



## Fundamentalists gain new strength in SBC voting

by Stan Hastey

Fundamental conservatives consolidated their power within the Southern Baptist Convention at the 14.4-million-member denomination's 129th session in Atlanta last week, winning nearly every major vote in a show of strength that left many moderate conservatives demoralized, if not defeated.

Although some leaders of the moderate conservative forces who unsuccessfully have sought to stem a fundamental conservative tide over the past seven years in the SBC said they will continue to fight despair at their prospects for the near future.

This year's three-day meeting was relatively calm in comparison with last year's tumultuous sessions in Dallas, Tex. where many moderate conservatives reacted angrily to what they believed was parliamentary heavy-handedness by SBC president Charles F. Stanley.

This time around, moderate conservatives appeared more resigned to defeat and to their increasingly apparent minority status in the nation's largest Protestant denomination.

For their part, fundamental conservatives ruled the day, cheered their elected leaders and elected their choice for the denomination's top post, but generally seemed more subdued in celebrating victory than in the past years.

Topping the list of their accomplishments was the election of Adrian Rogers, pastor of Bellevue Baptist Church, Memphis, Tenn., as president. Rogers, who was SBC president in 1979-80, won over moderate-conservative candidate W. Winfred Moore, pastor of First Baptist Church, Amarillo, Tex., with more than 54 percent of the vote.

Rogers' election insures the movement of nine consecutive years in power. He captured 21,201 votes, compared with Moore's 17,898. Moore lost the presidency for the second straight year.

In contrast with other recent annual meetings, however, the contests for the convention's two vice presidencies did not appear to hinge on ideological labels. Elected first vice president was Jack Stanton, director of the Institute of Evangelism at Southwest Baptist University, Bolivar, Mo. He won 58

percent of the vote in a two-man race with Louisville attorney and incumbent second vice president Henry Huff.

In a five-way contest for the new second vice president, Ray Roberts of Asheville, N. C., won a first ballot victory with 53 percent of the total vote. Roberts, a former executive director of the State Convention of Baptists in Ohio, is a member of the 22-person SBC Peace Committee.

Elected without opposition to new terms as recording secretary and registration secretary, respectively, were Martin B. Bradley, manager of the Research Service Department, Baptist Sunday School Board, Nashville and Lee Porter, design editor in the Sunday School Department at the Sunday School Board.

Anticipated clashes over nominations by the powerful Committee on Boards to the denomination's 20 agencies and institutions largely failed to materialize, as fundamental conservatives easily brushed aside four individual challenges.

In one of the three-day meeting's most hotly debated items of business messengers refused on a ballot vote to consider withdrawing the SBC from the Baptist Joint Committee on Public Affairs, a Washington, D. C. office that advocates religious liberty and separation of church and state on behalf of nine U. S. Baptist denominations.

Instead, the convention—by a vote of 12,001 to 9556—referred a motion by M. B. (Dan) Daniels of Mobile, Ala. to the SBC Executive Committee for a year-long study. That panel must report its disposition of the matter to next year's convention.

Daniels, a state senator, is a member of Cottage Hill Baptist Church, Mobile, where Committee on Order of Business chairman Fred H. Wolfe is pastor.

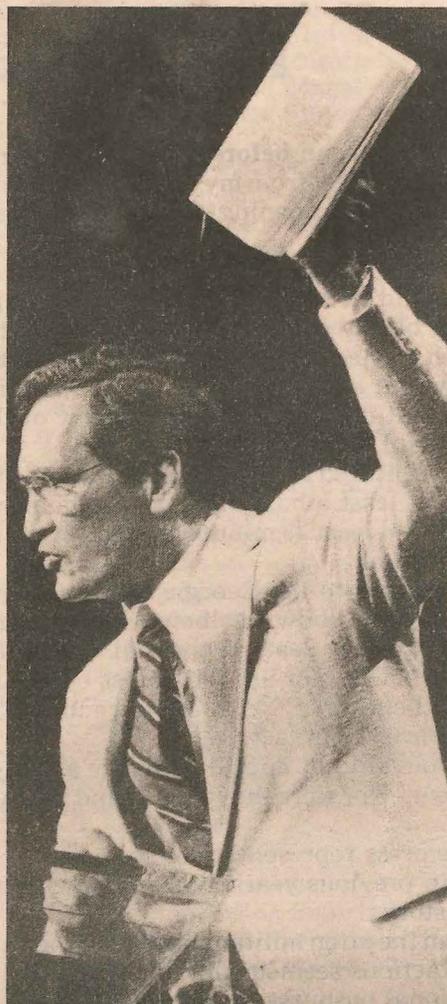
Daniels told messengers he wants to see the SBC establish an "exclusive Southern Baptist presence" in the nation's capital "more truly reflecting our views." The Baptist Joint Committee has been under attack by some fundamental conservatives for opposing proposed amendments to the U. S. Constitution on school prayer and other features of Reagan Administration church-state philosophy.

President Reagan himself caused something of a stir on the convention floor when his open letter to messengers was read by Stanley immediately following the announcement Rogers had been elected.

Reagan's letter stated that in the last decade "the liberalism that seemed triumphant has been thrown on the defensive." Alluding to "bedrock principles" that need to be recovered, his message asked Southern Baptists to reverse the "tragedy" of abortion and seek a return to school prayer.

Stanley, whose two-year SBC presidency ended here, also used his presidential address to urge messengers against changing their philosophy of leadership "at a very crucial moment in the life of Southern Baptists." The admonition, coming just ahead of the vote to elect his successor, raised cries of foul play from some moderate conservatives who accused the Atlanta pastor of endorsing Rogers.

Rogers used his convention sermon—an honor bestowed on him by messengers at last year's meeting—to exhort Southern Baptists to cease their internecine warfare and use their energy instead to do battle with the "organized,



Rogers delivers convention sermon

mobilized, demonized forces of hell."

He added, "It has always been the devil's purpose to bring disunity to the people of God and get them to battling one another rather than bombarding the gates of hell."

In a dramatic moment during the sermon Rogers gestured toward Moore—who after his defeat by Stanley last year was elected first vice president—and declared, "I love Dr. Moore. He's my brother in Christ." He said he had written the Texas pastor before the convention to say, "However it (the presidential vote) comes out, I love you; I respect you."

Earlier, at a news conference after his election Rogers said he is convinced 90 percent of Southern Baptists support his view of biblical inerrancy. Referring to the 54-46 percent split in the vote electing him, the two-time SBC president declared, "I don't believe by any stretch of the imagination that we are divided 55 to 45." He said he accordingly would appoint "those I believe will be the best Southern Baptists denominationally, theologically, morally and intellectually."

Messengers also extended the life of its Peace Committee—a 22-member body named last year to look into causes and solutions for the extended denominational battle—for another year. It will make a final report at next year's meeting.

Committee chairman Charles G. Fuller, pastor of First Baptist Church, Roanoke, Va., told reporters at a news conference he does not anticipate a binding doctrinal creed to come out of the panel's deliberations over the next year.

"I think the Baptist Faith and Message is sufficient," he said. That document, adopted in 1963, contains 18 articles of faith but is non-binding on individuals, congregations or any other organized unit in denominational life.

The Peace Committee has met eight times over the past year, delving into both theological and political dimensions of SBC conflict.

Twelve resolutions—also non-binding—were presented to messengers by the Resolutions Committee and approved, some with modifications. All but four dealt with public policy issues. Of that quartet, one called on its agencies "to increase the involvement of blacks and other minorities in employment, missions and programs."

Another, on strengthening missions, was amended by ballot vote to urge SBC congregations to give at least 10 percent of all undesignated funds to the denomination's Cooperative Program of unified missions support. The amendment carried by a surprisingly narrow 5-4 margin.

In an unusual development the 10-member resolutions panel presented a statement that apparently had been lost in the shuffle of deliberations. It asked messengers to reaffirm "faith in the entire Bible as stated in the Baptist Faith and Message." When the resolution's author asked what had happened to his proposal committee members huddled on the platform and decided to put the question directly to the messengers. They okayed it.

Resolutions on public issues reaffirmed support for religious liberty, with special attention to free exercise of religion; objected to censorship in some textbooks of references to religion in American history and culture; urged Congress to protect the tax exemption of church pension boards in tax reform legislation currently being debated; and urged President Reagan not to appoint a replacement for William A. Wilson, retired ambassador to the Vatican.

Other resolutions decried pornography, gambling and sex education "taught from a secular humanistic viewpoint" and urged Southern Baptists to pray for farmers and their families and communities suffering from the current depression on many family farms.

In all, the Resolutions Committee processed and disposed of 51 proposals, 28 of which it declined to act upon. The remaining 23 were addressed in the dozen resolutions approved.

Besides the proposed resolutions, messages streamed to microphones throughout the cavernous Congress Center to make 64 separate motions on a wide variety of subjects. Only three were acted upon by messengers. All others were referred to denominational agencies and institutions, many to the SBC Executive Committee.

On the recommendation of the Executive Committee messengers adopted without debate a \$136 million Cooperative Program allocation budget. Of that, \$126.6 million will be sent on to denominational agencies and institutions. Another \$5.9 million goes for capital expenditures, primarily building projects, with the remaining \$3.5 million to be allocated to agencies according to their percentages in the basic budget.

Final registration for the Atlanta meeting reached 40,889, compared with the record 45,419 last year in Dallas.

When the convention meets next June 16-18 in St. Louis, Mo., the convention sermon will be delivered by Jacksonville, Fla. copastor Jerry Vines. Messengers also chose Southwestern Baptist Theological Seminary evangelist professor Roy Fish as alternate preacher and Ft. Worth, Tex., music evangelist John McKay as music director. (BP)

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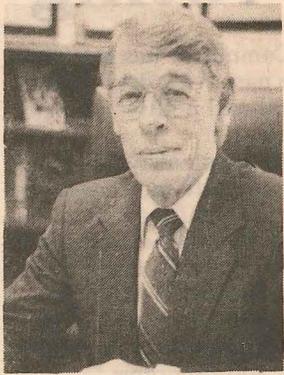
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June 17, 1986

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# sanford's perspectives



Jack D. Sanford

## Day one...the beginning

The crush began before 7 a.m. at McDonald's across the street from my hotel. And it continued throughout the opening day of the Atlanta meeting of the SBC.

It is my custom to have breakfast at McDonald's—sausage and egg biscuit with strong black coffee—and when I located the golden arches across the street in Atlanta I was happy, but a bit naive. Somehow I had it in my mind that no other messenger knew of this wonderful place.

So I ventured forth at an early hour to discover a line at least a half-block long. The result was a wait of at least 35 minutes instead of the usual three or four.

Sidewalks to the Georgia World Congress Center were elbow to elbow. Narrow escalators were jammed. Seats in the hall were filled almost before sun-up. The press of the crowd was unbelievable. Yet there were important differences from last year.

People did not appear as angry as they were last year. Nor were they as rude and inconsiderate.

