

WESTERN RECORDER

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Convention concludes on positive note as Jimmy Draper pledges cooperation

Despite shifting tides from session to session, a wave of conservatism overflowed the 125th meeting of the Southern Baptist Convention at the New Orleans Superdome.

After electing a conservative president for the third time in five years, the 20,437 messengers intensely debated and then adopted resolutions endorsing a constitutional amendment on prayer in public schools, encouraging the teaching of scientific creationism in public schools and condemning abortion except when the life of the mother is endangered.

Conservative-backed candidate Jimmy Draper, pastor of First Baptist Church, Euless, Tex., was elected president by a sizeable margin over Duke K. McCall, chancellor of Southern Baptist Theological Seminary, Louisville, supported by moderates in the SBC.

However, moderates controlled the election of first and second vice presidents and succeeded in replacing three agency trustee nominations by the committee on boards with nominees of their own.

Elected first vice president in a runoff with U. S. Congressman Albert Lee Smith Jr. of Birmingham was John Sullivan, pastor of Broadmoor Baptist Church, Shreveport, La., an earlier candidate for president. Sullivan won 68 percent of the vote over Representative Smith, who was elected to Congress in 1980 as a Moral Majority-backed Republican.

Elected on the second ballot as second vice president was Gene Garrison, pastor of First Baptist Church, Oklahoma City, with 52 percent of the vote.

Kenneth L. Chafin, pastor of South Main Baptist Church, Houston, led in challenging the committee on boards' nomination of two Texans, Harlon Caton of Spring, Tex. (a suburb of Houston), and Elton "Butch" Ikels of San Antonio, as Sunday School Board trustees, saying their churches did not use church literature produced by the agency. (Although there is no requirement that they do so, Chafin argued "it would be good" if they did so if they were to serve as trustees of the agency that publishes SBC church literature.)

In a second successful challenge to the committee's nomination, Vernon Davis of Alexandria, Va., nominated Christine Gregory of Danville, Va., former president of Woman's Missionary Union, to replace Eddie Sellers of Morganton, N. C., on the board of Southeastern Baptist Theological Seminary, Wake Forest, N. C., arguing Virginia needed a local member on the seminary's board, but had never had one.

Conservatism dominated resolutions adopted by the convention, which for

the first time since the U. S. Supreme Court struck down compulsory religious exercises in public schools 20 years ago, endorsed by a three-to-one majority a constitutional amendment supporting prayer in public school.

Adoption of the resolution came only two hours after hearing executive director James Dunn of the Baptist Joint Committee on Public Affairs charge that the school prayer amendment proposed by President Ronald Reagan "would uproot the First Amendment, radically alter the Bill of Rights, and put the government in the business of making decisions about religion." Dunn argues it would "give state sanction" to "Buddhist prayers in Hawaii, Mormon prayers in Utah, and Muslim prayers in the Bronx."

Bill McCormick, pastor of University Hills Baptist Church, Shreveport, who authored the resolution, and Charles Stanley, pastor of First Baptist Church, Atlanta, countered that the amendment would help prevent misinterpretation of U. S. Supreme Court decisions and permit prayer in schools as a step toward restoring morality in America.

A few minutes later, however, messengers voted by a two-to-one margin to table a resolution which would have censured Dunn for accusing President Reagan of despicable demagoguery, and "playing petty politics with prayer" in proposing the amendment.

After intense debate on a strongly worded resolution condemning abortion, the messengers voted to table the proposal only to revive it later and pass it.

Altogether, 22 resolutions were

adopted by the convention from the 47 proposed on the floor of the convention and referred to a conservative-dominated resolutions committee appointed by SBC president Bailey Smith of Del City, Okla.

Five motions from the floor concerning bylaw and constitutional changes were referred to the SBC Executive Committee for further study and report to the 1983 convention in Pittsburgh.

Two of the motions called for release of the committee on boards report, which nominates trustees and directors for SBC agencies, 30 days prior to the convention. Another asked for release of members appointed by the SBC president, in consultation with the vice presidents, of the committee on committees resolutions committee 30 days prior to the convention.

This year, both the committee on boards and president Smith refused to release names of committee members and nominees for boards and agencies prior to the convention.

Another motion referred to the Executive Committee would have given the state conventions the authority to nominate members to the committee on committees, rather than the convention president in consultation with the vice presidents. Still another motion referred for study would prohibit nomination of a trustee who has not resided at least one year in the state he or she would represent.

Both proposals appeared aimed at curtailing influence and power of conservatives who have controlled the convention presidency for the last four years, and at committee appointment of

"inerrantists" who had only recently moved to their states.

Others referred included proposals to make the SBC first vice president responsible for organizing prayer support for the annual convention, drafting a "Bill of Rights" for cooperating churches in the SBC, and studying the best possible utilization of seminary-trained ministers who have not found places of service in the denomination.

Convention messengers rejected on second reading a proposed constitutional change that would have required the president, or one of the two vice presidents, to be an unordained lay person.

Without debate the convention adopted a record \$106 million budget, an increase of \$13 million over the previous budget.

A recommendation from the Executive Committee against agency status for Baptist Press, news service of the Southern Baptist Convention, was approved without opposition.

Throughout the convention speakers and comments in discussions from the floor expressed unified belief in the Bible as the word of God, but no effort surfaced to change the wording of the Baptist Faith and Message statement on the Bible.

In his strongest statement as SBC president, Smith said in the president's address the Bible is "the holy, infallible, inerrant Word of God," calling messengers to kneel in a prayer of commitment.

"The day we quit having loyalty to this great book, we shall cease being a great denomination," Smith declared.

Draper, the new president, rejected in his first news conference any alliance with conservatives who have sought to control the convention in recent years and emphasized a desire to promote communication between conservative and moderate elements of the convention.

Draper restated his support for a constitutional amendment on prayer in public schools, endorsing the stance taken later by the convention-adopted resolution.

Major inspiration during the three-day meeting came during the reports of the Home Mission Board and Foreign Mission Board, and plans by the Sunday School Board and Radio-Television Commission to proclaim the gospel throughout the nation and world, using satellite television with the creation of new ACTS and Baptist TelNet television systems.

The convention voted to meet in St. Louis, Mo., June 16-18, 1987, and selected James L. Pleitz, pastor of Park Cities Baptist Church, Dallas, to preach the convention sermon in 1983 in Pittsburgh.



WESTERN RECORDER

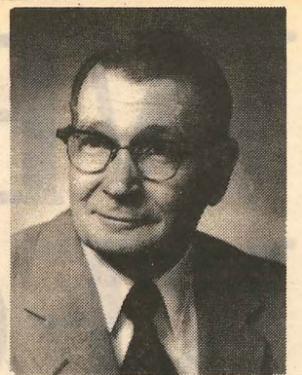
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Earnestly contend for the faith which
was once for all delivered to the saints.
—Jude 3



C. R. Daley

DALEY OBSERVATIONS

A tug of war convention in New Orleans

The suspense is over at least for a while. The 1982 Southern Baptist Convention is history and we are still together with no formal split in sight.

As expected the New Orleans convention turned out to be a tug of war between ultraconservatives and moderate elements in the convention. There were no clear winners but there were clearly some losers. They were Bold Mission Thrust, mutual trust among Southern Baptists, and the "sweet, sweet spirit in this place" which we often sing about.

