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Revolution of Lay Mission
 Concern Needed, Cooper Says

ST. LOUIS (BP)--"We need a revolution in our churches that would result "in an effective demonstration of mission concern among Baptist laymen, a Mississippi business executive told a Baptist laymen's forum on missions involvement here.

Owen Cooper, president of the Mississippi and Coastal Chemical Corp., in Yazoo City, Miss., made the statement in one of seven speeches delivered during the forum held in connection with the Southern Baptist Convention.

Cooper, a former vice president of the SBC, said that churches are taking care of themselves financially, but the average SBC church only gives one dollar per year to home missions and three dollars a year for foreign missions.

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

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

"That represents poor stewardship on the part of our churches," Cooper said. "Laymen can and should do something about this."

Among the laymen sharing the podium with Cooper was Dr. Jasper McPhail, a former foreign missionary physician now working with the Second Baptist Church of Little Rock, Ark., in providing medical services to the poor.

Dr. McPhail said he dreamed of seeing churches working in all areas of the community.

The need for laymen to become involved in agricultural missions was expressed by Gene Triggs of Yazoo City, secretary of the Mississippi-based Agricultural Missions Foundation.

Triggs said active and retired Baptists with agricultural backgrounds are needed to work with the 12 foreign missionaries specializing in agriculture.

George Carkeet, pastor of First Baptist Church of Greenwood, La., said his dream is for debt-free, first unit mission buildings. Carkeet has led laymen and their families to spend their vacations in building churches in pioneer missions areas.

Elmin Howell of Dallas, coordinator of the River Ministry for the Baptist General Convention of Texas, predicted local churches will ultimately find and carry out their own river ministries.

"This will happen if the harness blinds are taken off the laity. Harness blinds cause hidden talents to look inside at the local church situation instead of outward where crying human needs and lost souls are found."

James Johnson, computer specialist of Arlington, Tex., told of the need for an information system which would match the abilities and availabilities of Baptist laymen with needs in mission projects.

Dr. Charles Green of Lawton, Okla., said he hoped to see Southern Baptists arrange to get the SS Sanctuary, a hospital ship, from the United States Navy and convert it into a mission hospital ship.

The laymen elected seven men to plan a laymen's mission conference during the Southern Baptist Convention in 1972 in Philadelphia. They are Ira Craft of Columbia, S. C., Ed Bullock of Raleigh, N. C., Jim Green of North Little Rock, Ark., W. J. Isbell of Memphis, Tenn., H. Mac Johnson of Montgomery, Ala., James Johnson of Arlington, Joe Napier of Pensacola, Fla., and Cooper Walton of Jackson, Miss.

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SBC Asks For New Writers
For Broadman Bible Commentary

6/3/71

ST. LOUIS (BP)--Messengers to the Southern Baptist Convention asked the Baptist Sunday School Board to "obtain another writer" to rewrite the Broadman Bible Commentary banned by the convention as too liberal last year.

The convention approved by a 300 vote margin a motion by Kenneth Barnett of Lawton Okla., that the Sunday School Board had not followed the convention's 1970 ruling and that it must find a new writer and proceed with that ruling.

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

The action in Denver did not say who should rewrite the scholarly-type theological study of the Genesis and Exodus books, and the board voted in January to ask the current writers to do the job.

G. Henton Davies, principal of Regent's Park College, Oxford, England, wrote the Genesis interpretation; Roy Honeycutt, professor of Old Testament and Hebrew at Midwestern Baptist Theological Seminary, wrote the Exodus commentary.

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

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

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

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

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

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

Major disagreement last year centered around Davies' conclusion that God did not order Abraham to sacrifice his son, Issac, as recorded in Chapter 22 in the book of Genesis.

The commentary issue came up at two points during the convention.

Kenneth Ray Barnett, pastor of Immanuel Baptist Church, Lawton, Okla., made the motion that the board find another writer for the commentary.

