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June 13, 1973

**SBC Defeats Motion  
To Abolish Commission**

**PORTLAND (BP)**--For the second consecutive year, messengers to the Southern Baptist Convention vetoed a proposal to abolish the denomination's Stewardship Commission and turn its function over to the convention's Executive Committee.

Duke McCall, president of Southern Baptist Theological Seminary at Louisville, Ky., made the motion, similar to one defeated last year in Philadelphia.

The 1972 proposal originated with the Committee of Fifteen, a group of Executive Committee members studying effectiveness and structure of convention agencies, while McCall as an individual made the 1973 motion.

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

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

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

A. Rudolph Fagan, Stewardship Commission chairman, argued that such a change would cause the Executive Committee, which considers all Cooperative Program budget requests from agencies, to lose its objectivity if it became a competitor for such funds.

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

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

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

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

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

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

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

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

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

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Cooper Re-elected SBC  
President; Harris First VP

6/13/73

PORTLAND (BP)--Owen Cooper, a retired Yazoo City, Miss., business executive, was elected to a second one-year term as president of the 12 million member Southern Baptist Convention without opposition.

Elected first vice president of the convention was James G. Harris, pastor of University Baptist Church, Fort Worth, and named second vice president was Clifton Brannon, an evangelist from Longview, Tex.

Harris had defeated Brannon in a runoff for the first vice president slot after a field of four candidates had been nominated.

The following day, Brannon won the second vice presidency in a runoff against Mrs. Robert Fling of Pleasantville, N. Y. Eight persons had been nominated, but Brannon won on the claim that a full-time evangelist had never been elected to high office in the SBC.

Three other officers in the Convention's non-salaried, administrative organization were reelected without opposition.

They are Clifton J. Allen, recording secretary; W. Fred Kendall, registration secretary; and Porter W. Routh, treasurer. All live in Nashville, Tenn.

Routh is also executive secretary of the SBC Executive Committee, a salaried staff position.

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Cauthen Predicts Return  
to China; Agencies Report

6/13/73

By Roy Jennings

PORTLAND (BP)--Prophesying Southern Baptists will send missionaries to China again, Baker James Cauthen, executive secretary of the denomination's Foreign Mission Board, called here for 800 new recruits immediately.

Cauthen's remarks highlighted the report of the mission board to the 116th annual session of the Southern Baptist Convention. The messengers also received accountings from the SBC Annuity Board and Stewardship Commission.

The Annuity Board reported it had increased pensions for annuitants by six percent on December 31 and arranged for a new health benefit plan January 1 for church employees.

The Stewardship Commission announced plans for increasing gifts to the Cooperative Program between 1973 and 1975 by encouraging churches to hike by one percent each year their contributions through the unified financial plan.

Cauthen, whose foreign missions operations spans 77 countries and 2,507 missionaries, said he has an urgent appeal for 800 new missionaries and specific places for them to work.

"There is work to be done which cannot be done until reinforcements are available," Cauthen told the messengers attending the 116th meeting of the Southern Baptist Convention at Memorial Coliseum.

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The foreign missions executive singled out Vietnam, India, and Bangladesh as countries where Southern Baptist missionaries need reinforcements.

Cauthen said he would like to double the strength of the 42-missionary Vietnam Mission and expand ministries to more than 500 million people in India and Bangladesh.

A former missionary to China, Cauthen said he was absolutely convinced the time would come when "we can take steps to strengthen Christian witness in that country." He wouldn't predict exactly when.

"The time is coming when we must pour into China once again rivers of love and compassion, to share with our Chinese Christian friends the message of life for all their land.

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

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Ministers' Wives Hear  
Hull; Elect New Officers

6/13/73

By Catherine Allen

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

Ministers' wives from across the Southern Baptist Convention, meeting between sessions of the 116th meeting of the SBC here, also named Mrs. Roy Babb of Nashville, Tenn., as president for 1974.

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

He said that the Bible's teachings about women revolve around Jesus. By the time of Jesus, he explained, women had progressed from chattel to places of honor, yet were second class religious citizens in Hebrew culture.

Hull pointed out that Hebrew women were barred from the initiation into Hebrew religion--circumcision--and therefore could claim religion only by following their men.

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

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

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

Hull charged that exploitation of women is still crass and manipulative. "We pay our preacher's wife to be the kind of woman we are not willing to be," he said.

Asking the women not to be negative about this situation but to celebrate the real gains that have come, Hull praised them for having "kept alive the missionary flame when men were looking inward." He said women are the "sheroes" of missions advance.

Besides Mrs. Babb, the wives' group also elected a 1974 vice-president, Mrs. James Landes, Dallas; recording secretary-treasurer, Mrs. Charles Jolly, Madison, N.J.; and corresponding secretary, Mrs. Emile Williams, Jonesboro, Ark.

They also elected a slate of officers to take charge in 1975. They are president, Mrs. Maurice Clayton, Jackson, Miss.; vice president, Mrs. Conrad R. Willard, Miami, Fla.; recording secretary-treasurer, Mrs. B.J. Martin, Pasadena, Tex.; and corresponding secretary, Mrs. P.A. Michel, Brookhaven, Miss.

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Colorful Missionaries Give  
SBC Messengers Missions View

6/13/73

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

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

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

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

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

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

Cauthen said that Southern Baptists will concentrate this year on building up the missions effort in Vietnam, India, and Bangladesh because of unusual opportunities opening up in these countries.

