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June 8, 1972

**Graham Urges: Banish Spiritual Blight, Racism, Social Injustice**

PHILADELPHIA (BP)--Evangelist Billy Graham called on Southern Baptists here to light a candle which would banish moral and spiritual blight in America and roll back racism and social injustice.

He challenged messengers to the Southern Baptist Convention's annual meeting to recognize the need for a renewed faith in the scriptures and a new dedication to missions and evangelism.

"It is possible for a great denomination like this to be overtaken with old age," declared the Southern Baptist evangelist.

"We can fall victim to the same hardening of institutional arteries, loss of creative vitality and detachment from the dynamic spirit of God which afflicts other denominations.

"I believe religious movements, like persons, seem to go through periods of youthful excess, mature strength and senility," he said.

Graham urged Baptists not to hold into "dead forms of worship and evangelism" but to seek "new and powerful instruments for communicating the faith."

He asked the messengers to look at what other religious groups are doing in evangelism and missions because "they have much to teach us."

"It just might be possible God uses other people besides Southern Baptists, even though this takes a great deal of humility on our part to admit."

Although he warned that resistance from Satan intensifies dramatically when Christians take the offensive in evangelism and missions, Graham said Southern Baptists shouldn't spend their time cursing the darkness.

He challenged his listeners, instead, to "light a candle of spiritual fire" which can be seen throughout the world.

He said individuals, churches and denominations must "go to the mountain" for the spiritual power of God and "return to the valley" with a disciplined sharing of faith to end the problems of mankind.

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

He said the conflict there is not a religious war but goes far beyond religious issues.

The people of both North and South Ireland, he said, have the possibility of becoming "a spiritual super power" in the world. "They have a religious foundation and faith that's tremendous."

Graham, who is considering a Dublin crusade, predicted a total ceasefire in Ireland unless some unexpected developments occur.

The evangelist criticized U. S. Navy handling of the recent court martial of an American Baptist Navy chaplain in Florida on charges of immorality. The chaplain was eventually acquitted.

"The Navy might have been wise in consulting the chaplain's denominational leaders. These chaplains are spiritual leaders and perform a specific function," Graham told the reporters. "They aren't like other officers."

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Graham said editorials in Baptist state papers and conversation with U. S. Senator Sam Ervin of North Carolina had changed his mind on prayer in public schools.

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

Asked about pictures of President Richard Nixon holding what appeared to be glasses of liquor during his recent trip to Red China and Russia, Graham said, "I'm a teetotaler in America because alcohol is one of our greatest drug problems."

"I'm absolutely convinced that Jesus drank wine--and that may shock some Baptists. I don't think the Bible teaches total abstinence . . .," he said.

Graham expressed opposition to abortion, except in cases of rape and danger to the health of the mother, and announced total opposition to anti-semitism.

He noted some rabbis "are disturbed, and may be confused, by the number of young people accepting Jesus Christ and retaining Judaism."

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SBC Adopts 15 Resolutions;  
Tables Amnesty, CO Proposals

6/8/72

PHILADELPHIA (BP)--The Southern Baptist Convention adopted 15 resolutions, including one urging the earliest possible end to the war in Indochina and the reallocation of military expenditures into humanitarian projects.

But the messengers defeated a resolution reaffirming a 32-year stance on conscientious objection, and tabled a resolution on amnesty. They also qualified the resolution on world peace with an amendment stating the war should end only when independence and self government of the South Vietnamese are attained and American prisoners of war are released.

The three resolutions on the war prompted a flurry of debate forcing the convention to extend the time again and again for consideration of the resolutions. It took two days of discussion to adopt 15 resolutions.

Subjects of the adopted statements included anti-semitism, offensive movies and television programs, religious liberty, right of dissent, world peace, Christian commitment, prayer for astronauts, alcohol and drugs, welfare, prayer for Chinese Christians, Christian citizenship, and tax reform.

Most of the debate centered around the resolutions on the war and world peace, amnesty, and conscientious objection.

The resolution on the war was recommended by the SBC resolutions committee based on two proposals presented by W. H. Rittenhouse, pastor of Nassau Bay Baptist Church in Houston where several astronauts are members; and by W. Douglas Hahn of Decatur, Ga., a student at the University of Georgia.