The press representatives seemed less caustic than in previous years, less anxious for a juicy fight story.

Even the often militant leaders of the various SBC factions seemed subdued with only an occasional outburst of rhetoric.

Early on I began to feel good. Perhaps we could conduct our business like God's people on mission for Christ. So many had prayed for peace and harmony, could it be these fervent prayers were being answered by the father?

The report of the Executive Committee, the first real business of the convention went smoothly. It was apparent early on that use of professional parliamentarians was a wise decision. Stanley conducted the business of the Executive Committee's report with dispatch. The intricate, nearly impossible task of handling a business meeting with nearly 40,000 voting members was done with ease, thanks to the good counsel given the presiding officer.

## ...The middle...

The afternoon started well enough with an hour of gospel singing by various persons from across the convention. Two groups from Kentucky, Covenant from Danville and the Cobb Family from Louisville, were among the musicians who provided an hour of inspiration to begin the day.

When the time for the election of president rolled around there were 40,491 registered messengers.

The final vote count saw Adrian Rogers take the presidency by a vote of 21,201 to 17,898 for Winfred Moore. The winning margin was 54.22 percent to 45.78 percent. Last year Stanley drew 24,453 or 55.3 percent to Moore's 19,795 or 44.7 percent. Thus it appears moderate conservatives

have gained some small strength in presidential elections since last year.

Throughout the afternoon it was apparent the fundamental-conservatives had the votes to stifle every challenge to the report of the Committee on Boards. The Kentucky challenge, planned by John Dunaway of Corbin, did not materialize because the previous question was called before Dunaway could make his challenge.

The Committee on Boards' report was accepted as presented, though there were challenges from several states.

A sad note was the announcement the Executive Committee had already spent nearly \$177,000 to defend the SBC in a lawsuit filed after the 1985 convention. The Executive Committee authorized up to \$300,000 for legal fees which may develop as a result of appeals to the federal court decision to dismiss the lawsuit.

C. B. Hogue nominated Jack Stanton for first vice president and T. L. McSwain nominated Henry B. Huff for the same position. Stanton won the election 19,418 to 13,951, or 58.19 percent to 41.81 percent.

The afternoon ended with messengers wrangling about parliamentary matters. Some messengers felt they were denied their right to speak but the presiding seemed fair to most messengers.

## ...The end...

The day ended for me where it had begun more than 12 hours before—at McDonald's for a cheeseburger, fries and coffee. All the restaurants in my hotel were full, all the places I passed on the way from the meeting hall and every other eatery were full. Thank the Lord for McDonald's.

While I sat for a late, greasy supper I spent some time reflecting on what the day's events meant.

First of all it was apparent the majority present were of the fundamental conservative persuasion. However, the votes cast did not indicate a mandate from the convention's people but rather a thin majority. In secular politics the majority received by the newly-elected president would be considered a huge success. In Baptist life I see it as a bare majority which indicates nearly half those Southern Baptists who shared in the decisions of the 1986 SBC did not endorse Adrian Rogers.

Second, I see the fair-handed way Stanley presided as an indication at least some leaders have gotten the point that Southern Baptists want fair play in the business of the convention.

Finally, the drop in messengers, though slight, seems to indicate a weariness among the people with the continuing hassle we have had the past few years. Laypeople, many of whom take valuable vacation time to attend the SBC, are not impressed with the nit-picking which often goes on in our meetings.

### 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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# Is peace possible? Kentuckians really aren't sure

by Todd Deaton, Staff Writer

When the 1986 Southern Baptist Convention opened in Atlanta, most Kentucky messengers were expecting and fearing the sparks of controversy between fundamental conservatives and moderate conservatives would ignite again into heated business sessions, like those in Dallas.

As the week's issues arose the majority of Kentuckians were surprised by and appreciative of orderly conduct and adherence to parliamentary procedures.

Don Mathis, pastor of Central Baptist Church, Corbin, Mt. Zion Association, was pleased by the spirit of the convention. "I've been attending conventions for 15 years. The spirit of this convention seems to be much better than in the past three or four years," he allowed.

Mathis attributed the peaceful spirit to the work of the Peace Committee, dealing honestly and openly with issues. He also credited the messengers. "Many Baptists are simply tired of fighting and ready to get on with preaching the gospel."

Bill Tober, pastor of First Baptist Church, Stanton, Red River Association,

agreed. "I came expecting a lot of trouble, but I didn't see it. People came to do business and moved on in love.

"People on both sides of the fence sitting near me came together and hugged after the elections," he stressed.

Tober, who recently returned from the foreign mission field to assume a pastorate, is concerned about the state of the SBC. "The diversity of theological opinions hurts us for we spend more time trying to put out the fire of controversy than spreading God's Word. We often must explain our own positions to those on the mission field before we can witness about Christ."

But there are some like Gary Coltharp who are not as encouraged by this year's convention as Mathis and Tober.

"I think people are tired of fighting, and my hope is that we can move to a middle ground," said the pastor of First Baptist Church, Madisonville, Little Bethel Association. "I am optimistic we are moving toward peace, but I don't see it in the immediate future."

At this year's convention the president's address and the funding of the Baptist Joint Committee on Public Affairs were key issues, in addition to

the elections, where lines of tension rose between the two factions.

Mark Boes, pastor of Cecilia Baptist Church, Severns Valley Association, was disturbed by Stanley's sermon shortly before the presidential election. "Dr. Stanley did everything but name Adrian Rogers.

"This would have been an excellent time to preach on our convention theme of love and unity," commented Boes. "Instead, he chose to use the pulpit as a political platform."

Boes allowed for the expression of Baptist liberty in his assessment, however. "I'm not advocating that we should limit what the president can speak on," he corrected. "I am questioning his judgment though. Stanley is on that very same Peace Committee that asked us to refrain from divisive and political statements."

John Dunaway, pastor of First Baptist Church, Corbin, Mt. Zion Association, was another upset by Stanley's message. Dunaway expressed adamantly, "In the future there will be polarization and it will grow stronger. The efforts of the Peace Committee, while hopeful, are limited by such statements of presidents and rally speakers. These statements tend to intensify the tension rather than promote unity."

Dunaway was disappointed later in the convention when his nomination of Judge Siler failed to reach the floor. "When I got to the mike I asked for more time and at the same time asked to make an amendment. But, for whatever reason, the microphone was cut off after the convention voted to extend the time."

The convention only heard four similar nominations challenge the report of the Committee on Boards as the messengers grew tired of the discussion, time grew short and they elected to vote on the acceptance of the whole slate at once. This action occurred despite the fact that long lines had formed behind all eight microphones to speak on the matter.

Southern Seminary professor Bryant Hicks said of the president's address, "The desire for reconciliation was totally missing. I love Charles Stanley and I long for reconciliation. Yet his comments were inflammatory and totally contradictory to the efforts of the Peace Committee."

"Our convention has a wide diversity of positions both politically and

theologically. To me that's good because it shows freedom of individual consciousness, not control," he added.

Hicks, who is also a messenger of Lyndon Baptist Church, Long Run Association, is still optimistic about the convention. "It appears the convention is still strongly committed to what we have been all along: missions and evangelism. While social and theological issues may divide us, our common denominator is our unanimous belief in Jesus Christ as Lord," he concluded.

Bill Howard, pastor of Fairview Baptist Church, Russell County Association, disapproved of the challenge brought against the Baptist Joint Committee on Public Affairs. "Basically, it's a group of people in a tremendous push for a power play, trying to be heard by the White House.

"They would like to see a voice created that is uniquely their own—in the name of Southern Baptists," he charged. "While this is not bad, I fear how they will use this power."

Howard was particularly disturbed by the election tension. He said. "The tension surrounding the presidential election has grown to the point where we follow each side blindly because we want to back a particular faction. It was obvious we wanted our party's man elected at all cost."

Richard G. Carnes of the Kentucky Baptist Convention's Administrative Services Department felt this tension between messengers. "There is an element of turning around to look at the person beside you and worrying about the repercussions of one's statements around that individual. People realize that the system can be manipulated and are afraid," he explained.

Mrs. Karen Carnes, Richard's wife, understands there are two sides to the issues being discussed, but emphasized Baptist autonomy. She explains, "Just because the SBC as a body decides it should believe certain theological beliefs in order to be a Southern Baptist, that doesn't mean I have to change my beliefs, or the local church must change its beliefs for that matter."

Carnes summed up the almost unanimous opinion of Kentuckians. "I commend Stanley for using the parliamentarians. The convention ran smoothly because of professional parliamentarians who can speak without bias about technical procedures. Stanley's presiding has made all the difference in the spirit of the SBC this year."

## Convention impressions

by James H. Cox, Associate Editor

**PEACHTREE PEACEKEEPING.** In this same column following the 1978 meeting of the SBC in Atlanta, we wrote: "While the crowds were large, the divisive issues of some other years simply didn't materialize. First-timers who had come anticipating some Baptist bloodletting must have been curiously surprised by the serenity of it all." It was the last such meeting about which that could be said. Yet, the hostilities experienced last year in Dallas and in some other recent conventions seemed toned down in Atlanta.

**SOUTHERN HOSPITALITY.** If messengers have been better treated by a city, we don't remember it. Ante-bellum charm and graciousness have not been lost in contemporary Atlanta. We found both qualities in profusion among those who checked credentials in the registration hall, who served us in restaurants and hotels and on transit lines, and those who waited on us in shops and stores. A special word of commendation is in order for the city's police force: They were much in evidence daytime and nighttime along routes messengers took to and from downtown hotels. They were friendly, helpful, cooperative, understanding and seemed genuinely pleased to serve the city's visitors.

**FOURTH ESTATE.** It seems to us the press is often maligned at the SBC. Some of it is justifiable; some is unmerited. A platform speaker in Atlanta called the Bible "more truthful than the news media." Human beings are not infallible, and we know of no newsman who claims to be. An Ohio messenger berated the press for receiving background material on the convention which was not accessible to most messengers. Wouldn't it be wasted expense to supply every messenger with an additional 500 sheets of printed matter which most would neither have the time nor interest to read? President Charles Stanley called for messengers to reject "negative reporting." What is negative? That which is unfavorable to a particular point of view? The Atlanta news-

papers probably covered the convention as thoroughly and as accurately as any papers ever have. USA Today, meanwhile, did not fare as well. The morning following the presidential election it touted that "moderates booed (the) vote's outcome." We heard none of that. It also stated that the "threat of a split (is) looming." Unless we have completely misread the intentions of Southern Baptists we know, that simply is not the case. Such irresponsible reporting gives all Southern Baptists a black eye and the fourth estate in particular.

