

**BAPTIST PRESS**

News Service of the Southern Baptist Convention

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June 12, 1974

**Court Reaches Compromise  
In Missouri School Aid Case**

By Stan L. Hasteley

WASHINGTON (BP)--The U.S. Supreme Court ruled that states must provide "comparable" services to nonpublic schools in order to continue receiving federal funds earmarked to aid disadvantaged children.

The 8-1 decision in Wheeler v. Barrera further declared that while states must provide "comparable" services, they are not required to make "identical" services available to disadvantaged children enrolled in both public and nonpublic schools.

The case involves the state of Missouri's constitutional prohibition of any whatever to nonpublic schools. According to the ruling by the high court, Missouri must now devise means of providing services to children in nonpublic schools if it is to continue receiving funds under Title I of the Elementary and Secondary Education Act (ESEA). That section of the historic 1965 bill provides for the funding of services in both public and nonpublic schools to disadvantaged children.

Since 1965, when the federal government first began massive funding of education, Missouri has refused to provide such services for nonpublic school children because its constitution forbids any funding of nonpublic schools.

Anna Barrera and several other parents of poor children in the inner city of Kansas City, Mo., brought suit in U.S. District Court demanding relief from state educational officials because of the state's refusal to provide remedial reading instruction on the premises of parochial schools by federally funded teachers during regular school hours.

The district court held that the state's school officials were under no obligation to provide any services for nonpublic school children because Missouri law prohibited it.

The U.S. Court of Appeals for the eighth circuit reversed the district court's decision, ruling that Missouri's constitutional prohibition of funding to nonpublic schools did not apply when federal funds were under Title I of ESEA were involved.

In affirming the court of appeals, the Supreme Court nevertheless disagreed with the lower court's view that federal law preempts state law in this case. Associate Justice Harry A. Blackmun, writing for the majority, stated: "By characterizing the problem as one involving 'federal' and not 'state' funds, and then concluding that federal law governs, the court of appeals. . . in effect nullified the act's (ESEA) policy of accommodating state law. The correct rule is that the 'federal law' under Title I is to the effect that state law should not be disturbed."

The court further declared that "the choice of programs is left to the state with the proviso that comparable (not identical) programs are also made available to eligible private school children."

The important distinction between "comparable" and "identical" services was underscored by the majority several times in the decision. One such passage states that "inasmuch as comparable, and not identical, services are required, the mere fact that public school children are provided on-the-premises Title I instruction does not necessarily create an obligation to amake identical provision for private school children."

In the event that state educational officials still find objection to sending public school teachers onto the premises of nonpublic schools to provide services under Title I, the Supreme Court suggested three other avenues of action:

1. The state "may approve plans that do not utilize on-the-premises private school Title I instruction but, nonetheless, still measure up to the requirement of comparability."

2. If the state cannot or will not develop such a plan, "it may develop and submit and acceptable plan which eliminates the use of on-the-premises instruction in the public schools," and adopt instead other programs designed to provide comparable services, such as 'neutral sites or summer programs.'"

3. In the event the state refuses to make comparable services available to both public and nonpublic school children, it may expect not to participate in federal funding of education under Title I grants.

The high court sidestepped the underlying question of the constitutionality of the ESEA's provisions under Title I for children in nonpublic schools. It did so, the court stated, because "no specific plan" was in dispute. The court thus left open the likelihood that several states may challenge the very constitutionality of the act in the near future on the grounds that its provisions for children attending nonpublic schools violate the Establishment Clause of the First Amendment.

In a vigorous dissent, Justice William O. Douglas held that the court had been "seduced" by the "attractive posture" of the case. He went on to argue that "all education in essence is aimed to help children," thereby disputing the theory that federal funds designed to help children in nonpublic schools are constitutionally permissible, while those sent directly to nonpublic schools are not.

Douglas argued further that the court's decision was "at war with our prior decisions" regarding federal aid to nonpublic schools. He continued, "The parochial school is a unit; its budget is a unit; pouring in federal funds for what seems to be a nonsectarian phase of parochial school activities 'establishes' the school so that in effect, if not in purpose, it becomes stronger financially and better able to proselytize its particular faith by having more funds left over for that objective."