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His motion carried by a vote of 2,672 to 2,290, a margin of about 300 votes.

Earlier, another motion regarding the commentary was introduced, asking that the word "Broadman," the trade name for the books published by the SBC Sunday School Board, be deleted from the commentary.

Frank Jessup of Tampa, Fla., made the motion to delete the word "Broadman" from the name of the commentary, saying the word links the volume with Southern Baptists, and that the commentary is too "liberal."

The motion was referred to the SBC Executive Committee for consideration later this year under a bylaw which requires that motions affecting SBC agencies (such as the Sunday School Board) shall be referred to the Executive Committee or other committees which the convention might direct.

Several other motions during the early part of the convention were also referred to the Executive Committee under this interpretation of the bylaw.

But the motion by Barnette asking for a new writer for the commentary revision was referred by vote of the convention to its committee on order of business, rather than the Executive Committee, under the bylaw phrase which provides for referral to "such other committees as the convention may direct." The order of business committee set a time for debate and vote on the motion in the closing session of the 1971 convention.

A motion designed to eliminate the bylaw provision was introduced by Jim Jones of Forest City, N.C., but the convention adopted instead a substitute motion by Duke K. McCall, president of Southern Baptist Theological Seminary, Louisville.

McCall's motion asked that any changes in the bylaws be studied by the SBC Executive Committee, with instructions for that body to make it the first order of business at the convention in Philadelphia in 1972.

Several other motions were referred to the Executive Committee under the ruling.

One would have called for all SBC agencies to disclose their investment practices. Others requested that a copy of the SBC Book of Reports be sent to each cooperating church at least 10 days before each annual meeting, that students be given time on the convention program each year with certain stipulations, and that the SBC Annuity Board or other appropriate agency to establish a counseling ministry for pastors and other church-related vocational workers and their families.

A motion by Harvey Whaley, a retired minister from Charlotte, N.C., requesting that action be taken to upgrade a 1940 annuity plan to assist retirees was referred to the Executive Committee.

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Owen Cooper Elected New
Executive Committee Chairman

6/3/71

ST. LOUIS (BP)--The Southern Baptist Convention's Executive Committee in an organization session here, elected a Mississippi businessman as its new chairman.

Owen Cooper, president of the Mississippi and Coastal Chemical Corp., Yazoo City, Miss., was named chairman of the 58-member body, succeeding James Monroe, pastor of First Baptist Church, Fort Walton Beach, Fla.

New vice chairman is Stewart Simms, pastor of First Baptist Church, Greer, S.C.

Mrs. Ned King of Dallas, an interior decorator, was elected secretary and Porter W. Routh, the convention's chief executive, was re-elected treasurer.

Election of new officers was the only business transacted during the meeting.

FINAL SBC ROUNDUP

Baptists Act on Varied Issues
In Not-So Quiet Convention

By Roy Jennings

ST. LOUIS (BP)--Southern Baptists took positions on a wide variety of issues ranging from abortion to prison reform during their 114th annual meeting here, while instructing one of their agencies to drop the British writer of the controversial Genesis section of a Baptist Bible Commentary.

Predictions by the convention president that it would be a "quiet convention" fell by the wayside when resolutions were presented, and after the Broadman Bible Commentary issue came to the floor despite efforts to keep things cool.

The three-day meeting attracted 13,602 messengers who also spoke on Bible distribution, beverage alcohol, judicial reform, the use of public funds, world peace, voluntary prayer, school integration, and prejudice.

But the request of Kenneth Barnett, pastor of Immanuel Baptist Church of Lawton, Okla., to give the Baptist Sunday School Board additional instructions about rewriting Volume One of the Broadman Commentary drew the most interest.

Ultimately, the 4,962 messengers required a written ballot to decide by a margin of 382 votes to advise the agency to "obtain another writer and proceed with the commentary according to the vote of the 1970 Convention in Denver." A total of 4,962 messengers voted. The messengers at the Denver meeting called on the publisher to have the volume rewritten with due consideration to the conservative point of view.

