road map that will let him know the way. The answer of God to the desperate spirit is to ignore the request for maps and reject the special privilege of seeing his face. The answer, however, is also to discover the shekinah glory of God in that infilling and to find his footprints all around. And that is Glory!

It is glory to discover God at work convicting of sin and turning people to himself. Young people trusting us because we don't ask about how they look on the outside but what they are on the inside. . . at a World Crossroads because of military training programs we discover God at work among men and women of many cultures bringing them to trust His Son with their lives. Fragmented and broken people are being made whole. In the mystery of His moving, we become aware that the cup of cold water in His Name creates responses around the world.

Desperation knows no class. A fragmented and lonely lady whose husband had abandoned her watched worship services on television. She works at a warehouse in manual labor. She began to write signing her name only as "THE Misfit". Weekly letters came from the

(Continued next page)

Misfit. She poured out her hurts and pain. One day she signed a name along with the Post Office Box number through which we had corresponded. Eleanor Weaver was on her way to a family! Gradually, months of contact with our helping people, watching on television, and four months ago, Eleanor celebrated new life in baptism. Alienated and alone, she now has a family of faith and an experience of God. The struggle with her feelings will continue, but she is not alone. The Spirit of God has breathed upon her.

Can a denomination of Christians become desperate enough to free the Spirit to move? A church can. Surely a fellowship can. Surely a city and a nation can. Spiritual awakening depends on it. Famished men are desperate for it. Let it be! O, God, let it be!

2. He requires an unusual faith in Him

It looked very foolish to the disciples to be organizing five thousand for a feeding program when the only food in sight was a lunch for a little boy. They knew better than to reject the command, however, because they believed in the Man who told them to do it.

Can we structure ourselves for tackling a whole world. . . a whole nation. . . a whole city and claim it for God. It sounds presumptuous to say it. It sounds like a Messianic complex to expect it. So let it be. We are captured by the greatest Messianic Complex in History. . . the Messiah Himself has told us to do it. Get ready for the miracles. Get ready for the event. Faith is believing that God knows what He is doing. . . and acting on that belief.

Conclusion

One night recently the telephone rang as it is wont to do in the wee hours in a pastor's house. This time a sobbing voice was shrieking out drunken, "I need someone to touch me. . . I just need someone to touch me. I'm so alone. I'm so desperately alone. I need someone to touch me." After I could get her calmed down enough to talk, I asked God to make me the instrument to help her. Holed up in a cheap apartment not far from our church house was this lonely aching woman. I was later to discover that in an earlier, sunnier day, this very woman had edited a book entitled "Hope for a Broken World."

I think I hear in the echo of that shrill cry, the hungry multitudes of our world. No longer experts on hope for a broken world, they are broken themselves. Their cry in the night is "I need someone to touch me." And the mighty Miracle of God is that He can take our meager resources and through us he can do just that. In his touch is Hope for a Broken World.

'Evangelists Vital To Outreach'—Hogue

Vocational evangelists were told Wednesday afternoon they play a major role in the evangelistic outreach of the Southern Baptist Convention.

C. B. Hogue, Atlanta, director of evangelism at the SBC Home Mission Board, reminded the annual Conference of Southern Baptist Evangelists of the program statement of the board.

The Home Mission Board is to "cultivate mutually helpful relationships with Southern Baptist vocational evangelists.

"We link arms with you and walk the streets of Baptist life together, declaring unequivocally we are in business together, doing what God has called us to do," Hogue told about 2,000 people attending the three-hour conference.

The audience consisted of vocational evangelists--those who devote their full-time ministry exclusively to conducting evangelistic meetings--as well as pastors

and laymen. A large part of the attendance included wives and children.

Contemporary gospel music performed by a band, singing groups, and instrumental and vocal soloists attracted many of the people present.

Hyman Appleman of Kansas City, Missouri, drew "amens" when he said, "If the Baptists slow up, there is not another denomination on the face of the earth which can take our place."

Appleman added that "every large denomination but one is begging for candidates for full-time Christian service; every large denomination but one is losing membership." That one exception, he observed, is the Southern Baptist Convention.

Manley Beasley of San Antonio was introduced as the new president of the conference, succeeding Sam Cathey of Tulsa.

Executive Committee Re-elects Harvey

Charles E. Harvey, pastor of Sunset Acres Baptist Church, Shreveport, Louisiana, was elected by acclamation to his second term as chairman of the Southern Baptist Convention's Executive Committee.