The amendment introduced by O. K. Armstrong of Springfield, Mo., supporting self-government of the South Vietnamese and release of American prisoners drew opposition by Hahn, whose motion asked for immediate withdrawal of troops.

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

After messengers passed the amended resolution, the 20-year-old Hahn asked that his name not be connected with it. "I withdraw my support and the support of the students I represent from this resolution," he said.

In an interview, Hahn said he spoke for five students from the University of Georgia. He feels his ideas also represent the thinking of about 50 other Southern Baptist students from across the convention who met at the Christian Association House on the University of Pennsylvania campus Wednesday night.

He said that the students, many of whom are elected messengers, feel that the SBC is not getting involved with the problems of the world. Hahn served last summer in Boston, Mass., as a student missionary of the SBC Home Mission Board.

Voting narrowly to table the motion on conscientious objection, the SBC refused to reaffirm a 32-year stance on the right of the individual conscience in war participation. -more-

The convention defeated the resolution proposed by its resolutions committee based on a statement originating with Brock G. Henry III of Martinsville, Va. According to the committee, the resolution took the same stance which the 1940 convention had adopted.

During debate on the resolution, Jim Bowman, a San Antonio, Tex., pastor, introduced an amendment to delete a guarantee of assistance to youth in exercising their lawful rights of conscientious objection to war. Bowman said he could not in good conscience vote for the resolution because he is pastor of numerous servicemen and veterans who have chosen to fight instead of object.

A half-dozen persons debated the question, before the amendment was defeated. An attempt to table the resolution was defeated. The defeat of the resolution, however, did not reverse the stand of the 1940 convention which authorized the SBC Executive Committee to provide information to conscientious objectors.

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

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

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

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

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

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

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

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

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

Most other resolutions were adopted without debate.

For the second year in a row, the SBC condemned anti-semitism as un-Christian and pledged efforts to combat all forms of anti-semitism. The action brought almost immediate commendations from American Jewish Committee representatives.

Approving a resolution against pornographic movies and offensive television programs, the convention called for Baptists to protest obscenity through letter-writing, selective buying, selective viewing, publication of names of offenders, and pressure for anti-pornography legislation. It also asked that appreciation be voiced to those who provide wholesome entertainment.

Another resolution on religious liberty cautioned Baptist schools against receiving government aid, and protested taxation for support of church activities.

On welfare reform, the messengers urged support of legislation which may adequately financially help the many people in need through job training for those able to work, and the maintenance of dignity of those who are forced because of circumstances of health, age or other reasons to depend on welfare for their existence.

The resolution noted there is often confusion about the validity of welfare or sometimes hostility toward welfare recipients. "The true issues of welfare are often hidden behind cliches which perpetuate welfare myths," the resolution stated.

More alcohol and drug education, rehabilitation for abusers, and a call for a sharper focus on the problem by the United States surgeon general were approved in another resolution.

On tax reform, the SBC called on Congress to effect "a meaningful reform of the tax structure without delay" and urged churches to teach that Christian stewardship includes both payment of taxes and responsible use of tax revenue.

Two resolutions called for prayer by Baptists in support of Christians in China and the visit of the president to China; and expressed gratitude for the "inspiring example of astronauts in regard to faith, prayer and public testimony."

Several other resolutions were referred to SBC agencies for implementation.

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Coggin, Bullard Named SBC  
Veeps; Three Re-elected

6/8/72

PHILADELPHIA (BP)--James Coggin of Fort Worth and G. W. Bullard of Philadelphia were elected first and second vice presidents of the Southern Baptist Convention here.

Coggin, pastor of Travis Avenue Baptist Church, defeated James P. Westbury, pastor of Atlanta's Morningside Baptist Church; Padgett Cope, pastor of Calvary Baptist Church, Little Rock; and Bullard.

Bullard, superintendent of missions for the Delaware Valley Baptist Association, defeated Charles N. King, a black Baptist pastor from Frankfurt, Ky., in a runoff election.

King, pastor of Corinthian Baptist Church, is the first Negro nominated for a major convention office. He got more votes than three other nominees to reach the runoff.

The new first vice president lost earlier in a runoff election for the SBC presidency to Owen Cooper, a Yazoo City, Miss., industrialist.