**CAN YOU DIG THAT?** The Civil War may have ended 121 years ago but it seemed the reconstruction of the South is still going on, most of it concentrated in downtown Atlanta. Eighty percent of the lobby area in the headquarters hotel is boarded up while two new bars are under construction. Some messengers housed below the 30th floor were rudely awakened at early hours by the sound of jackhammers blasting in the center atrium. We found no expressway without many barricades. While MARTA's underground rapid transit system is basically complete, new construction continues at the ends of its lines. Many downtown thoroughfares were blocked or lanes were closed off due to "persons working." While the South may rise again, it will be some time—at least in Atlanta—before it's anywhere near complete.

**A DIVIDED HOUSE.** As time goes on it seems to us that former SBC president Jimmy Sullivan was precisely correct in what he wrote about the present denominational conflict. Even before the 1983 SBC meeting in Pittsburgh Dr. Sullivan claimed approximately 10 percent of us are moderates, 10 percent are fundamentalists and the other 80 percent are pawns being pulled to the left and right by these two groups. At least a dozen rural south Georgia Baptists told me individually before the Atlanta meeting began they were weary of the fighting and politics and preferred that Southern Baptists "go on about their business." If this is truly reflective of the sentiments of the majority of us, why is absolutely no one listening?



**LEXINGTON LADY LEADS WIVES.** 1987 officers of the SBC Ministers' Wives Conference are (l-r) Karen Hayner, Forest Hills Church, Raleigh, N. C., secretary-treasurer; Ginny Sisk, Immanuel Church, Lexington, Ky., president; and Shirley Moore, Arkansas Baptist executive secretary's wife, Little Rock, corresponding secretary.

## Convention reports

### Pastors exhorted to apply "Him-Book"

Four preachers opened the "Him-Book" at the Southern Baptist pastor's Conference and exhorted their fellow preachers to apply its teachings to their lives and ministries.

The "Him-Book"—the Bible—has the message of hope that Christians must apply to every situation they face, declared James Reimer, pastor of Second Baptist Church, Springfield, Mo.

"What we need is a Holy Ghost revival," insisted Dwight Reighard, pastor of New Hope Baptist Church, Fayetteville, Ga. "Four billion people in the world are counting on us. And Southern Baptists, the largest Protestant denomination in the world—14.5 million people—it's time to quit fighting and get back to the main business and win people to Jesus...."

Nelson Price, pastor of Roswell Street Baptist Church, Marietta, Ga., and Joel Gregory, pastor of Travis Avenue Baptist Church, Ft. Worth, Tex., preached on the power of the resurrected Christ to change lives.

Price, elected later in the session as Pastor's Conference president, declared that the name of Jesus is a "saving name, a sustaining name and a sovereign name" and that he has the power to meet all possible needs.

Gregory declared that when the resurrected Christ ascended to be with God that he made promises which armed Christians to face the problems of the world—his Holy Spirit to live within them and his presence to go alongside them. (BP)

### Rogers thinks 90% support his views

Although Adrian Rogers of Memphis won the Southern Baptist Convention presidency with only 55 percent of 33,099 ballots cast, he said he believes 90 percent of Southern Baptists support his biblical views.

"I don't believe by any stretch of the imagination that we are divided 55 to 45," Rogers told a news conference after his election by a 21,201 to 17,898 margin over Winfred Moore, pastor of First Baptist Church, Amarillo, Tex.

Asked who he would appoint to SBC committee posts, Rogers said he would appoint "those I believe will be the best Southern Baptists denominationally, theologically, morally and intellectually. I am not going to try to choose people from a camp. I am not going to try for quotas or segments but the very best people to lead us to get on with the job."

But he said those with "classical liberal" or "Southern Baptist liberal" views should not be reflected in the appointments. (BP)

### 'No creed,' says peace panel leader

Shortly after messengers to the Southern Baptist Convention approved overwhelmingly a progress report from its Peace Committee, the group's chairman said he does not anticipate development of a creed which would be binding on seminary faculties or employees of other SBC institutions.

Charles Fuller, pastor of First Baptist Church, Roanoke, Va., told a news conference later Baptists "don't need another instrument" to replace or amplify the Baptist Faith and

Message statement adopted by the convention in 1963.

"I think the Baptist Faith and Message is sufficient," he said.

But he added that interpreting the statement itself and defining the theological boundaries set forth in the statement will continue to be "one of the tasks we have as a committee."

The 22-member committee, elected at last year's convention in Dallas, has been asked to identify causes of the denomination's theological and political controversy and to recommend ways to deal with the crisis.

In adopting this year's report, messengers in Atlanta approved the committee's request that its study be extended for one year and that a final report be presented at the 1987 meeting of the SBC in St. Louis. (BP)

### Stanley urges SBC to continue direction

Outgoing Southern Baptist Convention president Charles Stanley of Atlanta warned more than 40,000 at the convention's opening session against changing their philosophy of leadership "at a very crucial moment in the life of Southern Baptists."

Taking the text for his presidential address from Numbers 13-14, Stanley said Southern Baptists must not make the mistakes which the people of Israel made when God brought them to the brink of the promised land.

To avoid the Israelites' mistakes, he said, Southern Baptists must refuse to compromise "our unalterable convictions concerning the living word of God," reject negative reporting and avoid a change in leadership philosophy.

The Israelites inherited "a generation of barrenness" in which the majority of those following Moses out of bondage in Egypt died short of the promised land, Stanley noted. He said Southern Baptists today are at a similar juncture. (BP)

### Nominations report challenged, passed

Four challenges to the Report of Nominations, Committee on Boards, Commissions and Standing Committees were defeated during a business session of the Southern Baptist Convention before the report was fully approved.

Prior to opening the floor to alternate nominations, Lee Roberts Sr., chairman of the committee, apologized for recent statements he made which have been considered inflammatory by some individuals.

The Marietta, Ga., resident had made the comments about potential SBC presidential candidates while he spoke at a fundamental conservative rally in Nashville. His comments were construed by many to say that candidate Winfred Moore of Amarillo, Tex., does not believe in truth. (BP)

### Moore would draw circle to include all

In a news conference for the loser in the Southern Baptist Convention presidential race, Texas pastor Winfred Moore said there would be a lot more people included inside if he were allowed to draw the circle on who could be considered a Southern Baptist.

Asked who is going to hold the

chalk and draw the circle to decide who will be included as a Southern Baptist, Moore quipped: "I wish they'd let me draw the circle, because if they would, there'd be a lot more people inside."

Most Baptists, said Moore, believe the Bible is the infallible word of God. "The difference is in the parameters of accepting diversity of interpreting the scripture," he added.

Moore said he preferred making the parameters wide enough to include Baptists who may not agree with him on the fine points of theology, provided those parameters are within the guidelines of the 1963 Baptist Faith and Message statement.

He added Baptists ought to be able to understand that not everyone sees everything exactly alike, because Baptists believe in the priesthood of every believer and the "soul competency" of every believer to interpret the Bible and the Faith and Message statement for himself or herself.

Moore said he would continue to work for harmony as a member of the SBC Peace Committee, but he did not intend to be a candidate for SBC president next year.

"I really didn't want to be a candidate this year, and kept hoping some layman would rise to the front to lead us, but that didn't happen."

He said he did not think, however, that the more moderate conservatives in the convention would give up.

"Somebody will be a candidate next year," he predicted, "but I have no plans to do it." (BP)

### WMU sets budget, to be debt free

The executive board of the Woman's Missionary Union, auxiliary of the Southern Baptist Convention, adopted a record \$10.3 million budget for 1986-87. The budget is \$1.5 million more than the 1985-86 budget, representing a 17.3 percent increase.

The board also heard a report on the indebtedness of WMU, SBC, following relocation of WMU national headquarters two years ago from downtown Birmingham, Ala. to a new \$5.5 million southeast atop the City Hope mountain.

Executive board members previously made a deliberate decision to forego a fund-raising campaign to pay for the building. However, "WMU will be out of debt—unthinkably—during our centennial year," said Carol Weatherford, WMU executive director, even without a fund-raising campaign and without Cooperative Program money. About \$2 million is needed to pay off the debt. (BP)

### Rogers elected president over Winfred Moore

Adrian Rogers, pastor of Bellevue Baptist Church, Memphis, Tenn., was elected president of the 14.4-million-member Southern Baptist Convention last Tuesday at the Georgia World Congress Center.

Rogers won with 21,201 votes, or 54.22 percent.

Winfred Moore, pastor of First Baptist Church, Amarillo, Tex., and the only other candidate, lost with 17,898 votes, or 45.78 percent of the voting members.

At the time of the vote there were 40,462 messengers registered for the 1986 SBC. Convention officials rejected 116 ballots due to members

voting on the wrong ballots. There were 39,099 good ballots cast.

Registration secretary Lee Porter said 96.63 percent of the registered messengers voted in the presidential election. (BP)

### Price, Hinson will head pastors' group in 1987

Nelson Price, pastor of Roswell Street Baptist Church, Marietta, Ga., was elected without opposition as president of the Southern Baptist Pastors' Conference.

Price, who preached during the afternoon session on "The Name of Jesus," succeeds Morris Chapman, pastor of First Baptist Church, Wichita Falls, Tex.

Thomas A. Hinson, pastor of First Baptist Church, West Memphis, Ark., won a close race for vice president with Wendell Estep, pastor of Council Road Baptist Church, Bethany, Okla.

Richard Blair, pastor of Trinity Baptist Church, Ft. Worth, Tex., was elected without opposition as secretary-treasurer. (BP)

### Substitute slates defused by motion

A moderate conservative effort to permit substitute slates for the powerful Committee on Boards was turned aside with ease as messengers voted instead to accept a recommendation from the denomination's Executive Committee allowing one-by-one nominations from the floor.

For the past seven years the fundamental conservative group has succeeded in electing four consecutive presidents whose appointees to the Committee on Committees in turn have nominated members of the Committee on Boards. This body's sole function is to propose trustees to the denomination's 20 agencies and institutions who are then approved by messengers to the annual meeting.

Over the past seven years, the four presidents—Adrian Rogers, Memphis, Tenn.; Bailey E. Smith, Del City, Okla.; Jimmy T. Draper, Euless, Tex.; and Charles F. Stanley, Atlanta—have succeeded in the fundamental conservative objective to replace old-line moderate conservatives with their choices of trustees for the agencies and institutions, including six seminaries, some of which have been the focus of fundamental conservative attacks for alleged theological liberalism.

The Executive Committee recommendation to permit one-by-one challenges was designed to defuse tension in the denomination over an interpretation by Stanley at last year's meeting in Dallas of the convention's Bylaw 16.

Although some leaders of the moderate conservative group had hoped to defeat the Executive Committee recommendation, the substitute motion—introduced by James Murphy of Durham, N. C.—was easily defeated.

Adoption of a \$136 million Cooperative Program allocation budget came with no debate or questions. Of that figure, \$126.6 million will be sent on to the 20 agencies and institutions. Another \$5.9 million was approved for capital expenditures, consisting primarily of building projects. The remaining \$3.5 million would be distributed among the agencies according to their allocated percentages in the basic operating budget. (BP)

## Marjorie McCullough elected by WMU

Members of the Woman's Missionary Union were challenged Monday to new heights of world evangelization and elected officers to guide the auxiliary for the next five years.