Douglas concluded that "the plain truth is that under the First Amendment, as construed to this day, the act (ESEA) is unconstitutional to the extent it supports sectarian schools, whether directly or through its students."

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SBC Authorizes Committee  
To Study SBC Name-Change

6/12/74

DALLAS (BP)--A motion to study the possibility of changing the name of the Southern Baptist Convention was adopted here during business sessions of the nation's largest non-Catholic denomination.

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

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

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

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

"I have no crusading spirit in my heart at all. . . I just ask common consent that we look at it and ask a committee to come back and tell us what they find," he said.

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

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

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

Former SBC Recording Secretary Joe Burton of Nashville, retired Baptist Sunday School Board editor, opposed changing the name of the convention, but said he favored a committee to study the matter.

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Owen Cooper Gives Seven  
Point Plan for SBC Improvement

By Roy Jennings

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

In a major address at the 117th meeting of the nation's largest non-Catholic denomination in Dallas Convention Center, Cooper, a retired Yazoo City, Miss., industrialist, told the 15,000 messengers the state of their convention was good, but not good enough.

As symbols of progress, Cooper cited the size of the denomination which has grown to 34,600 churches with 12.3 million members; 27,000 pastors; 2,550 foreign missionaries in 77 countries; and 2,200 home missionaries.

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

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

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

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

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

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

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

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

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

Cooper also called for Southern Baptists to intensify the teaching and promotion of stewardship, cooperate more in joint endeavors with other Christian bodies in areas of mutual concern and depend more on the presence, power and work of the Holy Spirit.

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

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

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

"Southern Baptists should be proud of their heritage. They can look back with satisfaction on reasonable accomplishments and they can face the challenge of the future with assurance knowing that God is available. . ."

Nixon Manipulates People  
New SBC President Declares

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

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

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

Weber said that Christians everywhere have been "shocked and embarrassed by the language used" by the President.

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

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

Declaring he felt thrust into the job through the leadership of God, Weber said he favored a new name for the convention, could not support at this time the ordination of women as deacons in his church and sees no theological "storm clouds" on the horizon that might divide the denomination.

Weber, speaking to newsmen following his election as SBC president, declined to positionize himself on the question of a proposed new commission of evangelism for the convention.

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

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

The matter of ordination of women is a matter for the local church to decide, h said.

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

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

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

Although Weber characterized himself as a "conservative, Bible-believing preacher," he declined to accept either a conservative or liberal label.

Asked to be more specific, Weber said he viewed the Bible as the Word of God, complete and without error. He said such labels depend on the area of the country where the question is asked.

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

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

"We don't need any small groups to tell us what to believe," he said.

"I am at ease with persons of other religious faiths," he said. "I can have fellowship with anyone who knows Jesus Christ."

Asked about a motion before the convention to require that 10 percent of the trustees of all agencies come from ethnic minorities, Weber said he felt there should be representation of all people, but not on the basis of minority status.

"Just to reach a quota would be a tremendous moral mistake," Weber commented.

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

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SBC Thanks Belew For  
"Good News" Impetus

6/12/74

DALLAS (BP)--The American Bible Society thanked Wendell Belew at the Southern Baptist Convention here for a letter he wrote 13 years ago that prompted production of the Today's English Version translation of the New Testament.

Belew, director of the division of missions of the Southern Baptist Home Mission Board, wrote a letter to Eugene Nida at the ABS on Nov. 19, 1961, asking if a translation of the New Testament could be written so that it would be understandable to persons with a fourth grade education.

Nida turned to Robert Bratcher, a former Southern Baptist missionary who had recently joined the translations department, and asked if he could write a translation that could be understood by Southern Baptists.

Bratcher subsequently produced the TEV, better known as "Good News for Modern Man," which has surpassed 44 million copies.

Nida said that 400 million TEV scripture portions had also been produced for use in basic adult education courses.

He gave Belew a commemorative copy of TEV and thanked him for "recognizing the need for the Bible in common language."

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Independent Group Forms  
National Bus Association

6/12/74

DALLAS (BP)--The Southern Baptist Bus Ministry Association was formed at the Ramada Inn here with about 35 charter members from 11 states. It includes men and women.

