



Membership question will come before KBC in Bowling Green

by C. R. Daley, Editor

Proposals for amending Article III of the Kentucky Baptist Convention Constitution and By-Laws were before the convention in 1978 and 1979 and will also be on the agenda this year.

In 1978 Elroy Lamb proposed changes that were given first reading. In 1979 the Constitution and By-Laws Committee revised Lamb's proposals and gave first reading to their own proposals. Amendments to the constitution require two year years reading before being voted upon.

The 1980 Committee on Constitutions and By-Laws of the Kentucky Baptist Convention will recommend most of the proposed changes recommended by the 1979 committee but will not recommend one section of the changes proposed and given first reading last year. Section III of the Constitution and By-Laws deals with membership in the convention.

The 1980 committee will recommend section one (1) under Article III be left as it was before Lamb or the 1979 committee made any recommendations. The chief difference is the present requirement involves a church being a bona fide contributor to the convention's "work" while the proposal of the 1979 committee would require a church to be "a bona fide contributor to the Cooperative Program."

While the 1980 committee feels cooperating churches surely should contribute through the Cooperative Program, such a contribution has never been required for participation in the convention.

In section two (2) of Article III as proposed by the 1979 committee Cooperative Program receipts is one of the bases for additional messengers beyond the two for churches of 100 members or less who are in friendly cooperation with the convention and are bona fide contributors to its work. Additional messengers up to a maximum of 10 are one for each 250 members of each \$250 contributed through the Cooperative Program.

The 1980 Committee recommendation will contain two additional sections (3) (4) in Article III. They are:

(3) Messenger cards will be sent, upon request to individual churches who meet the above requirements, from the State Convention Office.

(4) Ballots will be issued to each messenger at the time one registers.

These sections were proposed as amendments and given first reading by messenger Elroy Lamb in the 1978 convention but were left out of the recommendation by the 1979 Constitution and By-Laws Committee. A motion was approved in 1979 to refer them to the 1980 committee for study and report to the convention in 1980. The wording of section (3) and (4) proposed by the 1980 committee is identical to that submitted and given first reading by Lamb in 1978 and therefore it is assumed they can be voted on in 1980.

The convention messengers in Bowling Green will have to decide between the recommendations made by the 1979 committee on Constitution and By-Laws and those made by the 1980 committee.

The 1979 committee proposal for Article III would read:

(1) ONE messenger from each church having 100 members or less which is in friendly cooperation with this Convention; is sympathetic with its purposes and work; and has during the fiscal year preceding been a bona fide contributor to the Cooperative Program.

(2) One additional messenger for each such church shall be allowed for each additional 250 members, OR FOR EACH \$250.00 CONTRIBUTED TO THE COOPERATIVE PROGRAM DURING THE FISCAL YEAR PRECEDING THE ANNUAL MEETING, but no churches may be allowed more than ten (10) messengers.

The 1980 committee proposal for Article III would read:

The membership of this Body shall consist of messengers from cooperating Baptist churches as follows:

(1) Two messengers from each church having 100 members or less which is in friendly cooperation with this Convention; is sympathetic with its purposes and work; and has during the fiscal year preceding been a bona fide contributor to the Convention's work.

(2) One additional messenger for each such church shall be allowed for each additional 250 members, OR FOR EACH \$250.00 CONTRIBUTED TO THE COOPERATIVE PROGRAM DURING THE FISCAL YEAR PRECEDING THE ANNUAL MEETING, but no churches may be allowed more than ten (10) messengers.

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Boswell U

At Cumberland, a changing of the guard after 33 years

by James H. Cox, Associate Editor

An era comes to a close at Cumberland College in Williamsburg this week. After 33 years as president, J. M. Boswell, 74, will step down Thursday after one of the longest tenures of any college president in Kentucky history.

His successor, James H. Taylor, 35, the school's vice president for development for seven years, was named president-elect nearly two years ago. He will assume office officially Friday, Aug. 1.

Boswell said his retirement leaves him with a nostalgic feeling, but he's not sad "because there are so many pleasant things to remember."

A physics and math teacher when he joined Cumberland College in 1931, Boswell also coached all sports and directed the physical education program. He later taught biblical studies, botany and Latin.

Except for a year at the University of Kentucky for graduate work and four years of Naval service in World War II Boswell has been at Cumberland for 44 years. In 1947 he was named president of the then two-year Baptist school which has since become a senior liberal arts college. It serves about 2000 students each year on its main campus at Williamsburg, Ky. and in several satellite programs in the surrounding counties.

Boswell has maintained an "open door" policy throughout his term as president which has permitted any student to discuss problems with him.

Frankfort attorney Joseph Leary, a former Cumberland trustee, said Boswell has "had a great compassion for mountain kids who came in there with a couple of shirts and a pair of britches in a goods box. He arranged some way—and I've often wondered how

Bible societies set day of prayer for Aug. 28

United Bible Societies, a 64-member international fellowship of Bible societies, has set Aug. 28, 1980 as a worldwide day of prayer for God's guidance and power for the Bible cause.

The announcement was made by UBS president Oswald C. J. Hoffman, world-renowned speaker of "The Lutheran Hour."

The day of prayer precedes by one month a meeting of the UBS council in Chiang-Mai, Thailand. Plans for Bible cause work in the decade of the eighties will be set at this meeting Sept. 28-Oct. 5.

"The Bible cause is the cause of our Lord Jesus Christ," said Hoffman. "His cause deserves our prayers. Please pray almighty God will empower the work of the Bible societies during this decade."

The Bible societies are the largest distributors of scriptures in the world. In the last two years over a billion copies of the Bible have been sent out.

The American Bible Society, a founding member of UBS, has distributed more than three billion copies of scripture since its formation in 1816.

he did it—for them to go to school there."

In an interview last year with Western Recorder Boswell said the thing he was proudest of about Cumberland is "the fact it is having greater impact and contact with Kentucky Baptists. The school has grown in influence and service, and I believe it is being recognized by its own constituency now more than ever," he declared.

"Secondly, I'm pleased we can say we have accepted students who had no money but who had strong educational backgrounds and a determination to go to college. There is also a real source of inspiration in the many successes of our graduates over the years.

"Finally, I'm proud of the tremendous influence Cumberland College has had on the area in which it is located. It has greatly affected the medical, business, educational, cultural and religious life of this community, and for that I am thankful.