Former missionary Marjorie J. McCullough of Alexandria, La., was elected president. Mrs. McCullough, widow of former Baptist Brotherhood Commission president Glendon McCullough, has also served on the staff of WMU.

Pattie Dent of Holly Springs, Miss., was elected recording secretary to serve with Mrs. McCullough until 1991.

Outgoing officers are Dorothy Sample of Flint, Mich., president, and Betty Gilreath of Charlotte, N. C., recording secretary. (BP)

## Baptist liberty upheld at Forum

An estimated 5000 people at the SBC Forum heard a Georgia layman promise that Southern Baptists will never abandon their liberty to read the Bible and interpret it for themselves.

Norman Cavender, a Claxton, Ga. business executive who has emerged as a strong voice of moderate conservatives, said liberty has suffered severe setbacks under the leadership of fundamental conservatives the past seven years.

"I cannot tell you which way Baptist people will take this week...the road of freedom or the road away from freedom," he said. But he predicted that "the militant fundamentalist spirit sweeping our Southern Baptist Convention will fail in the end."

The speaker said Southern Baptists should not be fooled by smiling personalities who speak words of love but allow only those holding "one narrow set of views" to speak at the annual conventions.

As part of its theme, "The Hallmarks of Baptist Heritage," the Forum audience heard Carolyn Weatherford, executive director of the 1.2-million-member Woman's Missionary Union, describe the struggle of women to attain roles in which they could contribute to the growth of missions and the work of the convention.

"Our words are analyzed and our actions are evaluated. If we dare say something in support of women we are branded as flaming liberals, feminists who are lobbying for women preachers. It takes great courage, friends, to be a Southern Baptist woman today, but it takes no more courage than it has ever taken to be God's courageous Southern Baptist persons." (BP)

## Educators explore history of pluralism

Southern Baptist pluralism is not new and only those who do not know Baptist history say the opposite, Walter Shurden, professor at Mercer University, Macon, Ga., reminded 650 religious educators.

Shurden offered a historical overview of the roots of Southern Baptist pluralism and listed suggestions for handling diversity during the opening session of the two-day annual meeting of the Southern Baptist Religious Education Association.

"The Peace Committee told us what we already knew and have known for years—that there is theological diversity in the Southern Baptist Convention," said Shurden. The Baptist historian said that diversity in theological emphases and in worship styles is part of Southern Baptists' heritage.

Shurden examined Baptist distinctives such as the priesthood of believers, the authority of the Bible for faith and practice, religious liberty for all and self-government for local churches, noting that the "stackpole" on which the beliefs rest is soul competency in religion. He said soul freedom issues naturally into pluralism.

Looking at Southern Baptist roots, Shurden identified four distinct traditions that have shaped the identity of the nation's largest Protestant denomination: The Charleston tradition with its emphasis on order and an educated ministry; the Sandy Creek tradition and its emotional, evangelistic ardor; the Georgia tradition of cooperative denominationalism and regionalism, and the Tennessee Landmark tradition.

In light of many influences that came together to mold Southern Baptist thought and practice, Shurden challenged the religious educators to "recognize the reality of history...the reality of diversity in our Baptist heritage." (BP)

## Stanley backs Rogers in Atlanta service

Adrian Rogers, a Memphis, Tenn. preacher, was publicly endorsed for the presidency of the Southern Baptist Convention by president Charles Stanley during the 11 a.m. service Sunday, June 8 at First Baptist Church, Atlanta.

In introducing Rogers, pastor of Bellevue Baptist Church, to lead the opening prayer, Stanley described him as one he "unashamedly and enthusiastically" trusts will be the next SBC president.

More than 2500 people, many visitors in town for the annual meeting of the convention, packed the auditorium for the third morning service.

According to a church hostess an estimated 9000 people attended all three worship services. Stanley spoke at the last two services after Jerry Vines, copastor of First Baptist Church, Jacksonville, Fla., preached during the opening service.

An understanding of the word of God is directly related to obedience of what is understood, Stanley said. A lack of obedience causes liberals to be formed, he observed.

A priority ministers must establish, according to Stanley, is teaching sound doctrines to others.

Stanley emphasized the SBC "would not be in the mess we are in today" if sound doctrinal principles had been taught in recent years. (BP)

## Baptists see division, but not SBC split

Southern Baptists believe division within the Southern Baptist Convention caused by an internal power struggle is the most critical issue facing the denomination, but they are overwhelmingly opposed to a split, according to findings of a survey of attitudes and opinions of church members.

The survey also revealed sizable

dissatisfaction with the denomination's Cooperative Program of support for missions with 39 percent favoring a change to an independent program of financial support and 56 percent preferring to keep the Cooperative Program.

The study was conducted by Wilkerson Associates, a research firm based in Louisville, at the request of an informal group of laymen concerned about the denomination, said spokesman Oswin Chrisman, a Dallas attorney and convention messenger from Cliff Temple Baptist Church.

The study was based on 550 telephone interviews with Southern Baptists using a random digit dialing technique. Respondents live in Alabama, Georgia, Florida, Kentucky, Mississippi, Oklahoma, South Carolina, Tennessee, Texas and North Carolina.

According to the study 35 percent believe division within the Southern Baptist Convention is the most critical issue facing the SBC. However, 40 percent said they couldn't identify the most critical issue. Also, 12 percent listed other religious issues such as members straying from traditional beliefs.

As to the cause of disagreement between fundamental conservatives and moderate conservatives, 36 percent said an internal power struggle is the primary cause, 46 percent said they didn't know the cause. Also, 14 percent cited a decline in morality and 10 percent, a change in focus of the SBC.

A total of 73 percent registered strong (52 percent) or moderate (21 percent) opposition to a possible split of the convention, with 10 percent undecided and 17 percent strongly or moderately believing a split is the only way to settle the differences. (BP)

## Rogers urges Baptists to put down weapons

Southern Baptists' new president took to the pulpit Wednesday to exhort Baptists to lay down their weapons of civil warfare and take up the battle against their common enemy—the devil.

Delivering the annual convention sermon at the 1986 Southern Baptist Convention, Adrian Rogers of Memphis told more than 30,000 messengers packed into the Georgia World Congress Center "our battle is not with flesh and blood" but against the "organized, mobilized, demonized forces of hell."

In his sermon Rogers appealed for unity in the convention which has been divided in recent years over theological issues, political maneuvering and biblical interpretation.

He urged Baptists "to put our fussing behind us and to get on with Bold Mission Thrust," the denomination's program for sharing the gospel with the entire world by the year 2000.

"If some of my conservative brethren think Adrian has suddenly gone soft, I have not," he said. "There are some things we can be diverse about, but there are some things we cannot be diverse about." (BP)

## BJCPA continues as motion referred

Messengers voted Wednesday to refer a motion to withdraw Southern Baptist Convention support from the Baptist Joint Committee on Public

Affairs to the denomination's Executive Committee.

Announcement of that vote—taken by ballot Wednesday morning—was the first item of business during the Wednesday evening session.

The motion to refer the proposed action was approved by a vote of 12,001 to 9556—a 55.67 percent to 44.33 percent decision.

Sponsored by M. G. Daniels of Mobile, Ala., the original motion calls for removal of participation in the Baptist Joint Committee and establishment of an exclusively Southern Baptist presence in Washington, D. C. Currently, the SBC is one of nine Baptist bodies cooperating in the operation of the Baptist Joint Committee.

Messengers elected Jerry Vines, copastor of First Baptist Church, Jacksonville, Fla., as convention sermon preacher for the 1987 SBC in St. Louis. Alternate convention preacher is Roy Fish, evangelism professor at Southwestern Baptist Theological Seminary, Ft. Worth, Tex. Music director for the 1987 convention will be John McKay, music evangelist from Ft. Worth, Tex. (BP)

## Vatican, Annuity moves bring little opposition

Resolutions opposing continuance of a U. S. ambassador to the Vatican, and pending tax reform legislation that would revoke the tax exemption of the Annuity Board were adopted with virtually no opposition by messengers to the Southern Baptist Convention.

The resolution concerning the presently vacant position of ambassador to the Vatican calls on President Ronald Reagan "not to nominate anyone to fill such a post in the future." It further urges members of the U. S. Senate not to confirm any presidential nominee as Vatican ambassador.

SBC messengers also adopted in 1984 a similar resolution opposing the position of ambassador to the Vatican in part on the grounds that the Holy See is an ecclesiastical entity rather than a civil state.

A second resolution notes that the tax reform bill passed by the House of Representatives in December 1985 would revoke the tax exemption of the SBC Annuity Board and similar church related pension boards.

Calling the legislation a direct tax "tantamount to a tax on the churches themselves," the resolution opposes all efforts to revoke the tax exemption of church pension boards. (BP)

## Southern names Moore 1st "honorary alumnus"

The largest alumni gathering in the history of Southern Baptist Theological Seminary saw four graduates honored as Alumni of the Year, Winfred Moore inducted as the seminary's first "honorary alumnus," and heard announcements of almost \$2 million in new gifts to the Louisville seminary.

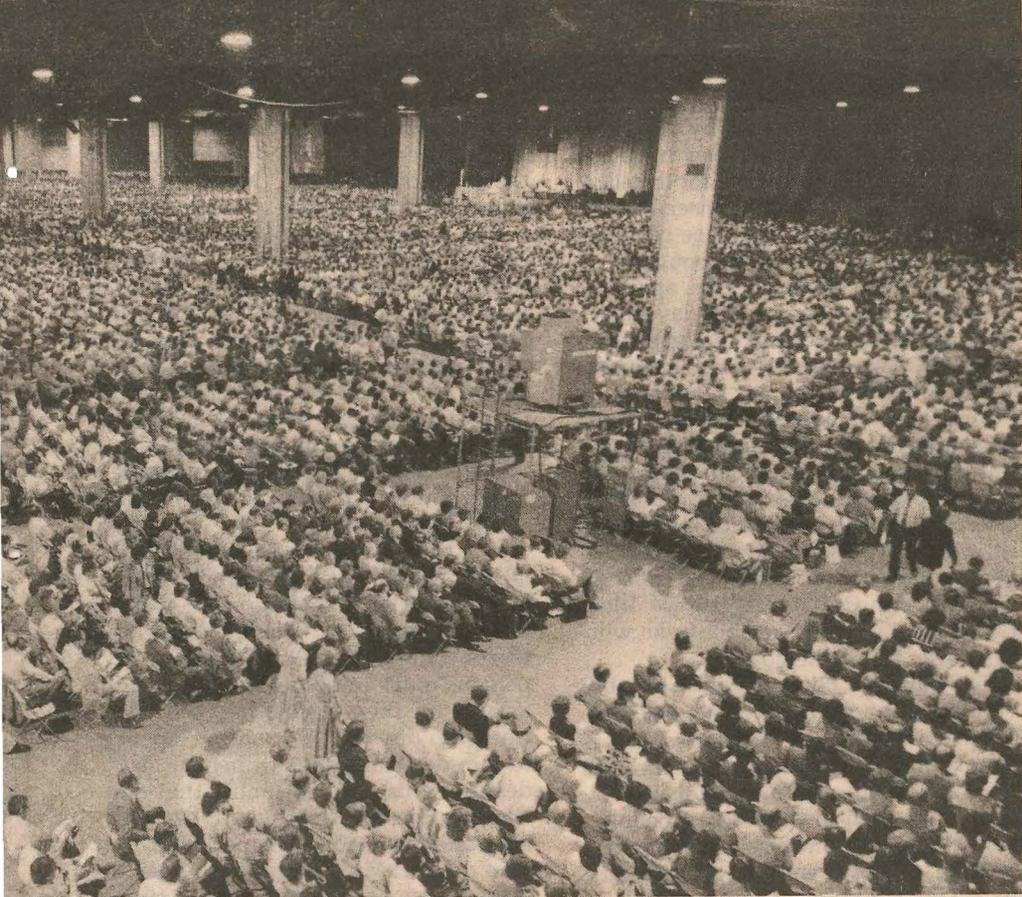
Seminary president Roy L. Honeycutt surprised Winfred Moore, pastor of First Baptist Church of Amarillo, Tex., and unsuccessful nominee for the SBC presidency, by inducting him as the first "honorary alumnus" in the seminary's history.