Bill Powell of Atlanta, a former staff member of the Southern Baptist Convention Home Mission Board and now engaged in a personal ministry, acted as convenor for the group until the association was formed and officers elected.

Garland A. Morrison, pastor, North Main Baptist Church, Jonesboro, Ark., was elected first president of the new association narrowly defeating Bobby Smith, lay person from Greer, S.C., on a show-of-hands vote.

Smith was then elected vice president without opposition.

Morrison is president of the Arkansas Baptist Pastors' Conference.

Jeff Clark, Nashville, editor of an independent religious periodical called "Bring Them In," was picked as secretary-treasurer.

The bus association has no affiliation with the SBC or any state convention.

During the hour and a half breakfast meeting, the group stuck to the topic of church busing and ministries to children. Powell insisted the meeting had no connection whatsoever with another cause in which he is a leader, the Baptist Faith and Message Fellowship. He edits the Southern Baptist Journal, a publication not related to the SBC, for the independent fellowship.

Powell said leaders of the Faith and Message Fellowship would meet separately for a luncheon meeting in the same motel.

The Bus Ministry Association indicated it plans to set up statewide organizations which might meet in conjunction with the annual Baptist state conventions or annual state Baptist pastors' conferences.

Powell warned them, however, "Be careful not to schedule a meeting at any time any other meeting is going on." He said some outsiders misunderstood and thought the bus group would hold a meeting that overlapped sessions of the Southern Baptist Convention.

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The group adjourned at 9 A.M., so those present could go to the nearby Convention Center for the morning session of the SBC.

The new Southern Baptist Bus Ministry Association came into being "because there's a need through this organization to share what is happening in bus evangelism," Powell said.

Mrs. Molly Fairchild of Moselle, Miss., gave a ventriloquism demonstration during the breakfast meeting, after the use of ventriloquism "gospel magic" were cited as important components of children's evangelism.

The three officers and eight other directors, chosen by states, will all serve only one year terms. A rotating board of directors with longer terms may be elected at the 1975 meeting, which apparently will be held in Miami Beach at the time of the annual Southern Baptist Convention.

The state directors are George Hays III, Louisville, Ky.; Ray Heyer, Galena Park, Tex.; Gerald A. Peters, Pauls Valley, Okla.; Noel L. Allen, Mobile, Ala.; Mrs. Tom Garton, Des Moines, Iowa; Al Fairchild, Moselle, Miss.; Steve Wallace, East Point, Ga., and Troy Morris, Clovis, N.M.

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Mrs. Sappington Expounds  
on Women in Press Conference

6/12/74

DALLAS (BP)--Mrs. Richard Sappington of Houston who asked Southern Baptists to support a resolution on woman's role here for the second year in a row, outlined her theological position in an impromptu press conference.

"A woman doesn't have to marry, but if she marries, she chooses the role of having a husband as head of the house," said the attractive wife of the pastor of Cloverleaf Baptist Church.

Mrs. Sappington said a woman can have a career, but if she cannot assume her home responsibilities she is wrong.

She reaffirmed her opposition to a Southern Baptist Christian Life Commission recommendation calling for more leadership positions for women in the denomination. She also opposes the ordaining of women as deacons and preachers.

She termed some of the actions being taken in women's rights as a "backlash to the women's liberation movement" and declared two wrongs don't make a right.

"Women can hold any leadership role except being externally ordained," said the Houston pastor's wife, admitting that she has led singing and missions programs and has a reputation for being a good Bible teacher.

Actually, said Mrs. Sappington, in the average Southern Baptist church there are more women than men in leadership roles. However, she said, "According to the scripture, I don't think women should be ordained."

Asked what her husband thinks about her bringing a resolution to the Convention, Mrs. Sappington said, "My husband is a beautiful person and hasn't objected to my doing what I'm doing under the leadership of the Holy Spirit."

She admitted, however, that in situations where the husband isn't a Christian, a wife's first loyalty is to Christ when there's a conflict between the man's will and God's.

Asked whether women should be silent in the church, Mrs. Sappington said they are free to speak in the sense they shouldn't cause trouble. She did not define "trouble."

She said there are inequities in women's rights that need to be remedied, but she doesn't feel the convention will remedy them.

