

Conservatives prevail as Rogers is reelected

by Roy Jennings

Messengers to the 130th annual meeting of the Southern Baptist Convention adopted a plan for reconciling denominational factions, elected president Adrian Rogers to a third one-year term and approved a record annual budget of \$140 million.

During the three-day meeting that attracted 25,607, third-largest attendance in the 142-year history of the 14.6-million-member denomination, the messengers took positions on 15 issues ranging from abortion to textbook censorship and received progress reports from their 20 agencies, boards and institutions. Messages by Rogers, evangelist Billy Graham and Jacksonville Baptist pastor Jerry Vines provided the inspiration.

The resolutions committee boiled down 56 proposed resolutions into 15 which they presented to the messengers.

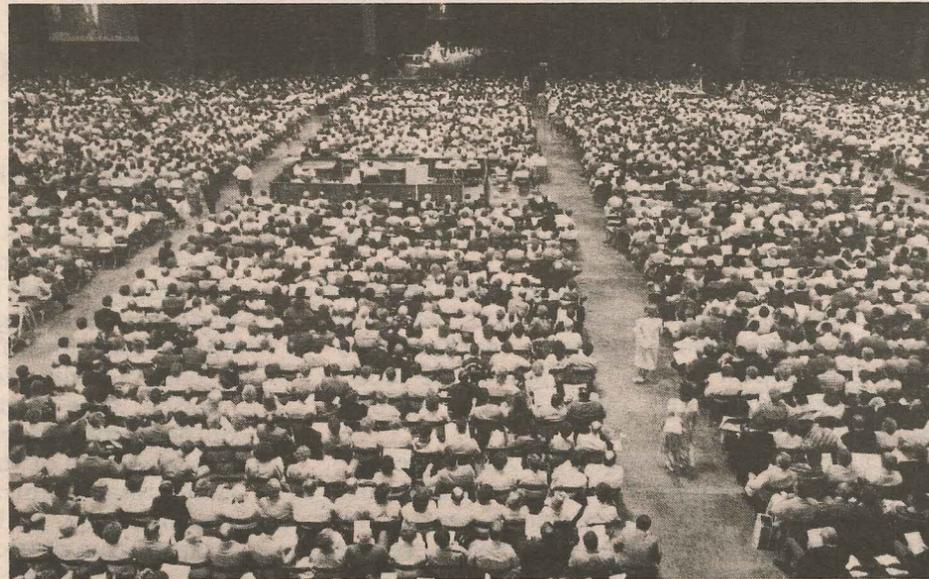
On stewardship integrity, the messengers deplored recent irresponsible soliciting of funds and urged Southern Baptists to give to associational missions and the Cooperative Program through their churches.

Other approved resolutions urged high priority in meeting the needs of children on the streets, asked recognition and observance of World Hunger Day in 1987 as one response to the problems of hunger and poverty, called for legislation to regulate gambling and commended full time homemakers.

When time ran short, the messengers approved the final eight resolutions without discussion.

They suggested chastity before marriage and faithfulness after marriage as the answer to the AIDS epidemic, asked support of the Danforth Abortion Neutral Amendment protecting prolife hospitals from doing compulsory abortions, urged stronger roles by parents and churches in sex education, opposed censorship of the Judeo-Christian heritage as a historical fact from public school textbooks, urged a limit on advertising but higher taxes on alcohol and asked for a committee to help the homeless.

While the messengers made up with the Baptist Joint Committee on Public Affairs after increasing Southern Baptist representation on the agency board



and received most other agency reports routinely, they got their information from the Christian Life Commission in two parts—a majority and minority report.

The minority report, authored by 12 trustees of the social action agency, criticized methods used in the recent selection of Larry Baker of Kansas City as the new executive director along with his views on abortion, capital punishment and women in ministry.

After two years of study and 15 meetings, a Southern Baptist Peace Committee made 10 recommendations for dealing with controversy in the denomination.

They called for a reaffirmation of the Baptist Faith and Message Statement of 1963, continuation of every attempt to remain a unified fellowship, an Executive Committee study and recommendation of a bylaw establishing an office of parliamentarian, continuation without change of the Cooperative Program, and identification of theological positions of seminary administrators and faculty members.

Other recommendations urged organized political factions to discontinue organized political activity; Baptist Press, all state papers and independent journals to refrain from the use of intemperate language; that leaders of the Southern Baptist Pastors' Conference and SBC Forum, two separate groups of pastors, explore the possibility of getting together; and continuation of the committee for three years to see how agencies, officers and other participants comply with the recommendations.

Drawing the most attention were the recommendations dealing with theological positions of agency workers and continuation of the committee.

Messengers failed to delete from the report a paragraph calling "upon Southern Baptist institutions to recognize the great number of Southern Baptists who believe this interpretation of Article I of the Baptist Faith and Message Statement of 1963, and, in the future, to build their professional staffs and faculties from those who clearly reflect such dominant convictions and beliefs held by Baptists at large."

The report described the prevailing Baptist interpretation this way: "The Bible is a book of redemption, not a book of science, psychology, sociology or economics. But, when the Bible speaks, the Bible speaks truth in all realms of reality and to all fields of knowledge. The Bible, when properly interpreted, is

authoritative to all of life."

Winfred Moore, Amarillo pastor and former first vice president of SBC, resigned from the Peace Committee in protest of the recommendation continuing the committee.

In a letter of resignation to chairman Charles Fuller of Roanoke, Va., Moore said he did not "believe the committee should be continued as an 'oversight' or 'police' committee to monitor or judge the work of our institutions and agencies, their trustees and our trustee system."

Fuller denied the committee would work this way.

The record budget, up \$4 million from 1986-87, was approved without a single question. It included a basic operating budget of \$132 million, capital needs budget of \$6,450,000 and a phase II operating budget of \$1,550,000.

The Foreign Mission Board would receive \$66,000,000 from the basic operating budget; the Home Mission Board would receive \$25,799,300; six seminaries a total of \$26,816,100; with nine agencies and the SBC operating unit dividing the rest.

The budget was one of 18 Executive Committee recommendations approved by the messengers.

They also endorsed an overhaul of Bylaw 16 dealing with the election of board members, trustees, commissioners or members of standing committees and renamed it Committee on Nominations.

At the same time messengers approved six states and territories for representation on the Executive Committee, boards, institutions, commissions, standing committees and other SBC committees, based on church membership. They are Alaska, Nevada, New England, New York, Pennsylvania-South Jersey and Utah-Idaho.

