



## Stanley names two more strategic committees

by Dan Martin

The Committee on Committees and the Resolutions Committee for the 1985 annual meeting of the Southern Baptist Convention have been announced by Charles F. Stanley, convention president.

The committees were announced Apr. 26 in keeping with bylaw provisions of the SBC Constitution which require the release of the two key committees 45 days in advance of the annual meeting, scheduled June 11-13 in the Dallas Convention Center.

The two committees were appointed by the convention president and do not require ratification by messengers. Stanley also appoints the Credentials and Tellers Committees, which will be released later.

### Veep will learn of appointees at same time other readers do

SBC vice president Donald V. Wideman says he was "not given opportunity or asked to give input to the list of names from which president Charles Stanley made his appointments" to key committees for the 1985 annual meeting of the SBC.

Wideman's reaction came following a Thursday morning telephone call from Stanley in which the SBC president said the appointments had been released to Baptist Press Wednesday afternoon.

Wideman, pastor of First Baptist Church, North Kansas City, Mo., said his only input was to suggest a person to serve on the committee on resolutions from a list of individuals provided by Stanley's office.

"I asked him [Stanley] why he didn't include me and the reason he gave for omitting me was that he was so busy and that the appointments were such a tremendous job," Wideman recalled. "I find that incredible. He was too busy to consult me but I know for a fact that he did call and ask other people for suggestions. That has been announced in public meetings.

"I consider what he has done to be

The key responsibility of the Committee on Committees is to nominate the Committee on Boards, Commissions and Standing Commissions, which, in turn, nominates trustees for the 20 national SBC agencies. The Committee on Committees also is charged with nominating "all special committees authorized during the session of the Convention not otherwise provided for."

The Resolutions Committee receives, processes and reports back to the convention any resolutions presented during the three-day convention session.

The Committee on Committees is made up of 52 persons, two from each state which qualifies for representation on SBC boards by having more than 25,000 members. The Resolutions Committee is made up of 10 persons, three of whom must be members of

not only a violation of the bylaws but also a violation of Christian ethics and courtesy and the spirit and fairness and right," he said.

Bylaws of the SBC require the president appoint the Committee on Committees and the Resolutions Committee "in consultation with" the vice presidents.

Wideman said he believes he was "purposefully omitted" from the appointment process and called his omission "a personal insult and an affront to the more than 7000 Southern Baptists who elected me as vice president assuming I would be included in the process."

He called Stanley's "independent, arbitrary style of leadership" a sharp contrast to that of James T. Draper Jr. when he was president (1981-82). Draper reportedly initiated and maintained communication with his vice presidents. Several meetings between the SBC officers were reported and all appointments were made jointly.

Wideman said he has initiated every contact with Stanley since being elected in June. About three weeks ago, after receiving no responses, Wideman said he sent a personal letter offering to meet anytime, anywhere, in light of the pressing time schedule.

The response was a telephone call from Fred Powell, a member of Stanley's staff, Wideman said, adding he remembered Powell as coordinator of the Patterson/Pressler communications network when Powell was a Missouri pastor. Wideman said he was told a list of names would be forwarded to him and he was to offer suggestions from that list. Also, an appointment was made for a phone conversation with Stanley.

When the two men did make telephone contact Stanley did not have his list of names in front of him, Wideman said. "He asked me to make suggestions but all I was ever allowed to do was to react to names which Stanley's office provided. I was never able to initiate any suggestions," Wideman added.

"I find it certainly upsetting to realize that the first time I will know who Charles has appointed will be when I read it in Baptist Press," he said. (BP)

the SBC Executive Committee.

Stanley told Baptist Press he received more than 500 nominations for the 62 posts.

"The appointment procedure is an enormous task," he said. "There are so many wonderful people out there to serve it is hard sometimes to make a choice." Stanley added he "telephoned each of the people appointed personally to talk with them about their responsibilities."

He said in early fall 1984 he solicited names from state convention executive directors, presidents, as well as receiving nominations from individuals. The 500 names were put into a computer and the winnowing process started.

"We asked every state convention if there was any reason any person should not serve. Any person they mentioned we did not appoint," Stanley said.

"Any names submitted by persons viewed in their state as extreme, hostile or representative of a political coalition were not considered. We tried to choose people who could make a contribution, who did not have any ax to grind."

He said one potential nominee "said he did not think he ought to serve because of his personal feelings about the convention right now. He withdrew his nomination."

Stanley said: "In the case of the Texas appointments, where there is emotional involvement on both sides, the persons selected were recommended from out of state."

Stanley said each state convention office was called and asked about Cooperative Program contributions from the churches of which potential nominees were members. "With only two exceptions, the conventions provided the information we requested," he said. "I sought to appoint people who are, in my opinion, loyal, cooperating, Bible believing, evangelistic, mission minded servants of God. The churches they represent are from a wide spectrum in size, giving and involvement," he said.

Stanley said he provided the lists to vice presidents Zig Ziglar of Dallas and Don Wideman of Kansas City, Mo., for suggestions and input. "We did not sit down and discuss the whole thing but I told them to provide me with suggestions and I would consider them," he said.

He added that while he did receive suggestions, the final selections were his.

Stanley said he does not believe the Committee on Committees will have unusual responsibilities, such as nominating persons to serve on a "blue ribbon" committee to study the crisis in the denomination. Rumors are circulating a motion will be introduced calling for the creation of a committee to study the situation and suggest means to resolve it.

"From what I have heard, any motion will include recommendations concerning the membership of such a committee," Stanley said.

He added the Resolutions Committee "will have to be very, very careful. I think we don't need to contribute any more confusion or volatile subjects than necessary."

He said, however, he believes the persons he has appointed "are very wise people. I think they will serve well and make wise decisions. I think they will consider resolutions in the context

of the tension (currently in the convention.)"

Stanley named George Schroeder, a physician and a member of Little Rock (Ark.) First Baptist Church, chairman of the Committee on Committees.

Larry Lewis, president of Hannibal-LaGrange College, Hannibal, Mo., was named chairman of the Resolutions Committee. Hannibal-LaGrange College is a four-year school affiliated with the Missouri Baptist Convention.

No Kentuckians were named to the Resolutions Committee.

On the Committee on Committees, these Kentuckians were named: Richard Dendler, pastor of Hall Street Church, Owensboro; James E. Wheatley, layman and member of St. Matthews Church, Louisville. (BP)

### Baptists challenged to preserve legacy

Declaring contemporary Baptists "are marching under the scrutiny of history," a prominent pastor challenged fellow Baptists to "fight to the finish against . . . pernicious and pretentious revisions and denials of our heritage."

In the concluding address to a conference on Baptists and the history of church-state relations sponsored by the Historical Commission of the Southern Baptist Convention, the Southern Baptist Historical Society and the Baptist Joint Committee on Public Affairs, Detroit pastor Charles G. Adams electrified his audience with a challenge to preserve the Baptist legacy of religious freedom.

"Too much blood has been shed, too many sacrifices for freedom have been made for us casually to surrender our history and our hope," the pastor of Detroit's Hartford Memorial Baptist Church declared. "We must not allow anyone to revise history to pervert it, or revise the news so that no criticisms of state will be published, or revise reality so that evil is defined as good and good is castigated as evil."

A former chairman and current Progressive National Baptist Convention representative to the Baptist Joint Committee, Adams said "one of God's greatest gifts to humanity is the gift of historical consciousness," which he called "the ability to investigate, commemorate and celebrate the past as we work in the present and look toward the future."

He identified a half dozen key church-state issues on some of which "Baptists are dangerously divided and confused," including prayer in public schools, tuition tax credits, "court stripping," the proposed constitutional convention, an ambassador to the Vatican and use of public funds for Christian religious observances.

And, he added: "Baptists of today must know the rock from which they are hewn and declare to this nation struggling with a crisis of identity, 'We need no help from Congress, no preachments from the president, no public referendum about where to pray, when to pray or who shall pray. Prayer is not on the government's agenda nor should it be; prayer is grounded in faith, allegiance to God, surrender to one's highest and ultimate concern. Prayer is the soul's sincere desire, not the government's instrument of regimentation and conformity.'" (BP)

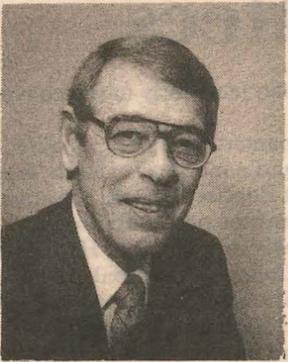
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# sanford's perspectives



Jack D. Sanford

## Cynicism and hope

The cynics now abound in Southern Baptist life. Even among top level leaders there has been a steady erosion of hope for a solution to our problems as a denomination. Two men of vastly different points of view are typical of the cynicism now rampant among Southern Baptists. Both these men have been advocates for their respective points of view and they are representative of a host of other people who have not had the honor of leadership in our convention.

Bailey Smith, former president of the Southern Baptist Convention and pastor of First Southern Baptist Church, Del City, Okla., has said he knows of "nobody who can bring us together because the issues are so deep and strong." Many people who support Smith's point of view would also agree with his analysis of the current situation.

At the other end of the theological/ideological spectrum, Cecil Sherman, pastor of Broadway Baptist Church, Ft. Worth, Tex., and an early leader among moderates, has said he has "given up hope" of a reconciliation in the convention. Sherman is not alone in his despair about a solution to the torn fellowship among us.

No one to bring us together and all hope gone may be the realistic way to view the current situation. However, for people of the book who claim to believe in the God of the book, there is always someone and there is always hope. Our state convention presidents may be pointing to the way out of the mess we have allowed to develop in the Southern Baptist Convention.

These state convention presidents, 16 ministers and seven laymen, met voluntarily to discuss our convention situation and to pray together for God's direction. All of us in Kentucky should be pleased that our own president, James B. Lewis, pastor of Westport Road Baptist Church, Louisville, was among those seeking a way to heal the terrible breach in our corporate life.

These good men propose what appears to be, at least to this editor, a biblical, thus reasonable, workable answer to our dilemma. The proposal they made and which I support stated:

*We are convinced that only God can produce healing and reconciliation and solve the problems that confront us. We urge all Southern Baptists to unite in fervent and continual prayers for our convention. We*

*call upon the churches of the Southern Baptist Convention to set aside Sunday, May 19, 1985 as a day of prayer for the annual meeting of the Southern Baptist Convention in Dallas, June 11-13, 1985, specifically praying for each other and ourselves: [1] that revival and spiritual awakening will break out among Southern Baptists; [2] that under the leadership of the Holy Spirit healing and reconciliation will take place; and [3] that Southern Baptists might effectively proclaim the gospel around the world to the glory of God.*

Their proposal sounds as audacious as the command to march around Jericho and blow the trumpets to level the wall. Their suggestion sounds as far fetched as the bold assertion of assured safety issued by the landlubber Paul when the sea threatened to destroy the ship. Yet the same God who delivered Jericho into the hands of Israel, and the same God who delivered Paul and his companions from the sea still reigns over his creation. And he is able to save us.

The cynics will call it naive. The doubters will scoff at such simplicity. But it is recorded in the eternal word of scripture, which all Southern Baptists believe to be the inspired, truthful word of God, that "if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Sure those passages are from specific contexts for given moments in history. But I believe God meant his power to forgive and heal was available for all time to his people when they repented of sin and sought his face and prayed. I believe God meant his deliverance was available to men of good will who had faith and lived that faith. I believe these passages have application even for proud, often arrogant, frequently humble Southern Baptists in 1985.

I join the state convention presidents in calling for a day of prayer in the churches May 19. And I support these good men in believing that prayer can bring forth someone to deliver us and that prayer gives hope for the future.

Smith and Sherman are partially correct—from men there is no answer. The state presidents are absolutely correct—prayer will bring God's healing. If we don't believe and practice this, then we are all gone too far into cynicism and the day is surely lost.

## western recorder

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

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# baptist forum

An open letter to Jimmy Draper and Bailey Smith

You have publicly threatened to withhold your churches' contributions to Southern Baptist causes unless the messengers to Dallas vote for Charles Stanley. It is sad when a member stands up in church and threatens to withhold his money unless the church votes his way. It is equally tragic that you are doing the same thing to an entire denomination.

Most tragic of all, you have not only threatened the messengers going to Dallas:

You have threatened to withhold money from more than 6000 Baptist missionaries spreading the gospel through the world.

You have threatened to withhold money from the Brotherhood Commission's ministry in assembling and equipping Baptist Men for the sake of missions.

You have threatened to withhold money from the Radio and Television Commission's work in sharing the gospel with a lost world.

You have threatened to withhold money from the Christian Life Commission's fight against drugs, alcohol, gambling, pornography and other social evils.

You have threatened to withhold money from Baptist sons and daughters training for ministry at our colleges and seminaries.

In short, you have threatened to withhold money from the total Southern Baptist witness for Jesus Christ in one of the most crucial and critical ages of human history.

The very thought that two former presidents of the world's greatest evangelical denominations could stoop to the level of making such immature threats is a thought almost unbelievable. But we believe it! We have seen six years of leadership by this restrictive and limited mentality. We have seen believers in the "inerrant word" adopt an agenda completely foreign to that word.

Baptists will not be intimidated by your threats to withhold your money. If you carry through with your threats, the rest of us who are committed to the Cooperative Program will simply dig deeper and make up the difference. Loyalty given to our cooperative efforts based on the condition that messengers deliver their votes to your candidate is loyalty not worth having. The Baptist soul is not for sale!

So many of our churches are on small town streets and country roads. But they are loyal churches and they believe in Southern Baptist causes. They will remain loyal and Baptist work will flourish, even after you abandon such work. This is a certainty of our faith.

Kent Anglin, Hartwell, Ga.  
Bill Scarborough, College Park, Ga.  
Blair Trewhitt, Atlanta, Ga.  
Randall Perry, Canton, Ga.

## A lonely task

Please allow me to respond to the message from pastor Kenny Mahanes printed in the "Viewpoint" column of Western Recorder, Apr. 23. First, let me say I know of the fine work this pastor is doing at Far Hills Baptist Church, Dayton, Oh., and I have the highest personal regard for him.

I simply want to say in defining his position as one of neutrality he actually delivered a blanket indictment against all of us who are involved in theological education in the Southern Baptist Convention. He pictured us as wanting the

moderates to win so we could "continue our current infatuation with neoorthodoxy." He also labeled us as "trendy faculty members" more interested in propagating feminism and socialism "than in proclaiming the message of salvation." He predicted that if the moderates elect a president of the convention those of us teaching in the seminaries will become "more defiantly arrogant."

I protest this is a distortion of the aims and goals of the college and seminary professors I know. I'm not sure I understand what is meant by neoorthodoxy. All I know is that the men and women with whom I work have a deep love for the Bible. They prove it by the patient hours they spend searching for its precious truths in order that they may be better prepared to teach. They are concerned not only with teaching at the seminary level but also with raising the level of biblical knowledge and understanding in the churches. They make themselves available for Bible studies in the churches and for writing curriculum materials for the Sunday school. I think we have the same goals this fine pastor has, and it hurts for him to regard us with such suspicion and distrust.

What about the charge that we are not interested in proclaiming the message of salvation? That accusation hurts most of all! I think it is both untrue and unkind. I regard this as the ultimate goal in all that I do. I want to help my students see the roots of this message in the Old Testament and its flowering in the New Testament. I also want them to see fields that are white unto harvest both here in the United States and to the ends of the earth. I thank God every time I think of the fine men and women who have recently finished graduate studies in Old Testament at Southern Seminary and have gone out to serve in distant lands—Sam and Yvonne Wright in Brazil, Keat and Carolyn Wiles in Indonesia, Dixon and Kandy Sutherland in Europe, Jerry and Ruth Moye in Hong Kong. Does this sound as if we are any less interested in communicating the gospel than this fine pastor?

It isn't easy to serve when you know beyond any shadow of a doubt that God has called you to serve and then to have all kinds of derogatory labels pinned on you by the very people you are trying to serve. I would like to say to pastor Mahanes, criticize us when we deserve it; it will help us be better teachers. But please don't make generalized accusations that place all of us under a cloud of suspicion. To do so does not further the cause of Christ and it makes our job doubly difficult. Being a teacher in the present context of the Southern Baptist Convention is often a lonely task. Please remember to love us and to pray for us.

Page H. Kelley,  
Southern Seminary, Louisville

## Yet another plan for peace

The Southern Baptist controversy between cooperation and independency seems not to prevail in state conventions or associations. Are there some structures of the Southern Baptist Convention that encourage such dissension? Perhaps the concentration of power in the SBC organization invites political manipulation. If so, some changes in design might reduce our conflict. Could we ask the state conventions to nominate four persons of whom the president could select two for the committee on committees? This might distribute the power, reduce the

danger of manipulation and harmonize with our policy of state and SBC cooperation. (The states now determine the SBC share in the Cooperative Program receipts.) This slight alteration would only formalize our system.

Second, could we define "bona fide" contributor? The Southern Baptist Convention is a vehicle for getting funds from churches for missionary and benevolent purposes. It is not a creedal body. The average SBC church contributes eight percent of its non-designated receipts to the Cooperative Program, our financial lifeline. Why not define "bona fide" (good faith) contribution as at least four percent? Should those who do not want to cooperate be allowed to cast the decisive vote? Without this definition Norrisites and other independents can misuse the power of the Southern Baptist Convention.

Third, could we allow the convention to meet more often in the cities of the South? The meeting place determines the source of messengers. The further the convention meets away from a state, the smaller the representation from that state. Holding 70 percent of our SBC sessions in the west and midwest has disfranchised the majority of our churches since 65 percent of them are in the southeast. In the 30 years between 1961 and 1990 only five sessions are scheduled there, plus three others in New Orleans.

Southern Baptists have been used of the Lord by their unity of trust in spite of diversity in style. Perhaps a change in our structure would allow us to continue that advance.

Russell Bennett, Louisville

## No place in church life

Inerrantist Jimmy Draper is quoted as threatening to escrow his church's Cooperative Program receipts if his choice for convention president is not elected.

Go, and do thou likewise.

Moderate Cecil Sherman is quoted as saying that because of the bullying tactics of the inerrantists he has given up hope of reconciliation.

For the kingdom of heaven belongs to such as these.

Inerrantist Bailey Smith is quoted as saying that nobody can bring the Southern Baptist Convention together because the issues are so deep and strong. He claims we already have two denominations, we should just admit it and go on.

Well done, good and faithful servant.

Moderate Roy Honeycutt is quoted as declaring a holy war within the convention.

And the world watches and says, "Now we know that you are his disciples by the way you love one another."

Shades of Corinth!

I don't mind telling you, this convention fight has placed me in an awkward position. My first pastorate had a history of disagreement and division. And I have labored for six years teaching them to work out their differences without name calling, side choosing, vote manipulation and threat of economic blackmail. And now, the leaders of our convention are role modeling the unacceptable behavior which, I've tried to teach my congregation, has no place in church life.

And that's not the worst part.

The men involved—on both sides of the issue—are authors of books I've shared with my people and are preachers of sermons I've quoted to them, influential men who have been the subjects of my testimony to my congregation. What do I tell my people when

they bring me clippings from the secular press naming these men as contestants in the Southern Baptist heavyweight fight of the century?

If our convention conflict is resolved by division, each side, undoubtedly, will claim victory. But when the dust has settled and we have licked our wounds, counted our casualties and gathered together what little remains, will we then turn our faces heavenward and say, "To God be the glory"?

Jack Cavanaugh, San Diego, Cal.

## What's really important?

Allegiance to "the denomination," commitment to "the Cooperative Program," loyalty to "Southern Baptists," dedication to "missions," devotion to "the Bible" . . . . With pain in my spirit, may I ask, WHATEVER HAPPENED TO JESUS? (" . . . for apart from me you can do nothing" John 15:5).

Steve Pettit, Covington

## Vote for God's choice

The controversy in our denomination is becoming more and more frightening. Things are being said; things are being written; things are being done—hurtful things—uncompromising things.

Threats are being made to withhold Cooperative Program funds unless the side prevails. It is becoming increasingly apparent that a vote for either side is a vote for trouble—real trouble. Is there a way out of this dilemma?

There most certainly is. When the facts and circumstances are considered the conclusion becomes inescapable. We must not allow either side to win. Just what is meant by "we"? "We" are the millions of God's people who are proud to be called Southern Baptists. "We" are the millions of Southern Baptists who are proud of the things we have achieved working together in peace and harmony. "We" are the millions of Southern Baptists who know in our hearts, every one of us, that we can move forward for God only if we work in unity and Christian love.

In all fairness there is merit in some of the contentions advanced by each side. It is indicated that we need to do a bit of housekeeping work here and there. This should and can be done in a quiet and orderly manner, and in a spirit of brotherly love and patient persistence. The urgency for this is decreased when we consider the frightening potential for real damage to our denomination if either side should win.