"I owe a great debt to Kentucky Baptists personally for having allowed me to be fulfilled in a situation like this," he concluded.

Taylor becomes only the seventh president of Cumberland College since it first opened as Williamsburg Institute in 1889.

A native of San Antonio, Tex., Taylor attended high school in Pontiac, Mich. He received the BS degree from Cumberland College and the MA degree from Union College, Barbourville, Ky. He did additional work at Eastern Kentucky University, the University of Oklahoma and Duke University, and earned the EdD degree from Nova University, Ft. Lauderdale, Fla., in higher education and administration.

Taylor has been on the Cumberland staff 13 years.

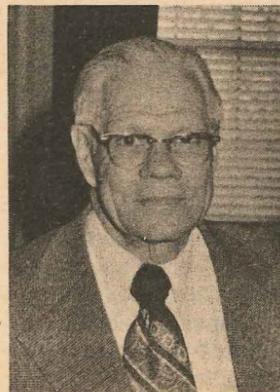
Married to the former Dinah Lynch of Barbourville, he is the father of one son, James Jr., age 8.

Taylor served pastorates at South Main Mission, Monticello, and Saxton (Ky.) Baptist Church during his student days.

Making an announcement of his election nearly two years ago, David Huff of Corbin, then chairman of the school's trustees, said, "Taylor has demonstrated he is energetic, intelligent, perceptive and imaginative. He strongly supports the fundamental purposes of Cumberland College.

"The trustees are convinced Dr. Taylor has the qualities that will be required to help Cumberland meet the challenging demands on the institution in these next decades," he declared.

For Jim Taylor, those demands become a little more impressive Friday.



Boswell

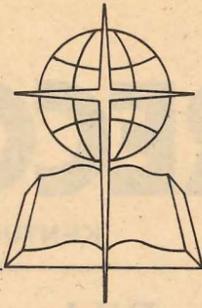


Taylor

Earnestly contend for the faith which was once for all delivered to the saints. —Jude 3

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C. R. Daley Jr., Editor
James H. Cox, Associate Editor
Paul Whitler Jr., Business Manager



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C. R. Daley

Daley Observations

When is a church "in friendly cooperation"?

Because of the concept of the absolute autonomy of the local church and the principle of voluntary association of churches in denominational organizations, Baptists generally have not been strict in requirements for churches to participate in district associations, state convention or the Southern Baptist Convention. This is the way it should be. It ought to be as easy as possible for all truly Baptist churches to participate in any level of organized Baptist life they choose.

But such an approach is subject to abuse. Sometimes there are those who actually are not sympathetic with Southern Baptist programs and objectives but who would use the good name and prestige of Southern Baptists to advance their own interests.

The only requirement for a church to qualify for sending a messenger to the Southern Baptist Convention (most state conventions have similar requirements) is for the church to be "in friendly cooperation with the Convention and sympathetic with its purposes and work" and "during the fiscal year preceding been a bona fide contributor to the Convention's work." There can be one additional messenger up to 10 for every 250 members or every \$250 contribution to the work of the convention.

Stating the requirements in such generalities leaves much to the judgment of the Credentials Committee. When is a church really "in friendly cooperation with the Convention and sympathetic with its purposes and work"? Does cooperation require participation in the programs and projects of the convention? Does sympathy with its purposes and work require more than a minimum contribution? It would seem the answer is yes but it has not always been so interpreted. Churches which have had nothing to do with anything the convention is doing but which made the minimum contribution of \$250 during the year have been able to send messengers to the convention.

Does a church have to contribute through the Cooperative Program to qualify for messengers? No. The right to designate all contributions has always been recognized. This policy may need to be reexamined. While local autonomy is a basic Baptist tenet, it is hard to see how a church can consider itself in friendly cooperation with the convention when it refuses to help share in all the enterprises approved by the overwhelming majority of their fellow Baptists.

Should a church be required to be in the local district association and the state convention before being recognized by the Southern Baptist Convention? No. Baptist polity makes every level of Baptist organization separate and autonomous and allows it to set its own requirements for participation.

This is right. Churches are sometimes put out of district associations or not recognized by state conventions for reasons that do not apply to the Southern Baptist Convention. Such churches should have a right to send messengers to the Southern Baptist Convention if they truly are cooperating and sympathetic with the convention's purposes and work.

But what about when a church deliberately snubs the local association and the state convention because it disagrees with what these stand for and are doing? Are associations and state conventions so different from the Southern Baptist Convention that a church can be in friendly cooperation with the Southern Baptist Convention and not cooperate in any way with the local and state groups? Hardly.

What about when the only visible cooperation of a church with the convention is the minimum contribution of \$250 a year? Is this to be interpreted as friendly cooperation and sympathy with the purposes and work of the convention? Can such a contribution even be regarded as a "bona fide" contribution? "Good faith" would seem to require more than the bare minimum contribution unaccompanied by any other evidence of cooperation.

Not to be more "exclusive" but in order to safeguard the convention against those who would abuse it, the constitutional language outlining membership requirements might have to be tightened up some. If so, it should be done very cautiously.

Catholic banning of beer sales is commendable

Baptists and Roman Catholics traditionally have had different attitudes toward the use of alcoholic beverages but in some ways they seem to be coming closer to each other's attitude. It seems Baptists are becoming a little more lenient toward social drinking and some Catholics are ruling out alcoholic beverages on some occasions.

A specific instance is two Catholic parishes in Louisville which banned the sale of beer at their summer picnics this year. Beer has been as much a part of Catholic picnics as hot dogs and cake wheels but this year was banned by St. Elizabeth Ann Seton and St. Rita parishes in Louisville. The parish councils made the decisions.

The reason given was the problem of teenage drinking at picnics and excessive drinking by some adults. The church officials found that in spite of trying not to let juveniles buy beer they got it one way or the other and created problems at the picnics.

In commenting on the problem and the decision to ban beer sales one priest said, "When a Catholic parish is noted as the place where you can find plenty of alcohol for anyone, then that becomes a scandal for us to let it continue."

Interesting enough banning beer sales at the picnic did not seem to hurt financially. One priest said, "We judged it didn't hurt us at all."

The action of these two parishes in banning beer sales at parish picnics is commendable. It

indicates sensitivity to the evils of strong drink no matter what the official attitude of Roman Catholicism is toward alcoholic beverages.

But the very fact that drinking problems became so serious at church picnics points to the wisdom of the total abstinence view. This is what Southern Baptists have preached and taught though the drinking practice of some Baptists would make them problems at church picnics or anywhere else.