While declining to consider a motion to change the 1989 meeting site of the convention in Las Vegas, Nev., the messengers voted to meet in Houston in 1993 and Orlando, Fla. in 1994.

In winning a third term as president, Rogers, pastor of Bellevue Baptist Church, Memphis, defeated Richard Jackson, pastor of North Phoenix Baptist Church, Phoenix, Ariz., by a margin of three to two.

Also chosen were Jack Stanton of Bolivar, Mo., first vice president, and Victor Kaneubbe, a Choctaw native American and retired pastor of First Indian Baptist Church, Phoenix, second vice president.

Messengers reelected Lee Porter of Nashville as registration secretary and Martin Bradley of Nashville as recording secretary.

Joel Gregory, pastor of Travis Avenue Baptist Church, Ft. Worth, was named 1988 convention preacher and Thomas Hinson, pastor of First Baptist Church, West Memphis, Ark., alternate. John McKay of Ft. Worth was elected 1988 convention music director.

In the presidential address, Rogers issued a passionate appeal for doctrinal unity and functional diversity while maintaining his insistence that the basis for denominational unity is spiritual and doctrinal.

"We are a missionary convention," Rogers said. "That is the reason that we come together to do business. That is our business—missions and evangelism—and if we have any other business the curse of God is on us and we ought to go out of business . . . We will self-destruct if that ever ceases to be so. But having said that, I want to say the basis of our unity is not missions and evangelism. The basis of our unity is spiritual and doctrinal. And we do what we do because of what we are."

Jerry Vines, copastor of First Baptist Church, Jacksonville, Fla., emphasized the importance of biblical inspiration in the annual convention sermon. He said he believes in a simple "biblicism"—that the Bible is God breathed through divine, supernatural inspiration.

"Though the Bible is not a science book, when it speaks on a scientific subject, it does so accurately. The Bible is not a history book, but when it touches upon matters of history it does so reliably. If I can't believe what the Bible says about history, how can I believe what it says about eternity? If I'm not sure what my Bible says about creation, how can I be sure of what it says about salvation?"

In the closing address, evangelist Billy Graham urged Southern Baptists to spend more time teaching and preaching about the second coming of Christ.

"One of the great doctrines I think is missing from some of our teaching and preaching today is the hope of the second coming of Jesus Christ and informing our people about the events surrounding the end of the age."

Graham said every church in the Southern Baptist Convention needs to experience revival, starting with professors in the seminaries, agency leaders and pastors.

In an organization meeting, members of the Executive Committee chose Charles W. Sullivan, pastor of First Baptist Church, Lenoir City, Tenn., as chairman by a margin of one vote on a secret ballot.

Darrell W. Robinson, pastor of Dauphin Way Baptist Church, Mobile, Ala., who lost the close election for chairman, was named vice chairman and Sam W. Pace, executive director/treasurer of the Comanche-Cotton Baptist Association, Lawton, Okla., recording secretary.

In contrast to previous conventions, the messengers approved without change the recommendation of 262 people to 24 boards, commissions and standing committees. Two messengers sought unsuccessfully to submit other nominations to the report of the Committee on Boards, Commissions and Standing Committees.

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Jack D. Sanford

sanford's perspectives

Peace Committee provokes serious questions

Serious questions were raised Tuesday evening when the Peace Committee made its long awaited report to the St. Louis meeting of the Southern Baptist Convention.

After two years, 14 meetings and more than 200 hours of debate and discussion the report was presented, discussed and voted on in less than two hours. That report is now the "law of the land" in Southern Baptist life and has yet to be fully discussed or debated.

A majority of messengers who voted Tuesday night voted to accept the Peace Committee report and rejected all efforts to amend the report or delay action on its passage. However there are serious questions which must be addressed by all Southern Baptists even though a majority of us voted to accept the report. Among them:

- **The Statement of the Bible.** By accepting the report of the Peace Committee we have agreed that "although the Baptist Faith and Message statement of 1963 is a statement of basic belief, it is not a creed. Baptists are non-credal, in that they do not impose a man-made interpretation of Scripture on others. Baptists, however, declare their commitment to commonly held interpretations which then become parameters for cooperation."

This statement sounds good because it declares our abhorrence of creeds. Yet in the interpretation of this recommendation, both from president Adrian Rogers and Peace Committee chairman Charles Fuller, those who do not hold to the inerrantist interpretation of the BFM statement on Scripture will not be given places of leadership in the convention. No matter what it is called, that is a creed because it forces all who wish to continue in the mainstream to conform to a certain statement about the Bible.

What the Peace Committee report establishes is not loyalty to the Baptist Faith and Message, a loyalty most Southern Baptists gladly give, but loyalty to a certain interpretation of the Scripture statement in the BFM.

- **The Statement on Employees of Agencies and Institutions.** In this recommendation the Peace Committee has stated its desire for "Southern Baptist institutions . . . (to) build their professional staffs and faculties from those who clearly reflect such dominant convictions and beliefs held by Southern Baptists at large."

This statement clearly means only those who agree with the inerrantist interpretation of the Scripture statement in the BFM are qualified to serve Southern Baptists as faculty members or administrators and are the only ones who will be considered for such employment. In the very next paragraph the report declares, "We, as a Peace Committee, recognize and respect those in South-

ern Baptist life whose view of Scripture differs from this one and pledge to continue to cooperate." That appears to be a flat contradiction.

- **The Recommendation To Continue the Peace Committee.** This is the most frightening statement of all since it changes the work of the Peace Committee from an information-gathering body into a body looking for violations. This creates a "police" type group, looking over the shoulders of the people we have entrusted with running the organizations of the convention. This sort of action is totally contrary to the way Baptists do their business and it is surprising the convention adopted this particular recommendation.

This sort of watch-dog assignment for the committee is an insult to every trustee on every board of every agency and institution in the convention. It clearly says to them, "We do not trust you to carry out the will of the convention, and we are here to see that you do your job."

These three areas are critical for the health of the SBC and the concerns raised here are meant to stimulate thought and discussion among Kentucky Baptists since we have a lot at stake in the SBC.

Baptist state papers and Baptist Press have been accused of fomenting the strife and have been asked to cool the rhetoric and "refrain from intemperate and inflammatory language . . ."

Western Recorder has attempted to do this, even dropping the names of the warring factions which were first introduced to us by the Peace Committee chairman himself. At the February 1986 meeting of the state paper editors, Fuller offered "fundamental-conservative" and "moderate-conservative" as acceptable terms. These were used widely by many state paper editors in the beginning, but have been dropped because they are not acceptable to some Baptists.