Actually there were no surprises in the convention except the strong vote for Duke K. McCall for president and the one-sidedness of president Bailey Smith's appointments. The presidential nominees were the four listed in preconvention press stories. The election of James Draper as president was as expected but not with as wide a margin as most predicted. The large attendance predicted also materialized with more than 20,000 official messengers making it the second largest convention in history. The largest was the 1978 meeting in Atlanta.

President Bailey Smith had much to do with the atmosphere in the meeting. He presided with sincerity, fairness and wit but his role in New Orleans was a turnaround from that in Los Angeles last year. In Los Angeles his presidential address was conciliatory, his committee appointments were mostly balanced and his performance in every way was healing.

Not so in New Orleans! His presidential address was appropriate in theme and pointed Southern Baptists in the right direction but its tone was inflammatory and accusatory.

President Smith's appointments constituted an abuse of his office and betrayed any claim he ever made for a healing role as president. He knew how to select conservative but fairly balanced committees and did so in Los Angeles in 1981 but this year he challenged former president Adrian Rogers' record for naming the most one-sided committee on committees and committees on resolutions in the history of the convention.

The effects of his committee on committees appointments will be

felt next year in Pittsburgh and almost certainly will lead to floor challenges to some recommendations of the committee on boards.

His appointments to the resolutions committee this year included a chairman who reportedly had never before attended a meeting of the Southern Baptist Convention. This committee was so unbalanced in its constituency that their report threw the convention into even more turmoil. Proposing strong positions on highly emotional issues on which Southern Baptists are deeply divided does not promote harmony but encourages more polarization.

The most inspiring experience in New Orleans for many was the preconvention evangelism rally on Sunday night. It attracted 35,000 or more with more than 2000 responses to the invitation. Billy Graham as usual was tremendous. Even this service, however, was marred by the political speech of United States Vice President George Bush. His defense of the religious right and its political involvement was ill-advised and inappropriate in such a service. When will we learn that worship services are not enhanced by self-serving politicians?

In the Pastor's Conference and the convention the music was inspiring and the preaching tremendous. The convention reports were heartwarming with the presentations of the Home Mission Board and the Woman's Missionary Union being especially innovative and effective.

All these, however, were overshadowed by a feeling of uneasiness because always just beneath and often rising to the surface was the three year old struggle over control of the convention.

New Orleans removed any remaining doubt about the determination of the ultraconservative group to gain complete control of the convention. Polarization of the convention is becoming more and more evident with a growing tendency for the two groups to take opposite sides on every issue.

There is a doctrinal dimension in this polarization but it is far more than a theological debate. It is a struggle for control of the institutional life of the convention. As expected those in leadership places are resisting the challenge. They are careful in their statements but vote almost in bloc with the moderates.

From that standpoint more appropriate designations for the two groups would be loyalists and

reactionaries instead of moderates and ultraconservatives.

Neither group came out of New Orleans the winner. The reactionaries elected their presidential nominee, the loyalists elected both vice presidents and each group won some and lost some in the voting on resolutions.

There are still no signs of an actual split. In fact, there are signs the struggle may go on for several more years before the reactionaries gain control or stop trying.

In the meantime both groups should remember the rope in this tug of war game is a rope of sand. It is remarkably strong but with every storm some of the sand is washed away. The possible outcome most to be feared and avoided is that the rope will break without a winner and severely cripple one of the most promising evangelistic and missionary movements in Christian history.

One unfortunate fallout from the convention presidency race in New Orleans was a smear campaign against Duke K. McCall, one of the nominees. This charge was so fantastically false that no reference would be made to it in this publication had not the secular press exploited it. The one responsible for the smear is so unethical, principleless and disreputable that he has no credibility with fair minded people. He was one of the early leaders in the "inerrancy" movement but responsible and respectable members of this group have disavowed him. Surely such "dirty play" will not become a part of Southern Baptist life.

Ways to resist Sunday liquor sales

The enactment of SB 293 by the 1982 Kentucky General Assembly gives the governing bodies of Louisville and Jefferson County the power to adopt ordinances permitting the sale of liquor and wine by the drink on Sunday in all restaurants with a seating capacity of 100 people. Until now it has been illegal to sell liquor and wine by the drink on Sunday.

This legislation nullifies the democratic process in that it takes the power to decide this issue away from all the people and places it in the hands of a few individuals. In the case of the city of Louisville this

issue can be decided by a majority of a quorum of 12 aldermen and in Jefferson County by as few as two or three out of only four members of the Fiscal Court. (Two fiscal court members have been quoted in the press as favoring the adoption of such a proposal.)

The supporters of Sunday sales of liquor by the drink say it is necessary for convention business and to keep Sunday restaurant business in Louisville instead of letting it go across the river into Indiana where Sunday sales of drinks is already legal. This is highly doubtful. Louisvillians are attracted to Indiana every day of the week as well as on Sunday and the number of conventions in Louisville actually declined after the bar closing hours were extended from 2 a.m. to 4 a.m.

It appears the drinking advocates have won again but there are still several things opponents to this proposal can do. One is for churches to adopt resolutions opposing Sunday sales of liquor by the drink and to send copies of the resolution to Louisville aldermen and Jefferson County commissioners.

Those interested could also watch the papers for times and be present when hearings for the proposals are conducted.

By far the most effective means of expressing views on this issue is a letter addressed to individual aldermen and fiscal court members. A hand written letter in one's own words is far more effective than a form letter or a petition.

The addresses and names are:
Louisville Board of Aldermen
601 West Jefferson Street
Louisville, KY 40202

WARD

1. Allen Steinberg
 2. Sharon Hall
 3. Michael Carrell
 4. Cyril Allgeier
 5. Steve Magre
 6. David Banks
 7. Denver Butler
 8. Tom Denning
 9. Dr. Harold Howard
 10. Rev. Arthur Smith
 11. Reginald Meeks
 12. E. Porter Hatcher Jr.
- Jefferson County Fiscal Court
Court House
Louisville, KY 40202
Judge Mitchell McConnell
Jim Malone
Carl Brown
Sylvia Watson
and
Mayor Harvey Sloane
Court House
Louisville, KY 40202

Convention impressions

by James H. Cox, Associate Editor

Big Top. Any way you look at it, the Superdome is a mammoth facility, the largest one in which Southern Baptists have ever met. Its 52 acres of land (including building, garages and grounds) can accommodate 5000 cars and 250 buses, along with seating ranging between 63,524 and 100,000 plus, depending on function. The building itself includes 64 private box suites, 88 rest rooms, 44 refreshment stands, a press box seating capacity of 334, 32 escalators and 10 elevators. The dome's height is 273 feet, or 27 stories. Yet, while it is comfortable and commodious, messengers found two major drawbacks based on its sheer size: one, it is easy to get lost in such a huge structure; two, the acoustics—at least, for the Southern Baptist Convention—were deplorable. It was extremely difficult to understand in most places; it was so noticeable, in fact, at one point presiding officer Bailey Smith suggested "if you want to hear, I've been told you should sit between the Burger King and Marlboro signs."

Anecdotes. A South Carolina messenger commented, "Vice President Bush seemed to forget he was addressing a group of Southern Baptists. He sounded more like he was speaking to a convention of the New Morality" When a Houston daily paper printed Bailey Smith's SBC message six days before he was to deliver it in New Orleans, one messenger told him, "You have a right to sue them." But Smith's answer was, "A Christian does not do what he has a right to do. He does what Jesus would do."