Let us pray there will be a great outpouring of brotherly love, of repentance, of forgiving at the Dallas convention. God can bring it about you know. Let us pray, and pray with confidence, that God will bring forward a leader to take us out of this wilderness—a leader who is not allied with either side in this mess.

Billy Graham has refused to take sides in the controversy and has denounced it as a work of Satan. He is absolutely right. Whatever noble motives there were in the beginning, and most certainly there were such motives, the thing has somehow gotten out of hand and developed into a satanical monster threatening the very life blood of our convention. Who in his right mind wants any further part of this devil's brew?

Let us go to Dallas with a firm and unswerving determination that the winner will be a third side—God's side.

Ray Peterson, Cincinnati, Oh.

# viewpoint

## What the Bible means to me

by Page H. Kelley

The first Bible I remember belonged to my mother. It was old and worn and some of its pages were loose. But that didn't keep her from reading aloud from it to me and my brothers and sisters. From those early years I developed a love for the Bible and a deep reverence for its contents.

I wanted to own my own copy of the Bible but this was during the depression and we could not afford even the inexpensive copies that were available. Finally I read an advertising featuring white Cloverine Salve. It offered a free copy of the Bible—a red letter edition, bound in artificial leather!—to anyone who would sell two dozen cans of salve. It took me several weeks and a lot of walking to complete the job but I finally sold the last can and sent off for my Bible. No boy has ever been prouder of a possession than I was of my new Bible when it arrived.

My next Bible was a Christmas present given to me my junior year in high school. It was a cold Christmas eve night and I was delivering newspapers in the town near my home. Fred and Melba Borland lived near the end of my route and they asked me to come back to their house after I had finished my deliveries. They served me hot chocolate and then handed me a box containing a leather bound Bible, printed on fine paper, with center column references and a concordance. I still treasure this gift and use it often.

My first reading of the Bible was what I would call devotional. It was only when I went away to college and seminary that I began to appreciate the inexhaustible riches of this book. Vernon G. Davison of Howard College introduced me to the study of New Testament Greek. But it was not until I enrolled in Southern Seminary that I was introduced to the study of Hebrew by John Joseph Owens.

I knew the first time I read from the Old Testament in Hebrew that I had to do everything possible to master this

language. I wanted to hear the prophets speaking not through an interpreter but in their own words. I wanted to feel their heartbeat as they pronounced oracles of judgment and redemption.

I purposed in my heart that I would try to master the reading of the entire Old Testament in Hebrew. I am still far removed from this goal but I continue to work at it. And nothing has ever produced greater dividends for me than this ongoing effort. I continue to discover depths of meaning in Old Testament texts that I little dreamed were there.

A new experience also awaited me when Clyde T. Francisco introduced me to the study of biblical criticism. This was a new field for me and I tended at first to be wary of it. But this was before I learned that criticism can have a positive as well as a negative meaning. Negatively, it means to be censorious and to criticize in a destructive manner. Positively, it means to examine and evaluate in the light of all available evidence.

Biblical criticism, as I have studied it and as I teach it, involves the serious study of the history of ancient texts, the circumstances of their writing and transmission, the literary character of their forms and contents, their historical background and setting and their use and relationship to other texts. It is not the disparagement of texts or the expression of negative opinions about them. Its aim is not to undermine the scriptures but to clarify them. The study of biblical criticism has opened up a new world of understanding for me. It has fortified the love and reverence for the Bible that I had as a child.

I share the grief of many Southern Baptists over the controversy that is presently raging in our convention over the Bible. I feel that we are shouting at each other across seas of misunderstanding. It seems that the battle cry of this war has become, "I believe the Bible more than you believe the Bible!" This would be comical, if it were not so serious. Instead of using the Bible to reach and win the lost we are using it to

try to destroy each other.

Surely the Bible was meant to be studied, believed and lived, and not to be fought over. The devil tried to trick Jesus into misusing the scriptures (see Lk. 4:9-12), but where he failed with him, he has succeeded with many who regard themselves as defenders of the Bible.

I have the firm conviction today that the Bible is fully inspired, totally reliable and eternally true. I am not alone

in this conviction for it is shared by all of my colleagues on the faculty at Southern Seminary. Through this written word of God we come to know him who is the living word, even our Lord Jesus Christ. Thanks be to God for his unspeakable love in giving us such a book and such a savior!

*Page H. Kelley is professor of Old Testament interpretation at Southern Baptist Theological Seminary, Louisville.*

## What really happened at SWBTS

by Stanley I. Hand

You elected me a trustee, Southwestern Baptist Theological Seminary, in June 1978. I appreciate the opportunity you gave me to serve this very fine institution, one in which we can all be very proud.

In the last several years like some of you, I have become concerned about the accusations and name calling that is going on between the leaders of our denomination, and I am especially concerned about the attacks made against Russell H. Dilday Jr., president, Southwestern Baptist Theological Seminary.

At the October 1984 SWBTS trustee meeting an attempt was made to prevent Dilday from speaking out on denominational matters but that attempt failed. I was unable to attend the October meeting but wrote to Dilday shortly afterwards and expressed my support of the vote not to silence him. At the Mar. 18-20, 1985 trustee meeting I advised my fellow trustees that I supported the majority vote of last October.

I say all the above to get to the actions which the SWBTS trustees did not take at the March 1985 meeting when Dilday brought six allegations against Farrar Patterson accompanied with the recommendation that Patterson be relieved of his duties at SWBTS.

Dilday's allegations against Patterson are completely documented and are as follows:

1. A lifestyle and behavior inconsistent with the example expected of a faculty member at Southwestern.
2. A poor example of churchmanship.
3. Poor quality of work over the past years.
4. Insubordination and intrusion in administrative affairs.
5. Intentional distortion of truth in reporting seminary matters.
6. A lack of response to significant warnings and attempts to redeem.

I was present at the meeting when the SWBTS trustees met and discussed Dilday's accusations against Patterson on Tuesday afternoon, Mar. 19, 1985 and on Wednesday morning, Mar. 20, 1985. To my utter amazement those speaking in behalf of Patterson did not one time endeavor to refute any one of the accusations.

On Tuesday morning, Mar. 19, 1985—as a trustee—I was free to attend the academic affairs committee meeting which was called to continue to discuss with Patterson the accusations brought against him by Dilday. By the way, the committee met with Patterson on Monday evening, Mar. 18, 1985 until way past midnight discussing the six charges. During that Tuesday morning meeting one of the trustees asked Patterson that if these charges were dropped and if he were exonerated from the charges would he be willing to get on his knees with Dilday and pray

for a healing between them? Patterson's response was "All I want to do is clear my name."

Listening to what was said at the Tuesday morning academic affairs committee meeting, and hearing the weak attempts made at the Tuesday and Wednesday trustee meetings to exonerate Patterson of the charges, and having had the opportunity for almost seven years to observe Dilday's outstanding and commendable manner in which he administers SWBTS, it became very obvious to me—and, as it turned out, to 18 others—that this occasion was being used to embarrass Dilday because of the stand he has taken in the denominational political arena.

Milton Cunningham, pastor of Westbury Church, Houston, citing the political nature of the discussion, charged that it had been shifted from dealing with Patterson to "dealing with our president (Dilday)" and added, "It is no secret where this comes from; it comes out of one church," an apparent reference to First Church, Dallas, where Pulley, Grubbs and Bolton are members. Cunningham said the seminary trustee meeting had a "hidden agenda."

The above is a direct quote from the Mar. 26, 1985 issue of the Scroll, published by the Baptist Standard. I agree with Cunningham that the Mar. 18-20, 1985 SWBTS trustee meeting did in fact have a "hidden agenda."

I am going to request that you now go back and review Dilday's six allegations against Patterson. Now that you have done that, I want to ask you a question: Is Patterson the kind of a person who you want to teach "preacher boys" in your seminary? That is his job.

There is absolutely no doubt in my heart that Patterson does not belong in a seminary as a teacher.

As a trustee at Southwestern it is absolutely incumbent that I share this incident with my fellow Baptist brothers and sisters. Now you ask what you should do. First and foremost, I would ask that you pray and ask God to tell you what to do. Then when you receive your answer—and you will—do it.

At the Wednesday morning trustee meeting, Mar. 20, 1985, I spoke in favor of the recommendation of the academic affairs committee to suspend Patterson because he wasn't doing his job. It is just that simple. In my closing statement I read James 5:17 that says, "Remember, too, that knowing what is right to do and then not doing it is sin." In this case with Patterson, Dilday knew what was right to do and he did it and I support him for it.

*Stanley Hand, Winter Park, Fla., sent this viewpoint to all state Baptist newspapers as an "Open letter to Southern Baptists."*

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**R. Keith Parks:**

# Will missionaries be hostages of Southern Baptist Convention conflict?

Attacks on our cooperative mission approach and suspicion of all our agencies has erupted in a distrust of our missionaries. This, coupled with a threat to withhold funds, means the missionaries may become hostages of the convention conflict. This is the ultimate irony. We as Southern Baptists came out of a much larger Baptist family motivated by a desire to be faithful to the Lord's mandate to share the gospel with all of the world, choosing to separate ourselves from other Baptist groups that were dominated by a restrictive dogmatic approach to belief. Sensing our destiny to be found in our voluntary cooperation around the cause of sharing the gospel at home and abroad, we have always limited doctrinal control to the local church or the local association. The convention itself has been open to any authentic Baptists who have a dominating desire to be obedient to the commission of our Lord and desire to join others in preaching the gospel to all of the world. Now, apparently, there are those who would sacrifice this cooperative mission effort on the altar of creedalism or dismantle our cooperative approach and revert to an independent Baptist concept.

I took part in the funeral of Baker J. Cauthen and remembered how this spiritual giant had given 40 years to calling us to our central task. I was convicted that I must speak out more specifically than I had yet done. The risk of being misunderstood and the potential damage that can be done to the cause of missions is a constant gnawing concern with which I grapple. Yet I know the heartbreak Cauthen expressed in recent months. I recognize that the lost of the world are the ones who are really suffering from our internal strife. It is the cause of missions to which he had given his life and to which Southern Baptists have given their hearts and souls which is now being jeopardized. This caused me to realize that I must try to clarify what is happening to the mission effort because of the current disruption in our convention.

A recent action adopted by a church, signed by the pastor and seven deacons, brought the present attack on the agencies and the Cooperative Program to its logical conclusion. The missionaries can no longer be trusted to believe the Bible or to be evangelistic, according to this resolution. The rationale is simple. They have gone to our so-called liberal Southern Baptist seminaries. Therefore, the resolution continues, many of them must be liberal. As a consequence, they are teaching liberal theology on the mission fields. The request from this church was to send the names of the ones that we feel are genuine Bible-believing evangelistic missionaries. However, that does not solve the problem, because I also am suspect as an employe of an agency. The church then would write these missionaries and, after questioning, determine which ones their conscience would

allow them to support. I refused to honor the request of that church, for the request had in it the potential dismantling of the Southern Baptist Convention.

Recently, another church indicated, after a mission trip, that they had decided to reduce their Cooperative Program giving from 12 to four percent. They would take the money thus saved and use it for direct mission projects which the church would control. They indicated they had seen patterns of this way of working and level of giving in other churches which they had studied. This means twice as much for local church control as is submitted to cooperative missions.

A few churches have written to say, because of the "liberalism" in our seminaries or because of actions of the Baptist Joint Committee, or some other specific action by another agency they have decided to designate money to the two mission boards. In each case I have pled with them not to do that. To be sure, for a time both mission boards would receive more money. But soon the disintegration of our total cooperative effort would set in and we would be set back 60 years. We would find ourselves in the divisive, competitive environment where our church pulpits became the target of fund raising for every cause Southern Baptists have. Many other causes would clamor for equal time.

All of this continues toward a climax, as now there are those threatening to withhold funds. There are others reducing Cooperative Program giving because what is happening in the agencies is not acceptable to the leader or to that specific local church.

I would remind all of us that over two-thirds of all the Cooperative Program funds coming to the Southern Baptist Convention goes for the support of our mission agencies. Therefore, the missionaries are the ones becoming hostage to the conflict and the lost of the world are the losers.

The circumstances in which we find ourselves are an inevitable result of what has been stated by influential leaders and written in certain publications consistently over the last four or five years. On the one hand, there has been an attack on the Cooperative Program as though it was a living organism. As a matter of fact, it is simply a system through which each individual and each church can participate in everything we as a convention have agreed to do together. Just as we don't think of putting gasoline in the fuel line, but through that line to the motor, so it is with the Cooperative Program. We do not give to the Cooperative Program. We give through the Cooperative Program to missions and other causes which we as a convention have agreed to support. Therefore, the accusations that this is a golden cow or a coercive program or that it is too large a bureaucracy or that the amount a church gives should not be interpreted as indicating support of the denomination has con-

stantly eroded confidence in the way we as Southern Baptists have worked. For every attack on the Cooperative Program is an attack on our cooperative support of missions. Every insistence that the Cooperative Program is wrong implies we should go back to individual church designation or that the biblical spirit of cooperation should not dominate our working together, but we should substitute a creedal conformity for that spirit of cooperation.

Coupled with this has been the regular and consistent attack on all Southern Baptist agencies, their boards of trustees and the heads of those agencies. Unsupported broad smears of accusation that the agency heads are liberal, out of touch with the people, the boards are unresponsive to the wishes of Southern Baptists and that liberalism is rampant and we are drifting toward liberalism have created distrust toward the agencies and finally toward the missionaries which represent our cause for being. Actually, the disturbing thing to me is whereas a few individuals were listed and a few incidents mentioned, there is no evidence in our denomination of any drift toward liberalism. The agency heads, the trustees of the agencies, the professors in the seminaries are Bible-believing Southern Baptists. When a former missionary called to ask a staff member if I really believed the Bible, I recognized the insidious results of the campaign that has been going on. The question was not about anything that I have ever said or written in more than 30 years of representing our Lord and preaching his word and serving in missions. But rather the question came because there is so much criticism of agencies that anybody related to an agency is now suspect. I resent that and declare without equivocation that I and the other agency heads believe the Bible and are as committed to it as any of those who would seek to dismantle our convention.

In the attacks on the convention and the indication of drifting toward liberalism, no model has yet been held up that demonstrates a greater effectiveness in evangelism and missions than the Southern Baptist Convention. We are accused of following the path of other denominations that have become liberal. Yet our denomination continues to grow in missions, in students in our seminaries, in evangelism, in giving and in every other way convention strength can be measured.

Certainly there are a few among us who do not believe the Bible like I think they should or like some others think they should. They are a very, very small number. They are not the mainstream and the drift is not toward liberalism. No evidence is found. We are in Bold Mission Thrust with more people being saved, more countries being entered, more missionaries being sent and a greater evangelistic thrust around the world than any other evangelical group. We are in Planned Growth in Giving with one of the most staggering approaches to increasing

giving any Christian group has ever attempted. We are approaching Good News America with the most massive evangelistic effort that we have attempted in some 30 years. All of these are indicators of growth and strength, of Bible commitment and evangelism and missions. None of these reflects a drift toward liberalism.

But, in spite of all of the vigor and growth in the convention, we are being offered some alternatives:

- A more rigid creedal concept of dogma should be our controlling force at the convention level rather than cooperative missions.
- An independent local church mission programs rather than a conventionwide cooperative mission effort.
- A supplanting of the local churches' autonomy on doctrine, ordination and ethical issues determining these instead at convention level.
- An insistence on creedal conformity instead of honoring the biblical concept of priesthood of the believer.
- Civil religion replacing the time-honored biblical concept of separation of church and state.
- A carefully defined biblical view as dominant rather than trusting each individual to live under the authority of the Bible.

With all of these efforts to undermine and destroy the mission force that has characterized Southern Baptists, I could no longer be silent. As I thought of Baker James Cauthen and what he had meant, I determined that I would not stand in his place without lifting my voice in the support of the cause that has rallied Southern Baptists for 140 years.

What is the solution? Very simple. Choose officers of the convention and trustees of the agencies who are unquestionably committed both to the Bible and to our cooperative convention approach to missions. Those who have a clear record of participation personally and represent churches that have committed their funds as well as their support to what we as a convention have agreed to do. Why must we choose either/or? Why must we be bombarded with independent Baptist television personalities telling us what to do as a convention in which they have not participated? Why can we not find in our midst genuine, authentic, practicing Southern Baptists with churches committed to what has shaped and built and strengthened us through the years? This choosing of one extreme or the other is at the heart of our problem. Let's return to being a cooperative mission body, and we will do this by choosing those individuals who have balanced both of these elements in their commitment, in their practice and in their churches. May we not deliberately or unconsciously destroy the most effective mission force in the world today.

*R. Keith Parks is president of the Southern Baptist Convention Foreign Mission Board, Richmond, Va.*

# viewpoint

## What about Dallas?

by Herschel H. Hobbs

I write this in love. Else I would not write it.

"Big D"—they call it. What will it be for Southern Baptists in June—"Big Division" or "Big Dedication"? The answer lies with us.

Last year several weeks before the convention Adrian Rogers and I sat in his study prior to Ramsay Pollard's funeral service. We were talking about SBC affairs. Finally he asked, "What is going to happen in Kansas City?" I replied, "I don't know. Call me in July and I'll tell you." Only the Lord knows what will take place in Dallas. But it should be the most prayed-for convention in our history. It could be our best or worst hour.

None of us is neutral in the sense of not caring what happens. However, except for one motion in Los Angeles and an article written by request, I have not publicly been involved in the problem which seems to be at a crisis point in the convention. I have chosen to watch and pray. Maybe this enables me to make certain evaluations!

What is the heart of the problem?

(1) It is not what Southern Baptists believe about the nature of the scriptures. In Los Angeles I made a motion that the convention reaffirm its acceptance of the 1963 Baptist Faith and Message statement, including all 17 articles and the preamble which protects the individual conscience and guards us against a creedal faith.

In discussing it I commented only on the phrase about the scriptures as having "truth, without any mixture of error, for its matter" (2 Tim. 3:16). (Incidentally, the 1963 committee brought this phrase over from the 1925 statement. That committee took it from the New Hampshire Confession of 1833. So it has served Baptists well for over 150 years. No question was raised about "the scriptures" in Kansas City.)

Mainly I gave a literal translation of 2 Tim. 3:16. "Every single part of the whole of scripture is God-breathed." Then I closed by adding, "And a God of truth does not breathe error." (Not a single Greek scholar has challenged that translation. One commended me for it.)

Then Adrian Rogers spoke something like this. "I like this very much. It is time we put this behind us and get on with the work." His only request was that my comments be included in the minutes of the convention. Of course, I agreed. A standing vote was taken which was unanimous in favor of the motion. Thus, insofar as the convention is concerned, this matter was settled four years ago.

## A way out of our dilemma

by Roy L. Honeycutt

No one who understands the negative effects of our current denominational crisis would choose to continue the controversy. But many are afraid we shall never find a path toward unity.

Already we have wasted too much of the time which God gave us for ministry in Christ's name: struggling to resist the efforts of dissidents who have vowed to seize control of our missionary convention and change it into a political arena . . . agreeing on the authority of

(2) The problem is not cleaning up the faculties of our seminaries. "Exhibit A" of this is the recent trustee meeting of Southwestern Baptist Theological Seminary.

(3) The problem is not how the southwide Cooperative Program money is spent. A very small percentage goes to the seminaries. Forty percent goes to foreign missions; 20 percent goes for home missions. The Lottie Moon and Annie Armstrong offerings provide for expansion of mission work. However, with one voice missionaries around the world have said to me, "But don't forget the Cooperative Program. It is our lifeline." Whatever our problem is at home, we should not penalize our missionaries and their work. And without our seminaries where will we train new missionaries?

In 1845 our founding fathers in drawing up our constitution said nothing about uniformity of doctrine, though doctrinal integrity was dear to them as to us. The introduction states that the convention is "a plan for eliciting, combining and directing the energies of the denomination for the propagation of the gospel." So our very reason for being is missions and evangelism.

Note the work "combining." We do best that which we do together. With all my heart I believe that God revealed the Cooperative Program to Southern Baptists. It is the most effective means in all Christendom for financing the Lord's work. It should be so used, not as a "sword of Damocles" hanging perilously over the heads of messengers at the Southern Baptist convention. Each one should be free to vote his/her conscience, leaving the outcome with God.

If none of these is the problem then what is it? One of the most conservative, consecrated and influential of our pastors is quoted in an interview. He said it is an effort to determine who will control the convention. With this I am compelled to agree. For several years it was almost a one-sided effort. But during the past year powerful forces have contended one against the other. I am not discussing the merits of the case either way, since space does not permit it. I have friends on both sides of the issue.