We will no doubt be castigated again for daring to ask hard questions about the Peace Committee report. However, peace will never come to our troubled Baptist family until we are willing not only to ask the hard questions, but also attempt to answer them in truth and honesty.

The key to peace is contained in a small phrase found in the Peace Committee report under "Conclusions." The report states, "No recommendation of the committee is needed to effect peace— it is found in the heart of the believer."

Until we have the heart for peace and goodwill, we will have no peace even though a committee makes recommendations and then patrols our agencies and institutions. Peace comes when we respect our brothers and sisters in the Lord and permit them to share in the life of the family of faith on the basis of their loyalty to Jesus as Lord of life, not on the basis of a man-made creed.

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Kentuckians baffled by peace group's 'all aboard' call

by Todd Deaton, Staff Writer

"I saw the train when it arrived, but I never heard the whistle."

That assertion, made by David Livingston Jr., expressed the sentiments of many Kentuckians present for the Peace Committee's report to the Southern Baptist Convention.

Livingston, pastor of Harrod's Creek Baptist Church, Brownsboro, explained, "The 22-member committee spent two years and endless hours working through the SBC struggle. Yet, the report was scheduled as the last thing on the agenda for the day and was given only 30 minutes for presentation and discussion.

"It's absurd to spend all that time and money (\$220,000 thus far) and then rush through it at that speed and approve their request to exist an additional three years," he stated.

"My question is what more can they do?" quipped retired director of missions Hughlan P. Richey, Madisonville.

While thankful for the seemingly good spirit in which the report was received, Richey admitted that the speed and timing of the group's presentation may have been wise planning to avoid divisiveness of many challenges to specific details in the report.

Layman Ken Adkisson of Third Baptist Church, Owensboro, asserted, "While we raise questions about the expense of the Crowders' lawsuit, it doesn't seem to bother us at all for the Peace Committee to spend \$220,000 and be extended three more years" since it was passed by more than a 95 percent majority.

Bill Leonard, professor of church history at Southern Baptist Theological Seminary, Louisville, was also upset by

the presentation by the committee. "These men spent two years and a quarter of a million dollars of Cooperative Program funds, but the convention allowed almost no time after hearing their report for reflection, debate or seeking information."

But, Leonard was most alarmed at the committee's recommendation for trustees to "quiz the seminary faculty as to their beliefs and conformity to doctrine."

"The questions of soul liberty and the freedom of conscience of the individual are long gone. The convention has interpreted what it means to be Southern Baptists, and we have sold those ideals for an authoritarian porridge of doctrinal conformity," he claimed.

Southern Seminary church music professor Hugh T. McElrath felt the recommendation encroached upon his freedom as a teacher in a theological institution.

McElrath stated, "The committee has served its purpose of putting into writing what most of us already knew and its fact-finding mission has been achieved.

"From now on, they will be monitoring the implementation of their recommendations which could in the worst sense lead to an inquisition at institutions and agencies that do not align exactly with their doctrinal opinions," said the senior professor who will soon be starting his 40th year at the institution.

My personal belief is in the freedom of conscience. My denominational employment does not imply that I cannot open my mouth to express my own doctrinal viewpoints, he declared.

Ray Cummins, pastor of First Baptist Church, Franklin, also expressed concern. "The Peace Committee has done

all the work it was originally assigned to do; I can't see the need for it to assume a watchdog role, too.

"The outlay of cash could be better used in missions and evangelism," he expressed. "The majority of the convention still holds our seminaries in high esteem, but admittedly there is some discontent as well."

Associate pastor of Sand Spring Baptist Church, Lawrenceburg, David Charlton, echoed the concerns of the seminary professors from a pastor's perspective: "I'm afraid the document will now be used like a creed.

"While I think the report is basically a good thing for the unity of Southern Baptists, I fear a certain number may use it to say, 'Now, it's time to clean house,'" he said. "This concerns me because ministers may be evaluated by pulpit committees solely on their agreement or disagreement with the views expressed in the report."

J. Chester Badgett of Campbellsville, a retired pastor who has been in the ministry more than 30 years, disagreed.

"I don't think there is any danger of the Peace Committee's report becoming a creed. It is simply an effort to interpret a stance of what the Bible teaches and not an effort of any Baptists to force their beliefs on others.

"Yet, if someone accepts a position that is supported by Cooperative Program funds, we have the right to see that he teaches or operates within the stated beliefs of our faith," he claimed. "If they do not, they have the moral obligation to resign."

Badgett confessed, however, that he too felt the committee had served its intended purpose. "They ought to be thanked and dismissed. I'm not sure there is a whole lot more they can do except spend more money," he confided.

"They have done an excellent job in bringing us something that everyone could sign, even though many are still committed to other convictions."

Denny Burchett of Trinity Baptist Church, Hopkinsville, claimed he had few problems with the report. "The majority of Southern Baptists say they believe in a literal interpretation of the Bible, and those paying the salaries ought to have their views reflected," Burchett said.

"The competency of our professors is not in question, but their commitment to what most Southern Baptists believe may be."

Ray England, pastor of Winchester (Ky.) Baptist Church five years, held mixed emotions concerning the committee's recommendations. "I am encouraged such an adverse group could get any conclusive statements out at all. But, it is discouraging not to get more concrete means of reconciliation," he commented.

"The most positive effort came from the seminaries with their educational conference on inerrancy and other divisive issues. These meetings get at the root of our problems," the Kentucky nominee to the Foreign Mission Board trustees declared.

He complimented the Peace Committee's work. "It was a legitimate effort and well spent money. Their task was just an extremely difficult one. Yet, they did manage to get the opposing parties together so they can get to know each other."

England concluded, "The threat to the SBC lies not in theological positions. If individuals desire authoritarian power so much they lose sight of their brothers and sisters, there will be greater dissension in the convention."

PLEXIGLASS PODIUM. Former Goshen, Ky. copastor Lynda Weaver-Williams, preaching during the Sunday morning worship hour at the Women in Ministry meeting, encouraged her listeners to "keep on keeping on" in their support of missions, their love for the Lord and in the many tasks for which their gifts qualify them. One day, she said, those who oppose women will have their "plexiglass podiums" banished forever, bringing a jubilant response from her audience. Despite her enthusiasm, one could not help feeling the loyalists were but a remnant, whose crusade had almost been ignored by the Southern Baptist populace. Prominent ministers identified with this group in other years were conspicuously absent.

