



If you thought there were big crowds before, hold on to your seat in Dallas!

An expected registration of up to 30,000 messengers—by far the largest annual meeting in the 140-year history of the Southern Baptist Convention—is causing logistical problems for convention planners.

Because of the increased number of registered messengers, leaders of the convention have established several guidelines in an effort to handle the huge crowd and to allow each elected messenger an opportunity to participate.

Morris Chapman, pastor of First Baptist Church, Wichita Falls, Tex., and chairman of the SBC order of business committee, said seating in the grand hall of the Dallas (Tex.) Convention Center will be limited to registered messengers only during the opening day of the convention June 11.

Doors to the grand hall will be opened at 7:45 a.m. Tuesday and admission will be limited to messengers who have their badges, Chapman said. The area will be closed to visitors and other non messengers until 7:45 p.m.

The guidelines were established when SBC president Charles Stanley, Chapman, parliamentarian Wayne Allen of Memphis, Tenn., convention manager Tim A. Hedquist and Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, met.

Seating in the grand hall—originally scheduled for 20,000 seats—will be expanded by opening west hall, which will accommodate 6300 additional messengers. With standing room for 3700 more, the main hall should be able to accommodate 30,000 Chapman said.

In addition, the arena—adjacent to the grand hall—will be opened and will be able to accommodate 5000 persons. A microphone and closed circuit TV will be provided to allow those seated in the arena to participate in business sessions and elections.

Visitors will be able to watch proceedings from the theater, with 1700 seats. Two six foot TV screens will be used there. (BP)

12 Kentuckians on Dallas program puts state third in total personalities

by James H. Cox, Associate Editor

Twelve Kentucky Baptists have "official" responsibilities on the agendas of the annual meeting of the Southern Baptist Convention and related groups convening in Dallas, Tex. next week.

A list of those with program responsibilities during the week issued by Baptist Press, Nashville, records 191 different personalities appearing on the various agendas. They represent 22 states, the District of Columbia and nine foreign countries.

The 12 from Kentucky represent about six percent of those individuals appearing on the programs in official leadership capacities.

Texas is the leader in furnishing program leadership next week. Of the 191 personalities listed, 57 people or 30 percent are from the Lone Star State. Of the 57, the cities of Dallas and Ft. Worth are each supplying 16 persons (or 32 total).

Tennessee is next with 28, or 15 percent. Twenty-one of these people are residents of Nashville, making that city the largest contributor of convention-related personnel for the week.

Kentucky, with its 12 participants, is third in number. Other states with high visibility next week through program leadership include Georgia, 11 persons; North Carolina, 10; Virginia, nine; California and Florida, seven each; and Alabama and Missouri, six each. Other states have five or fewer persons on the programs.

Foreign nations represented include Austria, Bophuthatswana, Central America, China, England, Guatemala, Lebanon, Mexico, Nigeria.

Nine of the 12 Kentuckians are Louisville residents, and all of these are or have been related to Southern Baptist Theological Seminary in some way.

Kentuckians, and their specific responsibilities in Dallas, are:

- Darrell Adams, Louisville, concert artist, to sing June 10 at the SBC Forum annual meeting, Dallas Convention Center

- Bob Blankenship, Harrodsburg, minister of music, Harrodsburg Baptist Church, to address the Southern Baptist Church Music Conference annual meeting, First Baptist Church, Dallas, June 10

- Cynthia Clawson, Louisville, concert artist, to perform June 8 at a banquet of the Southern Baptist Women in Ministry annual meeting, Wilshire Baptist Church, Dallas; and to sing June 10 at SBC Forum annual meeting, Dallas Convention Center

- Bill Davis, Middlesboro, pastor, First Baptist Church, to give the invocation June 10 at the SBC Forum annual meeting, Dallas Convention Center

- C. Anne Davis, Louisville, dean, School of Social Work, Southern Baptist Theological Seminary, to address the Woman's Missionary Union annual meeting, Dallas Convention Center Arena, June 10

- Michael Elliott, Louisville, missionary, to address the Woman's Missionary Union annual meeting, Dallas Convention Center Arena, June 10

- Richard Ham, Richmond, member of the executive council of the Southern Baptist Church Music Conference, to

present the W. Hines Sims Award June 10 at the Southern Baptist Church Music Conference annual meeting, First Baptist Church, Dallas

- Roy L. Honeycutt, Louisville, president, Southern Baptist Theological Seminary, to give Southern Baptist's report June 13 to the Southern Baptist Convention annual meeting, Dallas Convention Center

- Mrs. Molly Marshall-Green, Louisville, assistant professor of theology, Southern Baptist Theological Seminary, to preach June 9 at the Southern Baptist Women in Ministry annual meeting, Adolphus Hotel, Dallas

- Charles Nelson, Mayfield, pastor, Cuba Baptist Church, to lead in prayer June 11 immediately before the election of the president of the Southern Baptist Convention in annual meeting, Dallas Convention Center

- Bill Rogers, Louisville, dean, School of Religious Education, Southern Baptist Theological Seminary, to address the Southern Baptist Religious Market Square, Dallas, June 10

- Milburn Price, Louisville, dean, School of Church Music, Southern Baptist Theological Seminary, to conduct the Southern Seminary Choir in a concert June 9 at the Southern Baptist Church Music Conference annual meeting, First Baptist Church, Dallas

In addition to these, many others from Kentucky will be serving in behind-the-scenes capacities on various committees of the convention, in exhibit halls, alumni gatherings, press room, convention booths and offices and in other places.

Any messenger from any Kentucky Baptist church may address the convention (or related meetings) at appro-

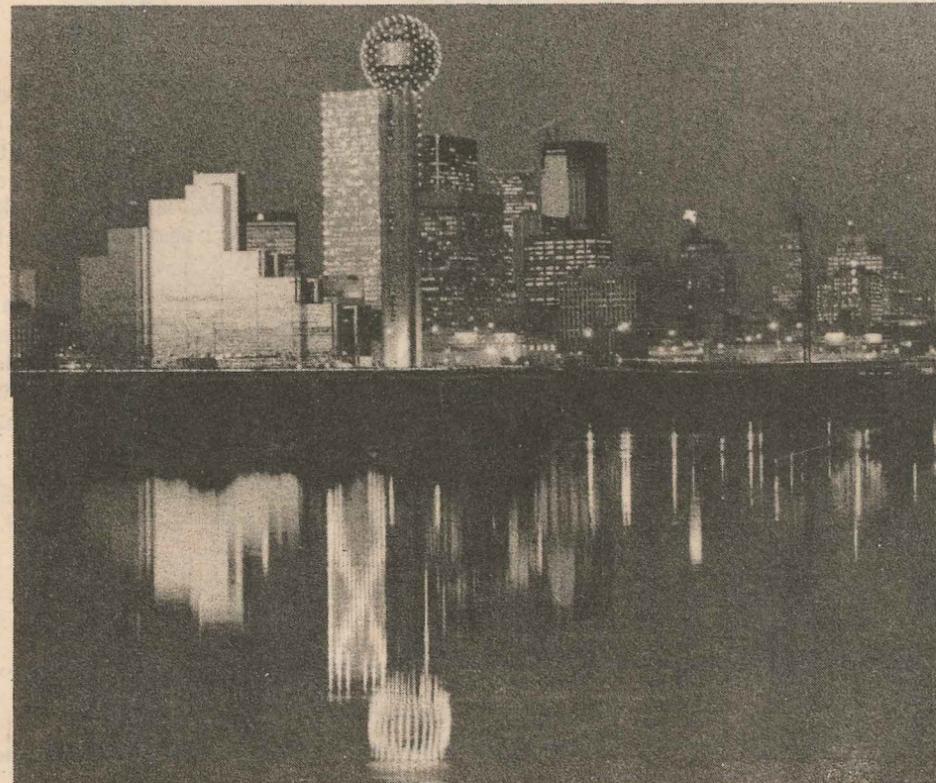
prate times recognized for business. It has already been announced, for instance, in Kentucky and in other states that T. L. McSwain, pastor of Hurstbourne Baptist Church, Louisville, will nominate Henry Huff, a Louisville layman, as first vice president of the Southern Baptist Convention.

In addition to the convention proper, June 11-13, there are six seminary luncheons for alumni and friends and at least 11 other major convention-related meetings to be held in Dallas. They begin with the Southern Baptist Women in Ministry sessions Saturday, June 8.

Seven groups will be meeting Sunday, June 9 (Association of Southern Baptist Campus Ministers, Southern Baptist Church Music Conference, Southern Baptist Conference of Directors of Missions, Southern Baptist Pastors' Conference, Southern Baptist Religious Education Association, Woman's Missionary Union and continuation of Southern Baptist Women in Ministry). While most of these continue Monday, June 10, new ones added that day include the Conference of Southern Baptist Evangelists and SBC Forum. The only major groups not already mentioned are the SBC Ministers' Wives annual luncheon Tuesday, June 11 and the Conference of Southern Baptist Evangelists Wednesday, June 12.

The daily SBC Bulletin for the first day of the convention already lists 34 mostly mealtime fellowships of various organized groups during the week.

With 25,000 to 30,000 messengers speculated, and an additional 10,000 to 15,000 guests, observers, family members and related convention workers, the crush will be on as Southern Baptists head for Dallas.



Undisturbed serenity

This picture of the Dallas, Tex. skyline at night is one of peaceful tranquility. That's before 40,000-45,000 Southern Baptists begin arriving later this week for their annual meeting. Some predict the gathering may greatly affect the denomination for years to come. As Southern Baptists sail the waters over troubled seas, the eyes of the world [not just Texas] will be watching.