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Carolyn Weatherford: "A  
Woman Should Do What She Can"

By Toby Druin

DALLAS (BP)--The newly-chosen executive secretary of the Southern Baptist Convention Woman's Missionary Union said here she had no personal feelings toward the ordination of women by Southern Baptist churches but would welcome an ordained woman to her executive board if the woman had been elected by a state Baptist convention.

Miss Carolyn Weatherford of Jacksonville, Fla., said in a press conference she had personally led lay evangelism schools with men in her classes and had conducted worship services.

"I don't feel it has been in violation of the scriptures," she said. "A woman should do the things she can do."

Miss Weatherford takes over the WMU reins in Birmingham on October 5 when Miss Alma Hunt steps down after 26 years of service.

Asked about the possibility of men serving on the WMU board, Miss Weatherford laughed and exclaimed "mercy." One proposal suggested to the convention here is that women comprise at least 20 per cent of all SBC-elected boards by 1980.

"I hadn't even considered the possibility of men on the board," she replied. She added she felt the Brotherhood Commission "wouldn't need a woman" on its board and she didn't feel the need for a man on the WMU board.

Miss Weatherford, executive secretary of the Florida WMU, characterized herself as "aggressive" and "strong" in her leadership, and said she is interested in persons as persons. She said she hoped to lead Woman's Missionary Union to reach out to women the organization is not now reaching, particularly career women whom she characterized as being more able to affect legislation.

She said she supports continued cooperation between men and women on the local church level in mission education.

"But I don't think we need only one organization," she said.

She added that she felt mission action and mission education were "part and parcel" and that she would emphasize both.

Miss Weatherford was questioned several times about her own state organization which was shifted from auxiliary status to department status in the Florida Baptist Convention structure five years ago.

"It has been a very good thing for us," Miss Weatherford said. "In public relations, our budget has more than doubled and our salaries are more nearly on par with the men on the convention staff."

She said that the salaries of the women on the convention staff had "moved a long way" and she did not feel it was fair to pay her less because she was single or did not have a family to support.

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"Christianity Elevates  
Women" says Mrs. Weber

6/12/74

By Bonita Sparrow

DALLAS (BP)--Nettie (Mrs. Jaroy) Weber, the new first lady of the Southern Baptist Convention, described herself as "still surprised" at the role cast on her by the vote of messengers to the SBC in Dallas.

"We both just sat there really stunned," she said, describing the Webers' reaction to the news that Weber, pastor of First Baptist Church, Lubbock, had defeated fellow Texan, Kenneth Chafin, pastor of South Main Baptist Church, Houston, as president of the SBC.

"I think the first thought we both had was that we didn't understand this, but we were willing to do what the Lord asked us to do."

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Mrs. Weber has soft blond hair, a near flawless complexion and an easy smile that reaches her bright blue eyes. She has a quick sense of humor and smiles easily. She describes herself as "a rather easy-going person who likes people and enjoys life."

She also likes horseback riding and people. "I like people on a one-to-one basis and feel comfortable in a crowd. I'm not a shy person."

Not a proponent of the feminist movement, she feels the woman's role in the church "has always been an important one. The church will still be open to women's leadership and depend on them in so many ways.

"As my husband said in the press conference, women have carried their load in the church. I personally feel we must deal with people individually because we answer to God individually.

"I feel strongly that women are being elevated more as Christianity is being preached more and they will continue to be elevated as Christianity continues to be preached."

Mrs. Weber--her close friends call her 'Tippy'--says she has never felt like her husband's shadow. "We have free and open discussion and I consider his opinions on things just as he considers my opinion on things. This is part of a healthy marriage."

The problem of people who expect pastors' families to be paragons of virtue has never plagued Mrs. Weber.

"I think people are beginning to realize that pastors are human and people are willing to let them make mistakes. I've never felt restricted in my role as a pastor's wife and I think only once did someone mention to me that one of our children shouldn't do something because he was a pastor's child."

Her response to that?

"I said we were rearing our children to do the right thing because Christ expected it, rather than to do the right thing because they were pastor's children.