However, my mind keeps going back to Gal. 5:15: "But if ye bite and devour one another, take heed (beware) that ye be not consumed one of another." The Galatian churches were divided over the Judaizer controversy. Real issues were at stake then as now. Paul's figure is that of wild animals fighting among themselves. They are chewing one another to pieces, and in the end all will

the Bible but disagreeing about theories to explain its authority . . . defending our denomination's agencies against false charges and distorted accusations. For most Southern Baptists, enough is enough.

Already "Bold Mission" stands on the sidelines waiting for the total commitment which we promised Christ when we agreed to share his gospel with the world. Now, in 1986, we will have an unparalleled evangelistic opportunity in "Good News America: God Loves You."

be destroyed or be the losers. Let us beware that we do not destroy the convention or its witness which we all love.

What is happening to us? Recently Billy Graham made news with the statement which has long been my conviction. Two things took place in the Houston convention in 1979. (1) Southern Baptists accepted the challenge of "Bold Mission Thrust." Its purpose is to preach the gospel to every person on earth by AD 2000, the most ambitious program ever undertaken by a Christian body. (2) The controversy over the inerrancy of the scriptures began.

So long as a given segment of God's people is doing nothing for the Lord the devil lets it alone. But let one group endeavor to do something big for him and the devil will try to destroy it. Someone said if you build a cathedral to God's glory the devil will erect a chapel alongside it. And the evil one would rather use good Christian people than bad people to do his work.

Since the 1979 convention controversy rather than cooperation has dominated our thoughts and energies. In recent years we have seen a steady decline in baptisms. As I see it this has been due not to liberalism in our seminaries and churches but to the fact we have been fighting one another instead of presenting a united front against the devil. At the same time our people have been giving more money for missions through the Cooperative Program and the state annual mission offerings than ever before, even in light of inflation and recessions. Seminary enrolment is up. Judging by these increases our people must think that Southern Baptists are doing *something* right.

Which brings to mind a most interesting thing. The current controversy has scarcely touched other segments of Southern Baptist life: state conventions, district associations, local churches. My present work takes me into all areas of the nation. Most of our people are largely unaware of the controversy. Those who are aware of it wonder what it is all about. Many regard it as "just another preacher fight."

But enough of this. The question is as to what we are going to do about it. President Charles Stanley has been quoted recently to the effect that we need to sit down and talk ourselves together. We need to talk to, not about, one another. In argument there are three sides: yours, mine and the right one. We need to find the right side, the Lord's side. Obviously such talk is hardly feasible in so large a body as the annual convention.

In 1962 we faced a similar, but not as critical, situation. Many predicted the convention would divide in San Francisco. Porter Routh, Albert McClellan and I spent one afternoon in my study seeking a means to avoid such. Finally,

How can a quarreling, divided people effectively bear the message of God's love in Jesus Christ? When the majority of our nation is lost and has never responded to the gospel's saving power, do we dare presume on God's grace by refusing to resolve our differences and give priority to his purposes? We must find a responsible way to recapture our larger unity in Christ while God can still use Southern Baptists.

Some believe that the way to end the confrontation is reconciliation. In both denominational press and private conversations some even suggest that the convention name a "Committee on Reconciliation." Such a response would be a natural outgrowth of my Christian

Routh said, "Some say Southern Baptists are becoming more liberal. If so, we should know it." He suggested that the convention appoint a representative committee to study the 1925 "Baptist Faith and Message." We agreed. The crisis was averted and the rest is history.

It seems once again another committee is in order. Not to study "The Baptist Faith and Message," since the convention has repeatedly affirmed its acceptance. It should be a committee which could focus on the current problem fairly and objectively. This committee should be representative of a cross section of SBC thought, but should not include anyone who has been openly active on either side of the controversy. Such a committee could report to the Atlanta convention. There well defined issues could be debated and voted on.

However, any solution to the problem must begin in the heart of every individual. We must pray that God will purge our hearts of bitterness and rancor. Speaking the truth as we see it, we must do it in love (*agape*). This is the love which characterizes the very nature of God (1 John 4:8). One does not have to agree with or even like someone to love him with this love (Rom. 5:8). It is selfless love. It is Paul's above-and-beyond way in solving problems between us (1 Cor. 12:31-13). In it all we must seek "to keep the unity of the Spirit in the bond of peace" (Eph. 4:3).

I pray that none of us will come to Dallas riding the white horse of expectant victory. Instead we need to travel to "Big D" on our knees, confessing our sins, asking God's forgiveness and praying that God's will, not ours, may be done. Otherwise only the devil will win. "Bold Mission Thrust" will be a casualty of our own doing. And "Good News America! God Loves You"—well, how can we expect people to believe that if God's own children do not love each other?

Several years ago Billy Graham was quoted as saying Southern Baptists are God's last hope in evangelism in this generation. History reveals that if one people will not measure up to its spiritual responsibility God will choose another. We need God more than he needs us. Many years ago Dr. Truett was fond of saying that if we do not measure up to our opportunity and responsibility God may well write above us "Ichabod . . . the glory has departed" (1 Sam. 4:21). God forbid that this will happen in Dallas!

Herschel H. Hobbs, Oklahoma City, is a former president of the Southern Baptist Convention.

experience of salvation and my personal commitment to Jesus Christ as Lord. Reconciliation characterizes the basic intention of my life.

After considerable reflection on the proposal, however, I am convinced that reconciliation among a few central figures in the controversy is not the solution. This is a convention problem and any authentic resolution of the conflict must be in the hands of the messengers attending the annual convention meeting. Reconciliation will be a welcome result of such a resolution of the conflict.

Any responsible resolutions must respect the fact that Southern Baptists are—and have always been—a very

diverse collection of individuals and congregations.

We are not a church, as in The Methodist Church or The Episcopal Church. Instead we are a family of churches, with differing styles, personalities, practices, emphases. We have never been bound together by an ecclesiastical hierarchy or a formal creed. Instead, throughout 140 years of God-honored history, we have voluntarily chosen to join together for missions, evangelism and education. We have done this in spite of incredible variety in our local congregations and different perspectives of doctrine and practice because we knew that cooperation was essential to fulfilling the Great Commission of our Lord. None of us could "go it alone."

No Southern Baptist leader prior to 1979 dared propose that we exclude groups or individuals from full participation in the Southern Baptist Convention on the basis of their doctrinal interpretation, their ordination practices or their political views.

No matter who was chosen to lead us there was always a place for all of us to serve in the great mission to which Christ has called us. None was belittled, threatened or accused. The convention was one body, united in mission, not a shouting match of "us" and "them."

Now, we have a new group on the scene. In 1979 they told us that our history was corrupt, that our elected trustees were dummies, that we no longer could work together unless all of us looked, talked and practiced our faith alike. They vowed to rid the denomina-

tion of all those cooperating individuals and congregations whom they judged unworthy to participate in Baptist life.

This group, publicly headed by Paul Pressler and Paige Patterson, began attacking the denomination's agencies, leaders and churches, charging hundreds of Southern Baptists with heresy and deceit. They rallied many to their cause with arguments based on innuendo and half truths. They promised to control the selection of trustees of the agencies through the appointive powers of their hand-picked presidential candidates. Those who rose to the defense of our heritage as Baptists were slandered and ridiculed.

The takeover attempt is in its sixth year. In the process, our denomination has begun to fall apart at the seams, dissipating its energies on political infighting as the Bold Mission challenge goes unmet.

How shall we resolve this dilemma? I think we could find a basis for cooperation in a few overarching principles—expressed fully in the Baptist Faith and Message statement adopted by the messengers to the 1962 Southern Baptist Convention—on which all Southern Baptists can agree. Let me suggest "10 commandments of cooperation" containing some of these principles.

1. The centrality of Jesus Christ as savior and Lord.
2. The absolute authority and unquestioned trustworthiness of the Bible.
3. The priesthood of every believer.
4. The universal need for salvation by grace through personal faith in Jesus Christ.
5. The autonomy of the local congrega-

tion.

6. Church membership limited to baptized believers.

7. The Lord's Supper and baptism by immersion understood as ordinances of the church and not as sacraments.

8. Religious liberty, freedom of conscience and the separation of church and state.

9. The priority of the Great Commission and its mandate of missions, evangelism and education.

10. The necessity for cooperation among the churches in carrying out the three priorities of the Great Commission: missions, evangelism and education.

If we can all agree on these 10 fundamental principles—and I think we already do—why can't we use them as a common ground for restoring our unity?

What more must we believe before we can break bread and bear witness together?

Consistent with our heritage, and fundamental to this issue, is that as Southern Baptists we are free to differ. But why must that prevent us from cooperating enthusiastically in the common task of missions, evangelism and education as commanded by our Lord?

I believe we can recapture the focus of harmonious cooperation. We have the unity of both a great person, Jesus Christ, and a great purpose, cooperative missions in his name.

Since 1979 we have elected SBC presidents who represented another focus of unity: that of forced conformity to the narrow presuppositions of a self-appointed group of authoritarian political figures. They have spurned our his-

tory, decried our diversity, ignored our missionary opportunities.

Now is the time for leadership which has lived our Southern Baptist heritage, supports our cooperative mission and is committed to healing the wound that is hemorrhaging the life from our convention.

Southern Baptists should pray for the emergence of new convention leaders who will recapture the spirit that made us a worthy vessel for God's use. We need leaders who will embrace our diversity as a blessing, who will sound the call to unity in freedom, unity in cooperation, unity in mission and unity in reconciliation.

Southern Baptists must decide who these persons will be and we must do so in Dallas and not before. This is a convention issue which only the convention in annual session can resolve. No small group acting as "power-brokers" must presume to decide the future of the denomination.

This the convention itself must determine.

The question must be: When all of this is over, will there be a place in the Southern Baptist Convention for all of us? The leaders of 1979 have said "No." But the leaders we elect in 1985 must say "Yes" to the whole family of Southern Baptists.

The Dallas Convention Center, June 11, at 2:40 p.m. Could that be the doorway out of our dilemma?

Roy L. Honeycutt is president of Southern Baptist Theological Seminary, Louisville.

## Beware! I'll tell Jesus!

by Vernon E. Johnson

I am inclined to wonder if it might be appropriate to move the 1985 SBC meeting from Dallas to the Alamo. The materials which come across my desk suggest there are storm clouds forming over Dallas and before the convention ends we may discover we have all been rained on.

The negative factor has been increased since the possibility of economic sanctions being imposed on the convention has been verbalized. This unfortunate, but often effective tactic is not the sole property of any one group. It is used most often when group wishes are frustrated, and it matters very little who employs this form of pressure. The end result will be the same.

I have heard that a breach has occurred and that it will not be possible to build a bridge of reconciliation over which all Southern Baptists can walk. My heart will not accept that premise. Surely this is not the year of the great divorce.

If the issue is centered in the authority of the scripture then let those who debate the issue give considerable attention to the content which places stress on love, patience, caring, forgiveness and peacemaking. These activities of the heart will be sufficient to bring about much unity and perhaps the greatest convention in our history. I am optimistic; not if the matter is swept under the rug, but if it is placed at the feet of the one who said, "Not my will but thine."

There is no reason to allow Dallas to become the Kadash-barnea of Southern Baptists. We have come too far to turn back now. The thought is fearful and the consequences beyond calculation.

Our history proves that we are *Not a*

*Silent People*, and that's just fine, but ought not our near future prove us to be a truly godly and gracious people as well?

A preacher who held the respect of Kentucky Baptists said of Amos 3:3 that the word "agree" could be rendered "understand" according to the Hebrew language. If this is in fact true then a strong basis can be formed upon which we can all stand. We may never achieve total agreement, but we can certainly muster enough understanding to enable us to walk together.

It is not a trite statement to confess that my wife and I do not always agree but after 26 years together we do understand and love each other. Indeed, though the hosts of hell should camp their legions of destruction on our doorstep they could not prevail in effecting a division. The marriage of Southern Baptists to the Great Commission is not contingent upon total agreement on all biblical points. Understanding and unity in purpose are essential, however.

C. Oscar Johnson in preaching the coronation address at the Baptist World Alliance in 1965 said, "The King James translation of the second chapter of Acts has a phrase . . . 'They were all with one accord, in one place.' We have made progress in the 'one place' part of it, but still we are not of 'one accord.'" No one will say that great things could not be accomplished if the Christian church were one in one accord as well as in one place. Efforts along this line have made little progress. We do not have unity. In fact, we present about the most diverse situation of all the fields of human endeavor. Not only are we divided into denominations, unions and conventions, but we are subdivided within the same denomi-

nation." He continued, "I love the Bible, and I believe the Bible, but perhaps no source we have tried is more responsible for the lack of unity than the Bible. This comes from the fact that we read the same book but we do not make the same interpretation. Each of us can cite scripture passages for his own purpose, so we come up with sincere but conflicting positions. We will continue to read the Bible and will insist on our right to make our own interpretation, guided by the Holy Spirit, but this will not bring the unity we seek and need at this time in our world's history."

Can we entertain the idea that we may be at a point in time within our convention when some change is necessary even if somewhat painful? Those who have held the reins in the past have not done so bad. Can it be that a new approach and some fresh ideas will produce an even brighter future? I don't know! No one has driven to Crossroads to explain their better way or to seek my mind on the matter.

If we are on the brink of change, for better or worse, then let that change come in a loving and sensitive manner. Let some of the older establishment re-

linquish a degree of their grip while the innovators of change moderate some of theirs.

Gentlemen, choose your weapons. Shall it be swords or plowshares? Jonathan Edwards wrote a book which had a long title. I believe it was *A Humble Attempt to Promote Explicit Agreement and Visible Union of All God's People in Extraordinary Prayer for the Revival of Religion and Advancement of Christ's Kingdom*. Dallas may lack the setting for much humility, and agreement may seem light years away, but what a magnificent opportunity we have to demonstrate visible union of all God's people in extraordinary prayer for the advancement of Christ's kingdom.

I am looking forward to attending this convention with my family. We are determined to have a good experience, but be advised, whether you are a liberal, a conservative or a fundamentalist or any combination of the above, that should you or anyone seek to make this convention a monumental disaster I'm going to tell Jesus on you.

Vernon E. Johnson is pastor, Franklin Crossroads Baptist Church, Cecilia, Ky.

I move that we redouble our efforts in mission support giving immediately and that we get on with

**BOLD MISSION THRUST.**





**Eldred M. Taylor**  
Executive Director  
10901 Shelbyville Road  
Middletown, KY 40243

## homes for children

### Long vision

Just as I was ready to enter high school, it was detected that my vision was rather poor. Upon examining my eyes the doctor discovered I had a double problem of both astigmatism and nearsightedness or short vision. When I was fitted with the properly prescribed glasses, my vision was lengthened and objects came into sharp focus at a much greater distance.

Some of us must have eyeglasses in order to have long vision while others naturally have long vision. Then there are those who have such long vision, farsightedness, they must wear glasses to help focus things close at hand. Other people have tunnel vision. They see a long way off but have no perception of what goes on around them.

In addition to how one sees with the physical eyes there is an inner vision also. It might be called soul vision. Some have little or no vision of this type. Some are only shortsighted and see a few needs around them. Then there are those delightful persons who are able to look far into the future, seeing needs and laying plans to meet those needs. Such are persons of long vision.

In support of our ministry to children we come in contact with many people who have a long vision. Recently we were contacted by a pastor concerning a lady in his church who had long vision. This woman had caught a vision of the long term needs of Baptist Homes for Children. She first talked to her pastor about her long vision. He encouraged her and set up an appointment for Tom Moore, our development director, to meet and talk with her.

As a result this lady with a long vision for children set up an initial trust. She placed an amount of money in this trust which can never be spent, but which will earn money to help support our ministry until Jesus comes again. This dear lady hopes to add to the trust later on. Now she knows the earnings of that trust will be used to bless children in need year after year.

Jesus took the long vision for growing his kingdom. We too must take the long vision in supporting his kingdom work.

## A home is what you make of it

*Once a parsonage, this Georgetown house has become home and haven for Indochinese refugees and a place of continuing ministry*

by Robin Oldham, State Correspondent

Standing on the corner of Clinton and South Hamilton streets near downtown Georgetown, Ky., is a large and imposing structure that, until seven years ago, was home to pastors of Georgetown Baptist Church, Elkhorn Association.

Built by the Georgetown congregation around 1900 to be its parsonage, the house was vacated in 1978 when Dick Allison was called as pastor of Georgetown Church from South Knoxville (Tenn.) Baptist Church. As with a growing number of Southern Baptist pastors, Allison felt he wanted to buy his own home. As a result, the structurally sound and conveniently located house stood vacant for several months in the late 1970s.

However, as the ministry of the church expanded under Allison's leadership, the former parsonage began to be used in new, exciting and innovative ways.

When a Georgetown College student was called as youth minister, part of the parsonage became a home for him and his wife. Soon, the large living room was transformed into a meeting place for the college Sunday school class. Additionally, after the church made the commitment to open the Georgetown Baptist Nursery School in 1979, another portion of the downstairs area was converted into a learning/recreation center for a ministry to preschoolers.

Once again, the old home at 209 South Hamilton St. was alive, but even more opportunities lay ahead.

The plight of the boat people in Indochina began to burden the hearts of a number of people at Georgetown Baptist. News articles and television reports gnawed at the hearts of the

congregation and soon the church made the decision to become directly involved in the lives of at least some of the displaced Indochinese.

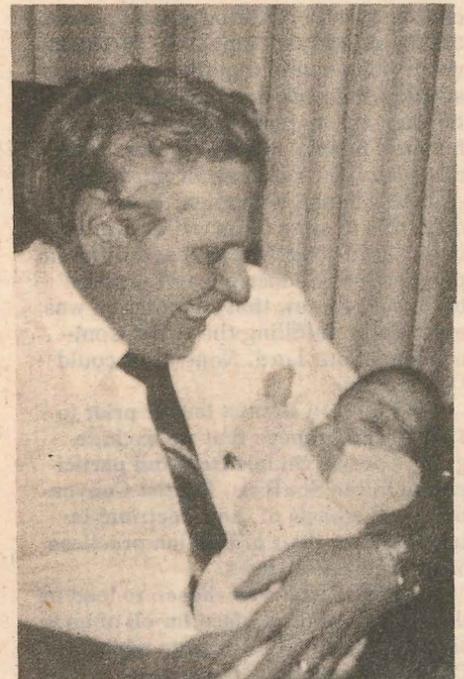
One Georgetown family, the Harold Marshalls, felt a special desire to help the refugees. In fact, their concern was so great that in December 1979 Harold, a deacon and Sunday school teacher at Georgetown Baptist, traveled to a refugee camp in Thailand to work among the people. Following that "unforgettable" experience Marshall returned to his home church and told others about the tremendous needs of the refugees. After much prayer, the church voted to sponsor a refugee family.

The first group of refugees sponsored by the church were five Vietnamese men. Some relocated to other parts of the United States within weeks after arriving in Georgetown. Others stayed in the central Kentucky community as long as two years.

Another refugee family, the Keochais, arrived in Georgetown and moved into the parsonage Friday, Apr. 13, 1984. Like the first refugees, the Keochais have adjusted to life in the United States and have since moved nearer to family members in Georgetown. After the departure of the Keochais, the parsonage remained unoccupied only briefly when Georgetown Baptist received word that Dan and Fan Cobb, Southern Baptist missionaries to Thailand, would be on furlough in Georgetown for three months this spring.

Since the house had been home to others it seemed only natural it would be a perfect place for the Cobbs to stay during their three months on furlough.

Without hesitation the church extended an invitation to the Cobbs, they



Born Oct. 6, 1984, Sammy Keochai is cradled by Harold Marshall, his "Kentucky grandfather." Marshall has been a leader in helping refugees through the ministry of Georgetown Baptist Church.

accepted and immediately volunteer teams began to once again prepare the old home for its new occupants.

After the return of the Cobbs to Thailand in early July a large part of the Georgetown Baptist parsonage will again be vacant. But most of these members close to the scene feel the home will continue to be used for these types of ministry.

Dick Allison says, "The parsonage is a great old house that is too good to let stand vacant.

"Whether it is used for Sunday school classes, the nursery school, or housing for refugees or furloughed missionaries, we want to make the house a place of continuing ministry.

"I am convinced that we are making tremendous use of the parsonage," Allison adds.



After nine years in a Thai refugee camp, the Keochai family arrived in Georgetown Apr. 13, 1984. They were greeted by other family members who arrived earlier.

## Cumberland College

### Death To Life : Student Karin Erlandsson

Fourteen-year-old Karin Erlandsson was considering suicide.

At home in Föllinge, Sweden, she felt alone, alienated from her family, her peers, the world, and friendless. She had no close friend, no one to talk to--no god.

Her father was a member of Sweden's Populist Party. Her mother was not a Christian at that time. Her brother was an atheist; her sister a Communist turned Socialist. Her parents were considering a divorce.

Karin was considering suicide.

God was considering other plans.

God went to work in Karin's life.