A prophet in his own time? Last January this writer analyzed Southern Baptist presidential elections of the last three decades in an effort to determine something about the individual who would be elected in New Orleans. After research, we concluded in a story first carried in Western Recorder and later by most of the other 33 state Baptist newspapers, that the following factors would probably apply:

1. The president would be a man.
2. A Tennessean or a Texan would most likely be elected.
3. The pastor of a large metropolitan church would have an overwhelming chance.
4. The odds were at least fair that the new president would serve a pastorate from which one or more of his predecessors was also elected president.
5. A candidate from a state where Southern Baptist work is strongest, other than Louisiana, was projected as electable in 1982.

Enter Jimmy Draper. He fulfills all of the above criteria, with the possible exception of No. 4, and there the odds were found to be only "fair" that he would fill a pastorate served by a previous SBC president. While he doesn't, his last pastorate was First Southern Baptist Church, Del City, Okla., where Bailey Smith, outgoing SBC president, is presently pastor. While you may never have heard of Euless, Tex., it is a part of the "metroplex" area between Dallas and Ft. Worth, adjacent to those cities' common airport.

While the election of Draper does not preclude the working of the Holy Spirit in the hearts of Southern Baptist messengers, it tends to confirm the fact that recent history can be useful in determining who is most likely to succeed in the balloting process. No more than two of the criteria of five months ago

apply to any of the other three presidential candidates—Duke K. McCall, Perry Sanders and John Sullivan.

Concentration of power. Four of the eight convention officers again held membership in the same congregation (First Baptist Church, Nashville). As we have suggested before, Kentucky native H. Franklin Paschall, pastor of this historic church, perhaps moreso than any other pastor in the convention has an opportunity to "shepherd" the convention today. Since the recording secretary, registration secretary, treasurer and press representative—all members of this church—are reelected traditionally each year to their posts, the significance of Paschall's influence assumes even greater proportions. A former SBC president himself, Paschall was given the privilege of honoring the wives of all former SBC presidents during the New Orleans convention, including two Kentuckians—Mrs. Wayne Dehoney and Mrs. Carl E. Bates, both of Louisville.

Superdome. Those who attend annual sessions of the Southern Baptist Convention frequently pass endurance tests beyond belief. Long lines at snack stands, cafeterias and restaurants, airline counters, and hotel registration and cashier desks are commonplace in whatever city the convention is held each year. The truth is, there is probably no city left which can comfortably accommodate the crowds attending a Southern Baptist Convention. Some messengers had to pay \$5 nightly to park their automobiles blocks away from the hotels in which they were spending \$80-\$100 per day because those facilities did not construct enough parking spaces for a full house. Some received \$43 parking tickets from the city of New Orleans for illegal parking



New SBC Executive Committee officers are [l-r] Harold C. Bennett, Nashville, executive secretary-treasurer; John T. Dunaway, First Church, Corbin, Ky., chairman; Lois M. Wegner, First Church, Orlando, Fla., recording secretary; and W. Dewey Presley, Park Cities Church, Dallas, Tex., vice chairman.

near the Superdome, but an announcement was made that the city would refund that amount to those making written requests. One messenger pleaded at a speech sales booth for information on where he could find food for his family, having grown weary of long lines at the Superdome eateries, along with phenomenal prices (\$1.75 for a large soft drink, \$1.85 for nachos, \$1.75 for a super dog). On being pointed to a Burger King several blocks away, he hurried off, returning with a large sack filled with hamburgers, gratefully acknowledging his good fortune, seemingly an oasis in the midst of sore feet, empty stomachs, sultry sunshine and endless throngs. Despite all the inconveniences, however, let it be observed that most messengers continue to display the "sweet spirit" which Bailey Smith called for throughout the week. It's not easy being an SBC messenger. Traffic snarls, crime, inflated prices and crowds all take their tolls on SBC weeks in downtown America.

A real treat. The Brotherhood Commission is to be commended for providing a genuine service at nominal cost to messengers with children in grades 1-6. For several years this agency has operated a day camp program during the convention proper at a site in the host city, providing a good experience for the children and a blessing for their parents. In New Orleans, boys and girls traveled by chartered buses eight miles from the Superdome to Audubon Park Zoo each day. Planned activities and lunch were included. Those using this service are grateful for such a valuable and worthy contribution to the convention.

A funny thing happened: J. D. Grey, pastor emeritus of New Orleans' First Baptist Church, is always good for a few laughs at any Southern Baptist Convention. He remarked that under a local highway sign reading "Interstate 10" someone had scrawled "New Orleans Saints, 0."



Convention reports

Draper to head SBC; defeats McCall with 57%

Messengers to the 125th Southern Baptist Convention elected James T. Draper, pastor of First Baptist Church, Euleless, Tex., president of the 13.7 million member denomination June 15.

Draper defeated Duke K. McCall, chancellor of Southern Seminary and president of the Baptist World Alliance, in a runoff. Draper collected 57 percent of the 14,623 votes.

Two other candidates were eliminated on the first ballot.

Perry R. Sanders, pastor of First Baptist Church, Lafayette, La., received 9.8 percent of the original vote and John Sullivan, pastor of Broadmoor Baptist Church, Shreveport, La., had 9.3 percent.

In later action Sullivan was elected first vice president over U. S. Representative Albert Lee Smith (R-Ala.) of Birmingham, Ala. Gene Garrison, pastor of First Baptist Church, Oklahoma City, Okla., was elected second vice president from a field of eight candidates.

State Baptists elected to boards and agencies

Kentuckians named to board and agencies of the convention are as follows:

Executive Committee—John R. Christian, Hopkinsville, term expiring 1985

Home Mission Board—T. L. McSwain, Louisville, 1986

Sunday School Board—Gary Watkins, Florence, 1986

Southern Seminary—Martha Layne Collins, Frankfort, 1987; Fred Pfannen-schmidt, Louisville, 1987; Leonard V. Hardin, Louisville, 1987

Southern Baptist Foundation—Gorman Roberts, Louisville, 1986

American Seminary Commission—Joe P. Williams, Louisville, 1986

Christian Life Commission—Billy G. Hurt, Frankfort, 1986

Historical Commission—Ronald F. Deering, Louisville, 1986

Stewardship Commission—Franklin Owen, Middletown, 1986

Sides distinctly drawn early at convention

Battle lines between the ultraconservative and moderate Southern Baptists were drawn June 15 during the opening minutes of the 125th annual sessions of the Southern Baptist Convention.

In welcoming the messengers, former Southern Baptist Convention president J. D. Grey sounded a strong note of support for the Cooperative Program.

Grey, pastor emeritus of First Baptist Church, New Orleans, La., said he had heard some "animal husbandry" language used to describe the Coopera-

tive Program. Some ultraconservative Baptists have charged the funding plan has become a sacred cow or a golden calf.

"As far as I'm concerned, it is a milk cow—a surprising sustenance to many of us and helps us," Grey declared as messengers applauded.

In response, Bill Weber, pastor of Prestonwood Baptist Church, Dallas, Tex., declared, "Our commitment to unity must never be to methodology but to purpose and motive so we will never fall into the trap of worshiping our method rather than worshiping our Lord."

Exec Committee passes \$100 million-plus budget

The Southern Baptist Convention adopted its first \$100 million-plus budget June 15 during the opening session of its meeting in New Orleans.

The \$106 million Cooperative Program allocation was one of a series of recommendations from the convention's 67-member Executive Committee approved by messengers.

The 1982-83 budget includes \$96,635,000 allocated for basic operating needs, \$3,365,000 for capital needs and \$6 million for a challenge phase. Total budget for 1982-82 was \$93 million.