"I think a pastor's wife is called to her role, just as her husband is called to his," she said. "When I realized I was being called to be a pastor's wife, I didn't even know any available pastors. But I left that up to the Lord."

The Webers met when she was in a church play at a youth conference. He invited the group to perform at Little Cypress Baptist Church near Orange, Texas, where he was pastor.

"That was October 23, 1938, the day he was ordained," she recalled. "We were married February 17, 1939."

After 35 years as a pastor's wife, Mrs. Weber has often been asked for advice for a young pastor's wife.

"Each person has different skills," she said thoughtfully. "I would advise young pastors' wives to develop their own spiritual lives and devotional lives and depend on the Lord. If there are problems, and there will be, I would look at my own life first.

"Often the problem of people not being relaxed, or really themselves, around a pastor's family is respect for what the pastor's family represents. You must accept the fact that people are going to be looking at you and you will be in the spotlight for some people."

The Webers have three children--Jaroy Weber Jr., a plastic and reconstructive surgeon in private practice at Palo Alto, Calif., who also teaches at Stanford Medical Center; a son, Billy Weber, pastor of Northway Baptist Church in Dallas, and a daughter, Miss Nettie Weber, a music evangelist.

Like the Old Testament's Hannah, Mrs. Weber dedicated them to the Lord before they were born.

"We tried to lead them to make their own decisions about their life in the light of their talents and abilities. They've made us very proud of them.



Circus Training and Seminary  
Valuable to Preacher's Wife

By Mary Ann Ward

DALLAS (BP)--The role of the minister's wife as she shapes an identity for herself, relates to church members and rears her children was discussed at the annual luncheon of the Conference of Ministers' Wives, an auxiliary to the Southern Baptist Pastors' Conference at First Baptist Church here.

Officers installed for 1975 were Mrs. Maurice Clayton of Jackson, Miss., president; Mrs. Conrad R. Willard of Miami, Fla., vice-president; Mrs. B. J. Martin of Pasadena, Tex., recording secretary-treasurer; and Mrs. P. A. Michel of Brookhaven, Miss., corresponding secretary.

The women also elected officers for 1976 and installed officers for 1975. The 1976 slate included Mrs. Robert L. Franklin of Cairo, Ga., president; Mrs. Walter N. Stockburger of Norfolk, Va., vice president; Mrs. Leray Fowler of Houston, Tex., corresponding secretary; and Mrs. John Ramsey of Hillcrest Heights, Md., recording secretary-treasurer.

The role of the minister's wife was discussed by a panel which included Mrs. Huber Drumwright of Fort Worth, Tex., moderator; Mrs. John R. Claypool of Fort Worth, Mrs. John J. Hurt of Dallas and Mrs. Forbes Wood of Dallas.

"A minister's wife could use a little circus training as well as seminary. You have to walk a tightrope," said Mrs. Hurt, who represented the view of the church member on the panel.

The panel talked about the tendency for church members to expect the minister's wife to be active in every church organization. Mrs. Wood said she had developed the "I do" syndrome--saying "I do" to a husband, the church, teaching a Sunday School class, leading a Church Training group and playing the piano for three choirs.

"We need to let the Lord lead us into where He wants us to serve," she said.

Mrs. Hurt said when she looks back at the minister's wife at churches where she had been a member, "I can't remember what church organizations they were active in. What I remember is when they expressed concern."

Mrs. Claypool said that the minister's wife needs to have her own identity to be a full and healthy individual. "We shouldn't be cramped by a role that may exist only in our own minds," she said.

Mrs. Claypool said that one solution to helping children understand about the church taking up their father's time is a semantics trick--saying "Daddy is going to work instead of Daddy is going to church. Every child's father has a job."

She also said that she did not take her children to church every time there was a meeting.

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SBC Tables Motion For  
Evangelism Commission

6/12/74

By Jim Newton

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

Frank Minton, pastor of the Far Hills Baptist Church of Dayton, Ohio, offered the motion calling for creation of a separate Commission on Evangelism in an effort to give higher status and visibility to the denomination's program of evangelism.

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

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

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

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

Structurally, however, evangelism is relegated to a position as one of eight divisions in the Home Mission Board, "in a secondary role that is not even on the policy-making level," Minton charged.