"It all started with a little puppy. I got a puppy from a Christian family and became friends with the family. We formed a guitar group and began to play and sing in the Christian churches. Then I began to think about the words of the songs I sang.

"Finally, I just asked Jesus Christ to come into my heart. He surely did. I knew then that I had a friend who would never leave me. That was a really good time for me."

From facing death to accepting eternal life, Karin had been saved.

Now, 22-year-old Karin is a happy, smiling, born-again Christian at Cumberland College, and with God's help and the special gift of music that He gave her, Karin is very busy ministering and witnessing to others as a member of Cumberland's contemporary gospel group, Sunesis.

After her salvation, relations were tense with her non-Christian family. "At that point, my mother and I disagreed over the fact that Jesus Christ should be first in life. Now, although she is not a Christian, she agrees with me. I would like to know her as a Christian and I hope and pray that the Lord will help her know Jesus Christ.

"There was a lot of tension between me and my brother

and sister. They couldn't understand. I wrote them a long letter and now they can accept my beliefs. We do have a lot of mutual love."

God continued to work in Karin's life.

"I gave my heart to Jesus when I was fourteen years old. When I became a Christian, I

after working."

God continued to work.

"On December 20, Jerry Burgess called and shared that God had told them to bring me over to the U.S.A. and be a part of their family for a while. I was very excited because God had answered my prayer.



knew that God had called me into a singing ministry. I also had a big desire to one day live in the United States. At seventeen years of age, I went to Scotland to attend a Discipleship Training School in Youth with a Mission. During my time there, my two desires were to become a part of a Christian family (my Swedish family is not Christian) and go to the States. While I was in Scotland, I met Janie and Jerry Burgess of Whitley City, Kentucky, and we became very close friends.

"I returned to Sweden shortly after I met them. I got a job as a kindergarten teacher the following three months. During those three months I prayed that God would show me by December 20th what he specifically wanted me to do

college. I got my student visa and enrolled at Cumberland College in Williamsburg, Kentucky. My major is elementary education and my minor is vocal performance. It was at Cumberland College where I got the opportunity to minister in a singing group, Sunesis. We travel just about every weekend and I love to see God move in people's hearts."

Cumberland College has been a part of Karin's blessing and of God's work in her life.

"My heart is filled with gratefulness when I look back at what God has done in my life. I live with a wonderful American family, I have the privilege of going to college and ministering in Sunesis.

"I am excited for whatever God has in store for me in the future and my greatest desire is to glorify my precious Lord in whatever I do."

Jesus said, "I am the way, the truth and the life; no man cometh unto the Father, but by me."

From facing death to accepting eternal life, Karin has been led and blessed by God, to whom she came through Jesus Christ.

For this blessed, talented, and intelligent ("I speak two languages and have some knowledge of two more, all of which I can practice at Cumberland College") young lady, we at Cumberland College are excited for what God has in store for her.

And we know that Karin has, is presently, and will continue to glorify her precious Lord.

We at Cumberland College are humbled to have been chosen to help her.

"I got my U.S.A. Visa said good-bye to my Swedish family and friends, and came to this country. I traveled a lot with my Christian family the first six months. I had the opportunity to visit eighteen different states."

God spoke again.

"After that we felt that God was telling me to go to

Dr. Taylor:

Please tell me more about Cumberland College students like Karin.

Name \_\_\_\_\_

Address \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

Clip and mail to: Jim Taylor, Box 191, Cumberland College, Williamsburg, Ky. 40769.



The congregation of Indian Creek Baptist Church joins in singing a hymn of praise as they celebrated together the church's 150th anniversary.

## Indian Creek: joining to celebrate 150 years of worship, fellowship

by Sherry Hall, State Correspondent

Southern Baptists everywhere are notorious for their love of food and celebration of notable events in church history. In light of these two facts the art of celebration has been perfected by Indian Creek Baptist Church, Flippin, Monroe Association.

Nothing was deleted from the ceremony which began Sunday morning, Apr. 21, with worship service, special music and a stirring message brought by Thurman Seber, one of the former pastors and presently associational missionary of Salem Association in Tennessee.

Then began the feasting as only Southern Baptists know how. Bountiful bowls and platters of southern delicacies were served to the smiling guests. This was topped off with a magnificent 150th anniversary cake, complete with fountain and stairsteps.

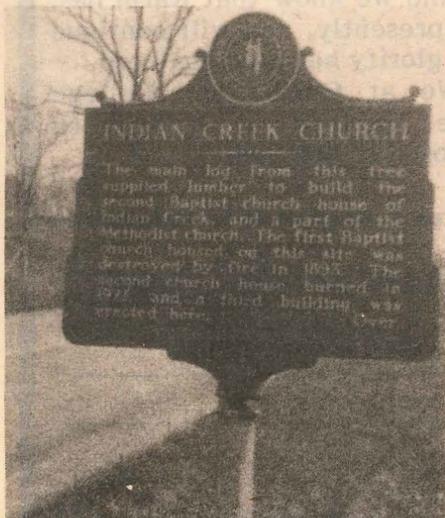
After all present were filled to bursting, the crowd gathered into the sanctuary for a time of remembering. Gaily decorated baskets of spring flowers conveyed the spirit of those who came to reminisce and beautiful music filled the air. A fitting tribute was certainly given to God's servants of years gone by.

Raymond Jones, former pastor who served two terms, and his son James S. Jones who also pastored Indian Creek,

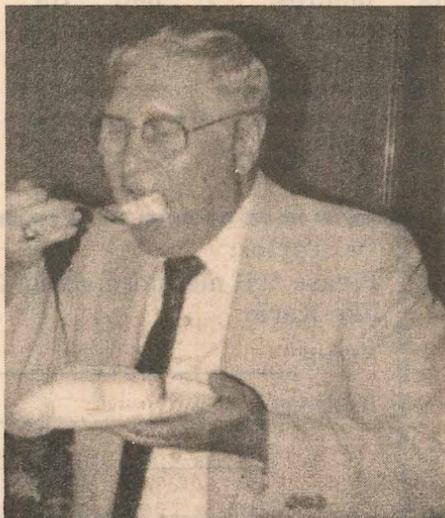
were among the honored speakers. Each man of God who spoke testified of the kindness and support he received while pastoring the Indian Creek congregation. Each joyfully and sometimes emotionally recounted the worth and service of this body of believers to God's kingdom. To commemorate this day, each speaker was presented a gold engraved certificate of appreciation.

Pastor Dillard Hagan beamed with pride throughout the ceremony, and displayed love that could not be expressed with words in the expression of his jovial face.

It was truly a day of profound celebration for the congregation of Indian Creek who trace their heritage back to March 13, 1835. Descendants of these people first met in a log structure on the banks of the creek after gathering in a private home for services for a time. Many saints of God have come and gone since that time and the church has grown and prospered in the community. But the force which initially bonded the congregation together is still prevalent today and will bind these people together until the Lord's return. This is why we can truly say the members of Indian Creek Baptist Church can teach us much in the art of celebration. They have remained true to their first love, Jesus Christ, and that is why they have so much to celebrate.



The historical marker pointing the way to Indian Creek Church is a reminder of the long standing presence of the church in Flippin.



Pastor Dillard Hagan enjoys a bite out of the anniversary cake during a celebration of 150 years of history at Indian Creek Baptist Church, Flippin.

## Four characteristics at Cox's Creek

# Hilltop chandeliers

by James H. Cox, Associate Editor

The small rural church house is a scene of imposing grandeur.

Perched high upon a hill, it comes into view across a verdant valley lushly green at this time of year. The picturesque scene reminds the casual traveler of these words of Micah:

**The house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it (4:1).**

But if its founders of two centuries ago were to pay a visit to the congregation of Cox's Creek Baptist Church in "rural, suburban" Cox's Creek, Ky. in Nelson County today, would they be in for some surprises!

- A wood frame building has given way to a modern brick structure capable of seating more than 200 persons at one service.

- Hand made instruments have been replaced by an organ and a piano.

- Most impressively—here in the middle of backwoods America, in a small church house set high upon a hilltop—eight electric chandeliers hang from the rafters, each boasting a dozen or more burning tapers, replacements for the oil lamps of yesteryear.

So much for the physical conditions.

While we don't have records of attendance at various church activities in 1785, records are available for the organizations today. On boards inside the sanctuary one reads these Sunday school statistics for an April 1985 Sunday morning:

**Enrolment 197**  
**Attendance 142**  
**Contacts 68**  
**Attendance year ago 126**  
**Offering \$1,087.56**

The 394-member congregation maintains a full complement of local Baptist church organizational activities, including "Training Union," WMU, Brotherhood and choir programs. They've clung to the past as much as any in some ways, preferring to designate children's departments as "Primaries" and "Juniors," terminology which ended most places in Southern Baptist life in 1970.

But they have kept up active participation in the things that matter most to Southern Baptists at the same time.

The newest Kentucky Baptist Convention annual, just released, shows Cox's Creek received \$49,515 in undesignated receipts last year, ranking it 10th among the 35 churches of Nelson Association in giving records. Of this amount, \$5952—or more than 12 percent—went to the Cooperative Program, a three percent better average than the "average" Southern Baptist church. In all, the church provided \$11,001 in total mission giving in the year ending Aug. 31, 1984, according to Kentucky Baptist Convention records.

Cox's Creek Church was organized Apr. 19, 1785. Thus, its current members had a lot to celebrate as they came together on the Sunday nearest that day [Apr. 21] this year.

For months, 12 different committees of the church had been functioning in preparation for the historic occasion. They updated an earlier history of the church, repaired the house of worship and made plans to handle an overflow

crowd for morning services, dinner on the ground and an afternoon service of praise, reflection and celebration.

All of the church's living former pastors were invited to attend and have a part, and at least six of them responded:

Edgar R. Cooper, 1943-48; Robert Mizell, 1950-52; William A. Carter, 1961-65; T. Frank Smith, 1968-70; Jerry A. Barron, 1971-73; and Denzil Probus, 1973-75.

The present pastor, Richard M. Shields, who has served the church since August 1978, presided at the worship services anniversary Sunday. He is, incidentally, also a choir member (there were 18 singers that day). There was an organist, song leader and three pianists participating, too.

In addition to hearing from the former pastors, the congregation heard from the following men who at one time held membership in the Cox's Creek congregation and have since gone on to become ministers elsewhere:

Roy A. Helton, Shirley DeBell, Thomas Gordon, Jerry DeBell, David Hawthorne and Richard DeBell.

But the highlight of the day, aside from the recognition of guests and former members and a synopsis of the past, was the sermon by Leslie S. Wright of Birmingham, Ala. Wright is president emeritus of Samford University of that city, is a first cousin of Frank Wright, music director at Cox's Creek, and it would appear is distantly related to nearly half the Cox's Creek congregation. There were more Wrights signed in on the guest register that day—many of whom were from "out of town"—than any other name.

In his sermon, Wright spoke glowingly of the congregation's illustrious past. You have an "honored place" in the life of Kentucky Baptists and Southern Baptists, too, for "your history is known there as well," he began.

He observed that an institution is "but the lengthened shadow of great men and women." He named the former pastors who were present that day.

Their "dedication" is evident in this "vibrant, growing, thriving congregation" today, he asserted.

"No one today could fully reconstruct the hardship of 1785," Wright continued. Only the "firm spirit" of its members could have brought this church to be "what it is today." They put their efforts into something "that would outlast them."

He cited four characteristics of the people who had labored at Cox's Creek: character, conviction, courage and consecration.

Men and women who are "fortified" by these four, Wright claimed, could "take the world in a generation" and "win it to Jesus Christ."

A leaflet distributed by Cox's Creek members today to visitors, prospects and the lost in general may sum up that congregation's present philosophy best: "Our people are open-minded conservatives," it states.

If all Southern Baptists practiced that principle today, perhaps the contributions of a little congregation set on a hilltop in Nelson County, Ky. could have a profound effect upon the denomination at this critical juncture in its own history.

# WMU elects 28 as it 'goes forward' in Bowling Green

by James H. Cox, Associate Editor

A Louisville woman was elected president of the Kentucky Woman's Missionary Union at the group's 82nd annual meeting Apr. 25-27 in Bowling Green.

Mrs. Bryant Hicks, codirector of the WMU of Lyndon Baptist Church and wife of a Southern Baptist Theological Seminary professor, succeeds Mrs. Ray Mullendore of Bowling Green. Mrs. Mullendore retired after serving the maximum of four one-year terms as state president.

Also elected in Bowling Green were: Mrs. John Trisler, member of Harrodsburg (Ky.) Baptist Church, vice president; Mrs. Albert Gisler, member of First Baptist Church, Danville, secretary; and reelected was Mrs. Ray Gilliland, Middletown, as executive director and treasurer.

Twenty-four area representatives were also elected in Bowling Green to complete the 28-member state WMU executive board. They include:

**Central region:** Mrs. Isaac McDonald, Hodgenville; Mrs. Charles Gunther, Louisville; Mrs. William Lamkin, Louisville.

**North central region:** Mrs. Horace Hambrick, Georgetown; Mrs. Ralph Tesseneer, Crescent Springs; Mrs. Ted Sisk Jr., Lexington.

**South central region:** Mrs. C. D. Ransdell, Salvisa; Mrs. Harold Wheat, Jamestown; Mrs. John Watts, McKinney.

**Northeastern region:** Mrs. Carl Crace, Ashland; Mrs. Tom Harris, Olive Hill; Mrs. Ben Spradlin, Martin.

**Southeastern region:** Mrs. Jody Baker, Viper; Mrs. J. William Jones, London; Mrs. Samuel Ballou, Corbin.

**Southern region:** Mrs. Richard Bridges, Bowling Green; Mrs. Robert Piper, Russellville; Mrs. Darrell Hartley, Russellville.

**Southwestern region:** Mrs. E. D. Helton, Hopkinsville; Mrs. Bill Spears, Paducah; Mrs. J. W. Sublette, Fulton.

**Western region:** Mrs. George Chinn, Hartford; Mrs. Gerard Howell, Owensboro; Mrs. J. K.



Mrs. Hicks



Mrs. Trisler

Kennedy Jr., Hawesville.

Registration for the 1985 meeting totaled 1774.

The organization had previously set its 1986 meeting Apr. 24-26 at Walnut Street Baptist Church, Louisville. It also voted this year to set its 1987 meeting Apr. 23-25 at First Baptist Church, Paducah.

Theme of the Bowling Green event was "Go Forward . . ."

C. Benton Williams, director of the Missions and Church Services Division, Kentucky Baptist Convention, Middletown, contributed to the theme with an address titled "Go Forward . . . in Kentucky."

Williams announced a state convention missions strategy for the five-year period 1985-90 with three purposes: to reach people, to develop believers, to strengthen missions.

To carry out these overall goals, the following objectives have been adopted by the staff of the division he represents: to increase involvement of Kentucky Baptists in the total mission of God, increase the number of preaching places in Kentucky, lead Kentucky Baptists in evangelizing the state and give people an opportunity to respond to the gospel, lead churches to enroll people in Sunday school and Bible study and lead people to respond in discipleship, stewardship and other appropriate actions.

Williams said that, by 1990, the state convention hopes to realize 400 additional churches and missions and 25,000 new persons enrolled in on-going Bible study.

Enlisting every church in intercessory activities by 1990, adding 12,000 new members in Church Training, increasing by 200 the number of students committing themselves for vocational Christian ministries and enlisting 2000 churches in greater stewardship efforts are additional goals for the five-year period.

Williams also said it is the desire of convention leaders to see 675,000 persons annually enrolled in missions education by that point, to enlist 2000 persons in volunteer and career missions opportunities by 1990 and to lead 1000 churches to increase their undesignated receipts by a percent annually to the Cooperative Program.

"When men and women and boys and girls know about missions causes around the world, they'll respond—if they know," Williams asserted.

Later that same day, Mike and Elaine Greer, under appointment by the Foreign Mission Board to Israel, related their experiences after a term overseas.

Greer said he was concerned as a missionary "about forces going on in the Southern Baptist Convention."

"Our crisis is not that we don't know our doctrine right," he declared. "But if we will open our eyes and forget our skepticism and look about us we will see some heroes of the faith we can follow in our own lives."

At that point, Greer and his wife introduced through story form some neglected people they had met in Israel, with whom they had been able to share the love of God.

At the conclusion of their message, Greer added, "We need a faith that is antiskeptical. It will take ordinary people doing heroic things

in the future (to accomplish God's mission)—people putting their bodies where their mouths are."

A little while later three women who have been to Kentucky's partnership nation of Kenya recounted their trips to that east African country.

Mrs. Ray Gilliland, WMU state executive director; Mrs. Anna Mary Byrdwell, Baptist Women consultant; and Mrs. Ted Sisk Jr., outgoing WMU vice president, arrived in costume to share the Kenyan experience.

They discussed Kenyan customs, food, culture, geography, history and Baptist churches and people.

Said Ginny Sisk: "Right now, Kenya has an open door, with a Christian president and people who are so receptive to the gospel. It was a moving, moving experience for me, and I'll never be the same because I was there."

The three ladies encouraged their audience to consider volunteering during the partnership years (1985-87). "If your age and health prevent you from going, perhaps you could contribute financially toward sending someone else," Anna Mary Byrdwell admonished.

"Two thousand dollars will get you there and back again," Dee Gilliland concluded. "Asante sana, or thank you very much," she ended amidst applause.

Bobbie Sorrill, of Birmingham, Ala., associate director for missions education, SBC WMU, interpreted the theme "Go Forward . . ." at each session of the convention.

The author of a new book, *Annie Armstrong: Dreamer in Action*, Miss Sorrill gave four priorities of Annie Armstrong in dealing with women in her home state of Maryland: she (Annie) actively participated in her state women's organization; she gave missions information to people in her state; she began and strengthened missions organizations in the state; and she led women into personal service, or mission action as we would know it today.

Miss Sorrill encouraged the women of today to "go and do likewise" in their state.

The WMU annual meeting began Thursday evening with a missions drama by members of host First Baptist Church, Bowling Green, "What's Left of a Life?" In addition, a 12-piece church orchestra, 68-voice choir, 13-member handbell choir and soloist provided music for that session. All but the soloist, Mrs. Emily Taylor, of Fairfield, Oh., were members of the host church.

Special music later in the meeting was given by the Kentucky Baptist Chorale with a brass ensemble from the host church, and the university and the junior and senior high choirs of First Church.

Other program highlights included prayer periods at each session led by Margaret Perkins, WMU associate for black relations, WMU, SBC, Birmingham, Ala.; testimony from a missionary to Benin, Mrs. Richard Bartels, now on furlough in Elizabethtown; interviews with Kentucky Acteens advisory panelists; testimony of home missionary Mrs. Russell Begaye, serving in language missions in Arlington, Tex.; and a monolog by executive director Dee Gilliland.

Following the initial session a re-

ception was held in the church's social center honoring Dee Gilliland and Doris Mullendore. Following a suggestion given in an earlier Western Recorder article, the theme of this event was "aloha," the Hawaiian term for both "hello" (to Mrs. Gilliland, new executive director) and "goodbye" (to Mrs. Mullendore, outgoing president).

Mrs. Mullendore reflected on her four years as president in a touching address Friday evening.

She recalled that, in November 1980 when the Kentucky Baptist Convention met at her home church, First Baptist, Bowling Green, one missions session was moved to Diddle Arena on the campus of Western Kentucky University.

"What a moving rally that was," she remembered.

"I filled out a commitment card when it was called for that night," she recalled, "stating on it: 'Lord, whatever you have for me to do, I will do.'"

The following morning she was approached about the possibility of allowing her name to be presented for this office the following April. She was contacted while on vacation three months later by the nominating committee and she remembered her commitment then at Diddle Arena. She declared, "Ray (her husband) and I teamed up with the Lord and I said 'yes.'"

She then recounted her four years of experiences, covering travels which took her more than 32,000 miles, "most often driving alone," and the events that took place in WMU in those years.

Mrs. Mullendore said that Annie Armstrong would say today, "Let us not be weary in well doing."

In that spirit, she added, "I intend to continue to give my all, just as she (Annie) would. God bless each of you as we continue to grow not only in numbers but also in commitment."

In a business session during the two-day WMU meeting it was pointed out that last year Kentucky Baptists sent more than \$8 million to worldwide mission causes through their churches. The breakdown included: Cooperative Program, \$4,860,000; Lottie Moon offering for foreign missions, \$1,845,461; Annie Armstrong offering for home missions, \$881,097; and Eliza Broadus offering for state missions, \$427,415. The four combined totaled \$8,013,973.

A goal of \$480,000 for the 1985 Eliza Broadus offering for state missions was projected at this meeting. Theme of that week Sept. 8-15 will be "Touch and Tell."

Fourteen associations were recognized as having distinguished associational WMUs in the year 1984, while 109 local congregations were honored for maintaining distinguished church WMUs in that period.