The Executive Committee is composed of 65 pastors and laymen from 33 states.

Other officers elected to serve with Harvey include William Ches Smith, III, pastor of First Baptist Church, Tifton, Georgia, vice chairman, and Dennis Lyle of Haywood Hills Baptist Church, Nashville, Tennessee, secretary.

Porter Routh was reelected executive

secretary-treasurer of the committee.

Mrs. A. Harrison Gregory of Danville, Virginia, new president of the Woman's Missionary Union, was introduced as a new member of the committee by Mrs. Marie Mathis of Waco, Texas. Mrs. Gregory succeeds Mrs. Mathis in the WMU position.

In other action, the Executive Committee voted to move ahead on plans to invite representatives from the Southern Baptist states (who do not qualify for Committee membership because of population) to attend future sessions as observers.

(BP)

Even The SBC Joggers Meet

Paunchy preachers? Some of the 36 persons jogging at the crack of dawn Tuesday at the second annual Joggers Jubilee during the Southern Baptist Convention used to be!

Round and round the track they went at Flamingo Park, clocking a total of 86 miles. Those jogging included two women, one child, and at least three foreign missionaries.

Everyone had finished--the bright, young, robust men, huffing and puffing to their cars to drive back to their respective hotels--when Orvil W. Reid, 67, Southern Baptist missionary to Mexico and the oldest man running, finished his sixth mile.

Sponsored by the Southern Baptist Sunday School Board's church recreation

department, each jogger will receive a certificate indicating how many miles completed and how long it took.

While convention-goers were running for their life (literally, some said), people were also jogging simultaneously in Nashville, at Ridgecrest, North Carolina, Baptist Conference Center, in Kenya, Mississippi, and Brazil.

Nine Southern Baptist missionaries planned to jog in Brazil, according to missionary Bill Ichter. Last year Ichter and two other missionaries ran in Brazil while conventioners were jogging in Dallas at the first annual Joggers Jubilee. This year he's on furlough.

Most said they run for their health, because they believe God wants people to take care of their bodies.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for June 29, 1975)



LIFE AND WORK SERIES

When A Sense Of Mission Is Lost

While John was in exile on the island of Patmos in the Aegean Sea the glorified Christ appeared unto him, comforted him, and commanded him to write what he observed and to send the writing to the seven churches in Asia. These churches had problems which exist in churches in numerous places today.

Revelation 1:12-20

Upon hearing the voice of Christ speaking unto him, John turned to see the speaker. As he looked he saw the Lord Jesus walking in the midst of the seven candlesticks (churches) and holding the seven stars (pastors) in His hand. This was a representation of Christ's abiding presence with and intimate knowledge of what is going on in His churches, and His presence with His ministers.

This marvelous vision overwhelmed the beloved Apostle and caused him to fall at Christ's feet as one dead. Seeing that John was overcome with fear, and reverence by the sight of perfect holiness, the Lord immediately raised the Apostle to his feet and comforted him. He gave him the assurance of His presence and blessing which banished all of his fears. When Christ gently laid His hand upon John, He said: "Fear not; I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Such assurance, which is based on the death and the resurrection of the Saviour, is available to every true believer in Christ.

Fear has disturbed and distressed many people throughout history. Many are in its thralldom today and it destroys their happiness, lowers their efficiency, prevents their progress in the Christian life, and dishonors God. So that we may conquer our fears, God has said: "Fear thou not: for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah 41:10). These glorious promises should ease the mind and satisfy the heart of every believer in Christ and help us to overcome fear.

Revelation 2:1-7

The early days of the life and ministry of the church at Ephesus were effective ones because repentance was preached and practiced; faith in Christ was professed in the appointed manner; the members were endued with the power of the Holy Spirit; the preaching was bold and persuasive; a line of demarcation was drawn between the lives of church members and the non-members; the church was thoroughly missionary; and lost sinners were saved and added to the membership.

As time passed, various changes took place in that historic church. A generation later Christ dictated this scripture lesson to John and addressed it to the pastor. But its message was for all the members of that church. Concerning this church three things are noteworthy:

1. Christ's commendation of it. (2:2-3, 6).

Our Lord is always careful to praise the praiseworthy and blessed indeed are those who live and serve in such a manner as to earn and receive His commendation. Christ commended the members of the church at Ephesus for seven things: enthusiasm toward achievement (verse 2a), steadfastness in service (verse 2b), patience in trial (verse 2c), intolerance of evil (verse 2d), zeal for the truth (verse 2e), faithfulness to duty

(verse 3), and hostility to error (verse 6).