The seminary's national alumni luncheon drew a record 1800 persons. (BP)





## Southern Baptist Convention Atlanta



**CENTER**—Messengers converged on Atlanta's Georgia World Congress Center June 10-12 to conduct the business of the Southern Baptist Convention.

**TOP(l)**—The congress center has about 60 escalators. All of them ran the same direction at the start of each session, ushering more than 40,000 messengers into the meeting halls.

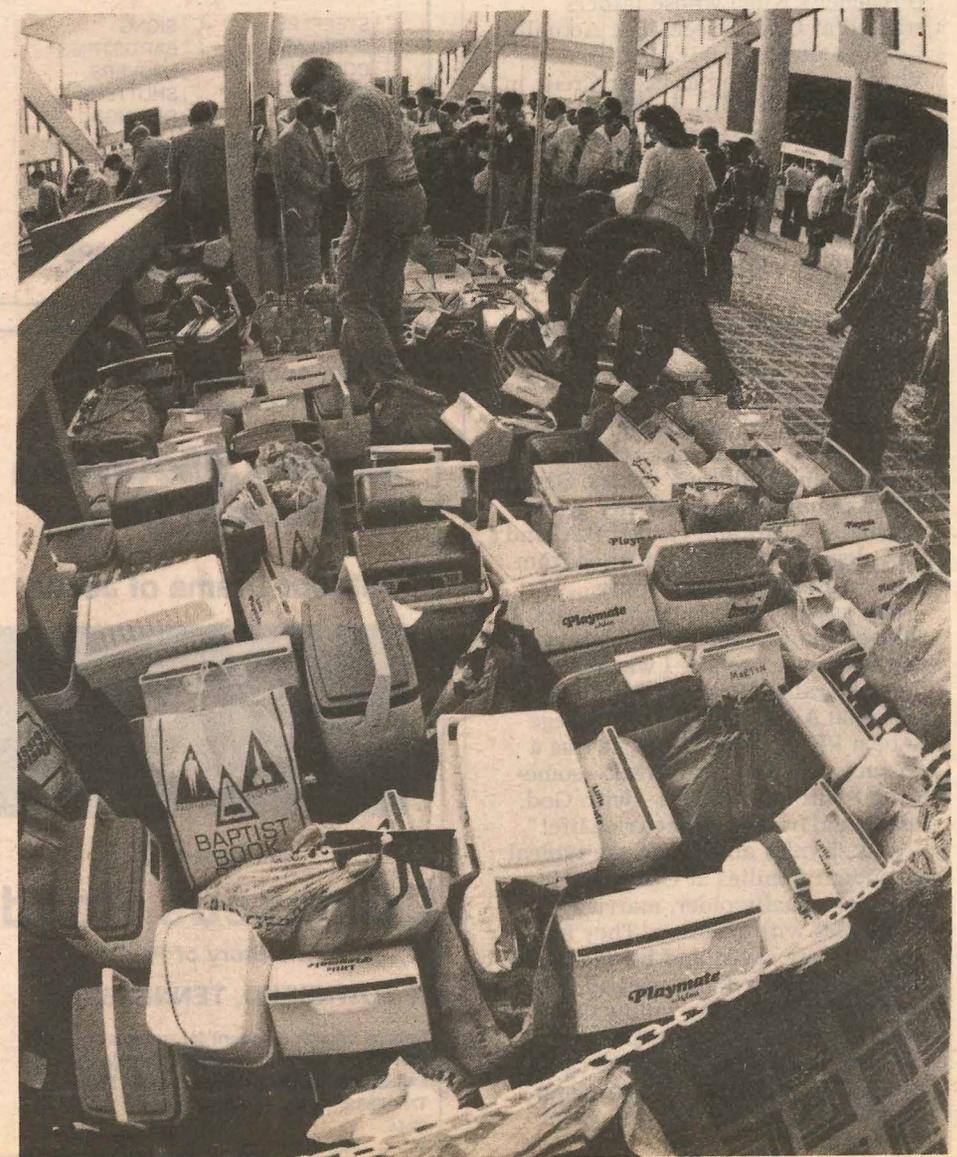
**TOP**—SBC president Charles Stanley of Atlanta (from left) consults with the trio of parliamentarians he appointed to help him preside over the SBC—Jimmy Draper, pastor of First Baptist Church of Euless, Tex.; H. Barry McCarty, professor at Roanoke Bible College in Elizabeth City, N. C., an ordained Church of Christ minister and a certified parliamentarian; and John Sullivan, pastor of Broadmoor Baptist Church, Shreveport, La.

**LEFT**—Ed Tarleton (left), pastor of Hazelwood Baptist Church, Louisville, Ky., presents a letter from his church, requesting that he be seated as a messenger. Receiving his request are Credentials Committee members (from right) Jim Rives, First Baptist Church, Van Nuys, Cal.; Max Hester, Calvary Baptist Church, Irvine, Ky.; and Garland Morrison, Sunnycrest Baptist Church, Marion, Ind.

**BOTTOM(l)**—Laymen dispensed coffee from the Brotherhood Commission disaster relief van in the commission's exhibit at the SBC. Handing out coffee are (from left) David Carpenter of Elberta, Ala.; Dick Jenson, director of marketing for the commission, Memphis, Tenn.; and Emmette Jones, Millbrook, Ala.; receiving are Bob and Anita Simpkins of Hodgenville, Ky. (center) and Cameron Byler of the commission.

**TOP(r)**—Messengers ran into the congress center as doors were opened at 7 a.m. June 10, for the start of the SBC annual meeting. More than 100 people were waiting as early as 5:30 a.m.

**BOTTOM(r)**—Guards at the congress center impounded lunchbaskets carried into the center by messengers. They cited fire codes as the reason.



# viewpoint

## Professor responds to Indiana editor

by Molly Marshall-Green

Southern Baptist  
Theological Seminary

To the editor of the Indiana Baptist: I write as one deeply wounded by your vicious attack on my theological views. By stringing together isolated quotes you have grossly perverted my beliefs about Christ, the church and missions. I regret you did not consult me as to the accuracy of your interpretation before going to press.

As Bible believing Christians we are concerned about theological truth and its application in and through the life of the church. Much of the present convention controversy is about differing theological views. Accordingly it seems to be in the interest of fair discussion that one's beliefs be presented in accurate form. I did not find that to be the case in the editorial of May 27 which was devoted to an analysis of my doctoral dissertation. So that both views may be known I would like opportunity to state briefly my position.

Does my dissertation teach a form of universalism? No! Does my perspective undercut Baptists' commitment to missions? No! Contrary to the editor's assertion, throughout the dissertation I, first clearly affirm the historical position of the evangelical church in its central belief in the necessity of Christ for salvation. Second, without qualification I affirm the church's evangelistic role in the proclamation of the gospel.

It is important to recognize one writes in a different style and form in a doctoral dissertation than one would use in writing for a layperson in a church. Had

I been writing Sunday school materials rather than a scholarly theological investigation, the language would have been more direct, my personal beliefs more explicit and the argument less complex. The editorial appears to fail to distinguish the audience I was addressing.

My research dealt with a question that has troubled many Baptists: "What about those who have not had an opportunity to respond to the saving grace of Christ?" Baptists believe the foundational biblical teaching that Christ died for all; our vigorous missionary efforts (in which I have been involved) bear witness to that doctrine. Yet in humility we have also trusted the sovereign grace of God to be at work beyond the province of our preaching. As the Bible declares, God "hath not left himself without a witness."

The Bible gives several clues about the fate of those who have responded positively to what revelation of God they have received. Rom. 2:14-16 suggests if one has not received that gracious invitation to faith through God's lengthy salvation history with Israel and the church, God examines one's heart. "When Gentiles who do not possess the law carry out its precepts by the light of nature, then although they have no law, they are their own law, for they display the effect of the law inscribed on their hearts. Their conscience is called as witness, and their own thoughts argue the case on either side, against them or even for them, on the day when God judges the secrets of human hearts through Christ Jesus" (NEB). Of course "good intentions" do not save; our "works" do not make us righteous. God must judge those persons casting themselves in repentance upon his mercy. As Acts 10:34ff witnesses, we can trust God's faithful justice to show no partiality when it comes to salvation. My understanding and personal experience of God's love in Christ suggests we allow God's justice to decide about one who has never heard the gospel.

The editorial charged that I propose "the adoption of an inclusive position toward all religions." This assertion is simply false. I believe that God, through the convicting power of the Holy Spirit, is at work even in the lives of people who belong to non-Christian religions, seeking to draw them to faith in Christ. As 1 Tim. 2:4 states, God "desires all men to be saved and to come to the knowledge of the truth." These other

ways of faith do not save; God saves all who call upon him (Rom. 10:13).

Editor Simpson further argues incorrectly that my theological position "does not limit salvation to those who respond to Christ." Again I reject any suggestion that Christ is not the way to salvation. The sign of one's salvation is the confession of Jesus Christ as Lord (Phil. 2:10-11). Jesus is not one savior among others, but the name "given among men by which we must be saved" (Acts 4:12).

Our missionary task as the church is to all for whom Christ died, believing that Christ is already at work throughout the world. Indeed were Christ not already at work the Christian missionary task would be sorely impoverished. God's convicting Holy Spirit beckons all humanity to repentance and faith; the sinner's response is dependent upon God's loving initiative.

Finally Editor Simpson implies that I believe all persons inevitably come to profess Christ as Lord. While I do affirm the biblical doctrine of the image of God, i.e. humanity bears God's image and was created for relationship with God (Gen. 1:26), I do not suggest that salvation has a "good ending" for all. Not all participate in that for which they were created, to be "conformed to the image of God's son." Not all become a part of God's people, the church.