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June 4, 1985

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sanford's perspectives



Jack D. Sanford

Evangelism training essential

There were 372,000 baptisms last year in Southern Baptist churches. About 200,000 of these were children, some as young as six years old. For a people who profess to love the Bible and believe its truths, that is a sad record.

Thank the Lord something is being done to correct our low baptism rate. Recently the Home Mission Board and the Baptist Sunday School Board joined forces to launch a five-year plan to train one million Baptist Sunday school workers in evangelism. The plan calls for SBC churches to begin six-week training sessions Jan. 1, 1986. Each year for five years Southern Baptists would seek to train 200,000 Sunday school workers in the art of evangelism.

This new training program, plus the Good News America revivals next year, could be the means to move our dismal baptism record to something more respectable.

Something must be done since it now takes 34 Southern Baptists an entire year to win one person to Christ. In addition there were 6385 churches in the SBC which did not baptize any new converts last year.

State evangelism directors, state Church Training directors and state Sunday school directors will be responsible for leadership on state and associational levels. If Southern Baptists ever had a program worthy of wide support it is this one. To train one million Sunday school people in evangelism could revolutionize our churches and move our nation toward God. After all the energy we have expended in fighting one another, can we now join together in a mighty effort to win lost people to the Lord and stop our wasteful in-fighting? Surely the cause is worthy, but are we willing?

SBC registration

At the meeting of the Southern Baptist Convention last year in Kansas City only two states had as many as 10 percent of their churches represented by registered messengers. Texas had 10.24 percent of their churches represented and Missouri had 10.08 percent. Kentucky had only 6.1 percent of our churches represented.

There are signs the Dallas meeting will be different. The executive office of the KBC has already mailed 2700 messenger cards to Kentucky churches for the Dallas convention. Last year about 1300 cards were mailed, and 996 Kentucky messengers actually registered at Kansas City.

Both sides in the current controversy feel good about the prospect of a large messenger turnout. A

lot of effort, time and money has been expended by both sides in meetings and so forth this past year. If nothing else it appears interest has been generated among persons not previously concerned enough to seek messenger status.

A word of warning. Larger registration means the registration-certification process at the Dallas meeting will be taxed to capacity. Lee Porter, registration secretary, says a messenger who has the proper credentials can expect to be registered in five minutes or less. For those who do not have the proper credentials, it will take time, much time.

If you want to be assured of proper registration so you can be ready to share in Tuesday's business sessions, you must have proper credentials. That means a messenger card, properly filled out and certified by your church clerk or moderator. A letter on church stationery designating you a messenger and the contributions your church made to SBC causes last year will be accepted. If you do not have the necessary documents, you must then wire your church for official certification of you as a messenger. Can you imagine what that will entail with perhaps 20,000 or 25,000 people waiting to register?

A word to the wise. If you have not taken care of your messenger credentials by now, it may be too late. If you have those credentials in hand, then register early to avoid the almost certain rush in Dallas. Registration begins at 3 p.m. Sunday, June 9.

Free offer one more time

Once again I want to remind you that Western Recorder will be sent free during the months of September-October 1985 to every family on the church roll of every church in Kentucky not now receiving our paper.

What we ask is that you send us a mailing list of your members before Sept. 1, 1985. We will then send the paper for nine weeks absolutely free to all the people on your list.

We ask you to ask your church to decide if you want Western Recorder in your church budget as part of your ministry to your people. The cost to the church would be only \$5.00 per year for each family on your list.

Our purpose is to increase the usage of Western Recorder in these days of crisis among Baptists. Our view is that an informed people are a more useful people to our Lord.

If you have questions about this offer call us at (502) 245-4101. We hope to be able to serve more and more of you through our Baptist state paper.

western recorder

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JACK D. SANFORD, Editor
JAMES H. COX, Associate Editor
C. R. DALEY, Editor Emeritus

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

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mountains to the mississippi



Alexander



Hodge

personnel

Timothy I. Alexander (see photo) accepted the pastorate of Florence Baptist Church, Northern Kentucky Association, beginning duties Apr. 21. For the past 10 years he has been pastor of Towering Oaks Baptist Church, Greeneville, Tenn.

Alexander is a graduate of Southwest Baptist University, Bolivar, Mo., and has studied at Baptist Bible Institute, Graceville, Fla., and University of Tennessee, Knoxville.

Harold W. Pittman accepted the call as minister of music, Hall Street Baptist Church, Owensboro, Daviess-McLean Association.

A native of Alabama, he is a graduate of Samford University, Birmingham, and Southern Baptist Theological Seminary, Louisville.

Ralph W. Hodge (see photo) received the call to pastor First Baptist Church, Hopkinsville, Christian County Association, effective in July. He leaves Bethlehem Baptist Church, Louisville, Long Run Association.

A native of Corbin, Hodge is a graduate of Cumberland College, Williamsburg; Southern Baptist Theological Seminary, Louisville; and Luther Rice Seminary, Jacksonville, Fla.

Steven Hill accepted the call to pastor Sunnyside Baptist Church, Long Run Association.

Phil Brown is the new minister of youth as well as instrumentalist for Green Acres Baptist Church, Louisville, Long Run Association.

Harold G. Sanders resigned as pastor of Morningside Baptist Church, Louisville, Long Run Association.

Milburn Price resigned recently as music director, Crescent Hill Baptist Church, Louisville, to go to a similar post at St. Matthews Baptist Church, Louisville, both in Long Run Association.

Mike Lawrence is interim music director, Crescent Hill Baptist Church, Louisville, Long Run Association.

David Hayden has been called as pastor of Green Brier Baptist Church, Utica, Daviess-McLean Association.

James Meade, pastor of Burnside First Baptist Church, Pulaski Association, resigned recently. He will be returning to Virginia.

Gary Stringer resigned as pastor of Lebanon Baptist Church and moderator of Central Association effective June 9 to accept a call to a church in Ohio.

Stephen V. Seaford began duties June 2 as pastor of Memorial Baptist Church, Murray, Blood River Association. He recently completed ThD work in biblical studies at New Orleans (La.) Baptist

Theological Seminary.

David Wilkerson accepted the call as pastor of Twelfth Street Baptist Church, Paducah, West Union Association, assuming duties May 12.

Wilkerson, a native of Arkansas and a graduate of Southern Baptist Theological Seminary, was formerly pastor of New Union Baptist Church, Russellville, Bethel Association.

Harvey Dicken resigned as pastor of New Sulphur Baptist Church, Freedom Association.

Clayton Hanshaw received the call to pastor North Frankfort Baptist Church, Franklin Association. He is a graduate of Georgetown (Ky.) College and Clear Creek Baptist School, Pineville.

Dennis Cochran resigned as pastor of Salem Baptist Church, Ohio River Association, to be commissioned by the Home Mission Board as a full time chaplain in the Air Force.

John Mark Reed, a member of Buffalo Baptist Church, Severns Valley Association, graduated in May with a master of education degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex. He is available to work as minister of education, recreation or youth.

ordinations

Carl Ray Peavy was ordained to the ministry May 26 by Grace Baptist Church, Lexington, Elkhorn Association.

Tom Mason was licensed to preach Apr. 28 by Northside Baptist Church, Princeton, Caldwell-Lyon Association.

Joseph M. Eades was ordained to the ministry May 19 by First Baptist Church, Dawson Springs, Little Bethel Association. He has been called to the pastorate of Prospect Baptist Church, Little Bethel Association.

Lawson Williamson is pastor of First Church, Dawson Springs.



Carolyn Dipboye [l] of Louisville and Alice Marshall of Middletown sharpened their writing skills at the 1985 writers conference at Woman's Missionary Union, SBC, in Birmingham, Ala. There were 48 writers participating in the conference which gave instruction and preparation for writing materials for 1986-87.



Douglas Carver [l], a military chaplain, and his wife Sharon, of Ft. Campbell, and William Miller [r], a business-industry chaplain, and his wife Janet, of Florence, recently attended chaplain orientation meetings in Atlanta, Ga. and a commissioning service hosted by Briarcliff Baptist Church, Atlanta. These Kentuckians are among 1700 Southern Baptist military and civilian chaplains endorsed by the Southern Baptist Convention and serving throughout the world.

congregations

Northside Baptist Church, Princeton, had a groundbreaking Apr. 14 for its new sanctuary which will seat 550. Completion date for the building is set for December 1985.

David Royalty is pastor of Northside.

Woodland Baptist Church, Middletown, Long Run Association, celebrated its 20th anniversary May 10 with a special service and a fellowship dinner.

Three of the congregation's four former pastors and two former interim pastors participated in the morning service.

The pastors included Peter Rhea Jones (1965-68), now pastor of First Baptist Church, Decatur, Ga.; Marshall Phillips (1973-79), now manager of Cedarmore Baptist Assembly, Bagdad; and David Gray (1979-84), now a Louisville businessman.

Interim pastors were C. Ford Deuser of Middletown, retired superintendent of Spring Meadows Children's Home, and Guy C. Futral Jr., director of the Kentucky Baptist Convention's Minister-Church Relations Department.

The 408-member congregation is currently without a pastor.

Beechmont Baptist Church, Louisville, Long Run Association, held a reception on June 2 for Mr. and Mrs. M. D. Morton.

Morton has been pastor and interim pastor of 13 churches in Kentucky and one in Mississippi. He and his wife are moving to Sebastian, Fla.

revivals

High Street Baptist Church, Somerset, Pulaski Association, held a Sunday school-sponsored revival May 9-12 with Tim Mills as evangelist and Alan Coppock as music leader. High attendance of 302 was reported along with one profession of faith and several rededications.