Social drinking among Baptists has been encouraged to some extent by the practices of President and Mrs. Jimmy Carter. This is unfortunate but opposition to alcoholic beverage is strongly instilled in Baptists and always should be.

Associational meetings are here again

The association season has begun. Russell County and Monroe are the first two. They met last week at Jamestown, Welfare, Oak Grove and Peter's Creek. Between now and Oct. 27 when Green Valley meets, 80 associations will have their annual sessions and enough ham, fried chicken, potato salad, pies and cakes to provide a statewide picnic will have been devoured.

These meetings are among the most important which Baptists have. Nowhere else do you have the leaders of so many local churches together and therefore representatives from the state convention and many of its agencies show up in associational meetings to tell their story. Sometimes more appear than the program can accommodate but warm and courteous receptions are extended to all.

In some respects associational meetings have changed little since they were begun in America soon after the turn of the 18th century. Emphasis is on fellowship, preaching and reports on what the churches are doing.

In other respects these meetings have changed considerably. Thanks to directors of missions in associations annual programs are much better planned and are far more interesting to attend.

Until a few years ago these meetings were scheduled almost exclusively in the daytime. Within the last several years the majority of associations has scheduled at least one night session and some have only night sessions. The night sessions are much better attended than day sessions.

Another recent innovation among associations is split sessions. In this plan the association meets one day in the spring and another day or night in late summer or fall. At least nine associations are trying this in 1980.

All the changes being tried will not be permanent because they will not prove successful but associations are to be commended for trying to find more efficient ways to do the same old things which our forefathers gathered in annual meetings to do.

Many of us look forward to this season for Baptist associations because it affords many happy reunions and an opportunity to reaffirm those truths that bind us together.

Baptist News in Brief

B'hood adds personnel

The Baptist Brotherhood Commission added two associate directors in its Baptist Men's division and replaced an editor in the Royal Ambassador division in a series of actions by the agency's executive committee at its quarterly meeting.

Added to the Baptist Men's division were Larry Yoder, 36, of Richmond, Va., who will specialize in curriculum and training, and Frank Black, current staff member, who will major on men's ministry projects.

Yoder was associate secretary of the Baptist Men's department for Virginia Baptists. Black, a 25-year employe of the commission, directed the Crusader department in the Royal Ambassador division.

James B. Johnson, 52, of Pine Bluff, Ark., was elected editor of Pioneer materials, including Probe and Pioneer Plans magazines.

Johnson, minister of education at First Baptist Church, Pine Bluff, for 13 years, filled a vacancy left by Mike Davis, who recently became director of the editorial services department.

FMB budgets \$90 million

In an effort to bring its budget more in line with anticipated income and needs the Foreign Mission Board set a figure of almost \$90 million to be used in planning for the 1981 budget.

The board estimated its total available funds for next year at \$89,948,366, a 17.2 percent increase over the 1980 budget of \$76,760,167.

President R. Keith Parks said the budget recommendation represents the board's intention of budgeting more items formerly met by special appropriations during the year. The final budget will be submitted to the board in October.

The total for 1981 includes the full \$45 million of the 1980 Lottie Moon Christmas offering goal, \$36,059,008 set up under the Cooperative Program budget, plus designated gifts and other anticipated income.

The action came at the board's July

meeting, where it also approved 28 new missionaries, bringing to a record 218 the number approved in a 30-day period. The total includes a record 130 missionary journeymen commissioned July 18 in Richmond for two years' service overseas and six former missionaries who have been reappointed. Fifty-four new missionaries were named June 25.

Baptist Center accredited

The American Association of Pastoral Counselors, the only national organization that certifies pastoral counselors and pastoral counseling centers, has announced the selection of the Louisville Baptist Hospital's Pastoral Counseling and Consultation Center as one of 12 certified service centers in the United States. It is the only one in Kentucky, and one of only four hospital-affiliated centers.

The Pastoral Counseling and Consultation Center, which has an office at Baptist Hospital East, in addition to its main office at Highlands Baptist Hospital, has received this accreditation after a complete evaluation of its operating procedures, including clinical competence of the individual staff members, financial stability, sound organizational structure and policies and involvement with the local professional community.

Richard Derle Underwood, DMin, previously the associate director and now the newly appointed director of the center, has recently increased the center's part time staff to eight. Although most of the staff have theological as well as clinical training, the most recent additions have been a marital and family specialist and a psychiatric social worker.

Bible becomes the text

Baylor University trustees have unanimously approved a 10-point report of their academic affairs committee, which shelves the controversial *People of the Covenant* as a primary textbook for Old Testament courses and underscores

commitment to a 1963 statement of Baptist Faith and Message for current and future faculty members of the department of religion.

The Bible, the statement said, will be the textbook for survey courses required of all Baylor students. The department of religion will teach it as the word of God and each teacher will "make clear his own personal belief and position" in line with affirmation of his commitment to the 1963 statement.

In a question and answer session after presentation of the report, Baylor president Abner V. McCall says he expects no changes of teachers in the department of religion and said the report was "largely a declaration of what we're already doing."

People of the Covenant was never a basic textbook, the president said. "All of the professors use several and it was just one of them."

The new plan will list three reference books of which *People of the Covenant* may be one, McCall declared. "Whatever the mainstream of Baptist belief is the students are going to hear about it," he said.

All of the current professors in the department of religion have voluntarily signed the 1963 statement of Baptist Faith and Message, McCall said. It is not a requirement, he added, although a faculty member's position on the statement is "ascertained" before he is hired.

Discussion was "open and candid" during the meeting, which lasted more than an hour, said James T. Draper Jr., pastor of First Baptist Church, Euless, Tex. Draper's charges last fall that *People of the Covenant*, written in 1963 by H. Jack Flanders and two other men, was "liberal" prompted the year-long study.

Flanders became chairman of the department of religion June 1, succeeding Ray Summers who retired.

Flanders' chairmanship of the department was never discussed, said Draper and Milton E. Cunningham of Houston, chairman of the academic affairs committee, who read the statement at a press conference.

Draper said he had positive feelings about the report and its approval and said, "If we mean what we say, it will give us a means for assuring the future" of teaching at the Baylor department of religion.

Kentuckians upraised

Two Louisville natives will take on new positions as the Southern Baptist Foreign Mission Board continues reorganization begun at its April meeting.