SLEEP CHEAP. St. Louis offered a wider range of hotel rates than is customary. Singles ran from about \$50-\$125 daily in downtown hotels. Many messengers paid less than \$75. Food prices were higher than in some convention cities, however. With the exception of fast food establishments, one could expect to pay \$10-\$20 for dinner. The convention hall offered fried chicken, cole slaw or potato salad and a soft drink for \$3, a bargain, unless you consider the bag lunches were delivered to the convention complex at 9:30 a.m., not refrigerated or reheated, and purchased after the morning session ended at 1 p.m. Busch Stadium was devoid of bargains, where many Baptists retreated at least once. Admission, hot dogs, soft drinks, ice cream and nachos were all higher than at ball parks in Cincinnati and

Convention impressions

by James H. Cox, Associate Editor

Louisville. Parking was reasonable.

NOT WELL TAKEN. We've attended Southern Baptist conventions since 1965. We continue to be absolutely astounded that, in most cities, restaurants and hotel eating facilities seem totally unprepared for the onslaught of thousands of Southern Baptists. Hundreds stood in lines in some downtown hotels for a table at every meal while it appeared the help went about "business as usual" without extra staffers to accommodate the masses. Having a reservation for a table at one place, we had to leave without eating so as to not miss an appointment after a 40-minute wait to place our order. Waiters and bus boys are stretched to the limit under such conditions, most of which are not of their own making. In addition, there were reports that standard menu items had been depleted in some establishments. We inquired of one dining room hostess in a hotel adjacent to the convention complex if she had not been told the thousands were coming. "Oh yes," she acknowledged, "but convention business has been lousy lately. You are the first big group we've had in awhile, so we don't have any extra help." These are good people doing the best they can under trying conditions, but it raises the frustration level of messengers, some of whom are angry by what has transpired

already within the convention hall. We pondered: Is there not some way the SBC Executive Committee can ask hotel and restaurant management near convention sites to provide enough staff to move the crowds through rapidly?

VIGNETTES. When the SBC Executive Committee recommended Orlando, Fla. as site of the 1994 annual meeting, Adrian Rogers said, "All those in favor of a Mickey Mouse convention, hold up your ballots." He obviously referred to Orlando's proximity to Walt Disney World, but one messenger suggested "we've been attending Mickey Mouse conventions for years" . . . A journalist interviewed 12 messengers the morning after all of them had voted to adopt the Peace Committee report. Of the dozen, 10 had not read the document . . . In the convention sermon, Jerry Vines of Jacksonville, Fla. unloaded on "destructive faith-wrecking criticism." He delivered a blistering attack on all who would "question the total authority and inspiration" of the scriptures. Afterward, two couples in their early 30s were riding an elevator with this reporter. Said one woman to the others: "That was the highlight of my week. Dr. Vines has just made my day!" Make no mistake. Many younger people are deeply committed to inerrancy. . . . A Springfield, Mo. layman told a group of journalists shortly after

the presidential election that he had to "go catch my bus" for home. In the wake of charges that chartered buses were bringing in substantial numbers to vote for conservative presidential candidates in the past, the Springfield layman confirmed that he had arrived in St. Louis by charter shortly before the election. He departed, and an editor turned to the others and declared, "You heard it with your own ears, gentlemen. I rest my case."

EIGHT IS ENOUGH. In 1979, shortly after his election as president of the SBC, Adrian Rogers answered reporters' questions in a press conference in Houston, Tex. Many concerned the alleged plans of a faction to take political control of the SBC within 10 years, through the election of sympathetic presidents who would use their appointive powers in the process. Baptist Press director W. C. Fields was at Rogers' left, and SBC Executive Committee executive secretary-treasurer Porter Routh was at his right. When Rogers had answered the reporters' questions, someone turned to Routh with a final one: "Can these people do what they say they intend to do?" Routh's answer was a classic: "There's no possible way. Even if someone got control of the presidency he would have to do it for years in order to change the makeup of the boards, and nobody is going to put that much into it for as long as it would take." It didn't take 10 years to do it, Dr. Routh. There were many messengers in St. Louis who expressed their conviction it had been accomplished in eight.



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homes for children

My dog Rex

He was a small, white "bench legged" terrier type dog with some brown spots and was of questionable variety. It seemed he appeared out of nowhere, standing at our door with a wagging tail and a friendly, "doggie smile." His presence was an answer to my boyish desires, and I loved him from the beginning.

Naming my new friend Rex, we spent many hours together roaming the fields of my parents' farm. Rex was an effective rat hunter. He would dig for hours to catch a rat that had burrowed under the ground. He knew how to attack a snake and kill it without getting bitten, and he loved to chase rabbits. However, his legs were too short and the rabbits easily outran him.

One day Rex did not come when we called him. He was not at the back door the next morning. For three days we called and looked for Rex. We could not imagine what had happened. In the meantime a beautiful German Shepherd dog had joined our farm animals. On the fourth day of Rex's disappearance the German Shepherd stood appearing at the mouth of a drain tile in one of our fields. We checked to see if he had chased a rabbit in the tile, and were amazed to hear the weak whines of Rex far up in the drain tile.

We got our shovels, estimated where Rex might be, and began to dig. Upon reaching the tile we removed a joint only to discover that Rex was still further up in the tile. We picked another place and dug down, then another, and another. Near the end of the day we reached the spot where Rex was lodged—unable to back out or go farther. We lifted the cramped, weak, hungry, little Rex from the tile and received all of his happy expressions of appreciation for being set free. It was fun to have my dog Rex back. We were also grateful to our German Shepherd for finding Rex.

We were so concerned for the welfare of Rex my little dog. We labored hard all day to rescue him.

Now, I have a question! Are we that concerned for dependent, neglected children who are trapped in the drain tiles of society? Are we willing to toil and sacrifice to lift them from circumstances which cramp and deprive them? You can be a part of rescuing precious children in need through your Baptist Homes for Children.

Convention reports

Rogers maintains helm by 60-40 decision

Adrian Rogers, pastor of Bellevue Baptist Church, Memphis, Tenn., was elected to another one-year term as president of the Southern Baptist Convention.

He defeated Phoenix, Ariz. pastor Richard Jackson, 13,980 to 9,331, or about 60 percent to 40 percent of those voting. Rogers' 3-2 victory marks the ninth consecutive year the presidential candidate supported by the fundamental-conservatives has been elected.

Rogers, the incumbent and heavy favorite coming into the annual meeting of the denomination in St. Louis, becomes the first president in recent SBC history to serve more than two one-year terms.

Houston pastor Edwin Young nominated Rogers, saying Southern Baptists "are tired of feuding, fighting and fussing."

He said Rogers' reelection would ensure the denomination could "get on with the kingdom business because Adrian is a kingdom man."