Christ appreciated the fact that the members of that church were working Christians; also, that they refused to tolerate false teachers. He expressed his gratitude for their hostility to error, as demonstrated by their hatred of the teachings of the Nicolaitans who advocated making provision for the lusts of the flesh.

2. Christ's complaint about it. (2:4).

The weakness behind all the zeal and service of these church members was one which only a spiritual expert could detect. Christ complained that the members of the church at Ephesus no longer loved Him as they did in the early days of their Christian experience. After commending the excellent in them, He informed them that He missed the emotion, the enthusiasm, and the energy of their first love. When there is a lapse of love in the life of a Christian there is a lack of concern for spiritual matters.

3. Christ's counsel to it. (2:5).

Christ urged the members of the church at Ephesus to remember the days of their first love when they found so much joy in the Lord. He also called for repentance of their sins. This, in turn, would then restore their zeal and spiritual outlook. □

INTERNATIONAL SERIES

Prerequisite For Christian Growth

John 15:1-11

Although He was going to leave His disciples, Christ wanted them to know that they could maintain an intimate fellowship with Him, liken unto the figure of the vine and its branches.

This chapter does not deal with the way of salvation, but how to serve Christ and how to bear fruit for Him after we have been saved. It teaches us that fellowship with Christ is the secret of a radiant personality, of the victorious life, of the untroubled heart, and of effective service. Fellowship with Christ results in

fruit-bearing for Him. Because Christ is the life-giving vine, the believers who are the branches, should bear fruit. Christ expects us to introduce others to Him and to encourage and teach the saved.

In order to bear much good fruit there is a real need for pruning, purging, and cleansing. While this process is not always pleasant, it is profitable. Let us thank God for the pruning knife when its work is needed. Often, when the Christian thinks that he has done his best, God purges or cleanses the branch in order that it may produce more and better fruit.

For abundant fruitfulness in the Christian life there must be a regular study of the Word of God for instruction and correction. There must also be a frequent calling upon His name in prayer, and a consistent dependence upon Him for the necessary strength for victorious living. Christ's statement, "Without me ye can do nothing," is the death blow to the pride of man. Natural man believes that he can do much without Christ, but he cannot. While it is true that without Christ man cannot do anything, it is encouraging to know that in Him there is power for all things that are harmonious with God's will. When Christ's strength and the Christian's surrender unite, proper fruit will always result.

Christ has commanded us to continue in His love, which means that we are to exemplify it. Love walks in the straight way of obedience to the commandments of our Lord. When we love Him enough to do the things which He has commanded us, we shall enjoy His favor and blessings upon us.

It is somewhat surprising that our Lord spoke of His joy in that particular dark season through which he was passing, for He was about to be plunged into a sea of suffering, the like of which never engulfed another. To be speaking of joy at that time was amazing. He stated that He wanted His followers to be the possessors and exhibitors of His joy. Christ's joy did not consist of material possessions, physical enjoyment, or human approbation. Instead, it consisted of a proper relationship with God the Father and a redemptive ministry for others. The joy of Christ within us is His clearly expressed purpose for us. He came to bring joy and to impart it to those who believe in Him.

A Christian cannot have true joy unless he is willing to say truthfully: "Thy will, O God, be done." Nobody can be full of joy who is out of harmony with God. There is no joy to be compared with that which issues from introducing people to Christ and influencing them to do His will. The joy which our Lord would have us possess is that of sonship in God's family, doing His will throughout our Christian lives, and being His co-workers in influencing others to enter a saving relationship with Him, and to render the services which He requires.

In the light of our Lord's love for us and the great sacrifice which that love caused Him to make for us, we should continue in Christ's love. Christian obedience is positive evidence of our love for Him, but disobedience to His commands indicates the lack of love for Him. □

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JUNE 21, 1975

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Thomas' Bob' Allen Dies At Convention

Thomas R. Allen, Jr., 69, of Scottsdale, Arizona, retired superintendent of buildings and grounds of Southern Seminary in Louisville, suffered a heart attack in the exhibit area of the convention center Monday afternoon and died a short time later.

Allen, a messenger to the Southern Baptist Convention, was given cardiopulmonary resuscitation by Baptist Sunday School Board personnel who were working at a nearby exhibit, and who had taken a CPR course at the board.