The Ohio pastor argued that the board's Evangelism Division ranks fifth in amount of budget, that four other divisions get 15 times as much money and that the Evangelism Division gets less than 5-1/2 per cent of the board's budget.

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

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

He also pointed out that no division or staff member is actually on the "policy-making level," since policy is set by the trustees, not the staff.

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

During debate of Minton's motion, Dehoney, pastor of Walnut Street Baptist Church in Louisville, expressed shock at Minton's figures that evangelism gets only 5-1/2 per cent of the board's budget.

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

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

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

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

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

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

Baptist Faith and Message  
Group Stirs Commentary Embers

By Theo Sommerkamp

DALLAS, --An assault on the revised version of Volume I of the Broadman Bible Commentary may be brewing.

The volume, containing comments on the book of Genesis, drew unfavorable reviews at the luncheon meeting here of directors of the Baptist Faith and Message Fellowship.

About a dozen directors, plus 85 more interested individuals, attended the two-hour session in the Ramada Inn, two blocks from the Dallas Convention Center where the Southern Baptist Convention assembled for its yearly meeting.

Bill Powell, Atlanta, Fellowship president and editor of its monthly publication, Southern Baptist Journal, said the rewrite of Volume I of the commentary "may become a collector's item also."

Many members of the present Fellowship, an independent group organized a year and a half ago, led the successful battles at SBC sessions in 1970 and 1971 to have the first version of Volume I withdrawn from production and sale and rewritten by another author. Opponents attacked the author's views on the book of Genesis.

Copies of the original Volume I, which had been sold before the SBC ban, reportedly became collectors' items and sold rapidly before they could be recalled.

The first version was written by G. Henton Davies, a Baptist scholar, in England. Clyde T. Francisco, professor of Old Testament interpretation at Southern Baptist Theological Seminary, Louisville, was chosen to write the second version.

Powell charged Francisco appeared to hold the same basic theological position on Genesis as Davies.

"You may want to write Francisco and ask him what's the difference" between his view and that of Davies, Powell told the group.

He said he will publish in the Journal several reviews of the Francisco version of the Genesis commentary. He urged members of the Fellowship to submit reviews for him to publish.

Powell also struck out at the Spring issue of the Review and Expositor, theological journal published at Southern Baptist Theological Seminary. He exhorted Fellowship members to order and read the issue, which contains several "expressions not in keeping with what Southern Baptists believe."

Nevertheless, leaders of the organization contended it will remain loyal to the Southern Baptist Convention, rather than break away.

E. J. Daniels, an evangelist headquartered in Orlando, Fla., and one of 25 directors of the Fellowship, said, "Our solution is not in forsaking our Convention but in keeping (it) headed in the right direction."

Robert Witty of Jacksonville, who heads the independent Luther Rice Seminary there, and who is also a director, added, "We are not trying to change Southern Baptists. We are trying to counteract the influences that are trying to change Southern Baptists."

M. O. Owens, Gastonia, N. C., pastor who is chairman of the directors, criticized the quality of preaching in Southern Baptist churches.

He said the annual Convention Sermon preached earlier in the day by R. J. Robinson of Augusta, Ga., was "masterfully done but took primarily a humanistic approach," which was typical today.

Later in a private interview after the meeting adjourned, Owens conceded voluntarily the same criticism could apply to his own sermons occasionally.

The Fellowship and its publication, Southern Baptist Journal, have no relationship or connection to the Southern Baptist Convention or any of its agencies. Powell was a staff member of the SBC Home Mission Board until last November, when he resigned to work with the Fellowship.

Powell reported the Fellowship is currently about \$16,000 "in the red." The money is owed primarily to Powell and Powell's associate to cover salaries, and to E. J. Daniels, the director who prints the Fellowship's monthly publication in his plant in Orlando, to cover printing costs.

However, Powell predicted the organization "starting this month, will be operating in the black." One church recently gave the Fellowship \$3,000 and another \$1,100, he said.

Daniel said his printing plant would continue to help subsidize printing costs of Southern Baptist Journal.

Examples were cited of churches which have voted to put enough money in the annual budget to send the Southern Baptist Journal to every family in the congregation.