Jackson, pastor of North Phoenix Baptist Church, was nominated by Baptist Springs, Tex., pastor Charles Redmon, who called Jackson "conservative" but "cooperative."

Sullivan takes chair by one-vote margin

Charles W. Sullivan, pastor of First Baptist Church, Lenoir City, Tenn., was elected chairman of the Executive Committee of the Southern Baptist Convention by one vote during the group's organizational meeting.

Sullivan defeated Darrell W. Robinson, pastor of Dauphin Way Baptist Church, Mobile, Ala., by a 30-29 secret ballot vote.

Frank Lady, a layman from Jonesboro, Ark., made the motion to cast secret ballots, which is acceptable under Robert's Rules of Order, according to outgoing chairman David C. Maddox, a layman from Temple Baptist Church, Santa Barbara, Calif.

Thomas A. Hinson, pastor of First Baptist Church, West Memphis, Ark., nominated Sullivan to chair the Executive Committee. He said Sullivan was a "man who knows and loves the Lord and is committed to what Baptists believe."

Robinson was nominated by James E. Jones, pastor of Campbellsville (Ky.) Baptist Church. Jones described Robinson as a Christian statesman who "believes in the Bible as the inerrant word of God and one who preaches it and lives it."

Jones later nominated Robinson to serve as vice chairman. Paul Pressler, a layman from Houston, Tex., seconded the nomination and asked that Robinson be elected by acclamation. The motion met no opposition.

CLC draws fire in minority report

The Southern Baptist Christian Life Commission's handling of the election of its new executive director drew fire in a minority report of Christian Life Commission trustees during the South-

ern Baptist Convention.

Messengers in the session voted to allow CLC trustee Hal Lane, Eutawville, S. C., to make a rare minority report following the CLC's annual report to the SBC.

Lane's report, signed by 12 of the social action agency's 31 trustees, charged that trustees opposing the CLC approach to the abortion issue were excluded from the search committee seeking a successor to retiring CLC executive director Foy Valentine. It also said the subsequent election on Jan. 15 of Larry Baker was pushed through without giving trustees adequate time to examine Baker's background or voice their concerns.

Baker, former vice president for academic affairs and dean of the faculty at Midwestern Baptist Theological Seminary, was elected by a 16-13 vote in the controversy-filled session and succeeded Valentine Mar. 15.

In the minority report, Lane said concerned trustees had been assured by the search committee that any nominee presented would be required to present a position paper but that was never done.

"Information on the nominee came only days before our meeting (on Jan. 15) and a position paper was not included," Lane said. "When the nominee was contacted by phone prior to the meeting, he told several trustees that the search committee had instructed him not to answer questions from individual trustees."

The minority report said the 12 trustees were particularly displeased with Baker's views on abortion, capital punishment and women in ministry.

Moore steps down from peace group

Winfred Moore, former first vice president of the Southern Baptist Convention and prominent member of the Peace Committee, announced his resignation moments after the committee's report was approved by Southern Baptist messengers.

In his letter of resignation to chairman Charles Fuller, Roanoke, Va., Moore, pastor of First Baptist Church, Amarillo, Tex., said he found it "impossible to continue service as the Peace Committee changes the nature of its work."

"As I have stated at the close of our meeting in St. Louis, I do not believe the committee should be continued as an 'oversight' or 'police' committee to monitor or judge the work of our institutions and agencies, their trustees and our trustee system," Moore wrote.

One of the Peace Committee recommendations the messengers approved called for the 22 members to serve for up to three years "for the purpose of observing the response of all agencies, officers and other participants to the recommendations of the Peace Committee in an effort to encourage compliance and foster harmonious working relationships among all segments of the Baptist family."

In an interview following messenger approval of the report, Moore explained he could not sit on a committee which was overseeing the trustee system. Moore has said he felt his truthfulness and integrity would be at stake if he continued on the committee in its new role.

'Easter offering down' says WMU executive

The executive board of the national Woman's Missionary Union approved a \$10.7 million operating budget for 1987-88, heard a report that giving to the Annie Armstrong Easter Offering is down this year and added six voting members to the board during its biannual meeting.

The budget represents a 3.5 percent increase over the 1986-87 budget. Major budget items include \$3.3 million for staff salaries, \$2.3 million for magazine production and \$800,000 for personnel benefits.

Executive director Carolyn Weatherford reported that contributions to the Easter offering this year are lagging behind receipts for the same period in 1986. To date, less than one-third of the \$37.5 million goal has been collected—a cause of concern, Miss Weatherford said, since the highest levels of giving traditionally occur during March, April and May each year.

Speculation is that the offering giving is down due, in part, to some local churches withholding donations to protest the trustee action by the Home Mission Board which discontinued financial support for women pastors, Miss Weatherford said.

While the national WMU has stayed out of SBC convention politics as much as possible in recent years, "We are going to fight when missions support is at stake," she said later. "We don't have to fight in the controversy except as it affects missions support."

The six members added to the board are Barbara Young, Anchorage, Alaska; Linda Johnston, Reno, Nev.; Mary Knapton, Endicott, N.Y.; Susan Brindle, Portsmouth, N.H.; Grady Cox, Bensalam, Penn.; and Roberta Cox Edwards, Brigham City, Utah.

Alliance protests Peace group report

A recently organized group of moderate-conservative Southern Baptists protested the report of the denomination's Peace Committee, adopted by messengers to the convention.

In a statement issued during a news conference, leaders of the Southern Baptist Alliance said the report "violates the heart of what it means to be a Baptist, namely, religious liberty."

Alliance leaders were critical of several sections of the report, including Recommendation 10 which, they said, "has transformed the Peace Committee into an investigatory, enforcement committee for doctrinal uniformity."

Besides objecting to continuation of the Peace Committee, William Henry Crouch, Alliance president, said the report "presents a clear double standard in that the individual freedom of denominational employees will not be protected or ensured, while no restrictions are placed on other Baptists, such as pastors, church members and convention officers."

The charge referred to another Peace Committee recommendation asking trustees of denominational agencies and institutions to see to it that denominational employees reflect the dominant convictions and beliefs of Southern Baptists at large.

Forum speakers exhort 'remain strong in faith'

Following a theme of disenfranchisement and hope, speakers at the Southern Baptist Forum alternately encouraged participants to hold to their beliefs and admonished them to work for peace and reconciliation.

Attendance at the fourth annual meeting of Southern Baptist moderates fluctuated between crowds of 1500 and 2000 and a low of about 600.

Roy L. Honeycutt, president of Southern Baptist Theological Seminary, Louisville, and James Slatton, pastor of River Road Church, Richmond, Va., sounded themes of exile and faint hope.