After uncontested approval of the budget, convention messengers overwhelmingly rejected an Executive Committee recommendation requiring one of the denomination's top three elected officers to be a layman.

Speakers set Pastor's Conference theme

The Southern Baptist Pastor's Conference blended evangelistic, Bible-based preaching with the election of conservative president Fred Wolfe, the endorsement of the religious right by Vice President George Bush and 2000 responses to a message from Billy Graham to maintain a conservative stance throughout the June 13-14 meeting.

Wolfe is pastor of Cottage Hill Baptist Church, Mobile, Ala.

During a series of 12 sermons on "great" texts of the scriptures the conservative theme was repeated by almost every speaker.

Challenging the pastors to be effective soul winners, former SBC president Adrian Rogers, pastor of Bellevue Baptist Church, Memphis, Tenn., warned "If you're not out there winning souls, you're not right with God."

In the opening message on "the Great Beginning," Barry Landrum, pastor of First Baptist Church, Bossier City, La., said it is preposterous, naive and ridiculous to believe in evolution or "self-creation."

Charles T. Carter, pastor of Shades Mountain Baptist Church, Birmingham,

Ala., lashed out at the concept of "universalism" which contends everyone in the universe will eventually be saved.

Jimmy Draper, pastor of First Baptist Church, Euleless, Tex., said he wished "a heavenly hurricane" could rip through the Superdome like the "heavenly tornado" that roared down from heaven on the day of Pentecost when the Holy Spirit came down in power.

Bush aids religious right and school prayer at SBC

Vice President George Bush defended the religious right in New Orleans June 13, telling a crowd of 42,000 in the Superdome the movement represents a healthy development.

Speaking during the opening session of the Southern Baptist Pastor's Conference, Bush declared, "I think wisdom counsels us not to fear it, or to condemn it, but to welcome it and I embrace the constructive contributions it can make to strengthening the United States as one nation under God."

Bush defended the movement saying it is not unAmerican or unprecedented for groups and individuals with religious motives to organize politically. He cited the temperance movement of the early 20th century and such recent developments as Martin Luther King Jr.'s struggle for civil rights for blacks and "today's heartfelt concern on nuclear weapons" as examples.

In an earlier news conference Bush reiterated Reagan administration support for a constitutional amendment permitting group prayers in public schools but declined to predict when such a proposal might be enacted by Congress.

Bush stated his belief that Southern Baptists are divided over the proposed amendment but reminded reporters he and Reagan had campaigned on a platform supporting school prayer and promised, "We are going to push it."

400 witness during SBC and bolster mission effort

Approximately 400 persons participated June 13 in an evangelistic project by sharing Christian faith in inner city New Orleans.

Although the number was short of the 5000 anticipated, Earl Nobles, logistics coordinator for the event, said the group visited 3000 to 4000 households.

The New Orleans Baptist Association will benefit from the information, Nobles maintained. "This will help us plan mission work in the city and find areas of greatest need," he concluded.

Graham defends trip, draws 2000 responses

Defending his involvement in a recent

trip to the Soviet Union to participate in a peace conference, evangelist Billy Graham told 42,000 persons attending the Southern Baptist Pastor's Conference he is convinced his Russia trip was "within the will of God."

Graham drew loud applause from a half-filled Superdome in his opening remarks, saying: "I knew I was in the will of God when I left (the United States), I knew I was in the will of God while I was there (in the Soviet Union), and I knew I was in the will of God when I returned."

An estimated 2000 persons came forward after his appeal to accept Christ or make some other religious decision, prompting Southern Baptist Convention president Bailey Smith to say he was moved to tears by the response.

Graham painted a grim picture of today's world, saying we live in an age of fear with the world going out of control.

Pointing out that 15 nations now have nuclear weapons, Graham warned it would take only one accident—one crazy man—to start a nuclear war that would blow up the world.

"The chances of us ever living to the year 2000 are very remote unless God intervenes with a miracle," Graham warned.

Arms, prayer, creationism resolutions ok'd by SBC

For the first time since the U. S. Supreme court struck down compulsory religious exercises in public school 20 years ago the Southern Baptist Convention went on record June 17 asking for a constitutional amendment to get around the high court position.

By an estimated 3-1 margin messengers to the annual meeting of the nation's largest Protestant denomination voted to endorse President Reagan's proposed constitutional amendment to return group prayer to public schools.

But James M. Dunn, executive director of the the Baptist Joint Committee on Public Affairs, said the decision was an "incredible contradiction of our Baptist heritage." He said his Washington, D. C.-based agency, whose major financial support comes from the SBC, will continue to fight the prayer amendment. He conceded the agency's lobbying effort against the proposal will be hurt by the SBC action.

In a separate action, messengers tabled a proposed resolution which in effect would have censored Dunn for earlier labeling Reagan's proposed prayer amendment "despicable demagoguery" and accusing the President of "playing petty politics with prayer."

On another public school issue, messengers overwhelmingly adopted a resolution supporting the teaching of "scientific creationism." The statement declared evolution has never been proven as scientific fact and "creation science can be presented solely in

terms of scientific evidence without any religious doctrines or concepts."

Messengers voted to table a resolution endorsing a constitutional amendment to ban abortions except when the life of the mother is in danger. Such a position was adopted two years ago in St. Louis, Mo.

A statement on "peace with justice" was adopted after Duke K. McCall, president of the Baptist World Alliance, successfully pushed through an amendment calling for "mutually verifiable disarmament, including nuclear disarmament." The committee had asked messengers simply to declare "our historic Baptist commitment to peace with justice as a goal in personal, social and international relationships."

Resolutions on international questions also came to the floor, with a controversial pro-Israeli statement being sent back to the committee for further work.

Messengers objected to the theological views expressed in the committee proposal, including the view that Israel will always be the chosen people and that the present state of Israel is "part of God's completion of all things."

Another objected that passage of the resolution might imperil Southern Baptist missionaries in Lebanon, recently attacked by Israel, as well as in other Arab countries.

Draper wants us talking, not fighting each other

Jimmy Draper, new president of the Southern Baptist Convention, rejected implications of his alliance with a control-seeking faction of the 13.7 million member denomination and declared a goal of his presidency will be denominational unity.

Draper, pastor of First Baptist Church, Eules, Tex., met with reporters the morning after messengers to the convention elected him to a one-year term as president.

The new president told reporters he wants to "get Southern Baptists talking to each other instead of about each other."

Asked if he would disavow any move to take over the convention by "stacking" boards and agencies with people who believe the Bible is literally true, Draper replied:

"I don't have to disavow something I've never avowed. I have never embraced that (technique) as a philosophy."

Draper acknowledged the trustees are "influential" and that the boards, agencies and institutions need "constructive trustees." But he promised not to make belief in biblical inerrancy a sole criterion for appointments open to him.

"We ought to (elect) people who love our denomination but first love the Lord and the purposes of the Southern Baptist Convention," he said.

Draper defined such people as those who participate in the work of Southern

Baptist associations, state conventions and denominational agencies and who support the Cooperative Program both personally and financially.

In response to recent criticism of the Cooperative Program, he called the convention's method of funding its programs "the finest thing we've ever done."

Draper said he has never been pastor of a church that did not annually increase its contribution to the Cooperative Program.

Last year the Eules church gave \$200,000 through the Cooperative Program and another \$100,000 to special mission offerings, association and state causes, 11 percent of the church's budget, Draper said.