Bullard was local arrangements chairman for the convention here.

The messengers re-elected Porter W. Routh, SBC executive secretary, convention treasurer; W. Fred Kendall, executive secretary for Tennessee Baptists, as registration secretary, and Clifton Allen, retired editorial secretary for the SBC Sunday School Board, recording secretary.

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American Baptist Urges SBC  
To Recognize Challenge

6/8/72

PHILADELPHIA (BP)--A leading American Baptist exponent of evangelism urged Southern Baptists meeting here to recognize they have one of the greatest opportunities to help their churches achieve their finest hours.

"This has become the day of evangelism," said Roger L. Fredrikson, former American Baptist president. "People reach out almost frantically for something to grasp.

"What an amazing thing that a generation which sought to find its answers in a drug culture has now begun to turn on to Jesus.

"Perhaps this symbolizes better than anything else the amazing time into which the church has come," he told Southern Baptist Convention messengers.

"The church has been thrust into one of the greatest opportunities in recent centuries," said the pastor of First Baptist Church of Sioux Falls, S.D. "Unless we see and discern this and lay hold of this opportunity the church may have missed one of its finest hours."

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

He said discovery of evangelism will demand a radical shakeup in the church.

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

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

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

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

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**SBC Urged to Help Halt  
"Racial Downslide" in America**

6/8/72

PHILADELPHIA (BP)--A black Baptist minister warned messengers to the Southern Baptist Convention here that "division of black and white will tear the nation to pieces" within the next 10 years "if we don't halt the downslide of reaction now prevalent."

Leon H. Sullivan, pastor of Philadelphia's Zion Baptist Church, then urged Southern Baptist churches to help support Opportunities Industrialization Center (OIC), a black self-improvement organization of which he is founder and chairman.

From a start "in an old jailhouse eight years ago," OIC has spread into 100 cities across America and into African nations and Central and South America said the pastor of the 6,000 member church.

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

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

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

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

Sullivan said both black and white must work together in coming to grips with "America's number one problem--what to do with the black man."

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

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

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

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

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

Sullivan said his church is dually affiliated with the American Baptist Convention and with the National Baptist Convention (Negro).

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

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

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

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

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

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

Irwin, a member of Houston's Nassau Bay Baptist Church, expressed disappointment earlier during a news conference that outspoken atheist Madeline Murray O'Hair raised no objection when he read the 121st Psalm from outer space.

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

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

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

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

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

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

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

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

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

#### Final Roundup

SBC Refuses to Withdraw Bible  
Commentary; Sticks to Business

6/8/72

By Roy Jennings

PHILADELPHIA (BP)--Declining to move to a more conservative theological stance, Southern Baptists rejected a motion to withdraw a 12-volume Bible commentary, elected a Mississippi layman president, approved a record \$33 million dollar budget and spoke out on 22 issues.

Between lengthy business sessions of the three-day meeting at Convention Hall, the 13,000

messengers from 50 states heard challenges from a battery of speakers which included Evangelist Billy Graham, Baptist astronaut James Irwin, SBC President Carl Bates, former American Baptist Convention president Roger L. Fredrikson, Houston pastor E. Hermond Westmoreland, and Philadelphia pastor Leon Sullivan.

For even more variety the messengers viewed spectacular presentations on home and foreign missions and on the history of the Baptist movement from early developments in the city where it met.

Messengers offered 29 resolutions on a plethora of subjects. The convention accepted 22, combining them into 15 position statements.

The adopted statements were on anti-semitism, offensive movies and television programs, religious liberty, right of dissent, world peace, Christian commitment, prayer for astronauts, alcohol and drugs, welfare, prayer for Chinese Christians, tax reform, and Christian citizenship.

The messengers defeated a resolution reaffirming a 32-year-old stance on conscientious objection and tabled another on amnesty. They qualified the resolution on world peace with an amendment stating the war should end only when independence and self government of the South Vietnamese are attained and American prisoners of war are released.

In a resolution on ending the war in Indochina, the messengers urged the reallocation of military expenditures into humanitarian projects.

Owen Cooper, an industrialist from Yazoo City, Miss., was the first laymen messenger named to head the 11.8 million member denomination since 1959 and the fifth since 1900.