Slatton, a leader in the moderate camp, told forum participants they have been disenfranchised. Fundamentalists are still willing to count moderates' noses and money, but do not have room for their theology, he contended.

Mrs. Rosalynn Carter, wife of former President Jimmy Carter, told of her work with the mentally ill, as well as for other "people who suffer and need a voice." She discussed the work she and her husband do with Habitat for Humanity, a non-profit organization that builds houses for people in need.

Nancy Sehested, associate pastor of Oakhurst Baptist Church, Decatur, Ga., suggested an emphasis on the biblical priorities of ministry as a way to handle their current exile from convention power. "Real ministers," she said, are "people who in the power of the Lord are strong enough to give their lives for the sake of their faith, appearing weak in worldly wisdom and standards, but challenging the world as it has never been challenged before."

New steering committee members elected are Nathan Stone, pastor of Manor Baptist Church, San Antonio, Tex.; Sara Frances Anders, Pineville, La.; and Jon Stubblefield, pastor of Walnut Street Baptist Church, Louisville.

Rogers continues plan: 'inerrantists only'

Reelected SBC president Adrian Rogers said while his appointments reflect the "broad spectrum" of Southern Baptists, he will continue to appoint only inerrantists to the key Committee on Nominations.

During the news conference following his election to a third one-year term, Rogers also said fundamental-conservatives "are not interested in forcing their views" on anyone. But he reiterated his often-stated position that Southern Baptists have a right to expect that certain theological "parameters" be set for employees of the denomination.

"We believe in the absolute, total freedom of conscience," the Memphis, Tenn. pastor said. "We believe in the priesthood of the believer. We believe in soul liberty. We would not force our views on anyone if we could."

Rogers disputed the notion that "conservatives"—as he prefers those of his persuasion to be called—believe in a literal interpretation of the Bible. "The Bible is full of metaphors, figures of speech, poetry, simile, parables. We want the Bible to say what it says and mean what it means."

Most questions fielded by the 55-year-old pastor dealt with his appointments and the future of the moderate-conservative employees in the denomination.

"The people that I have appointed are people that I believe represent who Southern Baptists are," he said. "I believe that Southern Baptists have a right

to set parameters for those who serve them on committees, those who serve them in places of responsibility for which salaries are paid. I'm talking about places of executive leadership and teaching."

He insisted Southern Baptists have "set a standard," the 1963 Baptist Faith and Message statement, including the view that the Bible is "truth, without any mixture of error."

Coffey to head pastors in San Antonio meet

Stan Coffey, pastor of San Jacinto Baptist Church, Amarillo, Tex., was elected president of the Southern Baptist Pastors' Conference.

Coffey, who was nominated by Charles Stanley of Atlanta, former president of the Southern Baptist Convention, defeated Mark Corts, pastor of Calvary Baptist Church, Winston-Salem, N. C., for the post.

Other new officers include Gerald Davidson, pastor of First Baptist Church, Arnold, Mo., vice president, and Don Deel, pastor of Eastlake Baptist Church, Merrillville, Ind., secretary-treasurer.

Jerry Vines asserts Bible has integrity

Baptists historically have believed every word of the Bible was inspired supernaturally by God, Jerry Vines told messengers to the Southern Baptist Convention in the annual convention sermon.

Vines, copastor of First Baptist Church, Jacksonville, Fla., said the intent of the Bible is to lead men to Jesus Christ and then to produce a consistent Christian lifestyle.

"Now it is because we understand the intention of the Bible that we Baptists get upset when there is even the hint of suspicion about the integrity of the Bible," he said. "We get concerned when there is any undermining of its authority, any questioning of its reliability or any denying of its accuracy."

While the various biblical authors were human with distinct personalities, Vines said, one should not over-emphasize the human element. He said although man is fallible, God was able to overcome the writer's tendency to err at any point.

"Though the Bible is not a science book, when it speaks on a scientific subject, it does so accurately," he said. "The Bible is not a history book, but when it touches on matters of history it does so reliably."

"If I can't believe what the Bible says about history, how can I believe what it says about eternity? If I'm not sure what my Bible says about creation, how can I be sure of what it says about salvation?"

Inerrancy encouraged at Pastors' Conference

More than 13,000 preachers at the Southern Baptist Pastors' Conference were challenged to demonstrate integrity, personal evangelism, and forgiveness and maintain allegiance to an infallible, inerrant interpretation of scripture.

Two former presidents of the Southern Baptist Convention urged pastors to stand firm in the view of scripture supported by the fundamental-conservative faction of the denomination during an eight-year debate.

Calling the Bible the inerrant word of God, James T. Draper, pastor of First Baptist Church, Euless, Tex., and 1983-84 SBC president, said, "The Bible must be inerrant or it is not the word of God."

Speaking to fellow pastors on truth and integrity, Draper said truth is important to God because "He (God) is truth. If God is truth," he added, "the Bible is inerrant."

Evangelist Bailey Smith of Del City, Okla., and 1981-82 SBC president, said he could end the whole debate over whether the Bible is the inerrant, infallible word of God with just two words: "It is."

"If the whole world would vote that the Bible is not the infallible word of God, it still would be the infallible word of God," he said to a thunderous roar of approval.

"We better quit apologizing for God's word," Smith continued. "We've got a power that the world needs to know about. The Great Commission says go, and you can't go by praying, attending or giving."

Fuller denies charge of 'policing' powers

The chairman of the Peace Committee said the panel's new three-year mandate to oversee denominational institutions does not give it "policing" powers over seminaries and other agencies.

Charles G. Fuller, pastor of First Baptist Church, Roanoke, Va., told reporters during a news conference the peace panel should be seen as "an interruption" of normal denominational procedure. He also left open the possibility the committee may disband before the three-year extension of its life expires in 1990.

One of the recommendations urges Southern Baptist institutions in the future to build their professional staffs and faculties from those who clearly reflect dominant convictions and beliefs held by Southern Baptists at large.

"It is not our intent in any way to be a policing committee at all," Fuller said.

At the same time, he said, "Frankly, we feel that as a committee we have invested two years into this whole background. We are the logical committee to follow through with it. We certainly would not want to create another battlefield in another place by passing the responsibility to someone else to carry through."

Musicians note need to lower stress; Quinn feted

Church music ministers got some straightforward advice on how to lower their stress levels: Set aside specific times for yourselves, your spouse and your children.

The advice came from author and counselor G. Wade Rowatt, associate dean of the School of Theology at Southern Seminary. He was addressing more than 370 at the 31st Church Music Conference at First Baptist Church, Ellisville, Mo.