Newton Creek Baptist Church, Kevil, West Union Association, held revival services Apr. 29-May 4 with Paul Cannon of First Baptist Church, Barlow, as evangelist. Frank and Sherry Queen,

the pastor and his wife at Bandana (Ky.) Baptist Church, led the music.

Six professions of faith and four rededications resulted.

Wilford B. Hunter is pastor of Newton Creek.

First Baptist Church, Prestonsburg, Enterprise Association, held a revival May 5-10. Steve Brumbelow of West Virginia was evangelist and John Gasikin of Nebraska led the music.

Results included four professions of faith and several rededications.

Steve Hopkins is pastor of the church.

missions

Mr. and Mrs. David Farmer go to Ruschlikon Baptist Theological Seminary in Switzerland Aug. 1. He will be guest professor. The Farmers are members of Crescent Hill Baptist Church, Louisville, Long Run Association. He is an adjunct professor at Southern Baptist Theological Seminary.

Paul and Margie Bowling have returned from a year of volunteer work in Zimbabwe where they worked as book center adviser and office clerk. The Bowlings live at 1401 Old Westport Rd., LaGrange, KY 40031.

Mr. and Mrs. Larry L. Harris, missionaries to Hong Kong-Macao, have arrived in the states for furlough (520 O'Fallon Ave., Bellevue, KY 41073). Born in Cincinnati, Oh., he grew up in Bellevue. The former Marie Brotherton, she was born in Decatur, Ind. and also lived in Covington and Bellevue, Ky. while growing up. They were appointed by the Foreign Mission Board in 1980.

Mr. and Mrs. F. Eugene Milby, missionaries to Zimbabwe, have arrived in the states for furlough (Rte. 1, Box 127A, Pendleton, KY 40055). They are natives of Kentucky. He is from Louisville and she is the former Reva Morris of Trimble County. They were appointed by the Foreign Mission Board in 1963.

Everette Rountree will return to Kentucky July 12 after mission work in Hawaii. He is a former pastor of Glencoe Baptist Church, Ten Mile Association.

baptist news in brief



Eldred M. Taylor
Executive Director
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Middletown, KY 40243

homes for children

Everyone needs a will

The reasons vary from person to person—but, for one reason or another, every adult needs a well prepared will. Following are some things to consider.

A will is the only real way you can direct who will receive your property when you die. Without a will the state will distribute your property for you, and the state will do it according to unbending laws which may not be in keeping with your desires.

However, a thoughtful, well planned will can guarantee that the distribution of your property will be a lasting expression of your particular life. In a will you can arrange a special tribute to your husband or wife, establish a memorial in the names of your parents, aid a friend, or remember a favorite relative with a special gift.

Only through your will can you nominate the persons you want to be the guardians of your minor children if they should become orphans. Otherwise, the court could appoint a guardian who may not share your personal values.

A skillfully drafted will can minimize taxes and other costs at your death. Therefore, you need your attorney to prepare your will. However, it is best if you carefully think about your personal objectives and decide exactly who you want to receive your property. Then your attorney can prepare your will so your wishes will be carried out.

Through a well planned will you can provide practical security for beneficiaries. A trust in your will can provide for beneficiaries without the burdens of management. Through a will you can prevent injustice to a member of your family. In your will you can name the executor of your choice.

Through your will you can make a thoughtful bequest to Kentucky Baptist Homes for Children. By planning with your attorney, the cost of such a bequest is often surprisingly modest.

Executing a will is not difficult or expensive. If other information is needed, write us for a brochure. But by all means, prepare a will and keep it up to date.

When you have a will, what you leave behind will be distributed and used according to your wishes. By thoughtfully planning through a will, your earthly possessions can go on doing good in other lives until our Lord returns.

Trustees back Parks in light of statements

Foreign Mission Board trustees resolved with only one dissenting vote at their May meeting to reaffirm the leadership of FMB president R. Keith Parks and the right of the board's trustees and staff to speak as individuals.

But they also voted 29 to 19 in a separate action to table a second resolution which would have affirmed Southern Baptist Convention president Charles Stanley by name "for his commitment to leadership as president of the SBC" and pledged him prayer support.

The first resolution followed the FMB president's public statement a month earlier opposing Stanley's reelection as SBC president because he felt it would negatively affect Southern Baptists' cooperative approach to missions. The statement has caused widespread reaction, pro and con. Parks said two-thirds of more than 300 personal calls and letters favor his stand.

The resolution affirmed Parks' "calling, leadership and total commitment to the cause of missions," but it also said the board will "continue working cooperatively with all elected convention officers" and pointed out personal views don't reflect official board action.

Parks, a 31-year veteran of foreign missions and missions administration, has said he realizes personal statements don't reflect official board action but believes he has the responsibility as FMB president to project trends he perceives will affect missions.

Trustees seemed to feel the first resolution sufficiently covered their intention to cooperate with all elected SBC officers. In tabling the motion on Stanley, they declined to deal with an action which would list any of these officers by name.

The FMB president told board members he disagrees more with the model of missions Stanley's church (First Baptist, Atlanta) presents to the convention than with his "minimal support of the SBC Cooperative Program." That model, Parks said, emphasizes heavy support of non Southern Baptist causes and independent missionaries financed directly by the church outside the SBC cooperative approach.

"I've told him (Stanley) personally that I respect his right to do it differently but that the model of missions his church provides is contrary to what our convention is committed to," Parks said. "My whole point (in releasing the earlier statement) was to project what I perceive to be happening to missions.

"I believe this type of model will erode and compete with the present model we follow as a convention," Parks said. (BP)

Criswell applies push for Stanley with pastors

The pastor of First Baptist Church, Dallas, has sent letters to 36,000 Southern Baptist ministers urging them to reelect "God's prophet" as president of their convention.

The plea from W. A. Criswell, who leads the largest Southern Baptist congregation in the nation (25,000 members), asked the pastors to vote for Charles F. Stanley of Atlanta at the annual meeting of the Southern Baptist Convention June 11-15 in Dallas.

"Let us work with our president, Dr. Charles Stanley of Atlanta, to win this lost world to Jesus," said the letter, mailed May 22. "He (Stanley) is building one of the great strategic churches

in our Southern Baptist Zion. He is God's prophet, preaching the gospel of salvation to uncounted thousands (on television) every week."

Moderates are working to defeat Stanley, saying inerrantist presidents elected during the past six years have been making appointments which would allow fundamentalists to dominate the Baptist seminaries and other institutions.

Moderates criticize Stanley for not being active in Southern Baptist affairs and for his church's low percentage of giving to the Cooperative Program. However, his supporters say Stanley, who has a nationwide television ministry, has recently led his church to increase giving to Southern Baptist churches.

Criswell in most cases has stayed behind the scenes during the controversy. But one of his associate pastors, Paige Patterson, who also is president of Criswell Center for Biblical Studies in Dallas, is one of the founders of the inerrantists' push for power which began in 1979. (BP)

Much has been given, and yet there is room

The national mission and educational programs of the Southern Baptist Convention received \$9,789,824 in April through the Cooperative Program.

Through the first seven months of the fiscal year voluntary receipts from the 37 state conventions affiliated with the SBC totaled \$67,892,781. This represents an increase of 7.11 percent (more than \$4.5 million) in undesignated gifts over the same period in 1983-84.

Despite the increase, more than double the rate of inflation, the national Cooperative Program is faced with a second consecutive year of income falling below budget goals.

The 1984-85 basic operating budget is \$118 million. In order to reach that figure receipts must average \$10,021,444 over the last five months of the fiscal year (May through September).

The 1983-84 fiscal year was the first in decades to fall below budget. That year, income was \$108.8 million against a basic budget of \$114.5 million. (BP)

Crawley book examines world mission concepts

Winston Crawley probably has as clear a picture as anybody of the way Southern Baptists share the gospel with the world.

Crawley, vice president for planning at the Foreign Mission Board, has written a book, *Global Mission*, which explores "our understanding of what missions is all about." The book was released June 3 by Broadman Press.

At the Foreign Board's home office in Richmond, Va., Crawley is known not just as the senior administrator in length of service but as a "walking encyclopedia" on all facets of Southern Baptist foreign missions—past, present and future.

Global Mission focuses on major schools of thought among Christian strategists and "how our Southern Baptist approach may agree with them, modify them or differ with them," Crawley said. The book is oriented toward a wide-ranging audience of Southern Baptists—current and future missionaries, students in seminaries and Baptist colleges and missions-minded pastors and lay people.

Crawley hopes the book will help each reader "understand Southern

Baptist foreign missions better and do a better job of it," whether one is working overseas or undergirding a local church's prayer and Cooperative Program support of global evangelism. (BP)

Self, Cavender address Knoxville issues

Norman Cavender, a deacon and Sunday school teacher at First Baptist Church, Claxton, Ga., joined Bill Self, Atlanta, Ga., as speakers for a "Meeting of Concerned Baptists" May 14 at West Hills Baptist Church, Knoxville, Tenn.

Jack Prince, pastor of the host church, told the estimated 450 attendees "being Baptists, we may differ in certain areas of thought, but we love our convention. We may differ, but we agree in two basic areas: our commitment to Jesus Christ as Lord, and our commitment to carry the good news of Jesus to every human being in the world," Prince added.

Self said, "You are here because you love our denomination."

"Some want to tear up the greatest missionary-sending organization in our world because they disagree with some allocations," Self said. "I don't worship the Cooperative Program but I have never seen a better method for supporting missions the face of the earth."

Cavender said, "The principles of cooperation and trust are being eroded, and the issue has nothing to do with the Bible. You don't defend the Bible by wrapping it in man's definitions, or by squeezing it down to a creedal statement, or by condensing it down to a pamphlet and saying, 'This is what the Bible means and what you have to believe about it,' or by giving somebody the authority to tell you what you have to believe."