William A. Kruschwitz, Elizabethtown, will become program consultant in the Personnel Selection Department with responsibility for planning and conducting conferences for missionary candidates.

Kruschwitz, a former journeyman to Nigeria, has been a regional personnel representative of the board stationed in Louisville since 1974. A graduate of Georgetown College and Southern Seminary, he has also been a recreation director for Southern Seminary and activities assistant for Walnut Street Baptist Church, Louisville. He is married to Marlis Lee Pinkley.

Melvin E. Torstrick, also a graduate of Georgetown and Southern Seminary, will become consultant for the special assignments office in the Ministries and Deputation Department. He will direct missionary housing, in-residence programs for missionaries on furlough, and special missionary assignments.

Torstrick and his wife, the former Shirley Lee of Louisville, were missionaries in Chile, and he was regional personnel representative for the board in New Orleans, La. Before his missionary appointment, he was pastor of Sand Spring Baptist Church, Lawrenceburg.

Mrs. Tolbert set free

Victoria A. Tolbert, wife of the late William R. Tolbert, former president of Liberia, has been set free after being held by authorities since her husband's assassination Apr. 12.

Mrs. Tolbert, president of Woman's Missionary Union for the Liberia Baptist Convention, was released July 12, according to John E. Mills, the Southern Baptist Foreign Mission Board's director for west Africa, who just returned from Liberia. She was given a house, a car, a driver and two security officers and was told she was free to go anywhere, according to a government radio report.

Mills met with the permanent secretary to Liberia's head of state who told him that missionary activity is still appreciated and that the country still needs Southern Baptist help.

Baptist Forum

TV or not TV? That is the question

After reading Jerry Hayner's article "Show Biz on a Sunday morning" (WR July 2), I was at first resentful but upon reflection I found I very much wanted to respond to this article.

I feel Hayner's analogy is unfair and that he may have misinterpreted the motivation of the worshipers he witnessed on television. Of course I cannot speak for the congregation Hayner observed but I would like to share what insight I have gained from my own experience.

I am a member of a Southern Baptist church with a television ministry. Applause during services is not uncommon. However that applause is not because the service is being televised nor to "cheer" a performance. We do not have performers, only fellow worshipers.

Evidently Hayner has not had the privilege of sharing in worship with a church such as ours, so I would like to explain what he might find if he were to attend. First regarding the TV ministry itself—from its beginning there has been thorough planning put into it so that those in the sanctuary are hardly aware the service is being televised but those watching on TV are able to participate in the entire service. As the pastor said recently, viewers learn about Baptist ordinances and traditions by seeing baptism, the Lord's Supper and the invitation. Many families who have never attended church are being reached.

Regarding the applause, I wonder if Hayner considers an amen a cheer? My applause is to me another way of saying, "amen." When I applaud in a

church service I am expressing that a solo, an anthem, a testimony has been a blessing to me, has been an especially meaningful aid to worship—they have indeed pointed beyond themselves to God. Many times I am expressing my thankfulness for the individual's talent and life being committed to the Lord.

I must admit to Hayner and the readers I have not always felt quite this way concerning applause in church. Some years ago I would have determinedly refrained from participating, mainly, I believe, because it was not in my tradition.

The writer compared these services with sports and show business events. If he refers to the excitement and spontaneous enthusiasm involved, then I believe that observation is accurate. As for our being merely spectators, it seems that participating in this way precludes that possibility.

Though I hesitate to take verses out of context I have always found the Bible to be a multifaceted book and just as we find the inspiring story in Isa. 6 mentioned by Hayner, we may also turn to Ps. 47 where we are told, "O Clap Your Hands All Ye People . . ."

Glenda Pearson, Paducah

Did you go to NOBTS?

This letter is an appeal to any of your readers who attended New Orleans Baptist Theological Seminary when the campus was located on Washington Avenue in the heart of uptown New Orleans. First-hand impressions and experiences of former faculty members and students who taught and studied while the seminary was on Washington Avenue are being sought for an article I am writing for future publication in a Baptist periodical.

Replies from anyone who taught or studied at

NOBTS on Washington Avenue are welcome and will be greatly appreciated.

Miss Gage McMahon
1139 Washington Avenue
New Orleans, LA 70130

It ain't human

Humanism is more than an ancient Greek and Roman philosophy. It is a religion of self worship that crowns each person as his or her own little god. It is a religion of death and eternal ruin, but it is now the majority religion in our country. It dominates most of our government institutions, state universities and public schools. Millions who have never heard of it practice it religiously in their daily living.

The "me now" philosophy and its resulting selfishness grows up from the altar of humanism. For at this altar of self worship the individual person declares himself or herself master, denies his or her own sinful nature, and attempts to establish human dignity without trusting in the only true and living God.

Humanism is in direct conflict with God, "For all have sinned, and come short of the glory of God" (Rom. 3:23). Man's best is not good enough. For only by the grace of God in Christ can a member of Adam's fallen race be restored to a place of true dignity.

There is spiritual death in the pot as humanism, with a mixture of materialism and secularism, is finding its way into many Christian books, and into some of our churches.

Like the sons of the prophets, when the wild gourds were mixed with the pottage, it is time for all Christians, and especially pastors, to cry out, "There is death in the pot" (II Kings 4:40). It is time to come down hard on humanism.

William R. Hagan, Taylorsville



by Herschel H. Hobbs

At the recent session of the Southern Baptist Convention in St. Louis the convention adopted a resolution on doctrinal integrity. It placed a proper emphasis upon the Bible as "a perfect treasure of divine instruction, which has God for its author, salvation for its end, and truth, without any mixture of error, for its matter." This is a general quotation from "The Baptist Faith and Message." So well stated was the 1925 article on the scriptures that the 1963 revision committee only added one sentence: "The criterion by which the Bible is to be interpreted is Jesus Christ." Obviously as chairman of this committee, I heartily agree with the entire article.

Free but responsible

Furthermore, by inference the resolution took note of the prologue of "The Baptist Faith and Message" when it correctly noted that "freedom should be balanced with responsibility and doctrinal integrity." Also, the resolution correctly acknowledges the convention's right and responsibility to give "explicit guidelines to the governing bodies of our various institutions." And it is fitting to express appreciation for our seminaries and other institutions, and for those who serve faithfully in and through them. Finally, it is proper that the resolution reads "we exhort" rather than "we instruct." This is in keeping with the relationship between the convention and the elected trustees of its agencies.