The commentary on the book of Genesis was written by G. Henton Davies, principal of Regent's Park College at Oxford, England.

Major disagreement centered around Davies' conclusion that God did not order Abraham to sacrifice his son, as recorded in Chapter 22 of Genesis.

Kenneth Bowen, a Forest City, N.C., messenger said he couldn't see how a man such as Davies with his convictions could rewrite the commentary with due consideration to the conservative point of view and shouldn't be asked to do it.

A plea from John Farrott of Roswell, N.M. to give the Sunday School Board more time to carry out the messengers' wishes lost.

The messengers also approved a nine-month 1972 Cooperative Program budget of \$24,630,589, divested itself of two hospitals and selected Norfolk, Va., as the meeting site in 1976.

The hospital vote completed a separation process begun last year. The hospitals in Jacksonville, Fla., and New Orleans, La., are now private institutions.

The new budget, which represents a change in the Convention's fiscal year, keeps the operating funds at the 1971 level. Cooperative Program receipts at the end of the last year reflected only a 1.79 percent increase over the previous year.

Porter Routh of Nashville, Tenn., executive secretary of the Executive Committee of the denomination, reported 1971 receipts during the first five months were 5.6 percent above the same period a year ago.

Other Executive Committee recommendations approved included a denominational promotion plan for 1973-74 called "Share the Word Now." It is composed of three projects for witnessing, involving people in Bible study and starting new missions and churches.

The messengers re-elected Carl Bates, pastor of First Baptist Church of Charlotte, N. C., for a second one-year term as president of the 11.5 million member denomination.

Chosen to serve with him were James H. Landes, pastor of First Baptist Church of Richardson, Tex., first vice president, and Warren Hultgren, pastor of First Baptist Church of Tulsa, Okla., second vice-president.

Re-elected without opposition were Clifton J. Allen, recording secretary; W. Fred Kendall, registration secretary, and Routh, treasurer. The three live in Nashville.

The resolution on abortion called upon Southern Baptists to work for legislation that would allow the possibility of abortion under such conditions as rape, incest, clear evidence of severe fetal deformity, and carefully ascertained evidence of the likelihood of damage to the emotional, mental, and physical health of the mother.

In their stand for prison reform, the messengers called for Southern Baptists to follow the teaching of Jesus by caring for those in prison, by working to provide funding, education, ministries, and other innovative programs and expanded parole alternatives.

Southern Baptists also were asked to work with community leaders and elected officials for more humane and more Christian treatment of offenders.

The resolution urged prison officials in federal, state, and local systems to use education and vocational training in their rehabilitative efforts.

On scripture distribution the messengers asked Southern Baptists to contribute worthily to the work of the American Bible Society in order to provide scriptures needed for missionary advance.

The resolution putting Southern Baptists on record as opposing any use of alcohol as a beverage called on the United States Congress to pass laws prohibiting the advertising of alcohol beverages on television and radio and the use of alcoholic beverages on airplanes and other public conveyances.

Through the resolution on judicial reform the messengers commended the efforts of the Chief Justice of the United States Supreme Court to develop more efficient courtroom administration and procedures and the American Bar Association and state bar associations for their continuing work in forwarding judicial reform.

In the six-point resolution on the use of public funds, the messengers affirmed the right of religious people or religious bodies to develop institutions and the right of parents to send their children to non-public schools, but at their own expense in each instance.

The messengers also called upon Southern Baptists to be alert to developments on the national, state, and local levels concerning the use of public funds for religious objectives and to insist that public funds for educational purposes be channeled only through public institutions which do not discriminate on religious or other grounds.

Through the resolution on world peace, messengers commended President Nixon for his part in reducing the number of troops in Vietnam and urged him to continue the American withdrawal in keeping with the desperate concern for the prisoners of war.