Cavender quoted from a number of articles in Southern Baptist and independent publications which he said indicated people are not always telling the truth about the convention's problems. "While some are telling us this is a spontaneous, grassroots response by Southern Baptists, the Southern Baptist Journal last year reported that in 1977 this group had voted to start a 'get out the vote' campaign to help get 'conservative' men elected as SBC presidents."

He said the packing of trustee boards has been going on for five years, and within the next few years the boards will fall under the control of one narrow wing of the convention.

Noting James T. Draper Jr., former SBC president, had suggested churches might withhold Cooperative Program funds unless Charles Stanley is elected president next month, Cavender said the average Cooperative Program gifts of churches of the last four presidents was about 3.5 percent, while during the last 25 years prior to 1979, that percentage had been 14.5 percent.

"If your church and all churches followed the example of the last four SBC presidents' churches, we would have to call home 4000 of our 6000 missionaries because there would be no money to pay them," Cavender said.

Self said he was not afraid of people coming to Christ, reading his Word and being led by the spirit of God to interpret scripture. However, he is afraid of Baptists having a creed written by men. "A creed takes away my priesthood and your priesthood and gives us something to fight over. Jesus Christ is too big to be reduced to any man's creed." (BP)

Tanner urges support for SBC seminaries

SBC Home Mission Board president William G. Tanner has expressed strong support for the six SBC seminaries and their presidents, who have been under personal attack by "those who have charged there is a trend toward liberalism" in SBC seminaries.

"That simply is not true," said Tanner in a statement released to Baptist Press and mailed to all trustees of the SBC Home Mission Board.

Tanner said in an interview he wrote his statement after awakening at 4:30 a.m. May 19, a "Day of Prayer" for the Southern Baptist Convention, and after praying for more than four hours. He was in a revival at First Baptist Church, Batesville, Ark., that week and released his statement on his return to Atlanta.

He recalled talking a few weeks ago with 74 new home missionary appointees during missionary orientation in Atlanta about their seminary preparation. "I questioned several of them carefully about their personal faith, their call to missions, their Christian commitment and the influence of their seminary experience."

Recalling Jesus Christ had said, "by their fruits you shall know them," Tanner expressed belief that "you can conclude by the quality of their graduates that our seminaries are the finest in the world."

He described graduates of the six SBC seminaries as "the finest, best trained, and most deeply committed

young people I've encountered in 30 years of denominational service.

"Reflecting on the quality of graduates our seminaries are producing, I want to express my strong support for our six Southern Baptist seminaries," Tanner said. "The Home Mission Board is proud to be in partnership with these six seminaries."

He specifically commended the seminaries' presidents, administrative personnel and faculty members. "They are not only competent people, but they are among the most dedicated Christian educators in our nation." (BP)

Brotherhood announces four staff appointments

Cameron Byler, Mike Davis, Dick Jensen and Kenny Rains have joined the Brotherhood Commission staff.

Byler, former executive director of Baptist Men and Royal Ambassadors for the Alaska Baptist Convention, is now director of Baptist Men and Senior Baptist Men at the Brotherhood Commission. He earlier had been Royal Ambassador director in Texas where he helped build the first disaster relief mobile unit in the Southern Baptist Convention.

Davis, a 15-year veteran of the Brotherhood Commission, moved to the newly created staff position of director of audiovisual services from marketing services May 1.

Jensen has more than 25 years' experience in broadcasting, marketing and public relations. The Florida native

became director of marketing services May 1 after similar work in South Carolina. Jensen returns to Memphis where his career began 28 years ago with Youth for Christ.

Rains assumed responsibility May 1 as director of Pioneer Royal Ambassadors and High School Baptist Young Men after serving as Royal Ambassador director for the Tennessee Baptist State Convention. (BP)

Professor profoundly says he's not profane

"I am not a profane man," Farrar Patterson said in a statement released to the Baptist Standard, newsjournal of the Baptist General Convention of Texas.

Patterson, professor of communications and preaching at Southwestern Baptist Theological Seminary, retained his post Mar. 20 when trustees voted 19-12 to dismiss him, falling two votes short of the required two-thirds majority.

Concerning the charges of profanity, Patterson said: "The statements and words which . . . president Russell H. Dilday and William H. Tolar, dean of the School of Theology, allege I said, which have been interpreted as being profane and vulgar have been grossly exaggerated. Their charges of my using profanity and vulgarity have created in some a false impression, leaving the actual words to the hearers' imaginations—imagination fired by deliberate

and gross overstatement."

He added: "I am not a 'profane man' and do not use vulgar and abusive language. Yes, I have made the mistake of expressing strong feelings with some strong words that are too much used in today's world. I regret it and do not intend using these words. I ask forgiveness to any offended." (BP)

First Glorieta manager E. A. Herron passes

E. A. Herron, manager of Glorieta (N. M.) Baptist Assembly 1951-65, died May 16 in Cottonwood, Ariz. following a long illness.

Herron, 85, was state Sunday school secretary for the Baptist Convention of New Mexico 1933-44 and for the Alabama Baptist State Convention 1945-50.

Reared in Louisiana and New Mexico, Herron studied at Southern Baptist Theological Seminary, Louisville, Ky.

According to James L. Sullivan, retired president of the Baptist Sunday School Board, Herron "was employed by the board after the land at Glorieta had been purchased but before any construction was done. He saw Glorieta develop from the beginning. He was a superb manager to launch such an institution as part of his Christian mission."

In August 1952, more than 1400 persons attended Pioneer Week in temporary buildings at Glorieta. During his 14 years at Glorieta the campus design and construction of all major buildings except Chaparral Lodge and Aspen Auditorium were completed. (BP)

Kentucky Sunday School Department

• 4 *From Here to* VICTORY!

SUMMER ASSEMBLIES

- Ridgecrest comes to the Bluegrass

- All Sunday School Leadership urged to attend

 **AUG. 9-10 — Cedarmore (Fri. 5 p.m. — Sat. 3 p.m.)**

 **AUG. 17 — Clear Creek School (8:30 - 4)**

 **AUG. 24 — Jonathan Creek (8:30 - 4)**

 **AUG. 31 — Cedarmore (Small Church - Under 300 Church Members) (8:30 - 4)**

The New "Bible Teaching" series will be taught at each location. The time invested in this inspirational study will challenge Sunday School Leadership to greater growth.

Brochures have been sent to churches and Sunday School Directors. Questions should be directed to Kentucky Sunday School Department, P.O. Box 43433, Middletown, KY 40243-0433; (502) 245-4101.

From Here to 
VICTORY!

baptist forum

Four oppose Parks' remarks

As the four duly elected Kentucky members of the Foreign Mission Board, we would like to take exception to remarks made by R. Keith Parks, president of the board and published in the secular press Apr. 19, 1985. In essence, Parks implied that reelection of Charles Stanley as president would result in dissolution of the Cooperative Program, failure of Bold Mission Thrust and be a crushing blow to missions. We disagree in both fact and principle.

We hold Parks in the highest personal regard and appreciate his leadership in matters of foreign missions but deeply regret he has chosen to actively enter ecclesiastical politics. It would have been far better for the cause of Southern Baptist foreign missions had he remained silent and worked with whomever Southern Baptists choose to lead us. His statements are to be considered personal opinions and do not represent the opinion of a significant number of Foreign Mission Board members including the entire Kentucky delegation nor were they endorsed by the board prior to issuance. We are all entitled to our opinions, including Parks, but when a pronouncement of this sort carries the weight of the office, many pastors and laymen might be misled into thinking this is substantive fact rather than personal opinion and was the official position of the board.

The future of foreign missions as commanded in the great commission does not rest in who wields the gavel at a yearly conclave—it rests in the mission emphasis, prayers, biblical preaching and, yes, Cooperative Program giving which humanly is centered in the local autonomous body of Christ. Let us all pray for the leadership of the Holy Spirit, vote as we feel led, accept the outcome and wholeheartedly back the winner. We have a world to win to Christ and cannot afford any more internecine unholy warfare. "Be ye kind, tenderhearted, forgiving one another even as God for Christ sake forgave you."

William M. Rowlett
Bill Hancock
Bill Hall
Carolyn Fitch

Here's what unity is doing

The personal opinions and anger of the four paragraphs below are probably not appropriate subject matter for publication. However, Western Recorder readers would be interested in the positive action of our church.

For too long 13,927,479 Southern Baptists in 35,413 churches have watched and listened while an assorted group of about 247 "would-be's" and/or "has been's," disgruntled super pastors and frightened denominational leaders have used motivational speeches, emotional sermons and various printed media to "assassinate" each other in the name of the Lord. What earlier sounded like different drums beating to the same music now resembles noisy gongs clanging discordantly with no music.

Truly outstanding church and denominational leaders who should be calling in unison for Southern Baptists to close ranks and march boldly forward, joyfully proclaiming hope and peace for all persons, in fact are engaged in a pitiful scrimmage for power that is rather poorly disguised as a battle for the Bible.

Our mail boxes have been stuffed with an unbelievable quantity of "hype" and/or "hate" mail of every

kind, "pulp" magazines, letters, announcements of rallies and various other offers or solicitations. My quest for a grain of truth amid this barrage of sectarian propaganda gives me a new feeling of kinship with the poor beggar searching for food in a garbage bin. Frankly, I am angry, frightened and sick!

The time for listening and watching has past. Now is the time for powerful, positive action. The "silent majority" of faithful Southern Baptists must send a strong message to the feuding few: "We intend to move forward with or without you!" Allowing them to involve us in a grandstand melee would compromise our Christian witness, handicap the most effective missions program in Christian history and hopelessly fragment our fellowship.