Asked his views on three controversial church-state issues, Draper restated his support for a constitutional amendment on school prayer but avoided strong stands on tuition tax credits and the teaching of scientific creationism.

Draper characterized himself as "a very open person. What you see is what you get."

He pledged to make such openness characteristic of his administration and promised to be "as honest as you will let me be."

Draper reiterated his support for the denomination's seminaries which have been the brunt of criticism from ultra-conservative Southern Baptists.

"I don't want anybody fired," Draper emphasized.

Draper stated his desire for the educational institutions to offer a "balanced" theological program and that conservative views not be "ridiculed" in those schools.

Asked to clarify whether his statements meant that he would not object to the teaching of views in Southern Baptist institutions contrary to his own positions provided there is balance, Draper replied, "That's correct."

"I have great confidence in our schools," Draper stressed. "I was taught by excellent professors."

Mrs. Draper: she'll pray for new SBC president

Carol Ann Draper, new first lady of the Southern Baptist Convention, is a soft spoken, Bible quoting pastor's wife who believes "the greatest thing I can do is to pray for my husband."

Her husband, Jimmy Draper, pastor of First Baptist Church, Eules, Tex., was elected president of the SBC last week.

Though aware that Draper would be nominated for the convention's highest elected office, Mrs. Draper said the position was "not something we went out to seek." Her initial response, in fact, was to pray that "God would allow this cup to pass from us."

"Jimmy," she added, "already has more to do than he can say grace over."

She described her husband as a

"24-hour Jimmy Draper. He is who he is. Both of us are just real people; we don't want to be anything other than who we are."

Mrs. Draper believes her husband's qualifications for his new office include his "unique honesty, loyalty and ability to hear what others are saying."

A petite mother of three and a grandmother-to-be, Mrs. Draper has been married to her teenage sweetheart for almost 26 years. She met Draper as a high school student when the college age evangelist led music for a revival in her church in Lake Jackson, Tex.

As Draper steps into his role as SBC president, his wife has "no special agenda," except "to be available wherever he needs me."

But her most important contribution, she reiterated, is prayer—"that Jimmy will be saturated with God's wisdom and God's will and that his life will be an extension of what the Lord would do in the same situation."

Alumni meet, eat, plan at seminary luncheons

More than 5000 alumni of Southern Baptist seminaries attended alumni luncheons given by their respective seminaries June 16.

A record gathering of alumni and friends of Southern Seminary welcomed new president Roy L. Honeycutt and chose Georgia pastor Peter Rhea Jones as president elect of the seminary's national alumni association.

James C. Cammack, pastor of Snyder Memorial Baptist Church, Fayetteville, N. C. was installed as the new president.

Honeycutt, who succeeded Duke K. McCall as president of Southern Seminary Feb. 2, reviewed for the luncheon guests his plans for two new campus buildings and the development of special centers focused on preaching, family ministries, evangelism and the ministry.

Honeycutt said the seminary would proceed immediately to seek funding for \$1.2 million expansion of facilities for the School of Church Music and to draw plans for a multipurpose campus family life center with space for recreation and student activities.

The 1619 persons who held tickets for the luncheon broke the all time attendance record for alumni banquets which was set in 1978 in Atlanta, Ga.

More than 1600 alumni and friends of New Orleans Seminary celebrated the seminary's 65th anniversary by honoring distinguished alumni and former presidents.

Chosen to lead the New Orleans national alumni association were Don Wainwright of Woodmont Baptist Church, Mobile, Ala., president; Charles Harvey of Sunset Acres Baptist Church, Shreveport, La., president elect; Tom Monroe of Oakland Heights Baptist Church, Longview, Tex., secretary; and Rob Norris, Westminster,

Colo., treasurer.

Alumni of Midwestern Seminary, Kansas City, Mo., selected James Dubose, director of associational missions for Stone Mountain Association in Georgia, as president elect of its alumni association.

More than 500 alumni, spouses and friends of Southeastern Seminary heard its president, W. Randall Lolley, report on events and plans for the 31-year-old seminary in Wake Forest, N. C.

Calvin Metcalf, pastor of Central Baptist Church, Knoxville, Tenn., was elected president for 1982-83. Chosen as president elect was William L. Self, pastor of Wieuca Road Baptist Church, Atlanta, Ga.

Other new officers include Lawrence Coleman, pastor of Bellewood Baptist Church, North Syracuse, N. Y., secretary, and Eileen A. Stone, pastoral associate at Vienna (Va.) Baptist Church, director.

Wayne Reynolds of Escondido, Calif., and Wayne Nolen of Sacramento, Calif., were respectively elected president and president elect of Golden Gate Seminary's alumni association.

Honoring of five distinguished alumni, the launching of the Alumni Century Club and the election of officers highlighted Southwestern Seminary's luncheon.

Richard A. Jackson, pastor of the North Phoenix (Ariz.) Baptist Church, announced plans for the Alumni Century Club which is being established as part of Southwestern's \$25 million capital needs and endowment fund raising project.

Robert O. Feather, vice president for external affairs, Baylor University, Waco, Tex., was elected national alumni association president for 1983.

Graham speaks on issues during press conference

Evangelist Billy Graham said June 13 at a news conference in New Orleans he is honored anyone would consider him a potential president of the Southern Baptist Convention but there was "no possibility" he would accept the post.

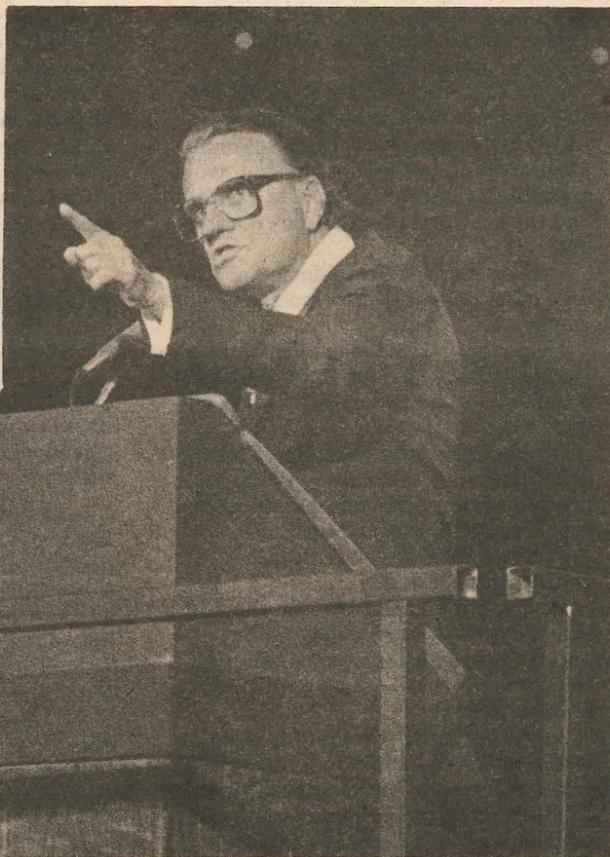
During the half-hour news conference, Graham was questioned on his views concerning the ordination of women, the proposed prayer amendment and creationism versus evolution.

He commented that "Jesus had no women among the apostles," when asked about the ordination of women. Then, he added: "I am not going to get into that. That is one of the wonderful things about being an evangelist; some things you can just stay out of."

Graham said evolution theory and creationism must both be taken on faith, but he believes more evidence supports creationism.