The group made honorary life members of two 40-year veterans of denominational and church music work, Charles S. Gatewood, Cary, N.C., retired state music director for North Carolina, and Eugene F. Quinn, director of Kentucky Baptists' Church Music Department, Middletown.

Hugh T. McElrath, professor of church music at Southern Baptist Theological Seminary, became conference president after two years as president-elect.



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

Common People

Peter had a heavenly vision about accepting all people in Christ (as recorded in Acts 10) and heard these words "what God hath cleansed, that call thou not common!" (Acts 10:15).

This reminds me of how often all of us make Peter's mistake of thinking that the world is filled with common people. We forget that in God's eyes there are no common people.

Someone has said that God must love common people for he made so many of them. These are called "the men in the street," "hoi polloi" ("the many"), "the great unwashed," etc. Gosson once called a man "as common as a barber's chair."

But there are no common people as far as God is concerned. The apostle Paul always recognized and thanked common people (like Luke, Timothy, Epaphroditus, even Mark) for their dedication to and service for Christ.

I recently received a letter from a lady Clear Creek had recognized for exceptional service to our school. She said, "I can't express my humble appreciation for that. I do not feel worthy. It makes me feel so unworthy."

"I am trying in my simple way to help someone."

"I am teaching the volunteer class of women in the First Baptist church. Have 16 and we enjoy each other. You would know most of them. I never dreamed I'd ever be asked to teach a class in that church. We have a good pastor and he tries hard to reach the people."

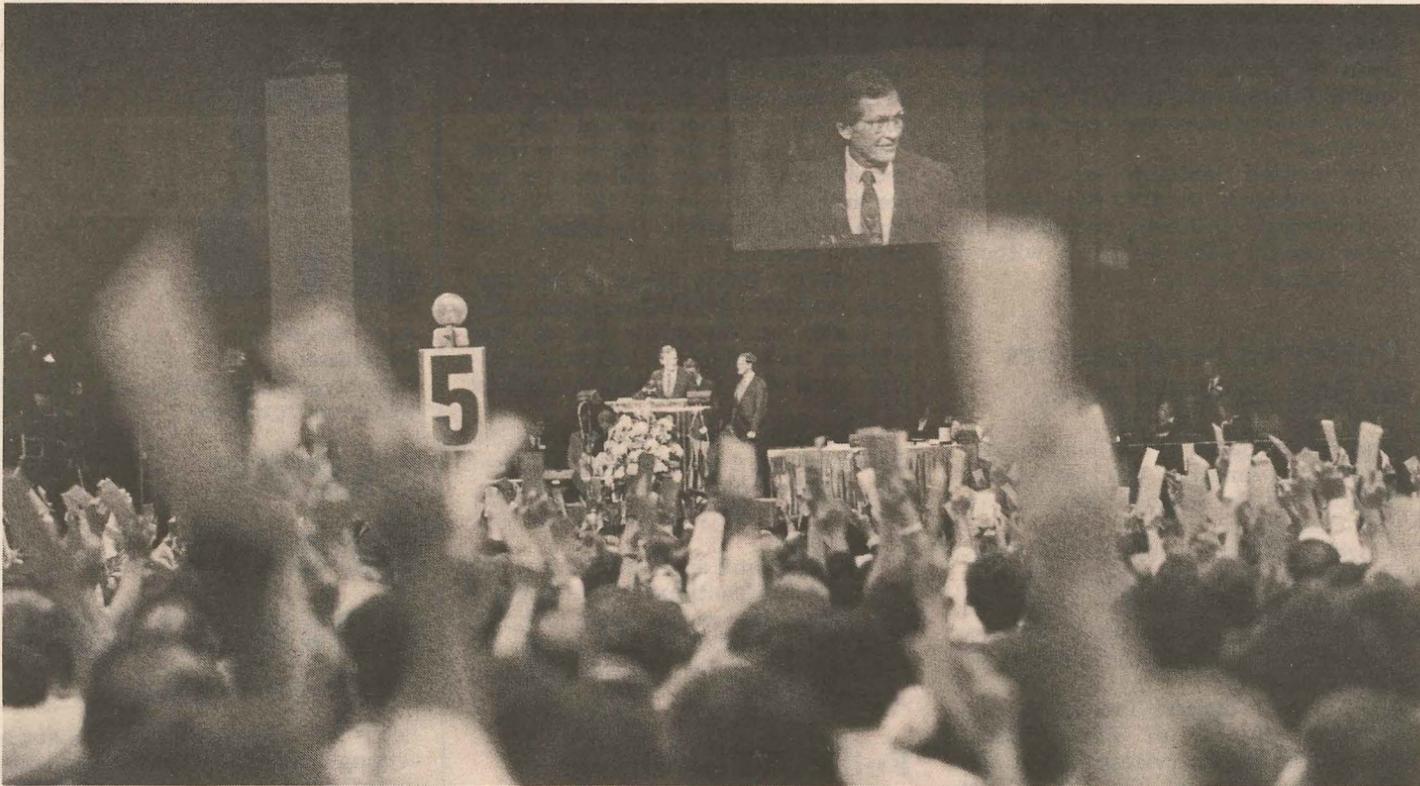
"My class enjoyed their visit with you this summer. Hope to go again this summer. Would enjoy having you anytime you could come visit us."

"Thanks again for your trust in me."

This dear lady (who wishes to remain anonymous) and her late husband have literally given their lives in service to Christ and his kingdom. They have helped and supported all good Baptist causes (including Clear Creek) and strengthened the work in several Baptist churches in their area.

"No Common Folks"

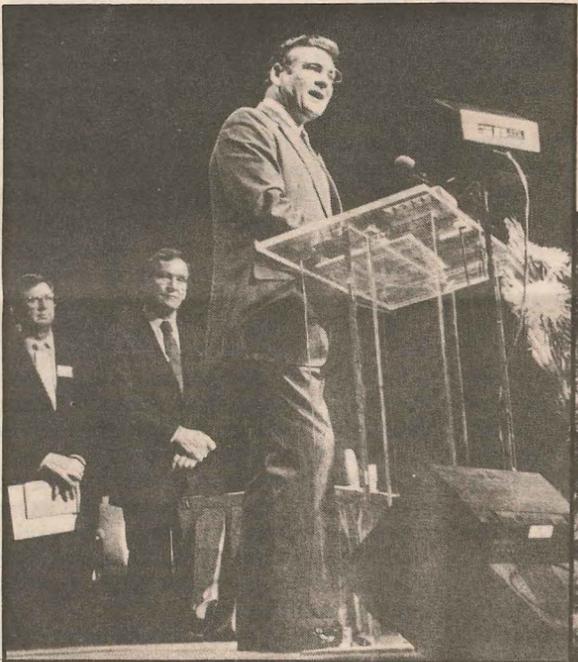
Of common folks there are none./God lovingly created each one./There is beauty in me/That only he can see. From judging please refrain./God put me on this earth to train./I haven't reached the perfection/For you to see his reflection./Yes, I have flaws as do we all/But I'm trying to obey his call./I may not have the fluency to speak/Yet in his eyes I am unique./Somewhere before this life is through/There's a job only I can do./I'm always in his loving care/And NO ONE is common there!"