Can persons definitively reject Christ? Of course! I wrote: "And persons are not spared the consequence of their negative responses" (p. 270). If Simpson had read with greater care he could not have concluded that I believe all are included among the redeemed, i.e. the church. I wrote on p. 280: "Faith in Christ creates the church out of justified sinners and is the corporate expression of commitment to this path of suffering love."

One assertion the editor finds problematic is the suggestion that persons not hearing the preaching of the gospel during their lives will have a post-mortem encounter with Christ. I believe all persons must stand before God to answer for their response to the Lordship of Christ, for one's response to him determines his or her eternal destiny. This does not imply that one who has rejected Christ in this life will have another chance. But perhaps those who died without a chance to hear the gospel (as some interpret 1 Pet. 3:19 and 4:6) before they departed life will receive a "first chance" to encounter its truth. This suggestion does answer the question concerning the fate of those "who have not heard," but does not undercut the command of Jesus to preach to all.

Thus after reviewing the charges and offering clarification, it appears Simpson has failed to represent the true intention of my dissertation. It is my hope Indiana Baptist readers will understand the true intention and my firm commitment to Jesus Christ as the way to salvation and the missionary task of the church to which Baptists are committed in Bold Mission Thrust. Finally we must all leave the issue of salvation in the hands of God. Christians are not the gatekeepers of eternal life; God is. God alone makes the ultimate judgment about the ones who are allowed to "enter the joy of the Lord."

*Editor's note: Professor Molly Marshall-Green told Western Recorder she "wanted Kentucky Baptists to know (her) response to the editorial in the Indiana Baptist." For that reason her reply is printed here.*



Leon Simpson  
President  
Clear Creek Baptist School  
Pineville, KY 40977

# clear creek comment

## Four generations at Clear Creek

A very special family left Clear Creek this week—Rick and Lynita Brown and their son, Adam.

Rick has a wonderful testimony. He says, "I was born again in November of 1980 after returning from a tour of military duty in Korea. ... (Soon after this) God called me into the ministry. Unlike some, I did not run from the call. I was ready to serve however and wherever."

Lynita was saved at age nine in a revival at Corbin. During the same revival, her father surrendered to the ministry. The next year her family came to Clear Creek.

Rick and Lynita are unusual students in that they are both "PK's" (Preacher's Kids) whose fathers trained at Clear Creek also. Actually, Lynita's great-grandfather, C. S. Wilson Sr., studied at Clear Creek in 1933. Her father, W. R. Wilson Sr., graduated in 1971 and her brother in 1979.

Rick's father, Raymond Brown, graduated from Clear Creek in 1978. He had the privilege of leading his son to the Lord while Rick was in the military.

The Browns have one son, Adam, born at Clear Creek. "If he surrenders to preach," says Lynita, "we'll send him to Clear Creek."

Lynita has, in addition to being a student wife, also been a teacher of piano and children's choirs. She began piano lessons with her grandmother as a girl and earned B.A. and M.A. degrees in music education from Eastern Kentucky University.

She says, "All through the years, I enjoyed playing the piano whenever and wherever needed. I was thrilled that God called Rick into the ministry. I feel that Adam has a great privilege to be a PK at Clear Creek. It was a dream to teach at Clear Creek—something I will never forget—with God, family and friends. What a rich life!"

Rick, Lynita and Adam are typical of student families at Clear Creek. They are usually older, married, sometimes with children. They know that they are saved and belong to the Lord. And the wife, as well as the husband, is willing to follow God's call. They want to grow as Christians and use their life to serve the Lord. Maybe God will bring a fourth generation Brown-Wilson child to Clear Creek someday!

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# Registration lines fail to materialize

Predictions of long lines of Southern Baptists waiting to register as messengers to the Southern Baptist Convention failed to materialize as expected on the two days before the convention was to open Tuesday morning.

Within an hour after registration opened Sunday at 3 p.m. more than 4000 Baptists had claimed their badges and ballots. By the end of the day, more than 12,000 had registered.

Lee Porter of Nashville, registration secretary for the convention, said at no time did anyone have to wait longer than 30 minutes to register, provided he or she had the proper registration cards.

By 5:30 p.m. Monday, registration had reached 29,800. Last year at the same time in Dallas, registration was 30,539, or about 740 more than the Atlanta convention.

Although the heaviest registration was expected Tuesday for the elections, the number of messengers climbed by about 10,662. This brought the figure to 40,462—far short of the 45,187 registered at this time last year.

Leonard Hill of Nashville, assistant convention manager on the staff of the SBC Executive Committee, said he had never seen registration run so smoothly and efficiently in any of his 28 years of handling arrangements for the 14.4 million-member convention.

Bill Beshears of Tucker, Ga., registration committee chairman on the local arrangements committee, said the key to the fast, efficient registration process was the system which Porter designed and set up, based on what he learned from previous conventions and last year's meeting in Dallas where 45,431 persons were registered.

To handle 4000 persons per hour 48 registration desks or stations were set up in the cavernous 225 X 75 foot registration room. During peak periods, all 48 of the registration stations were used.

Beshears, a volunteer who works with the Georgia Baptist Convention, said more than 200 volunteers from Atlanta area churches are helping handle registration at the SBC.

Beshears said 66 volunteers are working on each of the three daily shifts—morning, afternoon and evening—with a cochairman in charge of supervising each of the shifts.

Working under the shift supervisors are 11 team captains, each supervising five or six registration clerks.

During times when there are no lines, registration clerks who are not busy are shifted over to a long line of tables where the messenger cards are sorted and counted.

Ken Bray, a retired businessman from Stone Mountain, Ga., and afternoon shift cochairman for local arrangements registration, said the cards are first counted and then sorted by state, city and by church.

Sorting the cards by church enables the committee to determine whether or not more than 10 messengers—the maximum allowed by the SBC constitution—have registered from any one church.

Beshears said that as of Monday afternoon there had been no instances where more than 10 messengers from any church had attempted to register.

"The only real problem we've had," said Beshears, "has been with people who did not bring their official registration cards, signed and completed by the church moderator or clerk." Such cases, said Beshears, are turned over to the the SBC Credentials Committee headed by Charles Page, pastor of First Baptist



Predictions of long lines of Southern Baptists waiting to register as messengers to the Southern Baptist Convention failed to materialize as expected prior to the June 10-12 meeting in Atlanta.

Church, Nashville.

Page said a few pastors had complained they thought they could sign their own registration cards, but the SBC constitution and bylaws requires that the cards be signed by the church clerk or moderator.

When a messenger forgets or loses his registration card the Credentials Committee requires either a letter or a telegram from the church stating that the particular individual has been

officially elected as a messenger to the convention.

Telegrams by the hundreds were being delivered by Western Union to the SBC Credentials Committee Monday, according to Page. But the number was far less than in previous years.

Page said because of good advance publicity by Southern Baptist state papers fewer than two percent of the messengers had arrived without their registration cards. (BP)



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

## homes for children

### Praying in the spirit

Our temporary shelter near Elizabethtown is across the road from Tunnel Hill Baptist Church where Harmon R. Popham is the faithful pastor. Brother Popham sent me a letter which I want to share with you. The pastor writes:

"We here at Tunnel Hill Baptist Church are very happy to have a good relationship with the shelter. Our people feel a need for a ministry with them even if it is for a short duration.

"To help us prepare for the Good News America Revival we changed the Wednesday evening approach. We divided into sub-groups, each having a leader. Each group was to hear requests for prayer, share needs as well as victories, make lists and share with one another those who were lost or needed to make a spiritual decision. These grew into real concern sessions and are continuing on.

"It was in one of these sessions in the youth group that I heard one of the shelter boys pray. Several boys had prayed. Then the boy next to me started praying. He was sincere and talking to God as one would to a friend, with full confidence that God could do something about the things he presented to him. He talked to God about his own weaknesses and needs, confessed his sins and asked God to forgive him.

"He did not know where he would go from the shelter or how he could manage his life, but he was thankful that God had brought him to the shelter and to the church because this had given him opportunities to discover God's way in his life again. He asked God to help him be faithful and to be with him wherever he went.

"Then he began to pray for a friend who had just left the shelter. He was fearful that his friend would be 'back on the streets' as he put it. With no great emotion, but with a knowledge of street life and what his friend was facing, he asked God to go with him and deliver him from that destructive way of life.

"As he prayed, I felt he had hold of two worlds: one with a great need and the other with resources to meet that need. I praise God to have been in his presence that night.

"These boys request prayer for their parents, never condemning them but believing God can set things right. They pray for one another and for the staff. The dedicated service of the staff becomes an epistle written in their hearts."

## Child Care Days Kentucky Baptist Homes for Children

Each year Kentucky Baptist Homes for Children hosts two Child Care Days to better acquaint friends with our ministry to children. You are invited to meet with us on one of these days.

We have planned a time for sharing information with you, a time for you to ask questions and a time for campus tours.

### YOU ARE INVITED TO BE OUR GUEST FOR LUNCH.

Child care representatives; Pastors, Deacons, WMU, Brotherhood, Sunday school and Church Training workers... and all others who are interested in our ministry are invited to attend.

Child Care Day at *Spring Meadows* will be Saturday, June 28, 1986, beginning at 10 a.m. and concluding with lunch.

Spring Meadows is located on Highway 60 (Shelbyville Road) just west of Middletown, Kentucky. The campus is just east of the Kentucky Baptist Convention Building.

Child Care Day at *Glen Dale* will be Saturday, July 12, 1986, beginning at 10 a.m. and concluding with lunch.

To reach Glen Dale, take I-65 South from Elizabethtown and exit west at Exit 86. Go through the town of Glendale, and turn left. Turn left again to go past Gilead Baptist Church. The Glen Dale campus will be about a mile on your right.

Come by busloads, carloads, vanloads—or however you can. You are free to choose the day which suits you best.

In order to help in our planning, please complete the information form below and return it on or before June 23.

Kentucky Baptist Homes for Children  
10801 Shelbyville Road  
Middletown, Kentucky 40243  
Phone: 1-800-292-9440

Name of Church, Organization, or Individual \_\_\_\_\_

Address \_\_\_\_\_ Zip \_\_\_\_\_

Number in Group \_\_\_\_\_ Telephone Number \_\_\_\_\_

Campus you will visit: (Please check one)

\_\_\_\_\_ Spring Meadows, June 28, 1986 (Saturday)

\_\_\_\_\_ Glen Dale, July 12, 1986 (Saturday)



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

# oneida journal

The wings of eagles

We hit the ground running after the graduation ceremony was over. By Monday morning everything was back to normal.

The 100 chairs on the chapel platform for staff and trustees had been removed and were back in storage, tables were in their accustomed places, and a score of other things had been quietly and efficiently done under "Bud" Underwood's supervision.