The Miami Beach Fire Department Rescue Squad arrived shortly and worked for about an hour before Allen was taken to Mt. Sinai Hospital.

He was a former pastor of Hillcrest Baptist Church in Louisville.

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Evangelism—A Primary Emphasis of the Home Mission Board.

In a time of national crisis the Home Mission Board seeks to meet deep—and often neglected—spiritual needs of many of our nation's people. Through its evangelism program the Board assists churches with lay training, revival ministries, new methods in witnessing, and in efforts to extend the Good News of Christ beyond the church to the community. As part of this effort the Board, in an innovative move, recently produced the first evangelistic TV variety series, "Spring Street, USA."

Another major emphasis of the Board centers in its work with language and ethnic groups. In this area it assists in establishing new missions and churches; in providing specialized ministries; and in supplying literature, hymn books, Bibles in various languages, and other helpful materials.

In crisis troubled America the Home Mission Board strives to hear the spiritual outcries of people and give them answers. Your church contributions through the Cooperative Program allow you to play a vital role in voicing those answers. Remember, you provide the MEANS to the WAY.



COOPERATIVE PROGRAM 50th ANNIVERSARY

Third in a series of twelve ads on the Cooperative Program.

Associational Missions, Metro Areas Receive Attention

The Southern Baptist directors of missions organization, in their annual meeting preceding the Southern Baptist Convention, approved a proposal for a Southern Baptist Associational Emphasis Week, and heard four speakers challenge them to carve out a national mission identity. The organization was formerly known as the Associational Superintendents of Missions.

The group, meeting Monday at Miami Beach's DiLido Hotel, also elected their immediate past vice-president as president, chose a president-elect and re-elected three other officers.

The proposal for time on the official SBC calendar is the latest in a three-year effort by the group to gain such an emphasis on associational missions.

The proposal approved by the missions directors would set aside the third week in May as "Associational Emphasis Week." Such a week, according to the adopted motion, would be sponsored by the Home Mission Board's Program of Associational Administration Service and involve all SBC agencies and programs. Each state convention, association and church would decide how to relate to the emphasis.

In an answer to a question from the floor, outgoing President S. Lawrence Childs, Jr., said that although some associations might take a special offering

in conjunction with the week, an offering was not the primary purpose of the emphasis.

It was out of concern over the possibility of such an offering competing with current ones for state, home and foreign missions that prompted the denomination's laymen's organization, the Brotherhood Commission, to decline sponsorship of such an emphasis last year.

The proposal will now be brought before the convention's calendar committee for consideration.

The organization elected Richard G. Bryant of Miami Baptist Association as president, chose John Brown of Norfolk, Virginia, as president-elect and reelected secretary Ray McLung of Little Rock, Arkansas, treasurer Robert Helmich and newsletter editor D. E. Strahan.

Among the major speakers was Larry McSwain of Louisville, Kentucky.

McSwain, professor of church and community at Southern Seminary challenged the directors of associational work to accept the hard task of extending their ministries to those difficult to reach—those in the large metropolitan areas, and those considered beyond the reach of churches because of high mobility, family problems or nonconventional life-styles.

"As Jesus wept over Jerusalem, we must weep over New York, Detroit and

San Francisco," McSwain said. He pointed out that of the 20 largest metropolitan areas in the United States with one-third of the nation's population, Southern Baptists have a strong witness in only three—Houston, Atlanta, and Dallas-Ft. Worth.

McSwain said Southern Baptist ministries are still focused on the traditional, model family "with a father, mother and 2.3 children," in an era when one fourth of all families have experienced divorce, another fourth have continuing family strain, and mobility is resulting in even more family conflict.

"If we are to reach the overlooked masses, we must reach the divorced, the singles, the empty-nest older parents, the mobile Americans."



The Ralph Hodges, front, and Charles Fleners found time to relax over coffee. But John Wood, below, pastor of FBC, Paducah, and president of the KBC, found little free time. He chaired the convention's credential committee.



BFMF Cancels Meet, Elects Butler

The Baptist Faith and Message Fellowship, a fundamental theological group, cancelled a pre-Southern Baptist Convention rally for "apparent lack of interest."

The meeting would have been the first large rally for the organization.

William A. Powell, editor of the group's publication, *Southern Baptist Journal*, said: "We had planned a large meeting, but there was a difference among us as to whether it was the thing to do. We went ahead and decided to give it a try, though."