On prayer he said: "I am against the state forming a prayer but I am for prayer in public schools. Baptist have always favored separation of church and state."

Saints come marching in



Clockwise from top left: Country music stars Johnny and June Cash prepare Southern Baptists and guests for an address by evangelist Billy Graham. Graham warned of the destructive potential of nuclear war as 42,000 crowded into the New Orleans' Superdome. New convention president Jimmy Draper and his wife pause outside the Superdome. Bailey Smith (l), outgoing president of the Southern Baptist Convention, and his family are cited for their two years of service by Harold C. Bennett, executive secretary-treasurer of the SBC. Southern Baptist Pastor's Conference officers for 1982-83 include (l-r): Steve Brumelow, Cross Lanes [W. Va.] Baptist Church, secretary-treasurer; Ron Herrod, First Bap-



tist Church, Kenner, La., vice president; and Fred Wolfe, Cottage Hill Baptist Church, Mobile, Ala., president. The Southern Baptist Religious Education Association chose these officers to lead in 1982-83 [l-r]: Elaine Dickson, Baptist Sunday School Board, Nashville, president; Gary Ellis, Germantown [Tenn.] Baptist Church, first vice president and president elect; Lucien E. Coleman, Southern Seminary, Louisville, Ky., second vice president; Paul W. Thompson, Missouri Baptist Convention, Jefferson City, Mo., secretary-treasurer; and Cecil Roenfeldt, Florida Baptist Convention, Jacksonville, Fla., assistant secretary-treasurer.



Kentuckians view the convention: Conflicts, host city spark reactions

by Susan K. Taylor, *Correspondent*

What did Kentucky Baptists think of last week's Southern Baptist Convention in New Orleans?

We asked several. Most were happy to have their names used. Some were not. Here are their replies:

"We've had a lot of disagreement between the conservatives and liberals and some people really feel let down when you disagree. They get a 'give up' attitude. But I'm proud to be a Baptist because we can disagree agreeably. If we deal with today's issues we will have challenges and problems."—Rick Auxier, messenger, Emmanuel Baptist Church, Marion

"We're continuing the conservative domination we've experienced over the last four years, yet some of the actions show a strong desire to keep things equal. The committee selections and

close presidential election were indicators of an equally strong moderate position. Although many scriptural things on reconciliation and unity have been said over the last three conventions, nothing seems to be able to sway the drive to take over. There's still evidence of a great deal of power play."—Gerald Lord, messenger, Eastwood Baptist Church, Bowling Green

"We often attend the Kentucky Baptist Convention but we only come to the national convention every few years. We like to keep in touch with personalities and other state work. Lay people ought to be involved in Baptist politics. Too often it's only the pastors who know what happens on a national level. Lay people should be a lot more concerned about Baptist work in their own churches."—A central Kentucky woman



Mrs. Louis Searcy and son, Tim, New Orleans Seminary student, participate.

"We've had a great week. It's wonderful that 20,000 Southern Baptists can come together under the banner of Christ to meet and love one another. This week has been like a revival. I have felt a revival of the spirit of the Lord in my own heart."—David Heady, messenger, Ridgewood Baptist Church, Owensboro

"I sense a good spirit, a willingness to work out our problems. Business sessions must remain open where each Baptist can speak his mind. No group should seek control. It's the individual messengers who need to be making the decisions."—Paul Parks, messenger, First Baptist Church, Bowling Green

"The meetings have run too long. Reports and nominations should be limited to three minutes. Then the president should call time so things can move on."—G. T. Cowan, messenger, Central Baptist Church, Winchester

"There's a higher interest in our business brought about by underlying theological conflicts, but that may result in a higher interest overall in the work of the convention. I was disappointed that when support was so strong for the presidential election, it was not as strong for other business and programs."—Grady R. Randolph,

messenger, Hurstbourne Baptist Church, Louisville

"The Superdome is the best facility we've used for a convention. It's large enough and very clean."—Messenger, Buechel Park Baptist Church, Louisville

"This was my first trip to New Orleans. I have to admit I was disappointed. It's just a large, dirty, hot city."—Eastern Kentucky messenger

"We rode the trolley and had a delicious seafood dinner in the French Quarter. The city is so unique; the houses are old and pretty."—A south central Kentucky woman

"A whole different culture exists here. I see very little Christian influence."—A Lexington man

"It was my first trip to the French Quarter but I wasn't surprised. People should have known what they were going to see when they went down there. It's an older part of town, a tourist trap. It caters to the night club type and most Baptists don't like that. I really don't think New Orleans is very different from any other city. We just cover our sins up better."—Joe Brown, messenger, Whitesburg [Ky.] Baptist Church



Mrs. Betty Jean Chatham of Shelbyville accompanied convention sessions on piano.

A helpful idea

John and Maurine McTyre, Southern Baptist missionaries to Chile, will spend three or four months in Louisville beginning near the end of June this year. They will live at least part of this time in the missionary residence of St. Matthews Baptist Church.

Among their other needs will be means of transportation. Securing and disposing of an automobile within four months time is not practical. There must be several Baptist families in the Louisville area which have an extra car which the McTyres could use for this brief period.

Anyone desiring to help this missionary couple in this manner can contact Western Recorder, Box 43401, Middletown, KY 40243 or phone (502) 245-4101.

The McTyres, who have a daughter and a son living in Louisville, will be available during their Louisville stay for use by churches in mission emphases. They can be contacted through their daughter, Maurine, (502) 897-9320 or through their son, John, (502) 895-5841.

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Al Claybrooks, pastor
Covington Baptist Church, Westport, KY

Though he had previous experience as a lay pastor while in the Air Force, Al Claybrooks was 42 years old when he surrendered to preach. Since he had been out of school for 25 years, he followed his pastor's suggestion and visited Boyce Bible School. After talking with director David Q. Byrd, he "knew that Boyce was where the Lord wanted me."

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All you wanted in a state paper

A seminarian's perspective of the SBC

by David Smith, Staff Writer

The hostility appears so hostile and the affection so affectionate. The arena in which Christian casts Christian to the lions sharply contrasts with the embraces, handshakes and warm "Where are you now's?"

Those who know us well say Southern Baptists are a diverse bunch. Perhaps such optimism can only be expressed by a veteran—one who has suffered the post-convention-dark-night-of-the-soul many times.

To the seminarian the convention is a series of inconsistencies—schizophrenic in nature and extreme in degree.

Drawing equal applause were resolutions on nuclear disarmament and peace through strength.

Man with cowboy hat declares "Billy Graham persecuted Christians in Soviet Union." Next day same man with same hat and different poster urges: "Liberals should be expelled from Southern Baptist Convention."

Principal speaker number one says "It behooves us to quit wasting our Sunday mornings in Deutero-Isaiah. Principal speaker number two refers to Jesus as Mosaic Prophet, Davidic King, Isaiahic Servant and Danielic Son of Man. Number one incites Christian soldiers to march on to Zion. Number two reminds us of amazing grace.

A pastor appealing to the Bible makes a resolution supporting Israeli military assertions; a former journey-

man makes a case for peace.

Messenger from deep South state pleads for Christian charity so he might express his opinion. The speaker insists that parliamentary procedure must prevail. Opinion is not heard.

Handbells chime 16th century Christian classics while the evangelism department of the Home Mission Board has singers perform contemporary Christian songs and the songs from the congregation are the songs of Zion. Country music prepares hearts for Billy Graham.