On Monday and Tuesday after graduation we had the final exams for the underclassmen and they left on Tuesday afternoon for a three-week break before the start of summer school June 8.

Tom Jenkin preached a tremendous message at chapel on Monday. He is a superb speaker and teacher. He is also an excellent drama, soccer and baseball coach.

Tuesday is chapel, our last for the 1985-86 academic year, was special. Twenty-five middle school students had practiced for weeks to present "Breakfast in Galilee," a musical depicting the disciples recalling incidents from the life of Jesus. Even though we had graduation on Sunday there was nothing anticlimatic about Monday and Tuesday!

Thirty-five girls and boys stayed, for varying reasons, between the end of school and the start of summer session. This is always one of the busiest times of the year.

First of all, each room in all four dorms must be thoroughly cleaned. Kids, being kids, always leave behind many things. These must be gathered up, washed where need be, held for the child or put in our used clothing store when the owner cannot be determined. Windows are washed, curtains are taken down, washed and rehung. Floors are scrubbed and waxed.

In the meantime several of our specially talented boys are busy making various minor repairs room by room. A window is not opening or closing properly, some springs in a bunk bed have become loose and need retightening, a light fixture needs to be replaced.

The 16 bathrooms each must be gone over thoroughly, the seven laundry areas, the hallways and recreation areas.

On Wednesday the faculty had an end-of-year meeting that is traditional. Then each teacher had those final exams to grade and hundreds of grades to average and record. Each inventories the contents of their classrooms. Then our student workers clean and work in each classroom.

The track coaches worked with those athletes who had qualified in the varying levels of tournament competition for the state track tournament held in Lexington. The results were astonishing.

Eighth grader Heather Marsh, 14 years of age, won two first place championships, and two second places in the state tournament. Think of that! A girl still in middle school winning high school state championships, competing against Kentucky's best. At Oneida middle school students participate on the high school varsity teams routinely so long as they meet all the high school athletic association requirements.

Heather won first place in the long jump with a jump of 17 feet 11 1/2 inches. She also took first place in the 300 meter low hurdles. Then she took second place in the 100 meter dash and second in the 200 meter dash. She lost only to the defending state champion of Frankfort. Heather's achievements qualify her as an honorable mention high school All American!

Our biology teacher, Rick Coffey, not only coaches track but also swimming-diving. This is his eighth year with us. Mr. Coffey was ably assisted by Don Borntrager, a 1979 graduate of Oneida.



**H. C. Chiles**  
Clear Creek Baptist School,  
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# sunday school lessons

LESSONS FOR JUNE 22, 1986

Life and Work Series

## Living while we wait

**I Thessalonians 5:12-25** Paul besought the Thessalonians to know and understand their leaders in their church and to support and assist them in every way possible. If the work of the Lord is to be effective in any church, it is necessary for the members to respect, love, encourage and pray for their leaders.

Some of the church members in Thessalonica had suffered injury at the hands of others. By precept and example Paul taught them there was only one right way to act in those circumstances. For anyone to render evil for evil, regardless of the circumstances, is to create two evils instead of having just one. If Christians are to be effective in his service, they must be at peace among themselves.

Various types of people constitute the fellowship of Christians. Some are lacking in love for Christ and are disobedient to the divine commandments. Others are unwilling to render a helpful service to those who need it so much. Still others are so vacillating that they yield to the temptations of Satan and those with whom they associate daily. All of these need the admonitions, encouragement and prayers of devoted Christians.

In spite of floggings, fetters and friendlessness Paul rejoiced in the Lord, and appealed to others to do likewise. Such rejoicing in the Lord will kill the desire for indulgence in sinful pleasures and enhance the charm and influence of the Christian life, enabling us to perform good deeds and to bring great joy to the hearts of others.

International Series

## God's word versus the king

On various occasions Jeremiah delivered spoken messages from God to the people, but they continued in their disobedience. When circumstances arose which prevented the prophet from continuing his ministry from place to place, God commanded him to write a book containing divine warnings to the people, to appeal to them to repent of their sins, to get right with God and to enjoy divine favor.

**Jeremiah 36:4** Jeremiah was very fortunate in having a secretary of rare ability, Baruch, who was trustworthy in every respect. This godly scribe had placed his talents at God's disposal. Jeremiah dictated the message which God had spoken to him, and Baruch carefully recorded it on parchment for permanent preservation and wide usage.

**Jeremiah 36:5-8** Jeremiah was grieved when he was restrained from going to the house of the Lord, and from delivering God's message to the people as he had done on previous occasions. At the direction of the prophet, Baruch courageously took the scroll into the temple where a multitude had assembled for the observance of a specially declared fast day, and there fearlessly read its contents.

**Jeremiah 36:27-31** Many of the hearers were not affected greatly by what Baruch read, but the predicted judgments of God contained therein caused some consternation. When the princes reported to the king what had been read, Jehoiakim became furious. He commanded his personal secretary to bring the scroll to him. In great anger the king seized the document, cut it into shreds with a penknife and cast it into the fire. This scornful and blasphemous act was committed solely because God's message condemned his manner of life. How foolish for anybody to think that he could get rid of God's indestructible word! As Isaiah declared: "The grass withereth, the flower fadeth: but the word of God shall stand forever."



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# on mission together

## The child in us

Not long ago I pulled up to a stoplight. To my left in another car was a teenage driver. She was singing, clapping her hands and moving her head. Her exuberance was a joy to behold. It caused me to reflect upon some of the things I am more free to do when I'm

alone.

Not long ago I spoke at Berea Baptist Church and enjoyed a delightful lunch at home with pastor John Chapman and his family. In the course of conversation I asked about the "McLain family," a popular music group located in Berea.

A few weeks later John graciously sent me two of their albums: "Troublesome Creek" and "Sunday Singing."

Heading east a day or so later I played one of the cassettes. Out came some of the finest string music—heavy on the banjo and mandolin—that I've heard. As I pulled up that morning to one of the seven stoplights in Shelbyville, just across from McDonald's, I found myself singing along with some of the music, using the steering wheel for a drum. And who should pull up beside me, staring across at this older man? You guessed it—a young teenager! I was glad I had on sunglasses to help disguise my identity. I just smiled at her. I shall never

know what her smile meant.

Among the requirements of becoming an adult is the restraining of the child within us. Yet, in every man there's a little boy; in every woman, a little girl. Sometimes, unexpectedly, and on occasion, embarrassingly, the child will come out.

Surely there must be something good about that. Whether as a pastor on Sunday morning facing a serious looking congregation or an executive standing before an austere body of trustees, it might sometimes help to remember that there is a child lurking somewhere inside of each.

I would like to say a good word for those who, once in awhile, can call out the child within to dance and sing.

And God bless those among us who have the knack for opening up our doors, even if ever so briefly, to let the little child within us run free. They help to remind us of the great gift of life and the joy of living it! Here's to life, a precious gift of God.

# Houston surgeon mends bodies, strengthens families

by Terri Lackey

Mending broken bodies is Bill Cole's profession. Strengthening the family spirit is his dedication.

An orthopedic surgeon for 15 years, the Houston doctor has spent the main portion of his adult life revitalizing the sick.

And when innovative, new medical procedures come his way, Cole adapts them into his practice, much like he incorporates creative ideas into his church's family ministry program.

Chairman of the River Oaks Baptist Church family ministry task force,

Cole is devoted to making the members of River Oaks feel like a family. He insists on doing it with flair.

"There are no pre-set ideas to ministering to the family," Cole says. "We develop ideas out of our own hearts and not out of textbooks."

The family ministry program of River Oaks church was being highlighted during Christian Home Emphasis, a six-week program conducted between Mother's Day and Father's Day in June, focusing on the family and developed by the Baptist Sunday School Board's Family Ministry Department.

About three years ago, River Oaks pastor Doug Tipps asked Cole to consider becoming a deacon.

"Well, I didn't know what a deacon really did, so I went to the nearest Christian book store and bought about eight books on the subject," Cole recalls.

"One book, I remember very clearly, had a small section on the deacon's family ministry program, and it seemed like the words just jumped right out of the page like a great, big neon sign.

"It was then that I knew our church needed a family ministry program," he says.

Cole adds he knew "at that moment" God was calling him to lead River Oaks' family ministry program, and after a couple of month's hesitation "and reading several more books," he finally decided to plunge in.

Cole established an eight-member family ministry task force, and the first resolution was to lead the members of the church or "the church family" to understand "that they must live their Christian lives at home."

"We wanted to teach Christianity, not necessarily through sermons, but by example," Cole says. "We also wanted to emphasize the church family in our programs, and not the nuclear family."

He says the task force is "very committed" to including children, seniors and singles, as well as the traditional family in the family ministry program.

One of the main features of the River Oaks program is it uses its

members to lead seminars and programs.

"We had already reached a decision that we wanted to have lay people of our church involved in our family ministry program," Cole explains. "The thing that makes a program work is lay involvement.

"It is very important that we cultivate talent within our church, use our own people. Every church has talent."

For example, Cole says a member stockbroker led a creative financing seminar, a former restaurateur led a creative cooking seminar and Tipps led a creative living seminar.

Cole claims his wife, Mayron, was the brainchild behind a successful play, "Cleaning Out the Closet in Spring," performed by children of the church.

Although an outside playwright was hired actually to write the play, the task force used Mayron Cole's idea of ridding oneself of fears by "cleaning out the closet."

"Education is an important part of the family ministry program," he stresses. "We need to teach people before the crises happen."

Outreach and counseling also are important factors in a successful family ministry program, he adds.

Cole emphasizes a church cannot be afraid to fail when presenting innovative family ministry programs.

"A church can't be discouraged if a marriage enrichment retreat or a seminar doesn't go over well," he says. "If a program fails, it's probably because the particular needs of the church aren't being met."



River Oaks family ministry task force members gather to discuss future church programs. From left are Sarah Bell, Mayron Cole and Bill Cole.

## Volunteers accept hardship in extending Baptist Care

by Art Toalston

Ann Smith can't take a break.

"You must keep that baby's eyes clean or he'll go blind," she tells the mother of a young child through a translator at the Southern Baptist feeding station in Gundo Meskel, Ethiopia.

Mothers and babies, some crying, some suffering from worms or other ailments, are waiting in line, along with two elderly men and several young Ethiopians. Miss Smith, 24, never knows what she'll encounter. A woman's face is badly swollen from an abscessed tooth. A 15-year-old epileptic needs bandages changed on her burned, and now deformed, leg. She suffered third-degree burns when she fell into a cooking fire during a seizure.

Three times a day Miss Smith makes rounds at the shelter among 80 mothers and their malnourished children. The mothers, she insists, must exercise the children's frail legs. "If you don't make them get up and walk, they'll get bed sores, pneumonia and they'll die."

Miss Smith, of Bessemer, Ala., resigned from a hospital's intensive coronary care unit to come to Ethiopia. She's one of 23 volunteers from churches in the United States assisting Southern Baptists' three missionary couples.