However, I am concerned about one thing. The tone of this resolution on doctrinal integrity focuses upon the article on the scriptures, but fails to relate this matter of doctrine to the prologue and the other 16 articles of "The Baptist Faith and Message." In 1963 this entire statement was adopted by the Southern Baptist Convention as an expression of "certain doctrines that Baptists believe, cherish, and with which they have been and are now closely identified" ("The Baptist Faith and Message," p. 6).

In recent years we have been caught up in a debate on biblical inerrancy to

the point that we are in danger of forgetting these other doctrines. We must keep in mind that doctrinal integrity includes both the prologue and all 17 articles of "The Baptist Faith and Message."

For instance, the prologue was carefully written to declare the purpose of the statement, to set forth the basic Baptist position on the competency of the soul in religion and to protect the conscience of the individual. This is in keeping with the convention's stated purpose of the Revision Committee: the resultant statement "shall serve as information to the churches, and which may serve as guidelines to the various agencies of the Southern Baptist Convention" (BFM, p. 3). *If we apply the remainder of this statement without regard to the prologue, then it becomes a creed. And we are not a creedal people.*

The first article in the statement concerns the scriptures. It is placed before the one on God, not because the Bible is greater than God, but because it is from the Bible that we learn all that we know objectively about God and his redemptive purpose in Christ Jesus through the Holy Spirit. So doctrinal integrity certainly involves what we believe about God in his triune revelation of himself.

Space does not permit a detailed treatment of each of the 17 articles. So we merely raise questions about a few of them. What about man and sin? What about the threefold nature of salvation: regeneration, sanctification and glorification? How do we relate to God's purpose of grace, which involves the perseverance of the saints? What is one's belief and *practice* with respect to evangelism and missions, stewardship and cooperation between local churches?

The practical side

I realize the resolution under consideration deals only with Southern Baptist Convention agencies. But it is not out of order to go one step further—to the local church where "the water hits the wheel." For, after all, doctrinal integrity is a meaningless phrase unless it reaches down into the local church and

into the lives of those who compose its fellowship.

I have stated repeatedly in writing and from the platform of the Southern Baptist Convention that I believe in the inerrancy of the scriptures in their autographs. True, I have never seen them, but I accept this principle by faith. At the same time we can say with confidence that through the textual studies of devoted scholars, we practically have the original text of the New Testament.

But a more demanding question is: What am I doing with the Bible I have? Shortly before his death Raymond B. Brown, professor of New Testament at Southeastern Baptist Theological Seminary, talking about the need for expository preaching, said to me that many pastors who claim to be Bible preachers are not. They preach *from* or *about* the Bible, but they do not preach the Bible itself. Each of us should ask to which class he belongs.

Is your preaching Christian?

Other questions call for answers. Does my preaching exalt God the Father? Does it glorify Christ? Is it delivered in man's wisdom or by the power of the Holy Spirit? Does it call people to repentance and faith in Christ? Does it feed the sheep as they, in the state of sanctification, go on growing into the likeness of Christ? Does it give assurance to the believer? Does it strengthen him to face the world in the coming week?

What about your church as it relates to evangelism and missions? None of us is reaching the potential in evangelism. And Southern Baptists provide sufficient opportunities to be involved in world missions which will more than absorb the devotion and means available to us in this regard.

How does your church measure up with regard to stewardship of people as well as possessions? Churches as such should be good stewards of the money given by their people. In most cases there is too wide a gap between the funds spent at home and the amount given for missions.

This suggests the matter of cooperation of our churches in associations, state and national conventions. Does not doctrinal integrity call for cooperation within the denomination, apart from so-called "independent" movements? Baptists cherish their autonomy. *But we are an independent people who express our independence through voluntary cooperation.* We may not always agree on every point, but the very genius of our convention is unity in diversity. For 135 years we have followed this pattern in becoming the greatest evangelical body in the world. In this spirit we can achieve new heights of service for our Lord.

The purpose of the Southern Baptist

Convention is stated in the opening paragraphs of its constitution: "The purpose of carrying into effect the benevolent intention of our constituents by organizing a plan for eliciting, combining and directing the energies of the denomination for the propagation of the gospel." Nothing is said about the convention's sitting in judgment in doctrinal matters. The thing which has held us together as a mighty force for God is not coercion in faith but unity of purpose in evangelism and missions. True, we must have a faith to proclaim. But we must speak the truth in love, and proclaim the gospel as man's one hope before God. This must be done in freedom before and responsibility to God.

A creedal faith soon becomes a dead faith. In his letter to the church in Ephesus Jesus commended them for their orthodoxy (Rev. 2:1-7). But it had lost its first love—love for Christ and love for lost souls. In his class lectures A. T. Robertson called Ephesus "the church of orthodox coldness—orthodox to death, an orthodox church in cold storage." Every Southern Baptist should be concerned about what one has called "creeping creedalism." Examples have been cited of denominations which have lost their evangelistic zeal because of liberalism. But other examples may be cited of those who never had evangelistic fervor because their people were tied to a creed, rather than being set free to preach the gospel.

And speaking of liberalism, in 1963 a reporter for an Oklahoma City newspaper was trying to interpret the 1963 session of the Southern Baptist Convention as a struggle between liberals and conservatives. He added, "But a liberal Southern Baptist is a conservative Protestant." In the classical meaning of a "liberal" one would look long and hard to find one among Southern Baptists.

When God was ready to bring Israel into Canaan from which she was to fulfill her role as a priest-nation, he said, "Ye have compassed this mountain long enough, turn you northward" (Deut. 2:3). Northward from Mount Seir lay Canaan, the land of Israel's destiny.

Our "mountain" of the moment is the matter of inerrancy. It seems that we have said about it all that can be said. Further discussion will be but repetition or endlessly going around the "mountain." The convention has strongly expressed its wishes to the trustees of the agencies. The matter should be left in their hands.

Henceforth, we should turn "northward" in an all-out effort in Bold Mission Thrust. There we can find unity in diversity. And in the pursuit of this goal we will glorify God as we fulfill our reason for being and achieve our destiny.

'Doctrinal Integrity'

An Analysis

Mountains to the Mississippi

Personnel

Murphy resigns Woodburn
O. S. Murphy, pastor of Woodburn Baptist Church for the past five years, has resigned to become pastor of First Southern Baptist Church, Hollywood Heights, Ill. The Woodburn congregation experienced a 20 percent increase in membership and attendance under the leadership of Murphy and also constructed a fellowship hall including a kitchen and a pastor's study.