Harold Lindsell, Washington, editor of Christianity Today, told the Fellowship the "watershed question of our generation concerns revelation and inspiration, the question over whether the Bible is the infallible word of God."

"Many of us are deeply concerned with what's happened in the Southern Baptist Convention and that depends on the infallibility of the Scripture," the Christianity Today editor continued.

W. Ross Edwards, Jefferson City, Mo., editor of the Word and Way, said, "There are some who would be here if it were a simple matter of interest. There is also the question of what is wise." He did not elaborate on what this meant.

"You have received criticism from my fellow editors," Edwards reported. "I have not agreed, but I have not answered them. I've been grateful for the criticism." He suggested such criticism would help launch the fellowship just as a strong headwind helps project an airplane into flight.

The Word and Way is the official weekly paper of Missouri Baptist Convention.

Two forthcoming meetings of the Fellowship were announced. Directors will meet again Aug. 19-20 at Ridgecrest (N.C.) Baptist Conference Center. A national membership meeting has been called for Nashville Nov. 25-26.

Powell also referred to the Fellowship's "Membership Bulletin," which he described as an "in house publication" that contains "material we cannot use in the Journal," and the warning "not for reprint."

Asked after the meeting what "in house" meant, Powell said it went only to members of the Fellowship. He said the Bulletin is printed by offset on legal size paper and issued 15 to 20 times a year, on an irregular schedule.

A person joins the Fellowship by filling out a membership card, according to Powell.

He said he sometimes uses the Bulletin to solicit material or information for the official Journal.

Gwin Turner, Los Angeles pastor who made a motion at the 1972 Southern Baptist Convention in Philadelphia to have the entire 12-volume Broadman Bible Commentary recalled and rewritten, also is a director of the Fellowship. His motion at Philadelphia was rejected by an estimated 4 to 1 margin on a standing vote.

Turner told the Fellowship group here, "We are not interested in being able to run the Convention."

In his president's report, Powell observed that "over half our pastors have never been to the seminary. When they haven't been to the seminary, you don't have to worry about their theological stance."

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Simms Named SBC's  
First Vice President

6/12/74

DALLAS (BP)--Stewart B. Simms, pastor of First Baptist Church, Greer, S.C., was elected first vice president of the Southern Baptist Convention at Dallas' Convention Center in a run-off here.

Simms defeated Mrs. Robert Fling, of Pleasantville, N.Y., and a former president of the Southern Baptist Woman's Missionary Union. Simms is chairman of the SBC Executive Committee.

Others nominated for first vice president included Richard Jackson, pastor of North Phoenix Baptist Church, Phoenix, Ariz.; R. G. Reynolds, pastor of Inglewood Baptist Church, Grand Prairie, Tex.; L. L. Morriss, pastor of First Baptist Church, Midland, Tex.; Earl Coker, Washington, D.C., retired U.S. Army brigadier general; and John F. Gibson, pastor of Wesleyan Drive Baptist Church, Macon, Ga.

Three other convention officers were re-elected.

They are Clifton Allen of Winston-Salem, N.C., recording secretary; W. Fred Kendall of Nashville, registration secretary; and Porter Routh of Nashville, treasurer.

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SBC Told It Could Double  
Radio and TV Outlets

6/12/74

DALLAS (BP)--Southern Baptists were advised here they could double their radio and television outlets for communicating the gospel in less than two years if they would provide the money to supply the stations with programs.

Paul Stevens, executive director of the Southern Baptist Radio and Television Commission, reported more than 400 radio and television stations are standing by to carry free of charge programs produced by his agency, but "we are financially unable to supply them."

"When I tell you that we are on 2,800 radio and television stations weekly, you must remember that there are more than 15,000 radio and 4,000 television stations in operation in the world where we have never attempted to preach the gospel."

Southern Baptists are getting serious competition for public service broadcast time from certain other religious denominations, and "we can expect a hundred-fold increase in their broadcasting ministry.

"Since Southern Baptists are not a part of the National Council of Churches, we will be required to work much harder to stay where we presently are," Stevens said. "If we continue as we are in this area, there is no doubt in my mind others will quickly succeed where we have failed."

Stevens made his financial appeal during the presentation of his agency's report.

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