In addition to Mrs. Gilliland and Mrs. Byrdwell, other staff members of the state WMU office in Middletown, all of whom participated in the annual meeting program, include:

Mrs. Dan Connell, administrative assistant; Cathy Howle, Acteens consultant; Carol Noffsinger, Baptist Young Women consultant; Brenda Price, Girls in Action and Mission Friends consultant; and Mrs. William Young, office secretary.

# BSU summer missionary

## Kentucky Direct Missions



**Doug Bruening  
Murray**  
Mt. Zion/So. Union Assn.



**Lawrence Underwood**  
Cumberland  
Camp Rabro



**David Fletcher**  
Eastern  
Indiana



**Lenay Stober**  
Morehead  
New England



**Stuart Turner**  
U of K  
Alabama



**Kelly Wyrick**  
Eastern



**Melissa Mullins**  
Cumberland



**Margo Martens**  
Georgetown

### Son Praise (review)



**Jeff Young**  
U of K



**Vivian Dougherty**  
Western



**Jeff Coursey**  
Georgetown

### Son Share (drama)



**Jeff Smith**  
Campbellsville



**Leslie Smart**  
Eastern



**Julie Kent**  
Georgetown

### Son Celebration (m)



**Keith Adams**  
Northern  
Muhlenberg Assn.



**Marquita Sadler**  
Cumberland  
Long Run Assn.



**Rhonda Rhodes**  
Northern  
Three Forks Assn.



**Tom Bevers**  
Georgetown  
Florida



**Lee Ann Claypool**  
Cumberland  
Canada/Northwest



**Jeanie King**  
Georgetown  
South Carolina



**Leslie Fugate**  
U of L  
Minnesota/Wisconsin



**Amy Hendricks**  
U of K  
Georgia



**Ronda Kennedy**  
Campbellsville  
Florida



**Conda Hitch**  
NKU  
Louisiana



**David Dzingirai**  
Oneida  
Sojourner



**Eddie Mitchell**  
Berea  
New York



**Nancy Pearsell**  
Campbellsville  
South Carolina



**Stacy Stillwell**  
Eastern  
Maryland

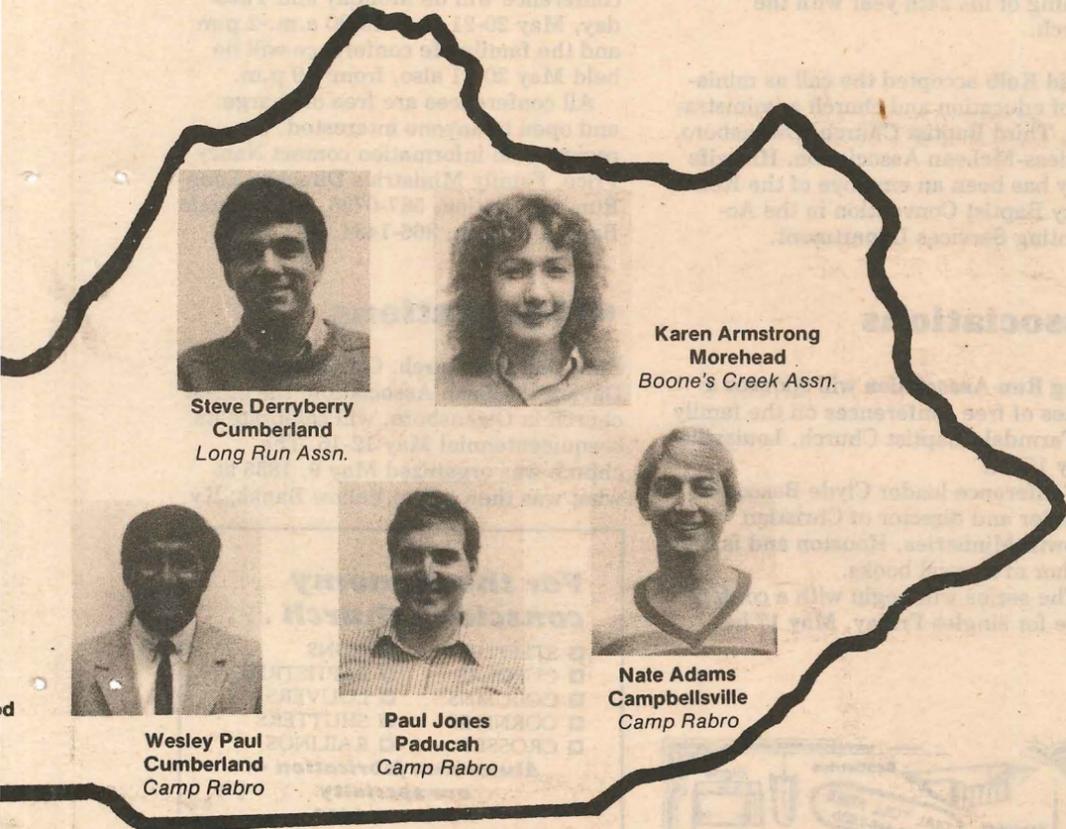


**Valarie Fields**  
Georgetown  
California



**Rebecca Jones**  
U of L  
Pippa Passes, Ky.

# Ministry assignments for 1985



**Steve Derryberry**  
Cumberland  
Long Run Assn.



**Karen Armstrong**  
Morehead  
Boone's Creek Assn.



**Wesley Paul**  
Cumberland  
Camp Rabro



**Paul Jones**  
Paducah  
Camp Rabro



**Nate Adams**  
Campbellsville  
Camp Rabro

## Son Burst (creative ministries) team



**Mary Lou Burke**  
Berea



**Angela Perkins**  
U of L



**David Sibcy**  
Campbellsville



**Ricky Vaughn**  
Morehead



**David Willie**  
Northern

## Foreign Mission Board



**Margo Martens**  
Georgetown



**Jeff Fuson**  
U of K



**Paul Fields**  
Campbellsville

## Revival (revival) team



**Jeff Coursey**  
Georgetown



**Debbie Baldouff**  
Western



**Stephanie Wells**  
Georgetown

## Drama (drama) team



**Julie Kent**  
Georgetown



**David Garcia**  
U of K



**DeAnna Banister**  
Murray

## Music (music) team



**Rhonda Rhodes**  
Northern  
Three Forks Assn.



**Kay Martin**  
Berea  
Greenup Assn.



**Jamie Davis**  
Morehead  
Boone's Creek Assn.



**Leslie Souder**  
Eastern  
Boone's Creek Camp

## Kenya team



**Michael Sampson**  
U of L



**Susan Quisenberry**  
Western



**Mike McCawley**  
Georgetown



**Larry Lawrence**  
Eastern



**Karen Burnham**  
Campbellsville



**Justin Schultz**  
Murray

# mountains to the mississippi

## personnel

Danny Mullins of Cumberland has been called as pastor of Colson Baptist Mission, Three Forks Association. The sponsoring church is First Baptist Church, Whitesburg.

Ronald E. Riley, associate pastor of Blackburn Avenue Baptist Church, Ashland, Greenup Association, has accepted the call as pastor of the church.

Michael P. Saunders accepted the call as pastor of Danleyton Baptist Church, Danville, Greenup Association.

Gordan Duncan received the call to pastor First Baptist Church, Cannonsburg, Greenup Association.

Charles Milam will begin the pastorate of Central Baptist Church, Ashland, Greenup Association.

Jeffrey T. Jackson has been called as minister of music, First Baptist Church, Oviedo, Fla. Formerly on staff at Hurstbourne Baptist Church, Louisville, Long Run Association, Jackson holds his MCM from Southern Baptist Theological Seminary.

Roger Davis began duties as director of music, Greensburg Baptist Church, Russell Creek Association.

Greg Burton received a call to the pastorate of Casky Baptist Church, Hopkinsville, Christian County Association. He will begin duties May 19.

Burton is a graduate of Southern Baptist Theological Seminary with an MDiv degree and has pastored several Kentucky churches.

Jim Simmons has accepted the position of interim pastor of Westside Baptist Church, Murray, Blood River Association.

John Stanford is the new assistant pastor of Wakefield Baptist Church, Taylorsville, Nelson Association.

Roger Hodge is pastor.

Carl Noel, pastor of Dublin Baptist Church, Mayfield, Graves County Association, resigned his position effective June 1, after seven years as pastor.

John W. Watts accepted the pastorate of Beech Grove Baptist Church, Perryville, South District Association.

Chester Young, professor of history, Cumberland College, will retire at the end of the 1985 summer term after 18 years of teaching at the college.

During the past 11 years he has sponsored the Upsilon-Upsilon Chapter of Phi Alpha Theta, an international historical honor society. In 1984 the chapter won the nationwide Best Chapter Award for the sixth consecutive time and the seventh time in eight years.

Larry Q. Allen, pastor of Salem Baptist Church, Cave City, Liberty Association, left to accept the pastorate of New Life Baptist Church, Elyria, Oh. beginning May 5.

Allen is a graduate of Campbellsville

(Ky.) College and Southern Baptist Theological Seminary, Louisville.

Grover Waller, minister of music, First Baptist Church, Owensboro, Daviess-McLean Association, celebrated the beginning of his 24th year with the church.

David Kolb accepted the call as minister of education and church administration, Third Baptist Church, Owensboro, Daviess-McLean Association. His wife Judy has been an employe of the Kentucky Baptist Convention in the Accounting Services Department.

## associations

Long Run Association will sponsor a series of free conferences on the family at Farmdale Baptist Church, Louisville May 17-21.

Conference leader Clyde Besson is founder and director of Christian Growth Ministries, Houston and is the author of several books.

The series will begin with a conference for singles Friday, May 17 be-

ginning at 6:30 p.m. and ending Saturday May 18 at 5 p.m.

Besson will lead several other family ministries conferences at Farmdale including a youth conference Sunday, May 19, 3-5 p.m. The Christian Home conference will be Monday and Tuesday, May 20-21 from 10:30 a.m.-2 p.m. and the family life conference will be held May 20-21 also, from 7-9 p.m.

All conferences are free of charge and open to anyone interested. For registration information contact Nancy Price, Family Ministries Director, Long Run Association, 587-6735, or Farmdale Baptist Church, 366-1434.

## congregations

First Baptist Church, Owensboro, Daviess-McLean Association, the oldest church in Owensboro, will celebrate its sesquicentennial May 12-15. The church was organized May 9, 1835 at what was then called Yellow Banks, Ky.

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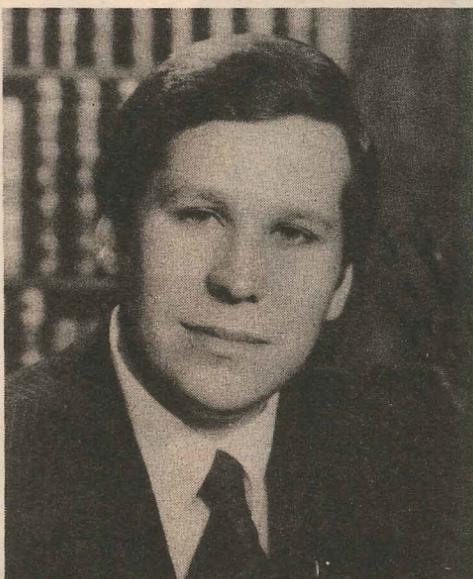
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## CONFERENCE SESSIONS

### FRIDAY, JUNE 28, 1985

2:00—Brian Shoemaker, Lee Pitts, Manna and Jay Strack

7:30—Brian Shoemaker, Lee Pitts, Manna and Jay Strack

### SATURDAY, JUNE 29, 1985

9:00—Music, Manna and Devotions

9:30—Group Conference in Witness Training

11:00—George Cavanah, Youth Choir, Manna, Brian Shoemaker  
Lee Pitts and Nicky.

# JUNE 28-29, 1985



## Lee Pitts and Nicky

Ventriloquist, Musician, and Speaker

Lee has a most stirring testimony about her life experience and Christian conversion. She and Nicky are a rare combination of humor and Christian testimony.

Sunday services will feature Duke K. McCall, president of Baptist World Alliance, at the morning service and Harold C. Bennett, executive director of the Southern Baptist Convention Executive Committee, at the evening service.

Jess C. Moody, pastor of First Baptist Church, Van Nuys, Cal. and former pastor of First Baptist, Owensboro from 1956-61, is the featured speaker Monday evening. Wednesday evening will feature an historical pageant depicting significant events in the church's history.

**Buffalo Baptist Church**, Severns Valley Association, celebrated homecoming May 5. Odell Beecham, former resident of Buffalo and now pastor of First Baptist Church, Hindman, Three Forks Association, delivered the homecoming message.

**revivals**

**Buena Vista Baptist Church**, Lancaster, Mercer Association, reported 15 professions of faith and two rededications in a recent revival with Orville Hickey as evangelist and Jerry Shepherd as music leader for the revival.

**First Baptist Church**, Greenup, Green-

up Association, recently held revival services with results including 24 professions of faith and four rededications. Jack Edwards is pastor of Greenup.

**Gamaliel Baptist Church**, Monroe Association, held revival services Apr. 8-14 with Mike Routt as guest evangelist. Two professions of faith and four other additions to the church were reported.

Jerry Anderson is pastor of Gamaliel.

**First Baptist Church**, Tompkinsville, Monroe Association, held a revival Apr. 8-14 resulting in one profession of faith and three rededications. Bob Durham was evangelist.

Billy Burton is pastor.

**missions**

Mr. and Mrs. Graham B. Walker, missionaries to Singapore, have arrived in the states for furlough (3700 Nanz Ave., Louisville, KY 40207). He was born in Louisville and grew up in Orlando, Fla. She is the former Jeanne Francisco of Orlando. They were appointed by the Foreign Mission Board in 1969.

Mr. and Mrs. Adney E. Cross III, missionaries to South West Africa, have

arrived on the field to begin their first term of service (Box 1467, Oshakati, South West Africa). He was born in Morganfield, Ky., and she, the former Velma Spurlin, was born in Christian County, Ky. Both consider Clarksville, Tenn. their hometown. They were appointed by the Foreign Mission Board in 1984.

Mr. and Mrs. Daniel Cobb, missionaries to Thailand, have arrived in the states for furlough (209 S. Hamilton St., Georgetown, KY 40324). He is a native of Ware Shoals, S. C. The former Fannie Morris of Kentucky, she was born in Versailles and grew up in Sadieville. They were appointed by the Foreign Mission Board in 1954.



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

**clear creek comment**

**Viva the bivocational**

In 1 Thess. 2:9 Paul wrote, "For ye remember, brethren, our labor and travail: For laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of Christ."

One out of every four Southern Baptist preachers earns part of his living at another trade. These men are called paraprofessionals or bivocational pastors. Far more than half of the music ministers (or music directors) in the Southern Baptist Convention are bivocational. And the number of part time associate pastors, ministers of education, ministers of youth and church secretaries—this number is multitudinous.

There are many benefits and advantages to being a bivocational minister. First, many churches which need a first rate, high quality pastor can have one even though the church cannot fully support one.

A bivocational minister can better understand his people because he lives where they are. They can relate to him very easily because they know he faces what they face. He will have support and friends outside the congregation just as they do.

He can also lead lay church leaders to accept greater responsibility. He can honestly say to them, "It is physically impossible for me to do the work. Every believer is a priest. Each one of you must help in the work of the Lord."

A bivocational minister can feel more strongly he is God's man listening to God's voice. Many ministers who are totally dependent on church support are afraid the church will "fire" them if they displease some of the people. This is a most unhealthy relationship.

Finally, the bivocational minister has a great opportunity to live the sermon preached on Sunday. He will have many witnessing opportunities he might not otherwise have had. The world is watching our walk as it listens to our talk. Edgar Guest puts it this way:

I'd rather see a sermon than hear one any day;  
I'd rather one should walk with me than merely tell the way.  
The eye's a better pupil and more willing than the ear,  
Fine counsel is confusing, but example's always clear;  
And the best of all the preachers are the men who live their creeds.  
For to see good put in action is what everybody needs.

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These models are free, so we suggest you write for yours now. Again, we repeat, there is no cost, and certainly no obligation. All hearing problems are not alike and some cannot be helped by a hearing aid but many can. So, send for your free model now. Thousands have already been mailed, so be sure to write today to Dept. 4286, Beltone Electronics, 4201 W. Victoria St., Chicago, IL 60646.  
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# baptist news in brief

## Dilday predicts loss of seminary in two years

Southern Baptists will lose Southwestern Baptist Theological Seminary, Ft. Worth, Tex., within two years if the convention takeover attempt is not sidetracked, seminary president Russell H. Dilday Jr. charged.

Dilday and Baylor University president Herbert H. Reynolds spoke at Trinity Baptist Church, San Antonio, Tex., to a crowd of more than 700 pastors, wives and laypersons, invited to the church by pastor Buckner Fanning.

Dilday said neutrality in the denominational controversy is no longer an option, that the "ship is on fire" and while the denomination has a greater calling to missions and evangelism it must stop and put out the fire.

Louis Moore, religion editor at the Houston Chronicle, noted Dilday had been criticized two years ago because he was not more involved in opposing the takeover attempt and asked why the seminary president had gotten "off the fence."

Dilday said after the Kansas City convention he could "no longer face my family or the students and faculty" without opposing what has been happening. He is committed to being president of the seminary, a job which he feels God has called him, he said, but at the risk of his job he said he felt he must speak out. (BP)

## GGBTS trustees approve budget, adopt resolutions

Trustees of Golden Gate Baptist Theological Seminary, Mill Valley, Cal.,

adopted several significant resolutions, approved an increased operating budget and elected new officers.

Trustees passed a resolution requesting the Southern Baptist Convention to allocate Cooperative Program funding based on total full time equivalent students at all three of Golden Gate's locations in Mill Valley, southern California and Portland, Ore. This action recognizes the unique mission and vast area served by the seminary.

In addition trustees adopted a policy requiring entering students to pay back the cost of their tuition paid by the Cooperative Program if they do not pursue a ministry vocation for at least five years after graduation.

The board approved the appointment of Elsie M. McCall as dean of students. She is an assistant professor of religious education.

A budget of \$4,976,442 was approved for fiscal year 1985-86. Golden Gate's development program is expected to contribute over \$500,000.

New board officers: Dick Quick, chairman of the board for Picadilly Cafeterias Inc., Baton Rouge, La., chairman; Barbara Floyd, an interior designer, Dallas, Tex., vice chairman; and Cecil Pearson, executive director emeritus, California Baptist Foundation, Fresno, secretary.

## SBC may come apart now, former vp thinks

A "peace initiative" to avoid a wholesale bloodbath" at the annual meeting of the Southern Baptist Convention in Dallas apparently has failed.

Gene Garrison, pastor of First Baptist Church, Oklahoma City, Okla., and former second vice president of the

SBC, told Baptist Press he proposed a meeting of key leaders from various factions in the denomination in an effort to "keep this thing (the SBC) from coming apart."

Leaders of the right wing or inerrancy faction, he said, turned down the plan. "They said it was too late . . . the missiles are already in the air," Garrison said.

"I have been in at least three meetings where attempts were made to discuss our differences. I left each feeling more alienated. What I proposed was that we have a meeting where we would not talk about our differences but about ways to avoid division," Garrison said.

Garrison said he had "at least three long telephone conversations with Adrian Rogers," former president of the SBC and pastor of Bellevue Baptist Church, Memphis, Tenn., about ways to bring about such a meeting and a detailed agenda for any such meeting.

The Oklahoma City pastor said he later called Rogers for an answer. "He told me he had met with Charles Stanley, SBC president, and 'the brethren' and they felt they had nothing to negotiate with and that such an effort was 'too late'."

"I am doing what I can to support the ministry and presidency of Charles Stanley, but at the same time I am trying to do what I can to be loving and positive in spirit toward those who may disagree," said Rogers. (BP)

## Personnel changes set by overseas board

Samuel M. James, a former missionary to Vietnam, was approved as director-elect for East Asia by the Foreign Mission Board during its Apr. 15-17 meet-

ing in Nashville.

A new special assistant to the president for intercessory prayer and three field associates for areas of Africa and South America also were announced.

James, a Liberty, N. C., native, succeeds George Hays, who retires Dec. 31. Hays has led the board's work in East Asia since September 1975. James, who will become director-elect June 1, has been the missionary learning department's director since 1980, overseeing the training of missionaries and volunteers. He also was instrumental in developing the new Missionary Learning Center near the board's home office in Richmond, Va.

Minette Drumwright, assistant to the executive vice president since 1982, was named to succeed Catherine Walker, retiring as special assistant to the president for intercessory prayer.

Mrs. Drumwright, a native of San Antonio, Tex., is the widow of Huber L. Drumwright Jr., who died in 1981. Her husband had been dean of the School of Theology at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., and was executive secretary-treasurer of Arkansas Baptists when he died.