Corinth calls Cox
Corinth Baptist Church, Laurel River Association, has called Buford Cox as minister of music. Cox is a native of Atlanta, Ga. and a 1980 graduate of Southern Seminary. Ben Baird is the Corinth pastor.

Central adds staff
Central Baptist Church, Bracken Association, has called Karl Smith as minister of youth, music and education.

KBC music associate is author
Donald A. Spencer, associate director of the Church Music Department of the Kentucky Baptist Convention, has recently published a new series of books for use in classes studying basic music. The series is entitled *Music Reading Poco A Poco* and is available in three editions: Beginner, Advanced and Teacher's.

According to the author, *Music Reading Poco A Poco* was written primarily to meet a need for inexpensive materials to use in music theory classes at Cedarmore music weeks.

The books are published and distributed by the author. Spencer is also the author of the *Hymn and Scripture Guide* published in 1977 by Judson Press.

Young directs Treyton Oak Towers
Kenton Hayes, chairman of The Third and Oak Corporation, announced the appointment of Robert A. Young as executive director of Treyton Oak Towers, Louisville.

Young is serving his 24th year as associate pastor and administrator of Walnut Street Baptist Church, the sponsor of Treyton Oak Towers.

Young graduated from Jefferson City High School, Jefferson City, Tenn., and received a BA degree from Carson-Newman College, Jefferson City, Tenn.

He continued his education at Southern Seminary, where he received his BD, MRE and DMin with a church administration major.

Treyton Oak Towers is described by Young as "A total living-care retirement community," designed to meet the needs of the middle to upper income senior citizens of Louisville and its neighboring areas.

Congregations

Boones Creek dedicates new site
Boones Creek Baptist Church, Athens, conducted a dedication service for its future building site May 18. The new property is a 10 acre plot that was purchased by the church in May 1976. A new lighted softball field and picnic pavilion have already been completed at the site.

Lloyd Mahanes, former pastor, spoke on "Boones Creek of the Past," W. B. Casey, another former pastor, spoke on "Boones Creek of the Present" and Steven B. Smith, present pastor, spoke on "Boones Creek of the Future."

Mrs. Brown, treasurer for 31 years
Mrs. J. O. Brown, Russellville, has not let adversity and painful injuries stop her ministry with a circle of First Baptist Church's Woman's Missionary Union. Mrs. Brown broke her shoulder about a year ago but with the use of her telephone and other resources she has served efficiently as treasurer of the circle. Circle members expressed appreciation and commendation for her by electing her treasurer for the next year, an office she has held for the past 30 years.

Memorial meets challenge
Memorial Baptist Church, Frankfort, has met the challenge of its Sunday school campaign to enrol 50 new members in 50 days. Fifty-nine people were enrolled: 30 adults, 13 youth, 14 children and two preschoolers. Ron Burdon is pastor.

Stamping Ground adopts scholarship
Stamping Ground Baptist Church, Elkhorn Association, recently voted to establish a scholarship fund of \$5000. The scholarship will be known as the Vickers Memorial Scholarship. Interest from the fund will be given yearly to a graduating senior from the Stamping

Ground church who has the highest grade point average among seniors at the church. The check will be sent to the college of their choice.

Glenn Mollette is Stamping Ground pastor.

Revivals

Eight decisions at Oak Ridge
Oak Ridge Baptist Church, Wallingford, held revival services May 25-June 1. Tom Prather, pastor of Augusta (Ky.) Baptist Church, was evangelist. There were five professions of faith and three to come on recommitment of faith. Roy Machen II is pastor.

Eight saved at Gardnersville
David Walters, pastor of Little Flock Baptist Church, Shepherdsville, recently conducted revival services at Gardnersville Baptist Church, DeMossville. There were eight professions of faith, three united with the church by transfer of membership and numerous recommitments of faith. Byron Simmons is pastor.

Gray reports 25 commitments
Gray (Ky.) Baptist Church had three professions of faith and 22 recommit-



Spencer



Young

ments of faith in a recent revival. Leslie Baker, Barbourville, was evangelist and George Hensley, Corbin, was music director. Orville D. Hickey is pastor.

Deaths

Cumberland prof dies
John T. Vallandigham, professor emeritus and chairman emeritus of the Cumberland College Department of Mathematics, died July 19 following a brief illness.

After a year as teacher and principal at Brooksville, Vallandigham went to Cumberland in 1913 as a teacher of algebra, geometry and trigonometry, positions he held for 61 years until his retirement in 1974.

Vallandigham is survived by a daughter Mrs. Walter B. Early Jr., Williamsburg, and grandson Blaine Early, instructor of biology at Cumberland College.

The John T. Vallandigham Scholarship Fund for Cumberland College math majors has been formed in his honor and contributions should be sent to Joe Early, chairman of the Cumberland College Department of Mathematics.

There's A Will in Your Future!

Is it yours — or the state's?

If you don't have a personal will when you die, state laws will take over and your estate will be distributed accordingly, in ways that you might not have chosen.

HOWEVER —

- If you have certain wishes for your estate and your heirs;
- If you would like to name your own executor, and a guardian for your minor children;
- Or, if you want to leave a bequest for Cumberland College or any other worthy cause . . . you must say so in a personal will.

Before making or revising your will, be sure to see the free booklet offered here, "37 Things People 'Know' About Wills That Aren't Really So." Just use the coupon below to request it.

CLIP AND MAIL TODAY

To: Dr. Jim Taylor
Cumberland College
P.O. Box 191
Williamsburg, Ky. 40769

Please send me a free copy of
"37 Things People 'Know' About Wills That
Really So." I understand there is no obligation.

Name _____

Address _____

City _____ State _____ Zip _____

If you would like this information in contemplation of a gift to your local Baptist church, or to a sister Baptist institution or agency, just ask for the material and we will send it without any obligation on your part whatsoever.

Cumberland College Development Program's Continuing Education Series.

Permission for this article given by Robert Sharp, The Planned Giving Idea Book, and the Thomas Nelson Publishing Company.



Corinth Baptist Church, Boones Creek Association, honored its senior adults with a luncheon following the morning worship service June 29. Thirty-six senior adults were present.