The resolution also asked all American citizens to uphold principles of peace, justice, and the dignity of human life, and to resist those who attempt to glorify immoral conduct in war.

In their expression on voluntary prayer, the messengers reaffirmed their beliefs in voluntary prayer on the part of all people and asked churches to teach their members the true nature of prayer and the role of the Holy Spirit in helping people to pray.

The Southern Baptist Convention was requested to encourage its constituency to participate in prayer experiences that are voluntary and uncoerced by governmental or ecclesiastical authorities.

The resolution on school integration called for Southern Baptists to seek God's guidance in the midst of social change in hopes attitudes and actions may speed the progress of justice and that patience and compassion may make a positive witness of Christian love to all people.

In speaking out on prejudice, the messengers called upon Southern Baptists to refute deeds, statements, and innuendoes which tend to engender suspicion and hatred.

The resolution also asked Southern Baptists to explore ways a Christian witness can be given while recognizing the honest differences between Christians and non-Christians and without violating the dignity, respect and Christian love persons are entitled to.

"We point out particularly one area of concern namely anti-semitism, which some think erroneously is inherent in Christianity, and which we disavow," the resolution said.

In the annual convention sermon, Claypool called on Southern Baptists to speak out against the extremes on the right and left and serve as facilitators of maturity in America.

"It would be suicidal if we try to ignore our limits (as a nation) and go on trying to police the whole world. At the same time, it would be tragic indeed for us to retreat back into a neo-isolationism and deprive the world of the role we have been gifted by God to play.

Claypool said he grew up in the 1930s believing that America had no faults because the nation had been depicted to him as being founded by God-fearing, freedom-loving people, and that Americans developed from virtue to virtue without ever harming anyone, always siding with the right, never starting a war, and never losing one.

The bombing of Hiroshima and Nagasaki shattered that myth of innocence, Claypool said.

"A second agent of demythologizing was the civil rights movement of the 1950's. This one hit me right between the eyes for suddenly I had to face up to the fact that this idealism about 'the American Dream' had been empty rhetoric when it came to black people.

"I still remember how shocked I was to find that at the moment Thomas Jefferson wrote the famous words of the Declaration of Independence about all men being created equal and having inalienable rights to life, liberty and the pursuit of happiness that he was himself a slave owner, denying in practice the very percepts he professed so eloquently,

"And finally as a climax has come the Vietnam struggle, More than anything else, it has made us aware of our limits, of the fact that we cannot do everything everywhere at the same time. It also has cast shadows on our real motivation, and caused some people to wonder if we do aspire to be a new colonial power and really want to dominate the globe."

"We are called to do in our day--to be to America, what the prophets were to Israel and the father was to the prodical."

In seeking to lead the messengers to prayer, Bates during his presidential address, said he thought much of the tensions of the annual meetings of the denomination grew out of a sincere concern of messengers about their mission in life.

Bates said the nation and world is teetering on the brink of disaster and the only solution to this crisis is prayer. He emphasized this solution again in his closing prayer as the Convention adjourned.

The SBC president spoke on other issues such as the death penalty and abortion during a press conference which included Mrs. Marcus Rohlf of Seattle, Wash., newly-elected president of the American Baptist Convention. The two presidents expressed divergent views at several points.

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

Mrs. Rohlfs said she opposed the death penalty and favored upgrading rehabilitation programs in the penal system.

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

Mrs. Rohlfs said her convention recently adopted a resolution favoring abortion. All children should be wanted, she said.

On the question of United States participation in Vietnam, Mrs. Rohlfs said she was personally opposed.

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

Special presentations by college students and emphases on missions by the Home Mission Board and Foreign Mission Boards drew applause from the messengers.

The Baptist students used sight, sound, music testimonies and slides in the feature, "Students Speak Up," to depict what students are trying to do in the world through the church.