Cooper, president of Mississippi Chemical Corp., a fertilizer manufacturing firm, defeated James Coggin, pastor of Travis Avenue Baptist Church of Fort Worth, Tex., in a runoff.

Coggin was elected first vice-president and G. W. Bullard of Philadelphia, superintendent of missions for the Delaware Valley Baptist Association, second vice-president.

A Negro, Charles N. King, pastor of Corinthian Baptist Church of Frankfort, Ky., narrowly lost a runoff against Bullard.

In an interview shortly after his election, Cooper predicted laymen would be highly involved in the next upsurge of Christianity.

The Christian witness will find greater reception in the non-religious community if lay people are a part of it, Cooper said.

Commenting on his selection as president, Cooper said he didn't know that a person can come to the job qualified, but that he was bringing a commitment and a will to fulfill the objectives of the convention. He is the outgoing chairman of the SBC Executive Committee.

Cooper said he believes in the inspiration of the Bible but not the inspiration of any commentaries. He advised Southern Baptists to read commentaries with an open mind.

The 1973 budget totaled \$33,042,506, up almost \$2 million from the previous year. It included operating funds of \$31,826,184, with the remainder in capital needs.

Messengers approved 15 recommendations of their Executive Committee, including holding the 1977 convention in Memphis, Tenn., on June 14-16, but balked at absorbing the Stewardship Commission into the Executive Committee.

Supporters of the recommendation said they wanted to put the agency under the Executive Committee to reduce competition for operating monies among agencies.

Program changes broadening the missions assignment of the SBC Brotherhood Commission and defining the service role of the Radio and Television Commission were accepted without debate.

Three bylaw changes designed to improve the transaction of business by messengers within the structure of the convention were approved.

The bylaw which drew the most debate called for a two-thirds vote by messengers before a motion dealing with the internal affairs of an agency could be considered at the same convention. Opposition spokesmen thought two-thirds was too harsh and proposed a simple majority.

Keenest debate at the convention centered on a proposal by Gwin Turner, a Los Angeles pastor, to withdraw the 12-volume Broadman Bible Commentary, select new writers, and rewrite it from a more conservative theological viewpoint.

Turner said the commentary was out of harmony with the spirit and letter of the statement of Baptist Faith and Message approved at the 1963 meeting of Southern Baptists in St. Louis.

Acknowledging the commentaries had much good material, Turner said some writers have attributed error to the Bible. He cited a half dozen references which he said documented his claim.

The proposal lost after former SBC president Herschel H. Hobbs, pastor of First Baptist Church of Oklahoma City, claimed Turner had overlooked the preamble to the statement of faith which identifies the contents as merely a guideline.

"No man alive today could write a commentary on the Bible with which all Southern Baptists would agree entirely," Hobbs said. He contended Turner's request sought to make a creed out of the statement of faith.

Pointing to the preamble dealing with safeguarding the individual conscience, Hobbs contended there was more to Turner's request than a set of books.

"This motion strikes at the very heart of basic principles dear to every Baptist heart," said Hobbs, who served as chairman of the committee which drafted the 1963 statement.

A plea for messengers to put aside theological debate in deference to the spiritual welfare of people was summed up the presidential address of Carl E. Bates of Charlotte, N.C.

Bates, pastor of First Baptist Church, reminded messengers determined to have theological and ecclesiastical sameness in the denomination that they had two choices: join another denomination or deny basic democratic principles to fellow Baptists.

Categorizing denominational workers theologically, Bates put them right of center in Christendom and declared "it would be wrong to try to commit our agencies to either extreme."

While the convention drew about 13,050 messengers, far below the record of 16,678 in New Orleans, 1969, more than 14,000 persons filled every seat and stood in the doors to hear Graham call them to a renewed faith in the scriptures and a new dedication to missions and evangelism.

Graham said he felt Southern Baptists need a fresh experience with God, a sensitivity to the problems of men, and to move out to the world in the power of faith.

In a news conference Graham dealt with a variety of subjects, while reaffirming his high regard for President Richard Nixon.