Ministering to the children of the 80's



Wm. E. Amos, Director

Ky. Baptist Board of Child Care

"Heat wave"

How well I remember my fourth grade teacher, a grandmotherly sort of figure who genuinely loved each of us in our small community school. Though she was gentle, sweet, loving and all those other good things, she also had the knack for calling things as they were. Since I was constantly one of the most talkative and often troublesome students, I well deserved her comment to me one day. She indicated there wasn't any subject that could be discussed about which I probably did not have an opinion, and most of the time chose to express it. Even though I didn't like to admit it, deep in my heart I knew she was right. I also would like to think I have moderated some since the fourth grade—probably not though!

The whole point of this time of confession is to create a legitimate way to have my say about a topic of which we are sick and tired, and one on which everybody has had something to say. I am speaking of the heat. It seems that conversation everywhere eventually seems to get around to the heat. I guess it is only inevitable this column would as well!

When the heat does what this heat wave is doing we really pay a price here in child care. The cottages are not air-conditioned. The present electrical system simply will not stand it. With temperatures between 95° and 100° day after day these buildings get hot and at night really don't cool off much at all. Sleeping is a real problem. We run as many fans as the electrical circuits will stand. In addition, we try to keep as many cooled down activities planned as possible. The pool is kept open later into the evening hours, trips are made to local shopping malls, canoe trips are planned for late afternoons and evenings, and any other activity that can possibly bring relief. For young people whose lives already have taken an unexpected turn, not being able to sleep during the long hot nights is really an additional burden.

By the time you read this our board will have had a special called meeting for the purpose of reviewing the bids on the new cottages and hopefully choosing a contractor. This heat and what it does to people really underscores our need to get these new cottages up as quickly as possible. We have, thanks to the generosity of Kentucky Baptists, about one-third of the needed funds in the bank. We will build as many cottages as we possibly can. Of course, electrical facilities are just one of the problems with our existing buildings that prompted the board to move towards new cottages.

I genuinely hope that within a very few weeks we will have groundbreaking at Glen Dale and Spring Meadows and be under way. These hot, hot days really emphasize the need to get on with it. Also, I just did not want to disappoint my fourth grade teacher, even though a good number of years now separate me from that time. Guess I haven't changed much after all! Pray for us as we deal day-to-day with heat and young people, and as we prepare for the future.

KBC Activities

Here and now

AUGUST

- 4-8 Cedarmore. Monday afternoon through Friday noon: GA/Acteen Camp at Cedar Crest; RA Camp at Rabro, Grades 4-12.
- 6 World Hunger Day.
- 7-9 Early Childhood Education Conference. Cedarmore. Thursday 1 p.m. through lunch Saturday. For teachers in church weekday program ages three through kindergarten.

Looking ahead

AUGUST

Events for the week of Aug. 3-9 as listed under HERE AND NOW.

- 10 Language Missions Day.
- 15-16 Sunday School Leadership Training. Cedarmore.
- 18-20 Pastors' Retreat. Cedarmore.
- 21-26 WMU Leadership Conferences. Cedarmore. Reservations for conferences including drive-in days made with Cedarmore.
- 21 Drive-in Day.
- 22 Drive-in Day.
- 23-24 Overnight.
- 25-26 Overnight.
- 24-31 Church Music Week. Suggestions for observing in Church Music publications.

Planning ahead

SEPTEMBER

- 7-13 Brotherhood Leadership Week. Suggestions for observing in Baptist Men's Handbook and Baptist Brotherhood Builder, July, August, September issue.
- 7-14 State Missions Week of Prayer and Eliza Broadus Offering. Suggestions for observing from WMU Office, KBC.
- 12-13 WMU Leadership Conference. Jonathan Creek. Drive-in days. Reservations made with Jonathan Creek.
- 13 ASSIST training.

Oneida Journal

Barkley Moore, president,

Oneida Baptist Institute, Oneida, Ky. 40972

Eternal truths

Aug. 2 is the 115th anniversary of the birth of James Henderson Burns, founder of Oneida Baptist Institute.

A walk on the Ethan Allen trail which zigzags up the mountain behind Oneida's Melvin Davidson Chapel leads one to the beautiful spot where the 80-year earthly pilgrimage of "Burns of the Mountains" ended in 1945. There he lies surrounded by scores of former students, trustees, teacher and benefactors overlooking four converging valleys in the center of which is nestled the school for which he gave his life.

Burns, a noted orator, spoke all over the nation for many years under the auspices of the Chautauqua and other lecture bureaus telling the story of Oneida. Though he made his last public address nearly 50 years ago it is remarkable the amount of support we still receive from people who never forgot the man, his story, his school. One such supporter died not long ago, having stood financially and through prayer by our children and staff for 71 years.

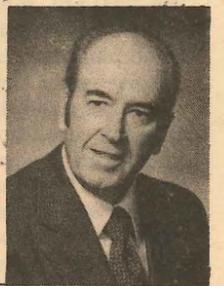
Tom Hendricks, manager of the Coit Lyceum Bureau for many years, described the appearance and general effect of Burns as a platform speaker: "When he makes his appearance, your first thought is that you want your money back. He looks just as sorry as you are that he is there. Then something happens. A slow drawing voice falls on your ear. A story begins to unfold. There's nothing humorous in it. But there is humanity in it. Folks begin to sit up and take notice. You feel instinctively that this man cares nothing about himself but everything about the story that he is to tell. A sob raises in his voice and almost chokes him, but a smile tackles it, and it goes down on the one yard line just when everybody is getting ready to sob with him. King's English of the purity of the immortal address at Gettysburg clothes the story of matchless interest. Silence settles down on the crowd until the ticking of a Swiss watch sounds in the stillness.

"Finally the voice hesitates and stops. The lecture is over. A shambling form is retreating toward the exit. You scarcely recognize the departing lecturer. A halo of beauty has descended upon his face. A sudden grace has surrounded the shambling form. In it you see the rarest creation of nature—a man. You go away and think about him and his story. It digs into you and refuses to be shaken off. Now there dawns upon you the consciousness that you have listened to a matchless orator, who with the simple sentences of a Lincoln, and the indefinable grace which clings to sincerity, has driven home a 20th century application of the truths taught by the man who walked by the shores of Galilee."

In the next 12 months two books will be published on the early years of Oneida. One book will be an album of several hundred photographs of mountain life in the early years of the 20th century, a life now vanished in the mists of time. The pictures were taken over a period of years in the area around Oneida. There is much written commentary carefully researched by a group headed by Sam Thomas of Louisville. The second book will be by Darrell Richardson, a former editor of Brotherhood Commission materials, and author of many books. This will be on the life of *Burns of the Mountains*, based on numerous interviews and extensive research done nearly 30 years ago.