The attached resolution indicates the unanimous response of the members of one church (Unity Baptist Church, Richmond, Ky.) to the present leadership crisis in our denomination.

Like more than 28,000 other Southern Baptist churches composed of about four million (4,000,000) members, we will not be represented in Dallas this year. However, what happens there will impact the ministry options of our church. Therefore, we are concerned. Because we have no input into decisions there we must trust the common sense, good will and Christian love of elected convention leaders and messengers from other churches both to discover and to follow God's will for our denomination.

In addition to the day of prayer indicated in the resolution, we commit ourselves to a special vigil of prayer during the Southern Baptist Convention.

May God grant to all of us both wisdom and courage for the facing of this hour.

Be it known that we, the members of Unity Baptist Church, Richmond, Ky., assembled in our monthly business meeting May 8, 1985, do hereby resolve:

1. That we will continue and/or increase our support of Southern Baptist causes through the Cooperative Program regardless of the actions of the 1985 Southern Baptist Convention;
2. That on May 19 we will convene a special prayer meeting for revival and reconciliation among Southern Baptists;
3. That we will enthusiastically support any leader or convention action which appears to us to enhance the effective proclamation of the gospel through our denomination and our church.

Dale Petrey, Moderator
Katherine Stamps, Clerk
Ray Cooper, Pastor

On clarifying doctrine

I do not ordinarily respond to responses. But a recent response in Western Recorder to an address of mine needs answer in interest of accurate Baptist history (Mike Rouett, May 14, 1985, p. 4).

The writer characterizes my address as "manipulation of inaccurate information" and then claims "doctrine, and not missions, has always united Southern Baptists." He cites the Baptist Faith and Message as evidence for his claim. Three facts of Baptist history refute this thesis:

1. The doctrinal statement he cites was not even written until the Southern Baptist Convention had existed for 80 years. It can hardly be said that we have "always" been united by doctrine when the SBC went over half its life united for missions, with no doctrinal

statement of any kind.

2. In fact, that statement (which he selectively quoted) confirms Baptist freedom from any set of doctrines. It describes itself as a "Confession . . . having no authority over the conscience" and states, "the sole authority for faith and practices among Baptists is the Scriptures . . ." (That was the precise point of my address!)

3. Anyone believing that doctrine and not missions has always united Southern Baptists should read the SBC constitution: "Article II. Purpose: It is the purpose of the Convention to provide a general organization for Baptists in the United States and its territories for the promotion of Christian missions at home and abroad and any other objects such as Christian education, benevolent enterprises, and social services which it may deem proper and advisable . . ."

The word "doctrine" is not even in the constitution. Strange indeed that some today claim us to be the exact opposite of what our founders said!

The statement I made—that we do not have "a set of doctrines" that Baptists are required to believe—is precisely accurate. And it does not say, as some are claiming, that we have no doctrines held in common or that I advocate including Buddhists, Mormons, etc. Baptists hold many doctrines in common, but no one set has ever been mandatory over Baptist conscience. This has been true throughout our history simply because man cannot write a better set of doctrines than the Bible itself.

Southern Baptists have been united for missions under the Lordship of Christ, with doctrines held in common, some in friendly disagreement and some in heated dispute. But we have never imposed an official set of doctrines.

We have been united, despite differences in interpreting the scriptures, because we practiced Christian trust of one another for the purpose of missions, ministry and education. But some folks today seem dissatisfied with a relationship founded on Christian trust. They would "unite" us by dictating a creedal set of doctrines of their authorship.

And that is why the convention is now being torn asunder by bickering over doctrines rather than united for our mission of spreading the gospel.

Norman Cavender, Claxton, Ga.

Pat one another on the back?

A lot of what comes from the Dallas convention will directly result from the spirit with which we conduct ourselves. A lesson from 140 years ago might be in order here.

After the May 1845 meeting in Augusta to form the SBC, a New York writer reported to his readers:

"A more intelligent or dignified body has rarely been assembled . . . all (were) moved by a common spirit, and apparently obeying the highest impulses of their natures. Such men may be mistaken; they may sometimes do wrong; but it is impossible not to respect them, and do homage to the sincere, manly ingenuousness, and the Christian forbearance which they evidenced" (W. R. Barnes, *The SBC*, p. 35).

The blessed part of this analysis is that it came from a Yankee describing Southerners who were pulling out of their former union with the North.

Let us pray that after Dallas the moderates and conservatives may so compliment one another.

Joe N. McKeever, Columbus, Miss.

Let us pray fervently!

It is with hesitation that I add my viewpoint amid so many learned ministers and laymen. For I am only an 87-year-old Bible teacher of young women at Immanuel Baptist Church, Lexington.

But I am greatly distressed by the sad plight that has befallen our beloved convention. God say, "Look unto me and be ye saved, all the ends of the earth: for I am God and there is none else" (Isa. 45:22). I believe this to mean not only individual salvation for all eternity, but saved from all troubles and tribulations, such as these troubled days that beset our convention.

Prayer is to me the only way. Jesus said, "Without me ye can do nothing." I am so conscious of this every time I stand before my class, and as I prepare the lesson. The times I feel the weakest, I seem to teach the best lesson. I am sure it is because I lean more heavily on the Lord and not on myself.

God's word tells us that "Except the Lord build the house they labor in vain that build it: except the Lord keep the city, the watchman worketh in vain" (Ps. 127:1).

My prayer is that all who take part in the convention at Dallas will realize this and look to the Lord for wisdom and love. The word also says, "Let all bitterness and wrath, and anger and clamor, and evil speaking, be put away from you, with all malice" (Eph. 4:31), and in its place, love, understanding and an humble and forgiving heart.

Oh that God would give us someone wise enough, loving enough and filled with the Spirit, to lead us out of this wilderness we find ourselves in. May this be our fervent prayer.

Perhaps a day of prayer and fasting would help. "But give ourselves continually to prayer and to the ministry of the word" (Acts 6:4).

May we do the same.

Margaret W. Drake, Lexington

Reaction to Lincoln County

There they go again! Another Baptist association has dismissed two of our fine Baptist churches in Kentucky, Stanford Baptist Church and First Baptist Church, Moreland (WR, May 21, p. 1). When will Baptist associations ever learn?

Until recent years participation in a Baptist association has never meant a loss of independence, only the multiplying of influence. It was this kind of logic that led to the formation of the early Baptist associations. It held no authority over the churches; it dictated no policies for the churches. In other words, the association is churches working together without sacrificing the autonomy of the churches.

May we soon again enjoy the "unity in diversity" that has always, until recent years, been a trademark of Southern Baptists.

Bill Daniel, Middlesboro

So what's your interest!

I just finished reading the editorial in the May 14 issue of Western Recorder. I must say I praise the Lord that he has raised up one such as Jerry Falwell and is using him to enlighten people in all areas.

I have one question on the subject. If it is not Falwell's business as to what goes on in the Southern Baptist Convention, then what business is it of yours as to what he prints in the Fundamentalist Journal?

Mrs. John B. Matheny
Bowling Green

Now in all fairness

I am distressed about the present state of distrust and disharmony in our convention and about having been forced to take sides in a no win situation. The only difference between what is happening in the SBC and in Ireland and Lebanon is that we are not using tanks, guns and bombs. Both are of the devil. As an unknown in convention politics, and maybe very naively, may I state what I see as the seat of the problems and make some suggestions for their resolution?

The priesthood of the believer and the fact that the Southern Baptist Convention was not founded out of a doctrinal statement but out of a desire to evangelize the world are cherished Baptist positions. This has led to our emphasis on evangelism and missions and a system of institutions and agencies to help us in that mission task.

For me, herein lies the seat of our problem. Some feel their theological position has not been given an adequate voice in the workings of the convention. The recent agreement of the Sunday School Board related to the millennial views, the establishing of schools devoted to their position and the adoption of designated giving by some are evidences of this. If we are in fact as well as in statement a non creedal people and believe every person has the same right to interpretation as we do, why do we not make a place for the entire spectrum of commonly held views by people in the convention? Can we in good Christian ethics and morality ask some of our number to unquestionably give money to support things that are questionable in their minds which they feel have no power to change? I thought this was the reason we rejected the society system of polity back in the 1840s. Is there any valid reason why the full spectrum of belief common to Southern Baptists cannot be given in our materials and represented in our various bodies? Is someone any less Southern Baptist for disagreeing with policy and using the only means they see viable to get a hearing?

In my opinion if we are going to resolve this crisis, convention leadership on both sides must make an honest effort to hear what is being said by the other and open the decision making process to include a broader spectrum of positions in our policy. All must refrain from their political activity and discuss the real issues without the weight of threats of what they will or will not do if they are not heard. To do less than this is to deny a basic Baptist position. Not to do so will result in a continual and periodical fracturing of the body. Therefore I call upon you to reach out in love and understanding to one another personally in an effort to reconcile these differences.

I applaud the excellent leadership of the state convention presidents who called us to prayer May 19. We need to do more. I am asking the pastors of the churches of Montgomery Baptist Association (Maryland) to organize a period of around-the-clock prayer for the Dallas convention. If a 24-hour, round-the-clock prayer time is not possible, then have special times of prayer on Tuesday and Thursday, June 11-13, 1985.

George E. Arthur, Rockville, Md.

Doctrinal conformity and a response

In his Viewpoint in the May 14 Western Recorder Mr. Routt makes some comments with which I would take issue. I

think Mr. Routt's view of the place of doctrine and missions in the Southern Baptist Convention is indicative of our dilemma. Both are important and crucial. It is how we get to each that is the key.