Principal speaker number one lists a series of inexcusables for Southern Baptists. Meanwhile back on Bourbon Street, Southern Baptists search out

KBC ACTIVITIES

JUNE

26 WMU Area Meeting. First Baptist Church, Bowling Green

JUNE CONFERENCE AND CAMP DATES

Ridgecrest
19-25 Church Music
26-July 2 Foreign Missions

Glorieta
19-25 Sunday School
26-July 2 Sunday School

Cedarmore
All full weeks are from 1 p.m. Monday to 1 p.m. Friday
Youth Weeks—All are filled— 14-18; 21-25; 28-July 2
Acteens & GA's, Cedar Crest, Grades 4-12: 14-18; 21-25—filled; 28-July 2—filled
RA's, Camp Rabro—Grades 4-12: 14-18; 21-25; 28-July 2

Jonathan Creek
GA Camp—28-July 1

JULY

4 Christian Citizenship Sunday
6-9 Mountain Missions Conference. Oneida Baptist Institute
10 WMU Area Meeting. Severns Valley Baptist Church, Elizabethtown
11 Christian Literature Day

JULY CONFERENCE AND CAMP DATES

Ridgecrest
3-9 Bible/Preaching
10-16 Church Training Leadership/Youth
17-23 Sunday School
24-30 Sunday School
31-8/6 Sunday School

Glorieta
3-9 WMU/Brotherhood
10-16 Home Missions
17-23 Church Music
24-30 Bible/Preaching
31-8/6 Church Training Leadership/Youth

FRANK OWEN

Executive Secretary-Treasurer, KBC
Box 43433, Middletown, KY 40243



NARROW GAUGE?

Southern Baptists will be meeting this week in New Orleans amidst considerable tension and pressures that threaten to break up the loose, voluntary structure that holds our churches together. Our free democracy has no vested authority to discipline any forces that would seek the dismemberment of our agreed-upon organizational structure.

It seems like we live in an era of search for identity. There is a way of mind abroad today for humanity to try to find self-identity in smaller and smaller circles. Unions of every sort of people are forming who wish to express themselves in definitive categories. A piece in today's mail announces the newly formed "National Association of Christian Singles (NACS)."

There is no particular harm in this trend, but I wonder to what extent this sort of atmosphere affects religious people who have previously been content to hold in common a great central thrust of doctrines of eternal import, but which now appear to want to be-

come much more definitive of their religious identifications in parties and alliances that even admit that their goal is to "narrow up" the fellowship. (Is "broad-minded" going to become a bad word? God forbid!)

Has this modern, segregational way of mind gotten into our denomination and made us want to pull apart into separate clusters to the point of threatening the continuity of the larger body? It was said of the great Northern Baptist Convention, during the years in which it was breaking up, "The Convention is not splitting, its constituents are simply segregating themselves."

I feel like this trend toward separateness has been less strong in Kentucky than elsewhere. I thank God for this. If the Southern Baptist Convention should undergo severe disruption or even collapse, Baptist existence would survive in the parallel units of state Baptist Conventions.

Pray that Southern Baptists may return to full voluntary harmony, under the Holy Spirit. We don't need any new, vested human authority.

Life and Work Series WORSHIP AND RENEWAL

Deuteronomy 31:12-13a Having written the law for God, Moses delivered it into the hands of the priests and elders for its preservation and perusal and charged them to read the law before all of the people of Israel when they assembled. He assured them that if they would obey it they would be en-

abled to overcome sin.

The word of God was to be read in the hearing of the children who as yet had not become acquainted with it. If Israel were to experience a long sojourn in the land which God had given to her each generation had to be instructed in the truth of God and learn to obey him. If God's people in any generation are to experience a genuine renewal it must be preceded by a reverent and diligent study of God's word. Moses informed the adults that God would hold them responsible for passing down from one generation to another the knowledge of what was involved in the covenant relationship.

Deuteronomy 26:1-4 God through Moses taught the Israelites that once they were settled in the good and fruitful land he had given them their first duty was to express their gratitude to him for his goodness and graciousness to them by taking the firstfruits of the harvests of their fields, the flocks and the herds to God's designated place of worship and offer them before his altar in grateful recognition of his marvelous and lavish gifts to them. Their presentation of their offerings was a public acknowledgement of God's ownership and their stewardship.

Deuteronomy 26:9-11a The offering which each Israelite brought to God was a positive recognition and evidence of

the fertility and productivity of the land which God had given to them. Out of the gratitude of their hearts to God for his providing the soil, seed, showers and sunshine they cheerfully presented to him the gifts of the firstfruits.

International Series JUDAS: A FRIEND WHO BETRAYED

John 12:3-6 When the time for the crucifixion of our Lord was approaching he went to Bethany to spend the night with his friends—Martha, Mary and Lazarus, in whose home he had frequently found relaxation and encouragement. That evening a feast was given in his honor in the house of "Simon the leper."

Realizing that her Lord was about to be taken from them, Mary thought that this was perhaps her last chance to express her great love for Christ. While he was reclining at the table, Mary broke the seal of an alabaster box of precious ointment, and with its contents anointed his feet and wiped them with her hair, as an act of adoration and devotion, not caring what others might think or say. Discourteous, rude and impudent critics, led by Judas, branded her spontaneous expression of love and appreciation as an act of reckless extravagance and fantastic devotion. It was envy and selfishness that caused

those advocates of economy to criticize Mary's marvelous exhibition of love and devotion. Christ quickly came to Mary's rescue with an expression of deepest appreciation and the highest possible praise for what she had done. **Mark 14:10-11, 17-21, 43-46** Judas Iscariot was a young man of great promise. He had the advantages of being reared in a good home, got off to a favorable start in life, had some excellent traits and was considered an outstanding young man. Evidently Christ saw him as a young man with excellent traits of character, impeccable conduct, noble qualities, considerable talent and tremendous possibilities who could render much helpful service. After spending a night in prayer, Christ chose Judas and 11 others to be his closest associates.

After Christ rebuked Judas for criticizing Mary's gift, he became the victim of a smoldering resentment which consumed him. Although Judas had previously admired Christ, his awareness that Christ knew his evil and treasonable propensities contributed to his growing resentment toward and hatred of the Lord. As previously arranged, Judas led the mob to the garden where Christ had been praying, called him master and identified him through a prolonged kiss, whereupon "they laid their hands on him, and took him."

SUNDAY SCHOOL LESSONS

JUNE 27, 1982



H. C. Chiles

"inexcusables" as eyes dart quickly from left to right.

"Who is the new president?" asks the latecomer. "Praise God!" he said upon hearing the answer, aligning himself with the 57 percent. The other 43 percent mourn their loss saying, "Can we take two years of this?"

And resolutions on prayer in school and scientific creation in school and abortions in anywhere. All of which receive ample and heated debate, all of which conclude with applause from the victors.

But in the passageways, the corridors leading to the arena, love is everywhere found—well almost everywhere. Missionary embraces missionary be-

cause years and distance have separated them. Pastor hugs seminary professor even though theological distance separates them. But now these have transcended their diversities and inconsistencies and have found each other in a point of time and space.

In the arena they applaud against, even heckle, the opposition. Those who vote the other way are a multitude of nameless faces, devoid of personality or identity. They are, simply stated, the "bad guys," against whom I vote "thumbs down" when they are in the arena.

But in the catacombs—the exhibition rooms, the book store, the snack bar—a person is seen, a person for whom I

have longed to see.