James Henderson Burns wrote in October 1934 as he became an invalid for the remaining 11 years of his life: "I have fought the best fight in behalf of my people that I could. I have done what the good Lord meant that I should so I bow submissively to the will of him who knows best in all things—who cannot err." His work has been carried forward a half century more.

Frank Owen



Let's make history

We continue to hear and read recession talk. It has kept us concerned about receipts to the Cooperative Program. Despite regretful expressions of necessary reductions here and there, the overall giving of our Kentucky Baptist people just grows, and grows and grows.

We have just over two years to go in this 1977 to 1982 phase of Bold Mission Thrust. The financial goal is to double Cooperative Program giving in this five year period. If our current acceleration could be maintained, we might yet do it. We had the highest June receipts in our history. We have, at this writing, already had the highest July ever.

I believe a lot of thanks for this is due our Stewardship Department and the strong, thorough leadership of the people of our staff who have worked double-duty in regional and associational Bold Mission Thrust coaching sessions in all eight regions and in 64 of our 80 associations—all who would join us in the effort. I believe the fruits of your executive board employees' labors are showing.

Remember—we are planning another round of associational meetings to "coach" those who missed it before and those who want more help. We could yet double our 1977 record in Kentucky by 1982 if we want to badly enough.

We are grateful for the creative Bold Mission Thrust plan devised by our experienced staff "programmers" and the extra service rendered by so many of our departmental people who have tirelessly planned and conducted sessions with church and associational leadership. Our plan has not been flashy, but it has been thorough and the results are showing where our people have been put to use. Kentucky Baptists, you have some great staff people.

For the moment, we look toward the August receipts which will end our fiscal year. We shall start the month within about one and one-half million of reaching the entire budget and challenge budget goals. This has never been achieved in our history. In each of the past two Augusts, Kentucky Baptists have sent our office just over one million dollars. We are in striking distance of the full goal this year. Let's make history.

Hindsight provides foresight

for

McClellan

by Craig Bird

In 1948 Albert McClellan covered the Southern Baptist Convention as editor of the Oklahoma Baptist newspaper. The meeting in St. Louis was bitter as Frank Norris rented an auditorium in the same building as the SBC.

Norris, who led a charge against Southern Baptist "modernists" and eventually led a split with the convention, "filled that auditorium just prior to our meeting and preached against the convention and castigated it," McClellan recalled at the most recent meeting of the SBC in St. Louis.

As the associate executive secretary of the SBC Executive Committee thought back over his 50 years of observing Southern Baptist life, the final session of the 1980 SBC meeting was unfolding in St. Louis. It was the last session for McClellan as secretary of program planning. He retires Dec. 31 after 31 years on the Executive Committee staff.

He was tired, having worked 10 to 12 hour days with the resolutions committee—a committee that was heavily influenced by another reaction to "modernists"—or "liberals" as they are termed now. Around the convention had swirled muted predictions of splits, strongly worded resolutions aimed at stripping convention employees of voting privileges at future conventions and at requiring signed statements of faith.

But Albert McClellan wasn't ready to assign the SBC a weakened role in years to come.

"I see a bright future for our churches," he insisted. "Oh, we're going to change, we've always changed. I know there will be a regrouping, a re-assessment after these confrontations."

"These things, clashes such as the present inerrancy battle, come and go, rise and fall, they provide a shaping and a reshaping. Right now, as a convention, we are going through an ebbing of spirit—but we will come out of it even stronger. We are shaped for the future out of even the most negative events," he explained. "And what happened here is becoming a healing process. It will help us find new directions of service. It will drive us to examine where we stand and why we stand there."

McClellan, recognized for years as one of the deep-



Albert McClellan, associate executive secretary of the SBC Executive Committee, believes the inerrancy controversy can make Southern Baptists emerge

stronger and better shaped as a denominations if outsiders are kept on the outside.

est thinkers in the convention, did not reach his conclusions lightly. Nor does he feel the bright future he foresees is inevitable.

There are elements that could wreck the nation's largest non-Catholic denomination. And there are different "consciousnesses" dominating the Southern Baptist churches of the 1980s than those of the 1950s.

"The spirit of independence that was on the outside when Frank Norris was attacking the convention is now on the inside," McClellan said. "If we again have someone come into our midst and write books and make accusations and get people to following him—then we could be in trouble as a convention.

"But if outsiders will leave Southern Baptists alone, we will learn and grow from this experience."

McClellan sees a major shift since the 1950s from an attitude of affirmation to one of defamation, "toward one another and toward each other," he said. "This business of accusing your brothers can come close to witch-hunting and derives from our Puritan background."

He says the convention outlook has shifted from rural to urban since 1949 when he joined the Executive Committee as public relations officer. Churches are less willing to cooperate with the national convention, state conventions are becoming continually stronger and the push toward "so-called super churches" is becoming widespread.

In the 1950s "We were missions conscious because of the Advance Program launched in 1947 (comparable to Bold Mission Thrust now) that had a goal of 2500 missionaries. And we had a revival conscious, which I distinguish from evangelistic conscious, because every church had regular revivals, most

several a year and many of them lasted for two weeks."

McClellan feels these "conscious's" are still "a part of us" but are less dominant now as a whole new set of consciousnesses emerge:

- Congregations are more building conscious, "The plant becomes the thing and the pastor tends to grade himself on the size of his gym and the number of buses the church operates";

- Larger churches especially are obsessed with media—they have to be on television or have a radio show and the media becomes not so much an evangelistic arm as a way of enhancing the audience and a status symbol, and;

- We respond more to our culture. "Some of the things we do in our churches are nothing more than an accommodation to the times instead of being biblically, mission or historically based. They are desperate to be like whatever is working somewhere else in our denomination or community.

"I'm not saying these things are bad, I'm just saying they are there and they affect the way the Southern Baptist Convention functions," he said.

What could wreck the SBC?

"What I fear the most is the 'other side' organizing to oppose the announced move by the conservatives to take over the convention," McClellan declared. "A convention can survive one organized group but it can't tolerate two competing factions without splitting."

"We'll be okay," he declared again, getting ready to bite into the cold hot dog that would be his evening meal as it neared 8 p.m. "I have great confidence in Southern Baptists. Our future is bright."