It would be helpful to read Article II of the convention's constitution. It doesn't even mention doctrine. Doctrine is assumed because the convention will be made up of Baptists only. It is rightly left up to the local churches to determine who is qualified to be a messenger to the convention. Doctrinal belief, in Baptist life, is the responsibility of the local congregation, not the convention. Though risky, the convention leaves it up to the local church to send messengers who are responsible Baptists. To determine doctrine on a convention level opens the door to an obsessive authoritarianism. Baptists have historically rejected such a legislative, hierarchical form of ecclesiology.

To avoid the pitfalls of coercive doctrinal conformity Baptists formed the Southern Baptist Convention "for eliciting, combining and directing the energies of the denomination for the propagation of the gospel . . ." This was wise because it focused on those purposes of the churches which we could best do together. Our voluntary cooperation was based on trust that each person and church who wanted to work within the framework of the convention would have a sound doctrinal basis.

The convention will be wise to reaffirm these principles. Let's leave the matter of doctrinal purity where they belong: with the individual responsible to God, and with the local church which accepts persons within its fellowship based on that person's testimony. Let's continue to use the vehicle of the convention to do the work of God's kingdom in ways we cannot do it alone. Within this framework I'm ready to work with all my fellow Baptists in a spirit of trust and respect.

Rodney V. Byard, Wake Forest, N. C.

Retirement never comes

During my college years, one of my professors cautioned his students to distinguish between fact and myth. There are many myths which are accepted as fact and which have no real factual basis. One of those myths is with regard to the retired minister. There is a widespread myth that after a minister passes the age of 65 that his days of usefulness are over. One of the saddest and most painful of all experiences which retired ministers have to endure is to be passed by, in what could be one of the richest eras of his ministry. He has accumulated many years of experience, for which there is no substitute.

There are many small churches which would do well to ask a retired minister to be their undershepherd and give them the benefit of his experience.

This writer has seen the time when he was asked to be interim pastor of a good-sized rural church, with about 90 percent of its membership on the inactive list. The deacons asked if this preacher had any suggestions. After meeting with the deacons one Sunday afternoon, we laid out suggestions which the church needed to follow. The deacons and the church responded enthusiastically, and five years later it was a different congregation, with marked progress being made steadily.

We are constantly hearing reports of small churches with big problems, and we yearn to be in a position to lead

these churches out of their problems, and into productivity. Our prayer is, "Here am I, Lord, send me." Remember ministers never really retire, not even after 50 years.

Walter M. Averett, Lexington

Humility and alien immersion

I am not a chronic letter-to-the-editor writer; in fact this is the first time in my 44 years I have written to any publication. After reading the May 21, 1985, issue of Western Recorder—specifically the front-page article regarding Lincoln County Association—I feel it is crucial for "silent" Southern Baptists to begin expressing their feelings.

Too long we have read and listened to what the "outspoken" among us think, and we are presently in the disgraceful position of being embarrassed and disgusted with the way such self appointed spokesmen are airing SBC problems to the world. We cannot pick up a newspaper or turn on a newscast without being confronted with the stench. Power seekers are stirring the controversy and using as their political platform their self proclaimed omniscience.

For any group or person to claim to have the only and complete truth—or to act as though they have a monopoly on truth—is to come dangerously close to claiming qualities reserved for deity. The affliction of being unreasonably convinced of one's "rightness" is usually terminal, rather than curable, because little consideration is given to the possibility of being wrong. How long will Southern Baptists—those precious people in the pews—allow themselves to be led by those with such a self righteous mentality?

The exclusion from fellowship of two churches in Lincoln County is a sad example of an attitude that has the potential of being suicidal in our denomination. Not possessing all the facts, an outsider would be wise to refrain from making a judgment regarding the rightness or wrongness in this situation. However, I think I would sleep better being the "excluee" rather than the "excluder" in matters such as this.

I wondered, as I read this account, how Jesus would have voted had he been on the executive board of Lincoln County Association. I wonder if immersion in a Baptist church would be a test of fellowship for him. Somehow this seems unthinkable.

I have been an active member of Southern Baptist churches since the age of nine. Our denomination is very dear to me. It distresses me to feel that we are being led and represented by men whose allegiance to rules and regulations resembles that of the Jewish leaders who rejected the messiah because he did not adhere to their definitions of right and wrong.

Our task, given by Jesus, was to "go, preach, teach and baptize in the name of the trinity." If our churches—and the men who lead us—would major on these instructions, tempered with humility and the resulting non judgmental attitude that humility breeds, perhaps God will continue to use Southern Baptists to proclaim his much needed love and forgiveness to our world.

I cannot imagine the final judgment questions dealing with issues regarding the buildings in which I received believer's immersion. However, if the ultimate judge will require a Southern Baptist immersion in the final judgment, then I shall be safe on that one!

Neither do I expect to be judged regarding the version of the Bible that I read, but that I read the Bible. I doubt that wine versus grape juice will be an issue regarding the Lord's Supper—or even that I partook in an open or closed observance—but that I participated in the Lord's Supper in remembrance of his death for me. I even doubt that I will be judged on semantics in the Bible—and whether I interpreted it literally or figuratively. Somehow I suspect at that point we shall all realize some of the issues we felt so crucial were secondary. There is one thing for certain: no pastor, no deacon, no associational executive board, no representative of any religious group will do the judging!

In the May 21 issue of Western Recorder's Viewpoint section Earl R. Martin speaks of what he terms "the cult of the pastor" where an arrogant individual becomes a self appointed knower of God's will and embarks on a reckless ego trip. I submit that our churches, associations and our denomination need to "clean house" and insist upon leaders and representatives who possess a degree of humility!

Elaine Brown Armstrong,
Beaver Dam

An open letter to W. A. Criswell

Last week you wrote pastors throughout our convention asking that we lift up Charles Stanley "in prayer and elect him an even greater leader of our marvelous people." You wrote, "he loves our convention. There is healing and blessing in his very voice."

I am writing to acknowledge that I will offer prayer for Dr. Stanley and for our convention; but, I must confess my inability to see and hear what you have from Dr. Stanley and those who have recently preceded him.

Ever since 1979, the year of the "jugular," I have watched in horror as we have elected presidents of our faith whose churches have supported the Cooperative Program, on the average, with gifts of 3.58 percent. It is noteworthy to observe that the presidents of the convention in the 20 years prior, including your terms of service, were members of churches that gave an average of 12.32 percent to the Cooperative Program. It appears to me that the time has come for us to return to presidents of our convention who lead by example and not by rhetoric.

It would be my hope, Dr. Criswell, that you might help lead us in that classical direction of cooperation instead of our current trend away from it.

Wayne D. Wike, Mooresville, N. C.

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Leon Simpson
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clear creek comment

Clear Creek's stand

I received another mailout a few days ago—The Baptist Laity Journal—concerning the Southern Baptist Convention next week. I am glad that different groups and different publications think enough of me to send me their viewpoint in print.

Many people are caught up in the current convention controversy passionately—to them it is a crusade! Others are affected negatively—to them it is a fight. I cannot count the number of times I have been asked "Where do you stand?" or, "Where does Clear Creek stand?" I have decided to speak to the issue just before we go to Dallas.

First, I think the fact that there is an ongoing controversy is a serious matter. Fundamental disagreements in a family or a convention should not be treated lightly, as if they would go away.

Secondly, I regret the Southern Baptist situation has deteriorated to a place where mistrust, name calling and even misrepresentation of the 'other side' has become commonplace. I cannot believe the Lord is honored by these ways of relating. We are his brethren and we are Baptist brethren—let us act like it, speaking the truth in love!

Thirdly, don't ever doubt where Clear Creek stands doctrinally. We believe in sound doctrine, the supremacy of Christ and holy living. We believe the Bible is God's inspired Word, truth, without any mixture of error. This is where Clear Creek stands! Stand with us for the Lord and for the gospel.

What if I say—

"The Bible is God's Holy Word,
Complete, inspired, without a flaw"
But let its pages stay
Unread from day to day,
And fail to learn there from God's
law;

What if I go not there to seek
The truth of which I glibly speak,
For guidance on this earthly way,—
Does it matter what I say?

What if I say
That Jesus Christ is Lord divine;
Yet fellow-pilgrims can behold
Naught of the Master's love in me,
No grace of kindly sympathy?
If I am of the Shepherd's fold,
Then shall I know the Shepherd's
voice

And gladly make his way my choice.
We are saved by faith, yet faith is one
With life, like daylight and the sun.
Unless they flower in our deeds,
Dead, empty husks are all the creeds.
To call Christ, Lord, but strive not to
obey,
Belies the homage that with words
I pay.

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christian education

SEBTS alumni luncheon to be held in Dallas

More than 500 alumni and friends will gather for the annual Southeastern Seminary lunch, Wednesday, June 12 at the Adolphus Hotel in Dallas, according to Jerry Niswonger, assistant to the president.

Advance reservations may be made by writing or calling Niswonger. Cost of the tickets will be \$8 per person and \$5 for an accompanying spouse. Tickets may also be secured at the Southeastern exhibit at the convention for \$10 and \$5 respectively.

SBC seminaries have highest enrolments

Southwestern Seminary enrolls more students than any other accredited American seminary, according to the 1984-85 American Theological Schools' Fact Book.

Three other Southern Baptist institutions are also among the five largest schools. The other seminary in the top five is Fuller Theological, Pasadena, Cal., which ranks second.

At the time statistics were compiled, the Fact Book listed Southwestern Seminary's enrollment as 4296. Since that time, cumulative enrollments have been 5120 in 1983-84 and 5086 currently.