Volunteers are meeting needs that, otherwise, would go unmet, says R. Keith Parks, Southern Baptist Foreign Mission Board president, after visiting Ethiopia in April. He notes their willingness "to interrupt a career or terminate a career early, with no

regard for financial benefits" and their certainty "that the Lord has sent them here for a spiritual ministry."

Three missionary families can't feed and treat 100,000-plus people," says missionary Jerry Bedsole, a veterinarian. "We had to have volunteers." In planning for the first feeding station last year, there wasn't time for career candidates to be screened and trained and to learn a new language.

More volunteers, not just career missionaries, still are needed in Ethiopia, especially in nursing, but also in agriculture, veterinary medicine and water development.

Volunteers "extend our mission ministry, meeting an emergency situation," Bedsole explains. "They've moved right into the work," and their labors have become "the foundation, the launching pad" for ongoing witness.

"They have adapted to very strenuous, emotional work and living situations," says Lynn Groce, mission chairman and agriculturalist, "and they've done a superb job." Several had serious bouts with typhoid or typhus. Yet after a few weeks of rest, they were back at their stations, where the living quarters are without running water and electricity.

"You miss civilization, your friends, your family, your social life," admits Diana McKinnis, 26, a nurse from Ft. Worth, Tex. Yet there's "a feeling that you're really doing something unselfish."

Volunteers have bittersweet jobs, according to Groce's wife, Suzanne. They've seen appreciation on once-starving Ethiopian faces. But because

the famine is not yet over, "they bear the emotional trauma of having to deal with hungry, sometimes dying people."

As valuable as the volunteers have been, Bedsole reminds, "You can't run mission work off short-termers. You only see long-term results from people who plant their lives in a country, learn the culture and language and identify as much as possible with the people."

Volunteer nurse Debbie Welch, 29, from Green River, Wyo., understands. When an infant dies, she yearns to tell a grieving mother, "The child is in God's hands." But not knowing the dialect, she can't express it. A hug barely suffices.

Missionaries and volunteers alike here have been disappointed that no doctor has joined their ranks during

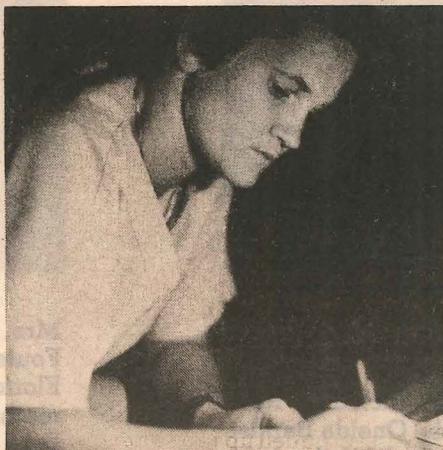
the 14-month feeding effort. "I can't believe that out of 14 million Southern Baptists we don't have one doctor who's willing to spend a year with us," says Ed Mason of Tallahassee, a former president of the Florida Baptist Convention. He and his wife, Vi, do administrative work in Addis Ababa.

"We're doing doctor's work here," Rosie Fenton of Cocoa Beach, Fla., says. Diagnosing illnesses and prescribing medications aren't done by nurses in the United States. "You certainly pray for wisdom," adds Miss Fenton, who gave up a job as head nurse at a hospital's pediatric unit.

Volunteers have come to Ethiopia via different spiritual pathways.

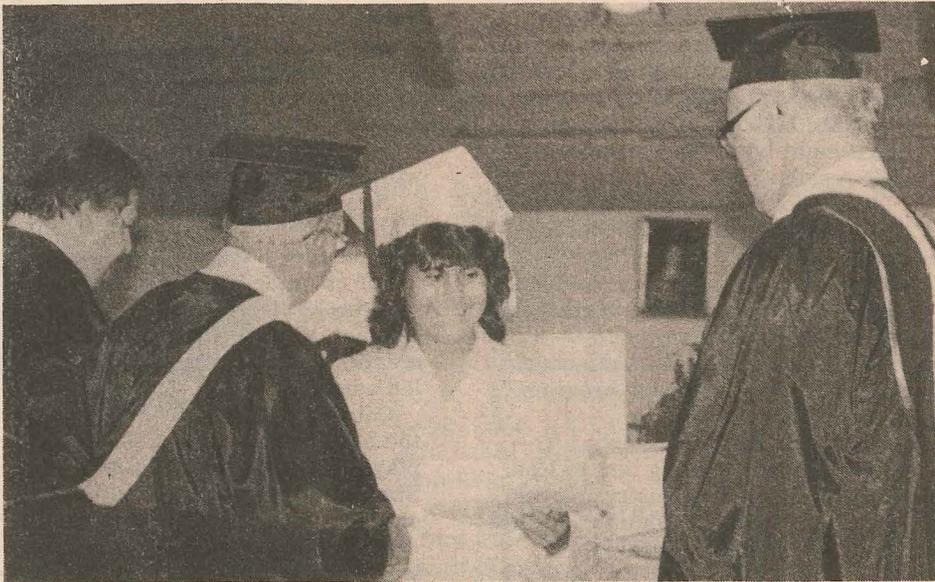
Betty Barham, 55, of Sontag, Miss., is a widow and mother of five who will miss the wedding of her youngest daughter and the birth of her fifth grandchild. Russell Helms, 22, of Birmingham, Ala., a nurse who worked the same shift and same unit as Miss Smith, has always wanted to be a missionary in some form or fashion. Charles Field, a veterinarian from Tallahassee, and his wife, Millie, friends of the Masons, had long been interested in volunteer missions in gratitude for God's blessings.

Mike Camden, who left a state public health engineer's job, and his wife, Martha, made missions commitments in their Abingdon, Va., church in 1984, then a year slipped by. "You can say over and over, 'Yes, Lord, I want to do your will,'" she says, "but until you actually start filling out the application, you're not really showing him you're serious."



Volunteer nurse of Bessemer, Ala. writes to friends in the States by lantern light.

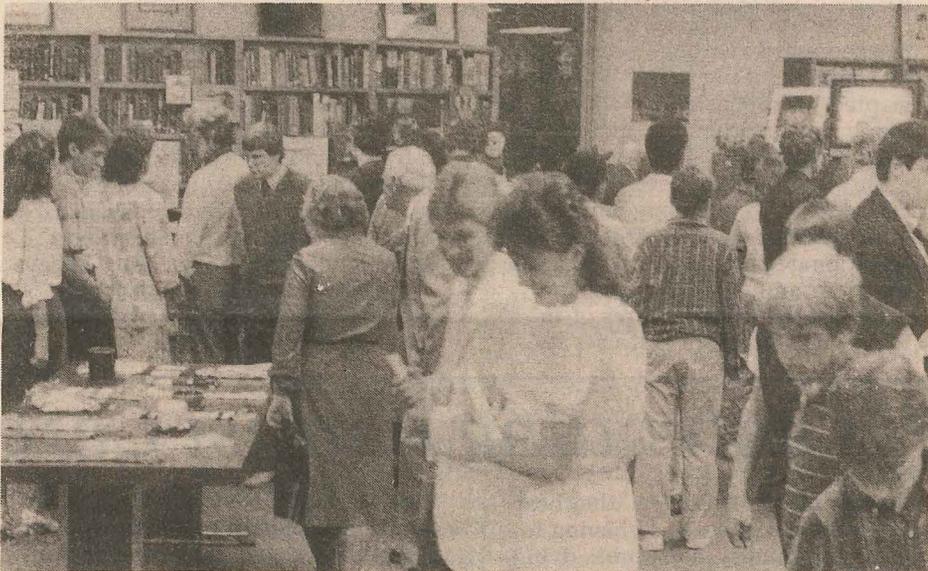
# Oneida Baptist Institute Graduates 86!



April Hlad smiled broadly as trustee chairman D.C. Anderson, Versailles, and Principal Oliver Hawkins awarded her diploma.



The days before graduation were full with testing, the junior-senior banquet, end of year pizza parties, Home Economics reception, many things. There were four honors assemblies recognizing the "best" in academics, sports, the work program and dorm living, and the arts including choir, band, art, and drama. Then followed an evening of three one-act plays; a dinner for the "Old Guard" alumni followed by a 2½ hour concert program and art show, the Baccalaureate sermon Sunday morning and the graduation ceremony in the afternoon, May 18.



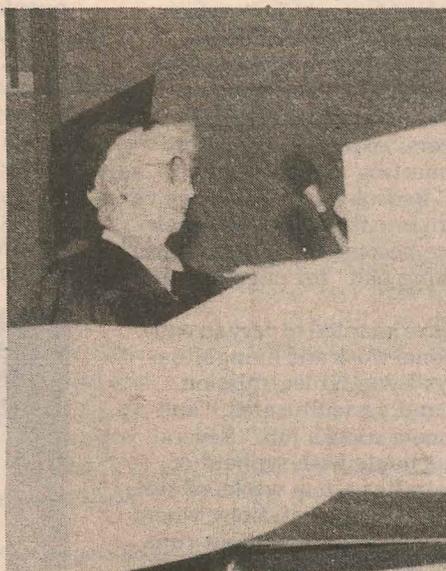
Scene at OBI art show May 17. Sixteen OBI paintings and drawings have been on display in the Old State Capitol, Frankfort, and the Center for the Kentucky Arts, in recent weeks. These were chosen in an eastern Kentucky-wide competition.



Choir and Band director Jeff Minor received a standing ovation, plaque and gifts from the choir at the end of the Commencement concert. Sophomore Joey Wieland, who came to OBI in the 7th grade, senior Don Sutton here three years and recipient of a full four year scholarship to the University of Louisville School of Music, and freshman Jim Roach here two years look on. The 92 member choir sang as beautifully as they were dressed. They wore white shirts or blouses, black pants or skirts, blue ties or bows, and blue cummerbunds. Their clothing was sewn by our Dean of Girls, Marty Hatfield, and her mother, Janet Miller, who worked for weeks.



Portion of more than 1500 who were present for all or part of the Oneida 1986 Commencement weekend. The Ely-Hughes Music Room honoring the memory of Dr. Cecil W. Ely, Randall T. Hughes, and Mrs. Jack F. Hughes and the Rev. Odell Leigh Home Economics Room were dedicated. Special guests included Rev. Gifford Walters, Monticello, pastor of the Oneida Baptist Church fifty years ago and the Bible teacher of the 1936 class. Also honored was Dr. John Baird, formerly of Danville, trustee for nearly 22 years. Ten members of the classes of 1921, 1926, and 1936 were back to be individually honored.



Mrs. E.W. Hacker, the former Lyda Fouts, came from Palm Harbor, Florida, for the 1926 reunion. Her mother was in charge of the smaller boys dorm in the 1920's for eight years.



Dr. A.B. Colvin, "Mr. Kentucky Baptist", preached the Baccalaureate sermon in the Oneida Baptist Church.