Later the messengers asked convention leaders planning next year's meeting to include program time for another student presentation.

The high moment in missions came when 30 new missionaries were commissioned to service in such areas as Argentina, Venezuela, Indonesia, North Brazil, Korea, Botswana, Guyana, Belgium, Ohio, New York, Michigan, Indiana, Massachusetts, and California. Their specialities included medicine, teaching, preaching, women's work, student work, social work, and work with ethnic and cultural minorities.

The Home Missions feature emphasized the hope Southern Baptists will concentrate on the cities and seek to create new life styles for urbanities. It included a progress report on a lay witnessing program being developed by Home Mission Board leaders.

The messengers heard reports from 26 of their agencies, committees, and other organizations whose budgets in 1970 totalled about 100 million dollars.

Highlights included a report Southern Baptists have 2,501 missionaries in 76 foreign countries and another 2,222 home missionaries.

Agencies reported Sunday School enrollment was down 1.7 per cent to 7,290,447, Church Training enrollment down 5.8 per cent to 2,494,251, Woman's Missionary Union enrollment down 7.1 per cent to 1,199,813, and Brotherhood enrollment down 1.8 per cent to 422,527. Church Music enrollment was up 1.3 per cent to 1,076,487.

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SBC Adopts Resolutions on Prejudices,
Integration, Prayer, Aid to Schools

6/3/71

ST. LOUIS (BP)--The 114th annual session of the Southern Baptist Convention ended here with the adoptions of resolutions concerning prejudice, voluntary prayer, public school education, world peace, and government aid to church schools.

The resolution on prejudice disavowed anti-semitism in particular, charging that some think that anti-semitism "is inherent in Christianity."

The resolution reminded Baptist that "God is no respecter of persons," and called on them "to refute in every honorable way deeds, statements, inferences, implications and innuendoes which tend to engender suspicion and hatred between men for whom Christ died.

In passing the resolution on voluntary prayer, messengers almost unanimously

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defeated a substitute motion which would have condemned the U.S. Supreme Court for ruling against voluntary prayer in its 1962 decision. The motion came from Calude Asbury of Wilmington, N. C.

J. Terry Young of Fresno, Calif., editor of the California Southern Baptist, opposed the Asbury motion. Young read from the court's decision which, he said, ruled against prayer worded and prescribed by a governmental body, not voluntary prayer.

The resolution, as approved, reaffirmed belief in voluntary prayer, "uncoerced by governmental or ecclesiastical authorities."

The convention's resolution on public school education noted that "a basic tenet of American democracy is that every child deserves an equal opportunity for public education regardless of race, color, religion, national origin or economic status."

It reaffirmed Convention support for the public school system and resolved that Baptists "seek God's guidance in the midst of social change that our attitudes and actions may speed the progress of justice and our patience and compassion may amake a positive witness of Christian love to all people in our day."

In re-emphasizing traditional Baptist views on religious liberty, another resolution urged Baptists to keep abreast of biblicalhistorical, and contemporary issues related to religious liberty so "it may be understood and appreciated by the next generation."

In other action, messengers approved a resolution commending those who have worked to make the convention successful, including a statement lauding the press for its "perceptive coverage."

Referred to the SBC Executive Committee was a motion calling for an annual listing by SBC boards and agencies of investments.

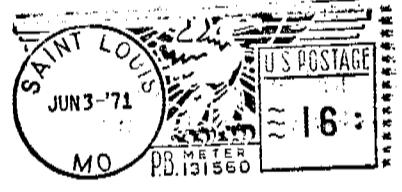
Another motion asking the SBC Annuity Board or another appropriate agency to establish a counseling service for pastors and church-related vocational workers also was passed on the the Executive Committee. The motion came from E. Hermond Westmoreland, pastor of South Main Baptist Church, Houston, Tex.

The convention also commended a program conducted Thursday by students and voted to ask that such a program be considered for next year's program in Philadelphia.



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