All six SBC seminaries are among the top 21 in enrollment, according to the Fact Book. Other Baptist seminaries' rankings are Southern, third (2335); New Orleans, fourth (1708); Southeastern, fifth (1093); Golden Gate, eighth (865); and Midwestern, 21st (511).

Other statistics derived from the Fact Book show:

—Southwestern enrolls more than 7.5 percent of all students, nearly one of

every 13, in the 197 ATS seminaries;

—Almost 40 percent of students enrolled at SBC seminaries are enrolled at Southwestern;

—SBC seminaries enroll more than 19 percent, one out of five, of all students in ATS institutions.

J. Chester Porter gets Campbellsville honor

J. Chester Porter, a lawyer from Mt. Washington, Ky., received the Campbellsville College distinguished alumnus award during the college's commencement Sunday, May 12 at Campbellsville Baptist Church. The honor is bestowed by the Campbellsville College Alumni Association.

Porter is a partner in the law firm of Porter and Edison in Shepherdsville. He has served as city attorney of Mt. Washington from 1968-72 and as Bullitt County attorney from 1972-80.

He has served as vice president of Newman-Tonk Inc., a manufacturing conglomerate and vice president of Monarch Hardware and Manufacturing Co. Inc.

Porter received a BS degree from Campbellsville College in 1962. In 1965 he received a law degree from the University of Louisville School of Law.

Elderhostel in fifth year at Georgetown College

More than 50 Elderhostlers from 16 states shared in the first session of the fifth annual Georgetown College campus event designed to bring academic enrichment to adults age 60 and over.

The enthused older adults, making up the largest opening Elderhostel contingent on record at Georgetown College, were feted in classroom lectures, tours of the region and many fellowship

activities. A second "full house" of Elderhostel guests was held May 26-31. The program at the school dates to the summer of 1981.

According to Mrs. Carolyn Hale, director of student activities, and Jack Birdwhistell, campus minister, the program combines the best traditions of education and hosteling.

Inspired by youth hostels and folk schools of Europe, but guided by the needs of older citizens for intellectual stimulation and physical adventure, Elderhostel is for elder citizens on the move. It is "reaching out" to new experiences, according to the co-directors.

Southern Seminary to honor alumni in Dallas

Three alumni of Southern Baptist Theological Seminary will be honored as alumni of the year in Dallas, Wednesday, June 12.

Missouri pastor T. T. Crabtree, Florida musician Paul Bobbitt and Kentucky educator George Redding will receive alumni of the year awards at the Southern Seminary 1985 national alumni and friends luncheon, held in conjunction with the Southern Baptist Convention annual meeting, at the Fairmont Hotel in Dallas.

Crabtree, a 1949 BD and 1953 ThD graduate of Southern Seminary, is pastor of First Baptist Church, Springfield, Mo. He has been a trustee on Southern's board of trustees for many years.

Bobbitt, a 1953 MSM graduate, is director of the Church Music Department of the Florida Baptist Convention. He has distinguished himself among Baptist church musicians through church staff positions, memberships and writing.

Redding, a 1932 ThM and 1939 PhD graduate, has taught in four Kentucky institutions during his career. Follow-

ing careers at Georgetown College, Boyce Bible School and Oneida Bible Institute, he now is on faculty at Mid-Continent Baptist Bible College, Mayfield.

South Carolina Baptist college appeals for funds

The first special called convention in the 164-year history of the South Carolina Baptist Convention May 9 gave Baptist College at Charleston permission to conduct a fund-raising campaign in South Carolina churches.

About 80 percent of the 1246 messengers from 473 churches favored the motion.

After the campaign is launched, the motion allows the college two and a half years to complete the fund raising.

Cadiz student receives preaching award at SBTS

Robert Harrison, a third year MDiv student from Cadiz, was one of four students to receive the Clyde T. Francisco Preaching Award at Southern Baptist Theological Seminary.

The Clyde T. Francisco preaching awards are presented annually to honor outstanding sermons.

Kentuckians graduate from Mid-America

Two Kentuckians were among the 50 May 1985 graduates from Mid-America Baptist Theological Seminary, Memphis, Tenn.

David Hunley Foster of Glasgow received an MDiv degree, and Wayne Lewis of Bardstow received a diploma in theology.

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Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

The magnet of love

Oneida has been a Baptist school from the day it was first conceived in the heart and mind of James Anderson Burns. The word Baptist formed the middle word of our school's name from the very beginning. The school's charter was signed in the old log Riverside Baptist Church, a crude house of worship a half mile west of our campus on the waters of Goose Creek.

Over half of those first trustees had to make their "X" mark on the school's charter as they could neither read nor write. Their leader had only 17 months of formal education. Yet these illiterate and near illiterate men started a school that serves today. Baptist people of Kentucky and many states were inspired by the boldness of their faith and helped to turn their vision of love and Christian education into reality.

Not only Baptists but people of many persuasions shared and still share. Baptists have, naturally, been our most generous supporters. But it is also a fact that our work could not have been carried on, would not be alive today, without the generous help of Presbyterians, Methodists and even Catholics. Whatever their denomination, each, too, has claimed Jesus as both savior and Lord and that is all that it takes to make them our brothers and sisters in Christ.

Among the faithful and generous

have been two dear sisters, saints of God, in Elkhorn, Wis. Accompanying a recent \$75 check were these words: "My dream of seeing Oneida will not be achieved though I have been interested in the school since I was a teenager. I am now past 90 years of age. Keep up your good work."

A retired Presbyterian minister in Weaverville, N. C., regularly blesses us with a \$30 gift and a copy of the bulletin of his church. He lifts us up in prayer and often writes words of blessing and encouragement.

For about five summers hundreds of Methodist young people lived on our campus, while they helped repair the homes of the poor of our county. Many of these are today faithful supporters of this Baptist work. One of their leaders wrote: "Your assistance provided the support which was needed for us to be an effective ministry to both families and volunteer youth. Thanks so much for letting our groups stay at your school. Without a place to house the volunteer groups, our ministry of repairing homes would not be possible. Thanks also for being a resource in leading a weekly evening session. Our volunteers all expressed appreciation for the stories and information that you relayed to them."

Yes, these paying guests also fell in love with our work. One of them, now a missionary in Australia, sends generous gifts and warm letters like: "It looks as though we'll be in Australia a few more years, so no visits to OBI in the near future. However, I do plan to return sometime. With inflation and all that, I suppose it is harder to make ends meet, but if anyone can do it, you can. I am enclosing a check for \$200 from my wife and myself to help things along."

A Catholic couple (he has been an AP White House photographer for over 30 years) from West River, Md., wrote, "We think of Oneida often and the wonderful work you do. Say a prayer for us and we'll do the same." With their letter was \$25.

Sending \$100, a Catholic gentleman writes from Frankfurt: "The program that you administer for the benefit of many boys and girls is outstanding. We wish you every success."

A Catholic organization regularly gives us a \$1000 yearly scholarship. Their last letter said: "We wish to compliment you in your good work. We are hopeful this will be a continuing scholarship."

Reprint from 5-25-83.



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

sunday school lessons

LESSONS FOR JUNE 9, 1985

International Series

What God desires

Amos 5:4-7 God directed Amos to predict the approaching fall of Israel, to exhort the people to seek the Lord, and to portray the glory and power of Jehovah as reasons why he should be feared, sought and obeyed. Longing to bless them, God said, "Seek the Lord, and ye shall live."

Using the term "the house of Joseph" as a synonym for Israel, Amos indicated the fire of God's wrath would fall upon the people unless there was a change in their living. Amos spoke of the possibility of averting severe judgment through genuine repentance, godly living and devoted service to God.

Amos 5:14-15 God's prophet earnestly and urgently admonished the Israelites to repent, to turn from their evil ways, to be zealous in doing good, and to establish righteousness in their land in the hope that "it may be that the Lord God of hosts will be gracious."

Amos 5:21-24 In the days of Amos the people of Israel observed many religious festivals and feasts. Underneath all their outward show there remained many corrupt practices and terrible sins, such as the oppression of the poor, the extravagant indulgences of the rich and their hypocritical services of religious worship. With their magnificent religious services they hoped to

obtain the favor of God and at the same time to go on in their sins. But all of the pomp and display, which characterized their religious services, was an offense to the God of righteousness. God did not derive any pleasure in their services because they came from impenitent and insincere hearts and from hands which were soiled by oppression.

God refused to hear their prayers (verse 21). Their worship God declined to accept (verse 22). He closed his ears to their false praise and their instrumental music (verse 23). What he longed for was true righteousness (verse 24) and for that he still longs from all of his people.

Life and Work Series

Experts at doing evil

Micah 7:1 As a fearless preacher of righteousness, Micah condemned sin, denounced idolatry and scorned the oppressors of the poor. Unable to see any evidence of repentance or change in the lifestyle of those to whom he preached so earnestly and faithfully, it was not surprising that the response of his listeners sorely disappointed, frustrated and discouraged God's prophet. Anxious to see favorable responses and numerous encouraging results of his faithful labors, it is easy for us to understand why he felt he had been a colossal failure, even though he had done his very best.

Micah 7:2-6 After a thorough search for an upright man, whom both God and his fellowmen could rely upon, Micah was shocked and grieved that such a man had apparently vanished from the land. It seemed all had become greedy and sinful. Such conditions caused the prophet to know the divine judgment upon them was inevitable.

Micah 7:7 Micah also knew that God was still on his throne. He had implicit faith in God and that he would rely upon him and his redeeming grace.