The board also approved the addition of a third field associate to the area director for Eastern and Southern Africa. Bill E. Phillips, a church development missionary in Zambia since 1978, will relate to work in the central African countries of Zimbabwe, Zambia, Mozambique, Malawi and Angola and the Indian Ocean islands of Madagascar, Reunion and Mauritius.

James N. Westmoreland, a general evangelist in South Africa, will replace Marion G. "Bud" Fray Jr. as associate for southern Africa. Fray is chairman, division of religion and philosophy, Ouachita Baptist University, Arkadel-

# baptist forum

## Give us hell, pastors

I believe if there is one thing I have learned in 54 years of teaching God's word under the direction of the Holy Spirit, it is when we listen for the still small voice of God, after the fire, the storm and the whirlwind, it will direct us into all truth.

I have also learned how very real Satan and his army are. As my former pastor and dear saint of God, W. C. Boone, once said, "If Satan can't get you to do something wrong, he'll make you do something right in the wrong way." I doubt that I remember anything else he ever preached but as a young wife and mother that stuck in my mind. After some 40 years I still cherish the deep truth of that statement.

It seems to me the trouble in our Southern Baptist Convention is Satan at work in the lives of some of our so-called leaders and he sure is having a field day.

I believe if we get back to preaching the gospel of salvation by grace, through faith in our Lord Jesus Christ maybe we can regain control from Satan. It would be refreshing to hear some of our pulpiteers make clear the matter of what we are being saved from as well as what we are being saved for.

It's not the "in" thing to tell it like it is any more and to mention hell or Satan from the pulpit; it might scare someone into becoming a Christian. However, we are only telling half of why Christ died for us if we just stress God's great love for us. Yes, he loved us so much he did not want us to suffer the punishment of the sinner's hell. We

have only to read the "Revelation" of John to see how very real Satan and hell are. Please, pastors, give us a little more hell and to God be the glory. Amen.

Gladys C. Holtzclaw, Danville

## No divergent opinion here, thanks

"Where have all the Baptists gone?" Norman Cavendar poses this question repeatedly in his lecture delivered to the student body at Southern Seminary, and, subsequently in the publication of the lecture in Western Recorder (Apr. 23, 1985).

He is a gifted and persuasive writer. It is unfortunate that he begins his thesis with a wrong premise. Anyone who has ever studied that branch of philosophy called "logic" knows that if one begins with a wrong premise, one ends up with an elaborate array of wrong conclusions. Cavendar's basic premise is that "liberty" is all that Baptists have ever stood for, the only thing that matters. He then interprets liberty as the right to be anything, believe anything, preach anything; and still be a Baptist. More important than what Baptists have historically stood for is what Baptists have stood on! We have always been dogmatic and authoritative about liberty because we derive that concept from the only ultimately authoritative source in this world, the Bible! Sure! We stand up for the right of every person to believe anything or to believe nothing. But, we have never interpreted liberty to mean that just anybody with any belief they choose

can be a member of a Baptist church. Baptists have never taught that the Cooperative Program should be used to support and encourage those who have a low view of the Bible. Baptists have never believed that truth and error can walk together in fellowship. Baptists have never been willing to compromise (as some advocates would have us do today) the divine integrity of the Bible.

It amazes me to read such a "broad-minded" view of what Baptists are in terms of making room for every shade of belief, or none; but, with the same pen write withering condemnations of Jimmy Draper, Charles Stanley, Paul Pressler and others to whom he refers to as "fundamentalists." He makes ample room under the Baptist umbrella for anybody with any belief and/or any practice or any approach to the Bible; but makes no room for those who believe the Bible to be God's inerrant word. Strange!

Please be advised, regardless of millions of lines of print in our papers to the contrary, the real issue in this terrible conflict is not "liberty," or the "priesthood of the believer," or the "Cooperative Program," or "politics" — it is the Bible! The issue is not what the Bible teaches but what the Bible is! What kind of Bible will be taught in our seminaries? What kind of Bible will be promulgated in our literature? What kind of Bible will determine our worldwide message? What kind of Bible will set the order of authority in our churches? That is the only viable issue in our tragic controversy.

The Baptists are alive and well!

Bill Hall, Danville

## Sleepy brains don't have good sense

No one with any sense and the love of God in his heart wants to see the SBC split. But churches do it all the time. At present I am pastoring a church that split, and then the split split. How about that? However, the people who paid the bills and kept God's work going are still there with their church.

I am a conservative fundamental Bible believing Baptist. I am not mad at modernists and liberals but I do pray they will soon get in step. I believe the brains of some of our so-called leadership have gone to sleep.

If our messengers who are sent from local churches across the SBC "don't have enough sense to vote" for the right man, what else are we to do?

I have been listening to Charles Stanley and taking notes for a year now and have learned from this great man of God the in-depth meaning of consecration, dedication and commitment to Jesus Christ.

Lest some think I am a "fly-by-night" prophet, I have pastored 21 churches and am at this time pastoring my fifth church in Greenup Association of Baptists.

If I know my own heart I love Jesus supremely and people good, mediocre and bad.

My prayer to God at this time is that each of us "muster" some of the sacrificial love that caused our savior's death at Calvary.

Lee A. Gore, South Shore

phia, Ark., and director of the Center of Christian Ministry there. Westmoreland will relate to mission work in South Africa, Bophuthatswana, Botswana, South West Africa, Swaziland and Transkei.

The third associate to the area director, James Hampton, in Nairobi, Kenya, will now focus on the eastern Africa countries of Ethiopia, Kenya, Tanzania, Uganda, Burundi and Rwanda. (BP)

## St. Louis Baptists buying TV channel

Missouri and Illinois Baptists are joining to bring a Christian oriented low power television station to St. Louis.

The St. Louis Metro Association and Metro-East and Madison County associations in Illinois are in the process of buying a construction permit for Channel 56.

The permit for \$9500 is from the Disciples of Christ Christian Board of Publication which laid groundwork for the station but was unable to raise finances.

In an effort to raise \$250,000 within the next few months, several committees and subcommittees are in place.

Part of the money will be used to purchase a transmitter, an antenna and a microwave (studio-tower link) system. Other costs include broadcast equipment and studio operations.

One normal cost, renting or purchasing studio space, will be eliminated by a studio at Missouri Baptist College. (BP)

## MWBTS trustees affirm Ferguson's leadership

In its spring meeting, the board of trustees of Midwestern Baptist Theological Seminary adopted a recommendation to acquire the William H. Morton collection of biblical artifacts and commended the seminary president for his leadership during the current controversy within the Southern Baptist Convention.

In unanimous action, trustees expressed appreciation to Milton Ferguson, seminary president, for his leadership of the seminary during what trustees called "these difficult days of controversy within the convention." Trustees also affirmed the president for his chapel address, delivered earlier this year, when Ferguson emphasized "biblical faith" as the key to unity within the SBC.

Trustees voted to acquire the Morton collection of rare coins, pottery and assorted biblical artifacts owned by William H. Morton, senior professor of biblical archaeology at Midwestern. Morton, a noted archaeologist and research scholar, collected most of the artifacts while directing archaeological excavations and traveling in the Near East. He has been director of the American School of Oriental Research (now Albright Institute) in Jerusalem.

In other action, the board adopted a 1985-86 budget totaling \$3,358,812, primarily funded by the Cooperative Program, endowment income, student fees and housing rentals. Student matriculation fees will increase to \$300 per semester, bringing fee schedules in line with the other Southern Baptist seminaries.

Trustees also approved a retirement request from William B. Coble, professor of New Testament for 25 years. Coble, who will retire Dec. 31, 1985, was appointed to senior professor of New Testament, effective Jan. 1, 1986.

The board also advanced N. Larry Baker, associate professor of Christian ethics, to full professor of Christian ethics effective Aug. 1, 1985. Baker is also academic dean at Midwestern.

Trustees approved the appointment of Larry E. McKinney, reader services librarian at Midwestern, as instructor of biblical studies, effective June 1985. McKinney earned a master of divinity degree from Midwestern in 1981 and will be pursuing a doctor of philosophy degree in ancient studies.

Trustees reelected Kermit McGregor chairman of the board. McGregor, former pastor of Morrison Heights Baptist Church, Clinton, Miss., is director of public relations at Mississippi Baptist Children's Home in Jackson, Miss. Also elected were Doyle Smith, Great Bend, Kan., to a second term as first vice chairman; Jerry Davenport, Sheffield, Tex., second vice chairman and Paul Terranova, Merriam, Kan., secretary/treasurer. (BP)

## Southern Baptists top list in home missions force

Southern Baptists support one-third of all home missionaries in the United States, according to a recent survey of 92 U. S. denominations.

Southern Baptists support 3723 home missionaries, 33.7 percent of all home missionaries currently serving in the United States, reported David T. Bunch, director of Mission Service Corps for the Home Mission Board. Mission Service Corps enlists persons who raise their own support to serve as volunteer missionaries for one to two years.

The board also annually enlists more than 40,000 volunteers, including MSC missionaries, in its home missions efforts, he added.

Bunch surveyed 92 U. S. denominations, representing 130.8 million of the estimated 133 million church members. The report revealed that the 64 denominations which responded to the survey supported 11,064 home missionaries, an average of one per 9998 church members, noted Bunch. The responding denominations represent 110.6 million of the nation's estimated 133 million church members, he added.

Ranking second and third in number of home missionaries reported were Christian Churches and Churches of Christ with 1461 home missionaries, and The Lutheran Church, Missouri Synod, which reported 967 home missions workers. (BP)

## Experts say churches face threats to tax exemption

A trio of tax experts dissected the increasingly complicated area of tax exemption and churches during a Nashville meeting on Baptists and the history of church-state relations and warned religious institutions face hard times ahead.

All three—Nashville attorney James P. Guenther, National Council of Churches official Dean M. Kelley and South Carolina state official Flynn T. Harrell—found common ground by agreeing the American tradition of exempting churches from taxes is constitutional and makes good public policy sense. But in tone and approach, each presented a distinct viewpoint.

Guenther, among whose clients is the Executive Committee of the Southern Baptist Convention, warned participants at the conference local, state and federal governments "are frantic in their search for new revenues" due



More than 600 church secretaries meeting in Nashville for their third annual conference voted to form a National Association of Southern Baptist Secretaries [NASBS]. The three officers elected to head the newly established organization are [r-l] Peggy Trotter, Columbia Baptist Church, Falls Church, Va., president; Karen Sanders, Family Ministry Department, Baptist Sunday School Department, Nashville, vice president; and Helen Robinson, Second Baptist Church, Odessa, Tex., secretary-treasurer. Participants from 32 states agreed the organization would encourage individual growth and professional excellence, provide encouragement and fellowship, offer training opportunities and provide spiritual enrichment. Membership will be composed of secretaries and other office personnel in Southern Baptist churches, denominational and related offices. [BP]

mainly to soaring federal deficits. "There is a growing willingness on the part of government to rethink all tax exemptions, including religious exemptions," he declared.

Guenther urged Baptist institutions to claim tax privileges carefully, saying "Southern Baptists are in need of a rationale for tax exemption" that is "theologically sound."

Kelley, director of religious and civil liberty for the New York-based National Council of Churches of Christ, decried the Supreme Court reasoning in Bob Jones and another decision announced one day before the justices upheld revocation of the South Carolina school's tax exemption two years ago. That reasoning was based on the novel legal idea that tax exemption amounts to a government subsidy.

Kelley warned, "they should contemplate a few of the long-term implications." First among them, he said, is the principle that "if tax exemption can be denied or revoked for 'violation of public policy,' then that becomes a sword of Damocles hanging over every voluntary nonprofit citizen organization which might find itself in disagreement with the policies of an incumbent administration."

Kelley contrasted the "subsidy" (or tax expenditure) theory with the "tax base" rationale, the view non-profit organizations are not taxed "because they do not produce wealth."

Harrell, executive assistant for special projects to the attorney general of South Carolina, told of his conclusion "that the time is propitious for . . . churches which can afford to do so to consider making some voluntary contribution, in lieu of taxes, for certain services received," including water and sewage disposal, sanitation and trash pick-up, street maintenance and fire and police protection.

"It is the right and just thing to do," he insisted, "and it will enable us not to compromise our integrity." At the same time, "it would confirm the principle of religious liberty and help to assure the continued freedom of

churches to exert their prophetic influence upon public policy." (BP)

## Second live program debuts on ACTS network

Building on the success of its counseling program, "Cope," the ACTS network will premiere a second live television show June 3.

"Life Lines," a one-hour variety program, will be carried on the Baptist-sponsored satellite network Monday-Friday at 3 p.m. Eastern time and, like "Cope," will field telephone calls from the viewing audience.

Each episode will feature an upbeat interview and a demonstration of some hobby, health tip or home improvement idea. Then viewers will be asked to call a toll-free number with questions about the day's topics.

Bob Taylor, vice president of production for the network, said "Life Lines" is intended as an uplifting alternative to the soap operas that dominate afternoon television. "This is a lightweight, fun format that will allow the audience to learn about a topic and participate as well," he said.

Lawanna McIver, cohost for "Life-styles" on ACTS, will conduct the interviews. Mike Frazier, host of "Cope," will anchor the demonstration segments of "Life Lines." (BP)

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# baptist news in brief

## Dilday endorses Moore; predicts Texan's election

Southwestern Baptist Theological Seminary president Russell H. Dilday Jr. has endorsed Texas pastor Winfred Moore "or someone like him" and predicted such a "mainstream conservative" will be elected president of the Southern Baptist Convention June 11 in Dallas.

Dilday made his remarks to reporters following an Apr. 28 sermon at First Baptist Church, Washington, D. C., saying of Moore, "He's the type of person I can support because he is conservative theologically, biblical in his approach, evangelistic, missionary . . . (and has) a proven record of support and involvement" in the SBC. Moore, pastor of First Baptist Church, Amarillo, Tex., has been rumored for months as the candidate most likely to oppose Atlanta pastor Charles Stanley in Dallas for the presidency of the 14.3-million member SBC.

Of Stanley, Dilday said: "I have declared my own position that we need a leader of our convention who is Southern Baptist in commitment. It is my opinion that the one who now serves as president is not really Southern Baptist. . . . He and his church do not support Southern Baptist causes." He compared Stanley's election at last year's annual meeting in Kansas City, Mo., to that of a deacon in a local church who, while perhaps a "godly" person, does not attend his church and fails to give his money, but is elected chairman of the board of deacons.

In contrast, Dilday said, Moore "is unapologetically Southern Baptist." He said further he expects "that in the next few weeks someone will say, 'I have spoken to Moore and I would like to go to Dallas to nominate him as president'."

If Moore is nominated, Dilday said he is "very confident" the Amarillo pastor will be elected. He said he bases his optimism on "some things that are happening this year (that haven't happened) before. First among these, he went on, is that "organizational efforts (are) now being made by what I call mainstream conservatives." He said since developments at last year's meeting in Kansas City, "a remarkable coalition of networks all across the convention" has been activated.

He added: "I don't like it. I think when we do divide up into political parties and use political methods we lose something. But that is happening." Dilday later told a church luncheon crowd that only last year did he personally become "completely convinced" the SBC "ship was on fire." At such times of crisis, he said, important concerns may suffer temporarily while the fire is put out.

A second reason for optimism, he said, is what he called a "shift in momentum" away from the "ultra-conservative group" that has elected the last four SBC presidents. Dilday said the "fundamentalist/independent" party has won over the past five years because "there is an emotional appeal to this call for conservatism." But he added, "the emotion has shifted" as more and more Southern Baptists have been made aware of the nature of the controversy.

Dilday was in the Washington church as the first in a guest preacher series. His expenses were underwritten by the church.

In answer to a reporter's question, he said he has not used Cooperative Program funds to finance travels during which he has called for Stanley's

defeat. "I use a fund given by . . . three laymen," he said, noting the trio is composed of a Georgian and two Texans. "I do think I could build a good case for using our seminary budget to defend my school," he added. "I think that would be expected of a responsible president." (BP)

## Connie Davis to staff of Tennessee's B&R

Connie Davis of Memphis, Tenn., has been named assistant editor of the Baptist and Reflector, newsjournal of the Tennessee Baptist Convention. She will assume the position May 7.

For nine years she worked in editorial positions with the Brotherhood Commission. She has been managing editor of Crusader and Crusader Counselor magazines since 1980. The Oklahoma native is a graduate of El Reno (Okla.) Junior College and the University of Oklahoma. She also has done graduate work at Memphis State University.

She will fill a vacancy created when Steve Higdon became promotion and copy specialist for the Baptist Sunday School Board's office of church programs and services. (BP)

## Texas commission urges SBC prayer

The state missions commission of the Baptist General Convention of Texas adopted a resolution Apr. 26 encouraging churches to devote themselves to prayer in behalf of the annual meeting of the Southern Baptist Convention.

The resolution noted if controversy continues to build toward the nationwide meeting in Dallas, June 11-13, it could have a damaging effect on Mission Texas, a plan to help reach more than seven million unchurched Texans for Christ by strengthening existing churches, praying for spiritual awakening and beginning 2000 new churches by 1990.

The 15-member state mission commission said in its resolution: "The efforts of men to solve the problems have served only to worsen the situation. We need the supernatural intervention of God that comes when people become desperate enough to fall on their knees and pray." (BP)

## 74 missionaries sent after HMB commissioning

Seventy-four newly commissioned home missionaries were told they needed an uncommon commitment, unique cooperation and an unusual power source to accomplish Bold Mission Thrust, the common purpose of the 14.3-million member Southern Baptist denomination.

Gerald B. Palmer, Southern Baptist Home Mission Board vice president of missions, said the missionaries, serving 25 states, were by-products and representatives of the 36,000 diverse Southern Baptist churches.

"These strange people called Southern Baptists, with all their diversity, come together with their unity of purpose," to do missions in a unique experiment in cooperation, Palmer said.

Roswell Baptist Church hosted the commissioning service for the missionaries representing 20 states and Cuba.

There were eight missionaries from Georgia; seven from Texas and Arkansas; six from Alabama; five from North Carolina; four from Florida, Mississip-

pi, Tennessee and Missouri; two from Kentucky, Hawaii, Louisiana, Oklahoma, Maryland, Cuba and South Carolina, and one each from Louisiana, New Mexico, Connecticut, New Hampshire and Michigan. (BP)

## Graham urges leadership in evangelism, revival

Evangelist Billy Graham told a group at Ridgecrest Baptist Conference Center he hopes Southern Baptists will not be known for their divisions and their splits but for their vision in evangelism, revival and renewal. Graham made the remark during a message to the National Prayer for Spiritual Awakening Conference sponsored by the Southern Baptist Home Mission Board.

Southern Baptist Convention president Charles Stanley was scheduled to speak to the conference but, at the last minute, was unable to come. His cancellation allowed conference planners to add Graham to the program, something the Southern Baptist evangelist and the Home Mission Board had been trying to work out for two years. Graham lives in Montreat, N. C., near the Ridgecrest conference center.

In a plea for Southern Baptists to be leaders in evangelism, Graham said other denominations are watching and listening to what is happening in the Southern Baptist Convention. "What happens to Southern Baptists is very important, in my judgment, for the future of all denominations," he added.

He urged Baptists not to forfeit their leadership role in evangelism by putting their priorities on denominational struggles.

Graham also urged Southern Baptists to learn from parachurch organizations and cooperate with others in their evangelistic efforts. "We've seen many parachurch organizations spring up to teach us in the denomination something about evangelism and revival," Graham said.

Other speakers during the three-day national conference repeatedly stressed that revival can occur in America again, but not until Christians quit trying to produce their own revival, and let God bring revival. They urged Baptists to realize the difference between man-made revival and true revival, which comes when God works in the church and produces "spiritual awakening" to speak to the secular world.

"One of the greatest hindrances to revival," said J. Edwin Orr, president of Los Angeles-based Oxford Association for Research in Revival, "is the misuse of the word revival. For some churches, it does not matter if revival comes or not—they call it revival anyway. Everytime the word is misused, we delay the coming of true revival," said Orr.

Humility and prayer, said Glenn Sheppard, HMB special assistant for spiritual awakening, are prerequisites of revival. "It will do little good for us to pray if we don't have humility," he pointed out. (BP)

## Nigerian pastor killed in religious rioting

Nigerian Baptist pastor J. A. Awodiran and his church's custodian were killed and Awodiran's wife was injured in religious rioting that left more than 100 dead in Gombe, Nigeria, the last weekend in April.

Wiley and Geneva Faw from Kentucky and North Carolina, the only Southern Baptist missionaries in

Gombe, opened their home to people fleeing the fighting over the weekend. But May 1 they called their daughter, Mira Reeves, in Lafayette, Ala., to say they were in nearby Jos for a few days' rest. They said Gombe had calmed and activities were returning to normal when they left.