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

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

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#### Alabama Pastor Calls For Lifestyle Changes

6/13/73

PORTLAND (BP)--A leading Alabama Baptist minister urged messengers at the 116th meeting of the Southern Baptist Convention here to live lives void of ostentation, hypocrisy, purely personal ambition and sought publicity.

Preaching the annual convention sermon, Dotson M. Nelson, pastor of Mountain Brook Baptist Church in Birmingham, said these four characteristics exist in lives lived for God's sake--voluntariness, aloneness, positiveness and self-judgment.

"Instead of being harsh with myself and lenient with others, I find myself rationalizing my mistakes and castigating the mistakes of others," Nelson confessed.

"This certainly is not for God's sake. Rather it is for my own satisfaction. There is always someone we can be better than.

"The difficulty is that we are to compare ourselves with Christ, not with others."

In a separate session, messengers turned down a request to abolish their Stewardship Commission and transfer its responsibilities to the SBC Executive Committee.

One of the main arguments used to defeat the motion was that the action would centralize more power in the Executive Committee.

The 8,200 messengers also heard annual progress reports from two of their 20 agencies. They were the Baptist Sunday School Board which reported net sales of more than \$44 million and Golden Gate Baptist Theological Seminary which disclosed 232 ministerial students in training.

The Sunday School Board, main publishing arm of Southern Baptist with more than 100 separate publications, used its report to answer two requests that messengers made at the 1972 convention.

The first request asked that all writers of Southern Baptist literature use Scripture in all published materials pertaining to salvation, the church, and Christian life.

The board reported a diligent search of curriculum materials and publications dealing with these topics showed Scripture references were included without exception.

The giant agency also was asked to study the possibility of providing without charge up to 75 Sunday School and Training Union books to all Baptist mission churches.

The board reminded that for years it had been providing a three-month allocation of educational materials free to new Sunday Schools, Training Unions and choirs in amounts needed to get work started.

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## Tackle Moral Problems, Commission Urges SBC

PORTLAND (BP)--Southern Baptists' social action leader called on 8,600 messengers here to communicate a gospel which reconciles separated families, distrusting classes, suspicious nations, conflicting races and alienated neighbors.

Speaking to the annual report of the Christian Life Commission, Foy Valentine, executive secretary, emphasized the critical need for Christians to express the moral word in the gospel.

Valentine's address followed the presentation of a 1,500-word statement urging Southern Baptists to tackle problems of racism, become involved in creative Christian citizenship, and face their responsibilities in other areas of social and moral concern as ways "to share the Word."

Presented by Cecil Sherman of Asheville, N.C., president of the board of directors of the social action agency, the statement challenged Baptists to resist flight from race problems, shun private schools which use religion as a camouflage for segregation, and relate to other races in their homes, communities, and churches.

Contending that many working for racial justice have been demoralized by the "benign neglect of political leaders and the sinful silence of religious leaders," the commission statement pointed out that "The Word of God stands in judgment of the contribution Southern Baptists have made to the white racism which is tragically entwined in the American way of life."

In the statement the commission urged Southern Baptists to preach the gospel to all people without respect to barriers of race, to resist white flight from race problems, to shun those private schools which use religion as a camouflage for segregation, to reject simplistic answers to complex racial issues, and to "cross racial barriers in sharing hospitality in our homes, housing in the communities where we live, and fellowship in our churches."

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

"In a period when government seems to have grown too large, too powerful, and too arrogant to be influenced and when citizens' trust in government has been so severely shaken by the Watergate crisis as to attempt many to equate politics with corruption, responsibly active Christian citizens are needed."

The social action agency protested the use of "immoral means for the accomplishment of partisan, or even national, objectives." It decried the "absurd stockpiling of weapons" and "tragic junkpiling of welfare programs."

The commission denounced civil religion which mixes Christianity and Americanism and opposed "attempts to use religion for partisan purposes."

Family life, special moral concerns, and economics and daily work were other areas of concern dealt with in the statement.

In his address Valentine said, "There are some dread diseases that are now plaguing us with a vengeance. Without our full acceptance of the moral word in the gospel, they can be expected to rage out of all control."

The Baptist leader identified these diseases as Thompsonism, Skinnerism, Hefnerism, and Gamalielism and explained them this way:

Thompsonism takes its names from advertising and "is actually a reoccurrence of the old plague of Madison Avenueism.

"It has brought poison to our present political pot. It substitutes form for substance, image for ideals, charisma for character. It believes that ends justify means. It is not so much against the law as it is arrogantly above the law."

Valentine described the issue of Thompsonism as compromise and corruption in the church and shattering scandal in government, citing such aberrations as the "muddy Watergate affair."

Skinnerism was described as a sickness characterized by a delusion that man is not created in God's image, but is "environmentally determined and beyond personal accountability and moral responsibility."

Persons with Skinnerism "naively believe that for every human problem there is some technological or scientific fix."

In describing Hefnerism, Valentine said the malady was really old fashioned hedonism with pleasure as its supreme god.

Gamalielism, named for the ancient Pharisee, leads church victims to evade rather than evangelize, parrot rather than preach, and "wrap themselves in the flag of love while burning the flag of justice."

"The moral word in the gospel everlastingly challenges the status quo, focusing attention on the world that is to make it into the world that it ought to be," Valentine said. -30-