The meeting was to be in Northwest Baptist Church in Miami Saturday and Sunday afternoon, just before the SBC and its auxiliary meetings.

"But a couple of months before (the meeting) it was called off. So many of the people we were asking as speakers weren't coming, and so many of our people would not be leaving home until after church on Sunday night," he said.

Two other meetings—one in Jacksonville and the other in Titusville—also were scheduled. They would have involved

many BFMF members.

"The one at First Baptist Church in Jacksonville was cancelled for the same reason we did: an apparent lack of interest," Powell said.

The BFMF has a stated purpose of exposing the "theological liberals" working in any capacity for the SBC.

At a meeting of fellowship directors Monday night, Powell said the "matter of the Baptist Faith and Message Fellowship producing some literature" was discussed.

He said the literature would have been produced through an arrangement with Scripture Press, but "with our own editors, inserts, and covers."

"After lengthy discussion, a motion was made by our vice chairman, LaVerne Butler of Louisville, that the Baptist Faith and Message Fellowship have nothing to do with producing literature," Powell said.

Later Butler, pastor of Ninth and O Baptist Church, was elected chairman of the group.

Weber Re-Elected As SBC President

Jaroy Weber, pastor of the First Baptist Church of Lubbock, Texas, was elected by acclamation to a second one-year term as president of the 12.5 million member Southern Baptist Convention, Tuesday, June 10.

Weber was nominated for the post by Woodrow Fuller of Jacksonville, director of missions for the Florida Baptist Convention. In his brief nominating speech, Fuller hailed Weber's efforts as Convention president during the past year. He was particularly impressed with the fact that Weber has been absent from his pulpit only one Sunday during the year. That came Sunday, June 8, when Weber was in Miami Beach making preparations for the annual SBC meeting.

The convention also elected Hunter Riggins, a layman from Poquoson, Virginia, as first vice president and James Monroe, a Florida pastor, as second vice president. Riggins, an automobile dealer, was elected on the first ballot from among three candidates.

The other nominees were James L. Sells, president of Southwest Baptist College, Bolivar, Missouri, also a layman, and Monroe, pastor of the First Baptist Church, Fort Walton Beach, Florida.

Riggins' election to the SBC's second highest elected office followed a stirring nominating speech on his behalf by Mrs. Carl Bates of Charlotte, North Carolina, wife of a former SBC president. She told of her association with Riggins when both served on the Foreign Mission Board, which he has served as president.

Riggins has also served as a member of the committee on order of business for the convention.

In addition, he has been president of the Baptist General Association of Virginia and chairman of that body's general board. On the associational level, he has served as moderator of the Peninsula Baptist Association. He has also been chairman of his church's board of deacons.

For the past 10 years, Riggins has received the distinguished service award from the Ford Motor Co. He has held a Ford dealership for 35 years.

In her nominating speech, Mrs. Bates said that she once heard Riggins explain why he is willing to take on so many denominational assignments: "I simply say, 'Lord, while I'm away looking after your business, you look after mine'."

Monroe, who has served as president of the Florida Baptist Convention, was elected on the first ballot in a three-way contest which also included Billy Weber, pastor of the North Way Baptist Church, Dallas, Texas, and John F. Gibson, pastor of the Wesleyan Drive Baptist Church, Macon, Georgia. Weber is the son of SBC president Jaroy Weber.

In other elections, the messengers routinely reelected three other officers. Clifton J. Allen of Winston-Salem, North Carolina, was elected recording secretary for the tenth consecutive year. W. Fred Kendall of Nashville, Tennessee, was elected registration secretary for the eleventh straight one-year term. Porter



Shown here [left to right] are Jaroy Weber, president; Hunter Riggins, first vice president; and James Monroe, second vice president.

W. Routh of Nashville was elected treasurer of the convention, a position he has held since 1952. He is also the executive secretary of the SBC Executive Committee. (BP)



KENTUCKIAN ELECTED—Mrs. William Ellis of Shelbyville was elected recording secretary of the national Woman's Missionary Union last week in Miami Beach. Mrs. Ellis [left] served as state president of the Kentucky WMU for the past four years and has served on the executive board of the national WMU. She is shown here with Mrs. A. Harrison Gregory [center], the new national president of the WMU and Mrs. Carolyn Weatherford, the newly elected executive secretary. For additional information on the Miami meeting see pages 16 and 17.