Mrs. Reeves said Awodiran, a long time family friend, was already pastor of First Baptist Church, Gombe, when her family moved there in 1970. He had eight or nine children and was pastor of a rapidly growing church that averaged about 800 in attendance each Sunday, she said. The church is building a new auditorium to seat 1500.

Mary Ellen Yancey, Southern Baptist missionary who just arrived in the states from Nigeria, reported the Awodirans and the church custodian were caught in the fighting when they stopped their car at a roadblock.

Reports in Nigerian newspapers indicated about 150 died in the rioting. Shooting broke out Apr. 26 when police tried to arrest Yusufu Adamu, the Gombe leader of the banned Maitatsine Islamic sect. Since 1980, northern Nigeria has suffered several outbreaks of violence related to the Maitatsine sect. (BP)

## Ring lost in jungle fund in 'unbelievable' events

In what sounds like an entry from Ripley's "Believe It or Not," an alumnus of Southern Baptist Theological Seminary, Louisville, has reacquired a class ring he lost in a jungle in Central America.

William Stoney Shaw, a 1970 graduate of Southern Seminary, lost the ring after removing it before taking a swim in a sink hole in the jungle while on a mission tour in Belize.

A clerical staff member at Southern Seminary received a call from Robert Thomas of the Louisiana Nature and Science Center in New Orleans. Thomas had been to Belize, and found a Southern Seminary class ring with the year 1970 and the initials S.W.S. engraved on it.

A check of alumni records found one 1970 graduate with those initials—Shaw.

Believe it or not. (BP)

## Annual deaf conference at Cedarmore May 17-19

The annual state meeting of the Kentucky Baptist Conference for the Deaf will be held at Cedarmore Baptist Assembly May 17-19, 1985. It will begin with a Friday evening session and go through a Sunday morning worship service.

The speaker for this year is Dwight Swim, pastor for the deaf at Lyndon Baptist Church, Louisville. President of the Kentucky Baptist Conference for the Deaf, Eddie Johnson, urges the deaf to bring their families to this time together. During the conference there will also be a meeting for interpreters for the deaf. Reservations can be made at Cedarmore Baptist Assembly, Bagdad.

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## High court to deal with abortion, porn

The U. S. Supreme Court announced Apr. 15 it will consider again next term limits states may place on abortion and under what conditions local governments may regulate adult theaters through zoning laws.

Both cases—to be decided during the high court term beginning next October—present the justices with legal and constitutional questions already considered in previous disputes. In keeping with its practice the court did not announce reasons for reconsidering.

The abortion dispute, appealed to the court by Pennsylvania, involves a 1982 state law restricting abortion in part by requiring minors to obtain parental consent or a court order before having an abortion; requiring physicians to use abortion procedures to preserve the life of a viable fetus; and insuring that patients are advised of abortion alternatives, including adoption.

In another action the court announced it will review a decision of another appeals panel throwing out a Renton, Wash. zoning ordinance forbidding adult movie theaters within 1000 feet of residences, churches, parks or schools. The Ninth Circuit Court of Appeals ruled the ordinance violated the First Amendment by restricting possible sites for the theaters and that the town presented insufficient evidence to establish "substantial governmental interest" in restricting free speech. (BP)

## Will Aetna be the favored one again?

Five companies are bidding to become the carrier of insurance programs covering Southern Baptist church and denominational personnel.

The Annuity Board submitted specifications on the church agency and seminary student insurance programs Apr. 4 to Aetna Life and Casualty, Equitable Life Assurance Society, John Hancock Mutual Life, The Prudential Insurance Co. and Metropolitan Life Insurance Co., according to John Dudley, vice president of insurance services.

Dudley said the carriers have six weeks to bid on the programs which have a volume of over \$1 billion of life insurance and generate more than \$50 million in annual premiums.

Every five years the Annuity Board puts the programs up for bid.

Dudley said the proposals will be reviewed and a company or companies selected by the Annuity Board staff and consulting actuaries from The Wyatt Co. by Aug. 1. The program will become effective Jan. 1, 1986. (BP)

## The bum you kick around may be your own pastor

On a recent Sunday morning, members of First Church, Kingston, Okla., noticed a shabbily dressed, bearded man wandering around the church, poking in garbage cans and finally resting on the church's steps. His pants legs were worn, his cap was dirty, his shoes were old and worn and his coat needed cleaning.

A few of them commented about "that old bum." One of the members approached the man and offered him money to buy a meal and another invited him to attend the services. Somebody ought to have the pastor talk to



After preaching in chapel on Apr. 18, SBC president Charles Stanley, center, greets Southwestern Seminary's president emeritus Robert Naylor, left, as current seminary president Russell H. Dilday Jr. looks on.

him, a few thought.

The morning service started and after the special music, much to the surprise of most of the members, the "old bum" walked in the door and started down the aisle. He went to the front and behind the pulpit. Then he reached up and took off his cap and then a wig. Then Bobby Rice Jr. told his congregation he had already delivered a sermon that morning . . . outside the church. Rice proceeded to preach his message on compassion for humanity and the sin of unconcern.

He commented on the member who had offered to buy him a meal—former Oklahoma governor Raymond Gary. Next, Rice pointed out the man who invited him to church—Jim Stevenson who was to be baptized that evening.

Several members told Rice later that his sermon and ruse had made them more aware of how unconcerned they are.

Keith Chronister, youth director, told Rice at the evening service he had felt guilty about not speaking to the old man and on the way home from church that morning he stopped and witnessed to two men gathering aluminum cans on the roadside.

Two young people made profession of faith during the morning service and were baptized along with four others in the evening service. (BP)

## Is the door opening for a return to China?

Quickly expanding opportunities for professional and social service in China have led the Foreign Mission Board to create an office to help Southern Baptists respond.

The Cooperative Services International office, approved by Foreign Mission Board members at their April meeting in Nashville, will help Southern Baptists identify and meet needs expressed by Chinese Christians and secular institutions.

The office eventually may seek service opportunities in several other countries closed to missionaries, in cooperation with the board's geographic area directors. But involvement beyond China is at least a year or two down the road, according to Charles Bryan, senior vice president for overseas operations.

Potential opportunities may include openings in China for Southern Baptist educators, technicians, medical and professional personnel, as well as de-

velopment of Chinese-American institutional relationships and provision of material resources.

"We will not be sending missionaries," said Bryan. "We will not be initiating anything." The board will respond to opportunities and needs as groups in China identify them, he said.

Foreign missionaries have not been able to work in China for more than 30 years. There is no indication from either the Chinese government or Chinese Christians this is going to change. But China's increasing openness to the outside world, coupled with eased restrictions on religious activities, has enabled Chinese Christians to expand their work and their contacts with church groups outside China. (BP)

## \$58 million given in first half of year

Halfway through the Cooperative Program's 1984-85 fiscal year Southern Baptists have given \$58,102,957 in undesignated gifts through their national, unified program budget.

The basic operating budget for the year, which ends Sept. 30, is \$118 million.

March receipts of \$10,125,631 were more than \$500,000 more than March 1984 figures and marked the second time in three months gifts through the Cooperative Program had topped the \$10 million mark.

"The fact gifts to the national mission and educational programs of the Southern Baptist Convention are 7.68 percent ahead of last year—almost double the inflation rate—is encouraging," Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, said.

"Realizing \$58 million has been filtered through three layers of voluntary giving is even more impressive. No one tells an individual Southern Baptist how much to give to his local church, no one tells a local church how much to send to its state convention and no one tells a state convention how much to send to the national convention—each step is voluntary.

"Voluntary cooperation is at the heart of all Southern Baptists do."

But while praising the response of Southern Baptists to the spiritual needs of the world, he noted those needs demand more commitment, "in prayer, in time, in careers, in finances."

"In Ethiopia, starving women and children crawl underneath the trucks

which have hauled grain bought with Southern Baptist dollars to pick up the individual grains of corn that have fallen to the ground," he pointed out. "That may be the most dramatic picture but it is not the only one. Millions of people, in the United States and the rest of the world, are starving spiritually, just as desperate for the grains of God's love." (BP)

## Researchers to assist in new mission plans

To plan mission strategy with the best research possible, Southern Baptists are tapping the services of David Barrett, a top expert in country-by-country Christian strength.

"Barrett is without question the foremost mission research specialist on the current world scene," said R. Keith Parks, president of the Foreign Mission Board, in announcing expanded work that Barrett has agreed to undertake for the denomination.

Barrett, who has been directing a Foreign Mission Board study of the world's cities since 1983, is a missionary and research officer based in Nairobi, Kenya, for the Anglican Communion. He edited the 1982 "World Christian Encyclopedia," a 1101-page survey of world Christianity. Barrett visited 212 nations during the 14-year project.

The FMB urban study, focusing on 2200 cities with 100,000 or more people, is scheduled to be completed in July 1986.

The range of missions research Barrett will be involved in during a three-year contract beginning Apr. 29 will be used in "administrative and policy decisions which will enhance reaching the world for Jesus Christ," Parks said.

Barrett, who will move to Richmond, Va., for the three-year project, has been concerned the massive amount of research he has accumulated be used to evangelize the world rather than become information of scholarly interest, Parks noted. "He has given himself to mission research beyond anyone else I know." (BP)

## NOBTS adopts budget; lauds decade of growth

During their annual meeting trustees of New Orleans (La.) Baptist Theological Seminary adopted a record operating budget which included a four percent across the board salary increase.

They elected a professor of missions and recognized a decade of growth under Landrum P. Leavell II, president.

A budget of \$6,017,500 was adopted to maintain academic and support programs on the seminary's main campus and in its five extension centers during the 1985-86 academic year. This is an increase of 3.18 percent over the 1984-85 budget of \$5,832,000.

Andrew J. Glaze Jr. was elected as Chester L. Quarles professor of missions effective Aug. 1. Currently head of the department of religion and philosophy at Mississippi College, Clinton, Glaze served with the Foreign Mission Board in Argentina from 1953-80.

Leroy D. Yarbrough was promoted to associate professor of choral conducting and music theory. He has been assistant professor since joining the faculty in 1976.

Officers of the board were reelected for next year. William M. Hamm Jr., president of Berg Mechanical Inc., Shreveport, La., will begin his fourth term as president of the trustees. (BP)

# christian education

## Southern Seminary will begin fall Monday classes

For the first time in nearly 40 years, students at Southern Baptist Theological Seminary will be able to attend class on Monday starting this fall.

A total of eight Monday-only classes in theology and religious education will be offered in the fall semester, with each lasting 2½ hours. Students will be able to enroll in a maximum of two Monday courses. The new schedule will allow many pastors and other ministers currently in service to attend seminary classes while only being away from their churches for one day, according to Harold Songer, vice president for academic affairs at Southern Seminary.

Until the 1948-49 academic year, Monday classes were a normal part of the seminary scene. They were eliminated, at least in part, to assist student pastors who often traveled long distances to return from church fields for seminary classes.

## SWBTS alumni luncheon will be June 12 in Dallas

President Russell H. Dilday will share the highlights of the year, the 1985 distinguished alumni will be recognized and Upward 90, a five-year strategic plan, will be introduced at the Southwestern Seminary national alumni luncheon June 12, 1985 in Dallas.

A capacity crowd of alumni and friends are expected to attend the event at the Hyatt Regency Dallas at Reunion. The luncheon will begin immediately follow the morning session of the Southern Baptist Convention.

Three educators and three denominational executives are among the six distinguished alumni who will be honored.

The six are Lloyd Elder, president of the Baptist Sunday School Board, Nashville, Tenn.; R. Othal Feather, professor of education administration emeritus at Southwestern Seminary; R. Cal Guy, distinguished professor of missions emeritus at Southwestern Seminary; Cecil Sims, executive director/treasurer of the Northwest Baptist Convention, Portland, Ore.; Rheubin L. South, executive director of the Missouri Baptist Convention, Springfield; and Rowena Strickland, professor of biblical studies at Palm Beach Atlantic College, West Palm Beach, Fla.

Tickets to the luncheon, limited to 1500, are \$12.50 if ordered by mail before June 1. After June 1, tickets will be \$15. To order, write to John Seelig, vice president for public affairs, Southwestern Seminary, Box 22000-3E, Ft. Worth, TX 76122. Payment must accompany order.

Activities on the Ft. Worth campus will be held from 8 a.m. until 4 p.m., and include programs, audio/visual presentations, class reunions, a barbecue lunch, open house in all of the buildings, tours and autograph parties.

Tickets for the barbecue lunch are \$5 each if ordered in advance, \$7.50 at the door. Children under five eat free, but no family will be charged more than \$20 for the meal.

Ticket orders are also being accepted for Homecoming 2 on Monday, June 10, 1985, a day prior to the opening of the convention.

Also address ticket orders for Homecoming 2 to Seelig.

## Golden Gate to host annual SBC luncheon

Tickets may now be ordered for the 1985 Golden Gate Baptist Theological Seminary alumni and friends luncheon to be held June 12 during the 128th

session of the Southern Baptist Convention in Dallas.

The Wednesday event will begin at 1 p.m. in the Cascade Ballroom of the Hyatt Regency Dallas at Reunion, 300 Reunion Blvd., four blocks from the Dallas Convention Center where the SBC will meet.

Tickets for the luncheon are \$14 each if ordered by mail before June 3.

Tickets purchased at the seminary exhibit during the SBC will be \$15 each. Tickets may be ordered by sending a check or money order to: The Alumni Office, Golden Gate Seminary, Strawberry Point, Mill Valley, Cal. 94941-3198. Checks should be made payable to Golden Gate Seminary Alumni Association.

Franklin D. Pollard, president of Golden Gate, will be the guest speaker during the program. In addition, the alumnus of the year and the meritorious service award commendations will be presented.

## Collins named head of Campbellsville board

C. G. (Squeak) Collins, owner and operator of Collins Petroleum Inc., Campbellsville, has been chosen as chairman of the Campbellsville College development board.

Collins will head the board which is composed of businessmen from across the state who advise the college on financial and business matters. The board is in its first year of operation.

Collins is also serving the college as immediate past president of the Campbellsville College alumni association.

Collins received the College's distinguished alumnus award in 1981. He attended both Campbellsville College and Murray State University before completing his bachelor of science degree in petroleum engineering at the University of Texas in 1965.

## Dilday to address graduates at SBTS

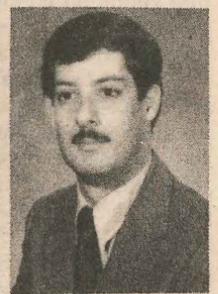
Russell Dilday, president of Southwestern Baptist Theological Seminary, is scheduled to deliver the commencement address at Southern Baptist Theological Seminary's 155th graduation exercises May 24.

Approximately 320 graduates will receive diplomas. The commencement will be in Alumni Chapel on the seminary campus, 2825 Lexington Rd., beginning at 10 a.m.

Dilday has been president of Southwestern Seminary since 1978. He was formerly pastor of Second-Ponce de Leon Baptist Church in Atlanta.

## Southern Baptist to teach at Catholic University

Andrew Manis, a 1984 PhD graduate of Southern Baptist Theological Seminary, has become the first Protestant named to the theology faculty of Xavier University, a Catholic university in New Orleans, La.



Manis, who will become assistant professor of theology this fall at Xavier, is a native of Birmingham, Ala. He is a graduate of Samford University and received his MDiv degree from Southern Seminary in 1980.

The new professor currently serves as pastor of Richland Baptist Church, Falmouth, Ky. He has taught as an instructor at Southern Seminary, Boyce Bible School and Simmons Bible College in Louisville.

## New intern, stringers fill slots on Western Recorder staff

A new journalism intern and two additional state correspondents have been named to the staff of Western Recorder.

The announcement was made last week by James H. Cox, associate editor, and manager of both the intern and stringer programs.

Robert Todd Deaton, 21, of Woodruff, S. C., joins the Middletown staff in August as a staff writer through a cooperative journalism internship arrangement with Southern Baptist Theological Seminary, Louisville. Deaton graduates this spring from Furman University, Greenville, S. C., and will enroll for study in religious communications at Southern Seminary next fall.

For two of his collegiate years Deaton has been an intern at Baptist Courier, newsjournal of the South Carolina Baptist Convention. He has also spent a summer on the public relations staff of the Home Mission Board, Atlanta, Ga.

New stringers to represent geographical areas across the state include Susan Shaw and Pauline Stegall.

Miss Shaw, 24, is presently enrolled in the doctoral program at Southern Seminary and was formerly a staff writer at Western Recorder. She will be responsible for reporting news from a five-association region, including: Henry County, Long Run, Shelby County, Sulphur Fork and Whites Run.

She succeeds Mrs. Denise George of Louisville who is leaving the country this summer for 14 months with her family.

A native of Rome, Ga., Miss Shaw is a graduate of Berry College, Mt. Berry, Ga., and holds the MRE degree from Southern. She is advertising manager of the Southern Seminary student publication Towers, and has been on the summer camp staff at Cedar Crest, girls' camp at Cedarmore Baptist Assembly.

Mrs. Stegall, 62, lives at Salem, Ky. She will also report news from a five-association region, including: Blood River, Caldwell-Lyon, Christian County, Little River and Ohio River. She succeeds Roger D. Cunningham of Cadiz who has moved to Tennessee.

A native of Wheatcroft, Ky., she is married to Wallace T. Stegall and the mother of three children.

Mrs. Stegall is a teacher and choral director with the Livingston County board of education, at Smithland, Ky., a private piano teacher and owner-operator of a retail dry goods store in Salem. She has freelanced articles for a number of publications and has traveled extensively, including 22 countries and 49 states.

There are positions for 16 stringers in Western Recorder's state correspondent program. All but one is currently filled.



Deaton



Miss Shaw



Mrs. Stegall

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**How Does the Charity Fund Work?**

Your Pastor, Deacon and Sunday School Superintendent will take applications and make recommendations to the Chaplain at one of the sponsoring Baptist Hospitals. Every effort will be made to assist all applicants who have been recommended by your church.

**When Can You Make Your Offering to the Charity Fund?**

On Mother's Day, May 12, your offering will help to carry out Christ's great commission and assist in our healing ministry.

PLEASE HELP US MINISTER TO THE SICK.



**Baptist Hospitals, Inc.**

BAPTIST HOSPITAL HIGHLANDS, Louisville  
 BAPTIST HOSPITAL EAST, Louisville

CENTRAL BAPTIST HOSPITAL, Lexington  
 WESTERN BAPTIST HOSPITAL, Paducah



**Barkley Moore**  
President  
Oneida Baptist Institute  
Oneida, KY 40972

## oneida journal

### That's answered prayer

"I want to thank your school for the progress Frank has made. I know all of you have worked extra with us. When Frank enrolled at Oneida he had agreed to go but with resentment. Now he has called to say, 'I'm going to summer school.'"

"That's answered prayer!"

"For four years his father and I have been trying to help Frank. His chemical dependency had taken him to two treatment centers for a total of seven months. Then he came home to parents who themselves were having problems. Back in the home Frank started some of his old habits again. I felt he was calling out for help."

"We couldn't help. He had gained a lot of good knowledge. It was up to him to use it. Home was no help. Our neighborhood was no help. The school couldn't help him. It was up to Frank. Our pastor suggested Oneida."

"Since Frank has been at Oneida this is what I've seen. At first resentment was high. He didn't care. The first visit home was terrible for us all. At Christmas he was pleasant. He talked with us. He seemed interested in the family. He saw his old friends and no problems. We gave a sigh of relief."

"At spring break it was great. He was talking, listening and sharing of himself. We could see Frank's personality changing back to the son we knew before. The joy we felt! Was this reality or a dream?"

"Then the phone call saying 'Come get me!' Then another call 'I'm stay-

ing. I'm going to summer school too. They sort of like me here.'

"He had talked with one of the staff there. He was feeling pain because of a broken friendship. Do you know how long it had been since he had 'feelings'? A long time!"

"I am sure he has been a challenge. Our pastor said you knew about challenges."

"One of the hardest things I had to do was turn Frank over to God. It took me a week of going to church early every morning, reading, praying and crying! Why? God's son died for me and I couldn't give God my son! Well, I finally accomplished this. It took a week and God has been good. This was in October 1983."

"My husband and I have been doing some growing too. Our pastor suggested we go to Marriage Encounter Weekend. There we both found God was the most important part of our lives. Each other second. Now we share so many things in our lives. I had never before thought of my husband as being my friend. Now he is my second best friend. Jesus is first. We still stumble now and then. That's part of growth. We are both using our pain and gain to help other people."

"Again thank you and Oneida for Frank. God does answer prayer."

Amid much hard work, little concern and lack of understanding on the part of so many evidenced by their unwillingness to share even \$10 a month with us, our share of failure, it is good to have such a letter. We know what this mother has written is true concerning Frank, and much the same has been written to us about hundreds of others. We believe God can and does change lives. That faith, that knowledge is what keeps us going day by day."