So it is there that missionary greets denominational worker, pastor embraces seminary professor and terms such as conservative and liberal become unfair.

But to the seminarian this is confusing. It does not appeal to his inexperienced sense of logic. "Can our convention agree on anything?" "Can it tolerate such fierce opposition?"

At this point the seminarian has to admit his own ignorance. He must realize he was a teenager during the Norfolk convention of 1976. He does not have the historical perspective which only years afford.

He does see the SBC varied, inconsistent and even erratic. Naturally, he is concerned as he looks forward to and not back upon many conventions. He can gain the historical perspective only by hearing the colored memories of veterans. Then he learns that unity through diversity has always been a trite but accurate slogan for Southern Baptists. He learns that the convention has had its arguments, its applauders, its hecklers, its poster carriers and whole series of opposing resolutions before.

And at the press conference the secular reporter asks, "Dr. Draper, what is the Southern Baptist position on . . .?"

HOMES FOR CHILDREN

Eldred M. Taylor, Executive Director
10801 Shelbyville Road, Middletown, KY 40243



TRUST

The Bible says, "Trust in the Lord with all thine heart, and lean not unto thine own understanding" (Prov. 3:5). Trust, faith, belief are prominent words in the Bible and important to Christians. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:32) means to trust in Jesus Christ. One cannot do this without faith in him. So "trust" means faith or belief in God, his word, his promise, his Son's birth, life, death and resurrection.

The dictionary says "trust" means confidence. It is a reliance or resting of the mind on the integrity, veracity, justice or friendship of another person. The definition given for "faith" and "belief" is trust or confidence. In law "trust" is confidence placed in a person by giving that person property to be kept, used or administered for another's benefit.

Often someone who believes in and loves the work of Baptist Homes for Children will place money or property in our hands to be held in trust, which means we cannot spend the money.

Now that we have new cottages at Glen Dale and Spring Meadows, we are thinking of the yearly repair and upkeep of these buildings. It has been suggested that if we had a \$100,000 trust for each cottage, the earnings would pay the on-going upkeep and in future years earn enough to replace the cottage when the present one is no longer usable.

I am happy to announce that the seed has sprouted. We have the beginnings of our first cottage trust. It is for the Ray W. Moss Cottage at Spring Meadows. This \$4000 trust, a good start toward the \$100,000 goal, was established by the friends and family of Mr. Moss for whom the cottage is named. He was a long time supporter of our ministry to children and has meant much to this work. Now not only his labors but his memory lives on.

A trust can start small and grow or begin full grown. It can begin with a gift of money or property, or may be set up in a will or insurance policy. Pray with me that we may see the time when each of our 12 cottages are secured by a \$100,000 trust fund.

CLEAR CREEK COMMENTS

Leon Simpson, President
Clear Creek Baptist School, Pineville, KY 40977



I AM GLAD AND SORRY

Several years ago when I left Kentucky for a ministry in Texas A. B. Colvin wrote to me to say, "I am sorry to see you go, but I am glad you are gone." He meant, as he explained in his letter, that he regretted my leaving Kentucky but rejoiced with me in my new opportunity of service.

As I think upon my accession to the presidency of Clear Creek, I can apply this phrase to my own feelings, "I am glad to be here but I am sorry that he is gone." I am so happy to be serving at a school which specializes in the training of God's ministers. To have a part in helping those whom he has called brings an inexpressible joy.

However, I, along with countless others, am sorry to see "the Aldridge era" at Clear Creek ended. Aldridge served the school and Kentucky Baptists well. For 32 years at Clear Creek (28 as president) he dedicated his life to the task of training God-called men for the ministry. Few servants of God have made as much impact upon the education of

pastors in Kentucky.

I am humbled at the thought of succeeding such a man as president. I will never be able to "take his place" or "fill his shoes." However I have come to some firm convictions concerning my service at Clear Creek. First, I am convinced that God should receive the glory for all the good that is accomplished at Clear Creek Baptist School. Aldridge has stressed over and over again during this past year that praise should go to the Lord for all of the things which have been accomplished in his 32 years of ministry here.

Second, I am convinced that God does not need us nearly as much as we need him. God has blessed Clear Creek so greatly in the past because we have yielded ourselves to him as instruments of his grace. May it continue to be so!

Finally, I am convinced that God blesses those ministries which serve his people and his churches. Clear Creek Baptist School is a vital agency of Kentucky Baptists. Pray for us and come to see us at Clear Creek.

A FAVORITE SWEATER

Bill Dyal, president of the American Field Service, headquartered in New York City, preached the baccalaureate sermon for us this year. Bill is a Baptist layman, who attended Southern Seminary, and has devoted his life to service organizations internationally. For some years he was one of the top administrators of the U. S. Peace Corps; then he was the founding president of the Inter-American Foundation, a multimillion dollar corporation helping the people of Latin America to help themselves. He is now president of the world's largest student exchange program to promote international understanding, a \$26 million a year operation that sends thousands of students, ages 17-19 abroad each year for a year of study and brings thousands of foreign students to our shores.

It was a great privilege to have such a busy man sandwich Oneida between a day with the governor of Iowa and an appointment at the White House. He shared a memorable message with us and later wrote: "It was a delightful experience for me to see the miracle of Oneida in the mountains of Kentucky. I was pleased to be the speaker for your commencement events and to have the

opportunity to get to know faculty and students. Your work is a remarkable thing and your legacy will be lived out in the lives of hundreds of young people all over the world."

Meeting Dyal at the Louisville airport and escorting him to Oneida was Badgett Dillard, executive vice president of Southern Seminary. Badgett is a warm supporter of our work and led the invocation on commencement day. He writes: "Thank you for the privilege of being a part in the service. It was a wonderful experience! I continue to marvel at the remarkable work which you are doing and to thank God for all that it means to so many."

As is traditional at Oneida, the 50-year class was back (this year that being the class of 1932) to lead the current class down the aisle to their graduation. The 1932 class enjoyed a dinner together in beautiful Anderson Hall, the only building remaining from their Oneida days. They each talked by long distance telephone with the several class members physically unable to come and were special guests of honor at a concert sung by our Oneida Choir, fresh from two resounding performances at the World's Fair.

One of the '32 class who has shared her husband's years in the pastorate in

various West Virginia churches has written: "Our recent visit to Oneida was a very pleasant experience. We found everyone exceptionally friendly and helpful. I thoroughly enjoyed renewing acquaintances and friendships of 50 years ago. I commend you on the extensive extracurricular program available to all the students. I was also glad to see the honors deserved and bestowed on so many of your remarkable 1982 class. We are enclosing a check of \$100 to help in a small way. Thank you for a very special weekend in our lives."

Retired public school teacher Miss Margaret Miller of Pleasureville shared graduation with us and was a most surprised recipient of a service award. Seventy-eight years young, she muttered as she was assisted to the platform, "Wouldn't have come if I'd known this was going to happen." Miss Margaret first became aware of Oneida 72 years ago as a small child when her mother sent a favorite sweater in a box to Oneida to help Oneida's needy young people. She cried bitter tears and then became a lifetime supporter and booster of our work, a generous supporter.

In a long letter after graduation, she wrote in part: "The singing made me

feel that everyone enjoyed singing. I thought of the nearly 300 who have found the Lord in the past two years. It really made me feel the Master was there. The graduates looked so good, and so beautifully behaved."

ONEIDA JOURNAL



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President,
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The rest of the story.

(A memo to the 1983 church
budget committee)

A church with 100 families can receive
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