Micah 7:18-20 Knowing God would punish the impenitent, Micah stressed the glorious truth that God wants all sinners to repent of their sins, to experience forgiveness, and thereafter to live close to him. When God's children discover his plan for their lives and do his will, he imparts to them real peace and true satisfaction.



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

on mission together

Dallas: The new reality

Well, the time has come. This will be my last article before the Southern Baptist Convention meets in Dallas. The date of the next Western Recorder is Tuesday, June 11, the day messengers will make major decisions about a president, our agencies and a missions budget.

Some estimates, based on messenger card requests and additional "attendants" to the convention, suggest as many as 40,000 Southern Baptists in Dallas that Tuesday.

The Texas Baptist churches are but one major indicator. Last year, 1856 messengers from Texas registered at Kansas City. According to recent tabu-

lations, the Baptist General Convention of Texas office has already released over 13,000 messenger cards! That's three-fourths of the total number of 17,101—the entire SBC registration at Kansas City!

The pattern is similar across the country. Thus, the estimated 30,000 messengers in Dallas is neither exaggerated nor unrealistic.

Kentucky Baptists will be better represented than in any previous year with the possible exception of 1959 when the SBC met here.

Last year, Kentucky Baptists requested 1300 messenger cards. As of May 30, Kentucky Baptists have requested 2724 messenger cards—a 100 percent increase. That translates into nearly 2000 Kentucky messengers in Dallas.

In 1984, 996 Kentucky Baptist messengers from 165 churches in 30 associations registered.

This year, 2724 messenger cards have been requested by 582 churches in

71 associations.

Whoever is elected as president may possibly not have more than 51 percent of the vote—hardly a mandate.

Dallas will likely be decisive but no one is quite sure just what that means.

The hope that Dallas will put an end to it all is probably a hope that somehow God will do something extraordinary about his squabbling family. It doesn't occur to many that God, who has in the past, may insist we get ourselves out of the mess we got ourselves into.

Until new foundations, constitutional and bylaw revisions can be agreed upon by us all as a "new discipline" for the future, we'll be highly organized and politically involved again in Atlanta, St. Louis and elsewhere.

Dallas will be the first official glimpse of the new Southern Baptist reality. I am grateful that I can be there as a messenger from First Baptist, Shelbyville.

"Invitation to Life' seeks authenticity in approach

A Louisville family attempts to break the cycle of three generations of child abuse. A Phoenix, Ariz., prostitute starts a new life away from the street. A Jackson, Miss., children's dentist uses puppets and toys to put his small patients at ease.

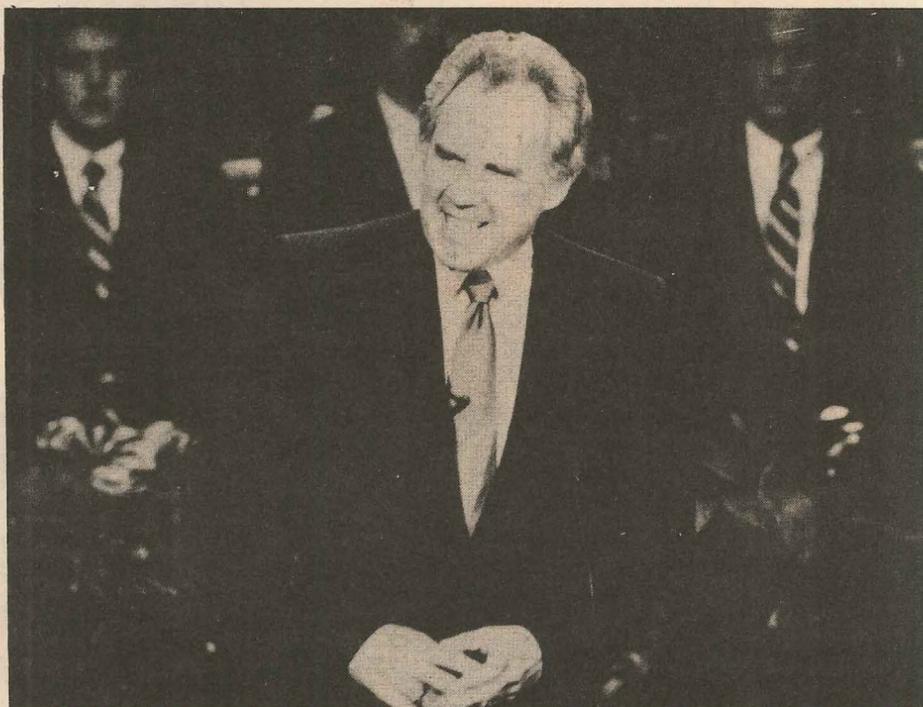
The common thread that links these lives together is "Invitation to Life," an evangelistic TV program that features members of local Baptist churches. The program is produced by the American Christian Television System (ACTS) and aired on the network every Thursday at 8 p.m. (EDT).

ACTS is a network of family Christian entertainment programs sent by satellite 18 hours a day to cable TV systems and TV stations nationwide. The Southern Baptist Radio and Television Commission operates the network.

It is the use of local church members that sets the program apart from all other types of evangelistic programming, according to the program's crusade coordinator, R. Edward Gilstrap.

"Invitation to Life" tapes local church evangelistic crusades, with John Bisagno of First Baptist Church, Houston, as the evangelist. But it is more than just another preaching service.

Interspersed in each program are vignettes of testimonies given by members of the local church conducting the crusade. These vignettes deal with the



John Bisagno

problems and struggles the people face and how they find God's help.

"This program features testimonies of people who are not celebrities," according to ACTS president Jimmy R.

Allen. "Instead they are genuine, authentic individuals who have something to say about what God is doing in their lives."

Even the telephone counseling made

available to viewers, who call a number flashed on the TV screen, is rooted in this respect for the local church. Gilstrap said that in almost all of the locales where the programs are aired, trained counselors from churches in the caller's community will be ready to assist with any counseling needs.

"Every caller will be referred to a church in his community that can give further aid with a very thorough follow-up program," Gilstrap added.

Gilstrap emphasized "Invitation to Life" is not a television production first and a worship experience second. "It's not a show. It's an effort at evangelism. When 'Invitation to Life' is taped, we go in with the number one goal of helping the people of that local church reach people in that community."

Allen seconded that opinion, saying the program has more important priorities than just being a successful television show. "I don't think we ought to tie ourselves simply to the Nielsen ratings. The fact is the gospel needs to be preached through the medium of television as well as through the local churches all the time, whatever the rating of a particular program is."

The main purpose of "Invitation to Life" is, in Allen words, "to communicate the truth of Christ in the context of the local church experience. Authenticity is what we're after."

Happy Birthday SBC!

Historians commemorate the 140th anniversary of the convention

The "puzzle" that is the Southern Baptist Convention received special attention May 10 during the observance of the denomination's 140th birthday.

Lynn May and Charles Deweese, executive director and director of publications and communications, respectively, for the Historical Commission of the Southern Baptist Convention, were speakers at the special chapel service held in the Southern Baptist Convention building in Nashville to mark the anniversary of the founding of the SBC.

Deweese noted the Southern Baptist Convention was:

—Formed in the South, considered by some to be a haven of anti-intellectualism, but now possesses "one of the most effective and theologically sound set of seminaries ever assembled";

—Founded in defense of slavery but now is one of the most integrated major denominations in the United States;

—Established with the flexibility to support missions, education and other worthy causes, yet it now "stands in combat position toward the efforts of some leaders who choose to negate this original calling by reducing convention programs to 'pure missions'";

—Created to solicit financial support for each of its denomination enterprises through a unified budget, it now "looks down the rifle barrel of insecurity as segments of its leadership threaten to undermine these enterprises by encouraging their churches either to withdraw funding (from the Cooperative Program) or place it in escrow";

—Put in place to cultivate coopera-

tion among Baptists in the South, yet today one of its dominant characteristics is internal dissension, and,

—Built upon the principals of freedom, "it now suffers from political intrigue, surges for power, pressures for uniformity and a weakening of the historic Baptist dedication to separation of church and state.

Despite the "humanity of its constituency," Deweese stressed many of the achievements of the SBC "are unrivaled in the development of American Christianity" and the positives outweigh the negatives "by a long shot."

May traced the event of the actual meeting which formalized the split of the Southern churches from the Triennial Convention which was headquartered in Philadelphia. He quoted extensively from William B. Johnson, first president of the SBC.

Johnson, in his address "to the brethren" stressed the split with Northern Baptists should not be exaggerated. Rather, he insisted the "disunion" was solely over how to best operate foreign and domestic missions.

"Northern and Southern Baptists are still brethren," he said. "They differ in no article of the faith. They are guided by the same principles of gospel order." It was only the failure of some to work together for missions while allowing individuals to be "free to express and to promote, elsewhere" views on the subjects (specifically slavery) "in a Christian manner and spirit," which forced the Southern churches to form a new convention. (BP)



All four segments of Southern Baptist life were represented at a chapel service to observe the 140th anniversary of the SBC. [l-r] Harold C. Bennett, executive secretary-treasurer, SBC Executive Committee, representing the national convention; Tom Madden, executive secretary-treasurer, Tennessee Baptist Convention, representing the 37 state conventions; Carl Duck, director of missions, Nashville Baptist Association, representing the local associations; and David George, pastor, Immanuel Baptist Church, Nashville, representing the 36,500 autonomous Southern Baptist churches.

Spring Meadows' choir concerts honor Christ



Miss Clair Hodge directs the Spring Meadows Choir in a rehearsal before a performance at Third Street Baptist Church. Mrs. Stacy Moore is the pianist.



Billy Motley has shared his testimony at several churches.



The choir has performed in seven churches within the last month and a half.



As many as 40 boys and girls have shared their testimony in song.