In the same mail were pleas for help concerning four other young people including: "I am writing in regard to my daughter who is 13. She has an attitude problem and needs special attention. This is due in part to our divorce and the attention she does not receive from her other parent. My work has kept me from her both morning and evening."

"My daughter talked with her teacher and guidance counselor and they both agree it is an excellent idea for her to go to Oneida."

Since I wrote last, we have added computer literacy and programming to the courses we will offer this summer, in addition to high school math and English, civics, American history, Bible and remedial reading. Summer school begins June 9.



**H. C. Chiles**  
Clear Creek Baptist School,  
Pineville, KY 40977

## sunday school lessons

LESSONS FOR MAY 12, 1985

### International Series

#### Coping with futility

**Ecclesiastes 2:1-11** The first two chapters of Ecclesiastes present the experiments of Solomon in his search for and pursuit of happiness. Solomon had pursued happiness in various realms, but the results he obtained were very disappointing to him. First of all he tried wisdom, but that pursuit proved to be entirely inadequate to satisfy his soul. Then he decided to conduct experiments in the realm of pleasure, hoping therein to find relief for his troubled mind. It did not take him long to discover the inability of pleasure to bring real satisfaction. Though he had ample means and plenty of leisure in which to plumb the depths of pleasure, his experiment did not result in satisfaction.

Solomon toiled for the accumulation of things. After amassing far more wealth than either of his predecessors and finding that in spite of his immense wealth he was still without satisfaction, it dawned upon him he was very foolish to spend his life in accumulating possessions which others would dissipate soon after his departure.

After indulging in any pleasure or activity he desired and realizing gratification of desire does not bring satisfaction of heart, Solomon still had a feeling of emptiness. The reason for his failure to find happiness in one or more

of these realms—wisdom, pleasure, works, wealth, wine, women—was the fact all of them were outside the will of God for his life.

**Ecclesiastes 12:13-14** After having tried about everything this world had to offer and failing to find satisfaction, Solomon recognized the sovereignty of God. In conclusion, Solomon reminded his readers the happy, victorious, successful and useful life is lived within the circle of God's will.

### Life and Work Series

#### Justice and right living

**Amos 5:10-15** There is such a surprising similarity between the shocking picture which Amos painted of his day and the conditions in our world today, one is prone to think the prophet was describing the age in which we live.

Amos earnestly and urgently admonished the Israelites to repent, to turn away from the evils they had cultivated with such assiduity. Amos assured them God would be gracious to them if they would stop perverting justice and doing wrong. He made it clear to his readers it is utterly impossible for any people to indulge in such sins without being subjected to God's judgment.

In spite of their observance of many religious assemblies and feasts through which they hoped to obtain the favor of God, it was utterly impossible for them to be recipients of God's blessings while continuing to indulge in corrupt practices and terrible sins. Amos emphasized that God was longing for true righteousness in the daily lives of his people, and he still longs for the same. Inasmuch as he is the God of absolute consistency, all of us should understand he will not accept prayers, church attendance or contributions of money as a substitute for obedience to him.

**Amos 5:21-24** In spite of the pomp and display which characterized their religious services, God repudiated the worship of the Israelites. God always refuses to tolerate hypocrisy or inconsistency in his people and for them to attempt to cover their sins with religious rites and ceremonies is always obnoxious to him.

Because of inconsistencies in the lives of the Israelites, God refused to answer their prayers, declined to accept their worship and closed his ears to their false and hypocritical praise and instrumental music.



**William W. (Bill) Marshall**  
Executive Secretary-Treasurer, KBC  
Box 43433,  
Middletown, KY 40243

## on mission together

### Bold Mission Thrust in Kentucky: alive and well

In the darkness of our national conflict there are among Kentucky Baptists some bright lights along the way, reminding all of us the Kentucky Baptist train is still on track and moving on down the line.

Three unrelated experiences affirm this opinion:

- Cooperative Program giving from Kentucky Baptist churches in April set a new April record at \$1,372,219; almost \$500,000 more than April 1984, and nearly \$300,000 above the previous high April. More important, April demonstrated Kentucky Baptists are determined to keep their commitment to the cooperative way of doing things. Though we are \$452,251 (4.7 percent) behind in the projected budget, we are \$621,835 (7.3 percent) ahead of last year at the same time. With eight months down and four to go, we have reason to believe we'll make and ex-

ceed the budget!

- A remarkable revival has taken place at Gardenside Baptist Church in Lexington. When I heard of it, I called the pastor, James Heard, for more details.

The obvious results included 72 professions of faith and six by letter. The following Sunday there were 11 more additions.

The revival services were held Apr. 21-24—four days, with Paul Jackson, evangelist from Little Rock, preaching.

As pastor Heard reflected on the experience, there were several vital ingredients. "Our people began to pray, work and anticipate a revival several months before, and in the two weeks prior to the revival meeting more than 4000 contacts were made by our church members."

And in follow up, Heard indicates that the deacons and spouses are committed to a high concentration of continued visitation.

We rejoice with Gardenside in this

exciting revitalization of mission thrust in their church.

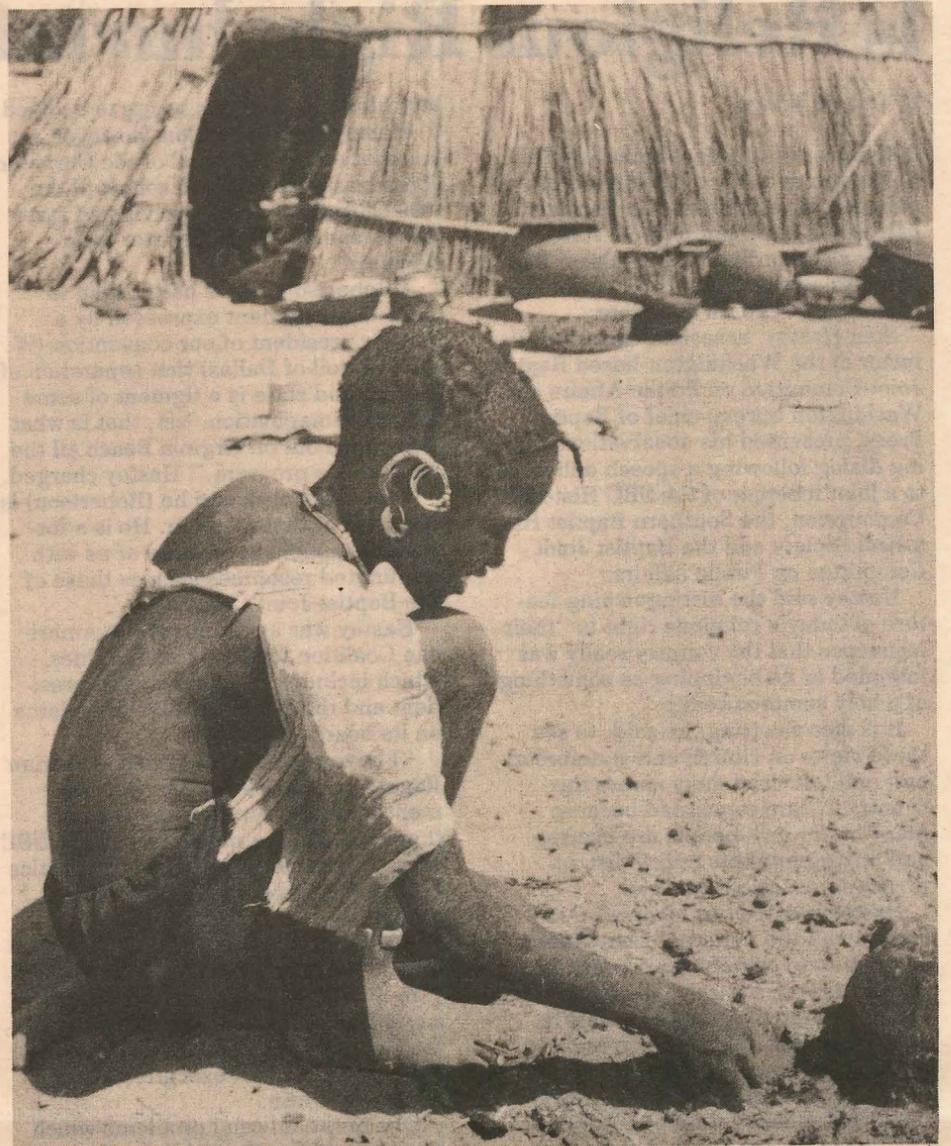
- With more than six million unsaved persons in Ohio (one and one-half times the total Kentucky population), it is heartwarming to get the word from one of our fine young pastors, Gary Stringer, that he will leave Lebanon Baptist Church June 9 to accept a new ministry with Fellowship Baptist Church, Morrow, Oh.

Gary relates, "Most of the churches in the association there are very small but with great potential. There is only one Southern Baptist church for every 10,000 lost people. My vision is to reach those people for Christ, and in so doing become an example and encouragement to other (smaller) churches."

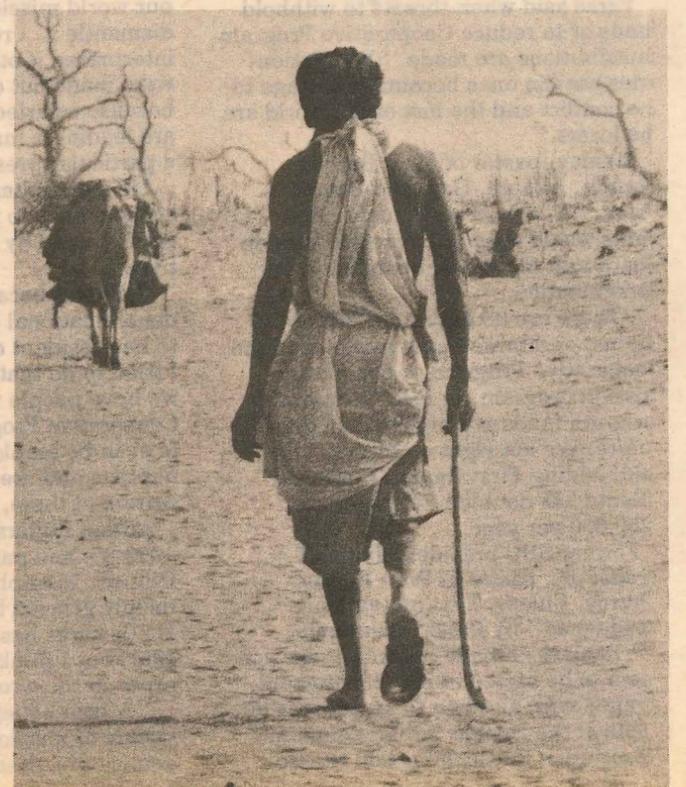
The haunting words of *O Zion Haste* visit my mind: "Give of your sons, to share the message glorious; give of thy wealth to send them on their way."

The Kentucky version of the Bold Mission Thrust song continues to be heard in the land!

# African hunger persists despite relief efforts



Although shipments of food have fed many famine victims in east Africa the famine continues. [Top left] A farmer in Mali, Jean Dara, vows he won't eat the millet in his lap in order to save the seeds so, even if he dies, his children will have seeds to plant next year. Dara, a Christian since 1958, says the help of other Christians is the only thing that sustained him in the recent drought. [Top right] A Malian girl is typical of thousands of nomads who have left their herds to migrate to the edges of towns in search of food. The drought has forced them to abandon centuries of bush living. [Bottom right] A donkey driver from north Mali walks the "Trail of Hunger" hoping to find food for his family in the southern portion of the country. The road, marked in some places only by animal tracks in the sand, leads through places which were once forests. [Bottom left] An Ethiopian family has benefited from aid given by Southern Baptists to help the famine victims. Southern Baptist missionaries are also working with farmers to help them get started again once the rain falls.



# Is Religious Right harmful to Southern Baptists?

by Lonnie Wilkey

Religious right leaders including Pat Robertson and Jerry Falwell are the most negative influence on Baptists' perception of proper church/state relations according to a Southern Baptist journalist and authority on the relationship of church and state.

Stan Hasteley, associate executive director of the Washington-based Baptist Joint Committee on Public Affairs and Washington bureau chief of Baptist Press, presented his observations during dialog following a speech delivered to a joint meeting of the SBC Historical Commission, the Southern Baptist Historical Society and the Baptist Joint Committee on Public Affairs.

Hasteley said the distinguishing feature of today's religious right is "their insistence that the country really was intended in its beginning as something of a holy commonwealth."

It is disconcerting, he said, to see those views on church and state broadcast and televised daily across the country. "I am concerned because many of our own people are hearing and buying into this revisionist approach to American history."

Hasteley pointed out he is worried more about the potential harm Robertson can do to church/state relations than he is with Falwell. Moral Majority leader Falwell, according to Hasteley, has "contradicted himself so many times on so many issues that I do not believe he has in his own thinking a consistent church/state philosophy. I am almost persuaded that more than

anything else the man wants to be liked."

Hasteley said Robertson, however, is another story. The head of the Christian Broadcast Network and cohost of the 700 Club grew up in a privileged state as the son of a U. S. Senator from Virginia.

"Robertson knows better than to echo the sentiment expressed by a former president of our convention (W. A. Criswell of Dallas) that separation of church and state is a figment of some infidel's imagination. Yet, that is what goes forth out of Virginia Beach all the time on his program," Hasteley charged.

"It is very slick and he (Robertson) is a master of that medium. He is a formidable opponent to those of us with the limited resources such as those of the Baptist Joint Committee."

Hasteley was asked about the American Coalition for Traditional Values which includes the current SBC president and the last three SBC presidents on its board of advisors.

"I have not been surprised at Adrian Rogers or Charles Stanley's involvement in that group because each of them came to the presidency of the SBC with a high political profile—by politics I mean the larger American political scene."

But he said he has been surprised by the involvement of James T. Draper Jr.

In his speech to conference participants Hasteley related a brief history of the Baptist Joint Committee through the present term of executive director James M. Dunn.

One of the internal problems which has plagued the Baptist Joint Commit-

tee the most, according to Hasteley, has been the persistent question of the breadth of its mandate.

Most of the debate, Hasteley said, has taken place within the confines of the Southern Baptist family, particularly the Christian Life Commission. Hasteley said the two agencies often argued over who should represent the SBC in the nation's capital. Hasteley pointed out most of the difficulties have been settled since Dunn came to his post in 1981.

"Dunn's position basically is that the Baptist Joint Committee has more than enough to do in the church/state arena and accordingly has established an open door policy with the Christian Life Commission and all other SBC agencies," he said.

Hasteley said the "jointness" of the organization's title has been both a strength and a weakness. "Its primary strength has been in the halls of Congress where most members do not know about intra-Baptist divisions but naturally are impressed when groups numbering some 30 million Americans band together in a common cause.

The weakness of the jointness, Hasteley said, is most visible within the SBC Executive Committee, particularly in that body's program and budget subcommittees, where questions regularly are raised about the low level of budgetary support from some denominations belonging to the Baptist Joint Committee.

According to Hasteley the Baptist Joint Committee must defend its record each year in its request to renew funding, an

exercise "not only appropriate but necessary in the appropriations process." He pointed out records will substantiate the Baptist Joint Committee "has been effective beyond any reasonable expectation, given the limited size of its staff and budget."

The problems lie, however, when the effectiveness question is raised in another spirit altogether, he said.

"The real reason, in my judgment, some within Southern Baptist ranks seek to dissolve the Baptist Joint Committee has little to do with the agency's alleged ineffectiveness and everything to do with its critics' fundamental disagreement with the concept of true religious liberty and separation of church and state. Religious liberty always has been the subject of divisive public debate in this country," Hasteley charged.

Hasteley emphasized that for nearly two centuries before the adoption of a Bill of Rights with its cornerstone declaration that government shall establish no religion or prohibit its free exercise, colonists lived within the same rigid religious structures they had fled from England to escape.

"Yet, thanks to the truly heroic efforts of wise patriots who included a host of free thinking, freedom loving Baptists, the long and costly battle for religious liberty was won.

"Perhaps the supreme irony on the page of Baptist history we are now writing is that so many contemporary descendants of those heroes of our faith would now toss their freedom onto the scrapheap of the nation's history," he concluded. (BP)

## Predictably, some are 'for,' 'against' Parks' plan

Expressions of support and "grief" have greeted statements by R. Keith Parks, president of the Foreign Mission Board, that he will not support incumbent SBC president Charles Stanley for reelection.

Parks said Apr. 19 he will not support the reelection of Stanley, whom he said has shown "minimal" participation in the convention and in support of the denominational unified program of financial support, the Cooperative Program.

Parks said when threats to withhold funds or to reduce Cooperative Program contributions are made "the missionaries are the ones becoming hostage to the conflict and the lost of the world are the losers."

Stanley, pastor of First Baptist Church, Atlanta, Ga., told Baptist Press: "It is most unfortunate that Parks would drag our Foreign Mission Board into the present conflict in our denomination.

"There are no organized efforts against or attacks being made upon the Cooperative Program or our foreign mission program. In fact, Cooperative Program funds are higher than ever before. We are right on target," he said, adding First Baptist Church of Atlanta has doubled CP giving to 250,000 per year.

Former SBC president James T. Draper Jr., pastor of First Baptist Church, Euless, Tex., noted he is saddened "by Parks' comments.

"Remarks I made several weeks ago seem to be hinted at in his statement," Draper said, alluding to an address he made at the Baptist Public Relations Association in which he said the Co-

operative Program could collapse and thousands of churches might withdraw financial support if Stanley is defeated by what he called a massive effort led by denominational executives.

At that time Draper responded to a question by saying his church might escrow CP funds in an attempt to "force people to sit down and adopt a strategy to resolve our problems."

Following Parks statement Draper told Baptist Press: "My remarks were intended to cause us to move forward in our world mission enterprise, not to dismantle it. I regret he (Parks) has interpreted it otherwise. My statements were made out of a context of concern because salaried denominational people are leading a massive campaign against a particular president."

He added Stanley's election is "of no consequence to me except as it is manipulated by denominational executives.

"When I became president (in 1982), denominational executives begged me to be president of all Southern Baptists. I tried to do that for two years and now we have people who are paid by the Cooperative Program who are not going to even be employees of all Southern Baptists and are representing only a portion of them," Draper said.

Adrian Rogers, SBC president in 1979-80, and pastor of Bellevue Baptist Church, Memphis, Tenn., said: "I am deeply grieved by the statement. I feel Keith Parks has a heartbeat for missions but I think he has gone 180 degrees in the wrong direction.

"A firm belief in scripture is not an enemy of missionary enterprise. The demise of a great missionary church or

convention is rooted in and grows from liberal theology," Rogers said.

Four denominational executives—the president of the SBC Home Mission Board and three seminary presidents—also commented on Parks' statements.

William G. Tanner, president of the Home Mission Board, did not say who will get his vote for SBC president but did agree with Parks' assessment of the effect of the current controversy on missions.

"Regardless who is elected president . . . both the denomination and the kingdom of God will be the loser if the focus is on politics instead of on missions and evangelism, which I feel is the reason for the existence of our convention," Tanner said.

"It is incumbent upon the convention president to take the initiative and provide for leadership, not just in word, but also in deed, if Southern Baptists are to be reconciled, know peace in the convention and center on reaching a lost world for Christ," Tanner added.

This must be demonstrated by the president, said Tanner, first by balance in his convention appointments, in the way he conducts convention business, by his example in leading his church in Cooperative Program giving and in participation in denominational life.

Tanner commented the "mission enterprise could be significantly weakened" if churches withhold gifts or put CP funds in escrow.

Randall Lolley, president of Southeastern Baptist Theological Seminary, Wake Forest, N. C., said he "hopes Southern Baptists, hearing Parks pour out his soul, will see the issue really is the dismantling of missions, education

and benevolences by people who seem not to have that as part of their agenda."

Roy Lee Honeycutt, president of Southern Baptist Theological Seminary, Louisville, told Baptist Press: "Now is the time for leadership which has lived our Southern Baptist heritage, supports our cooperative mission and is committed to healing the wound that is hemorrhaging the life from our convention.

"Southern Baptists should pray for the emergence of new convention leaders who will recapture the spirit that made us a worthy vessel for God's use. We need leaders who will embrace our diversity as a blessing; who will sound the call to unity in freedom; unity in cooperation, unity in mission and unity in reconciliation."

"The question must be: 'When all of this is over, will there be a place in the SBC for all of us?' The leaders since 1979 have said no but the leaders we elect in 1985 must say yes to the whole family of Southern Baptists."

Russell H. Dilday Jr., president of Southwestern Baptist Theological Seminary, Ft. Worth, Tex., said the comment from Parks "helped clarify the fact that the issue in the convention confrontation is not theological liberalism.

"The issue," said Dilday, "is whether Baptists will continue to be a body of autonomous churches united in our biblical faith, engaging in cooperative efforts, or will we be a group of independent churches supporting our favorite programs with designated support in the old society method?"