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

The evangelist expressed opposition to abortion, except in the cases of rape and when the health of the mother is involved. He also opposed anti-semitism, but added this statement:

"Some rabbis are disturbed, and maybe confused, by the number of young people accepting Jesus and retaining Judaism. A vacuum has developed in the Jewish community and the young people are turning to Jesus."

On alcohol, Graham said he was "a teetotaler in America because alcohol is one of our greatest problems.

"I'm absolutely convinced that Jesus drank wine--and that may shock some Baptists. I don't think the Bible teaches total abstinence."

Astronaut Irwin, who replaced President Nixon on the program, told of experiencing God on the moon during his Apollo 15 trip and of his plans to enter full time religious work now that he has resigned from the space program.

Irwin said astronauts have received an overwhelming amount of mail support for their expressions of Christian testimony.

In the annual sermon which keynoted the convention, E. Hermond Westmoreland, minister-at-large of South Main Baptist Church of Houston, urged Southern Baptists to reassess the value they place on a care-free life and find real freedom under the divine discipline of Jesus Christ.

"The only freedom worth having is the freedom which Christ offers. It is freedom under his yoke and under his divine discipline."

Messengers asked Dotson M. Nelson, pastor of Mountainbrook Baptist Church of Birmingham, Ala., to preach the annual sermon at the next meeting in Portland, Ore. Alternate preacher is Charles Trentham of First Baptist Church, Knoxville, Tenn.

Fredrikson, a leading American Baptist exponent of evangelism from Sioux Falls, S.D., cautioned Southern Baptists to expect a radical shakeup in their churches when they rediscover evangelism.

The radical claims of Christ will turn away those persons who have come to be entertained, to get free bread, or to become a part of a respectable club, he predicted.

Fredrikson, a pastor, said Jesus is inviting Southern Baptists to proclaim the gospel in the world of the black-jacketed bike gang, the cocktail party at the country club, the meeting at city hall, and at the high school basketball game.

Sullivan, pastor of the 6,000-member Zion Baptist Church of Philadelphia, called on Southern Baptists to help halt the downslide of reaction which is dividing white and black people.

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

The black minister asked for support of a black self-improvement organization, Opportunities Industrialization Center (OIC), of which he is founder and chairman.

Messengers received reports from 20 agencies and organizations, including the Brotherhood Commission which featured an account by James Rowles Jr., a Hickory, N.C., pastor, about a couple from his church who were shot to death recently while trying to minister to a young prisoner.

In his first appearance as the new executive secretary of the missions agency for men and boys, Glendon McCullough disclosed he plans to lead the agency in exciting and innovative directions.

"I'd rather have a short, exciting time than a dull, long one. Nothing else will challenge our three million laymen."

During the annual report of the Sunday School Board James L. Sullivan, executive secretary, announced he was changing the title of his doctrinal reader to manuscript analyst to describe the assignment more accurately.

In other action, the messengers refused to open the Baptist Program, their monthly magazine for pastors and other church staff workers, to a special article presenting the denomination's point of view of biblical inerrancy by a competent conservative scholar.

The messengers asked the Executive Committee to consider a request to reschedule the annual convention when more laymen could attend.

The Executive Committee also was instructed to consider upgrading the Home Mission Board's Evangelism Division to commission status and the Sunday School Board to consider providing certain literature to mission churches.

Proposals to change the name of the Southern Baptist Convention and to revise the election procedure for president and vice-president were ruled out of order because of an inadvertent parliamentary error. Both involved constitutional changes and needed to be considered before the last day of the convention.

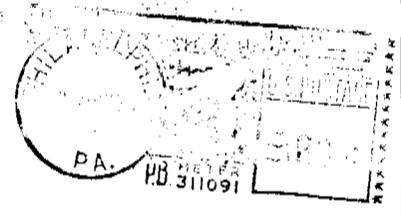
Messengers re-elected three Nashville men to convention offices. They were Clifton Allen, recording secretary; Fred Kendall, registration secretary, and Porter Routh, treasurer.

Members of the Executive Committee named Stewart B. Simms, pastor of First Baptist Church of Greer, S.C., as their new chairman, replacing Cooper. They chose R. F. Smith Jr., pastor of First Baptist Church of Durham, N.C., as vice chairman and asked Mrs. Ned King of Dallas, Tex., to serve another one-year term as secretary.



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