Form speakers exhort
 remain strong in faith

THE S

ST.



“from the presidency to the Peace Committee”



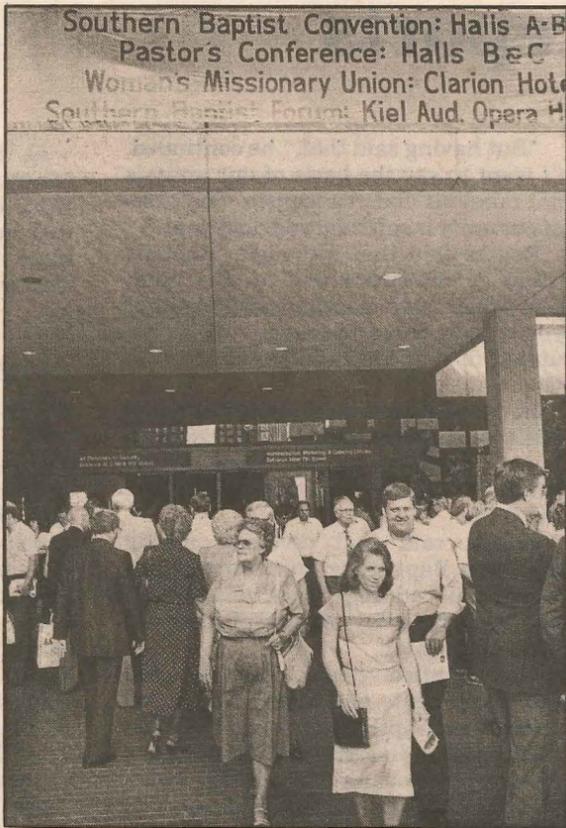
Top: Southern Baptists demonstrated the democratic nature of their convention during the SBC meeting. On numerous occasions, they raised their ballot books to indicate their wishes.

Above: Charles Fuller, chairman of the SBC Peace Committee, delivered the committee's report to messengers. Messengers overwhelmingly approved the report, designed to bring reconciliation within the convention.

Right: Take-out restaurants did a booming business when more than 25,000 Southern Baptists descended on St. Louis. Many messengers found shade under trees outside St. Louis Centre, a four-story mall.



THE SPIRIT OF ST. LOUIS



"I don't want anybody to 'lick my boots.' I'd rather wash your feet."

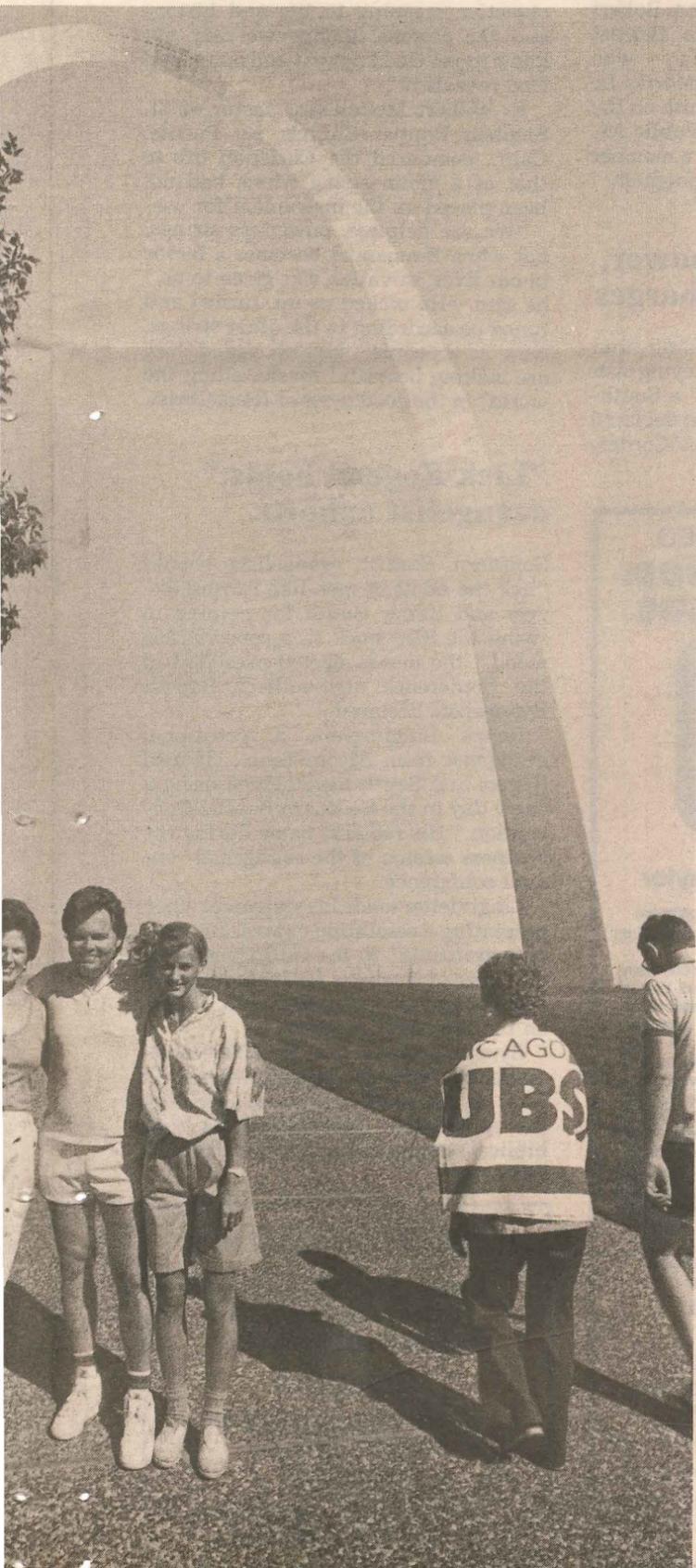
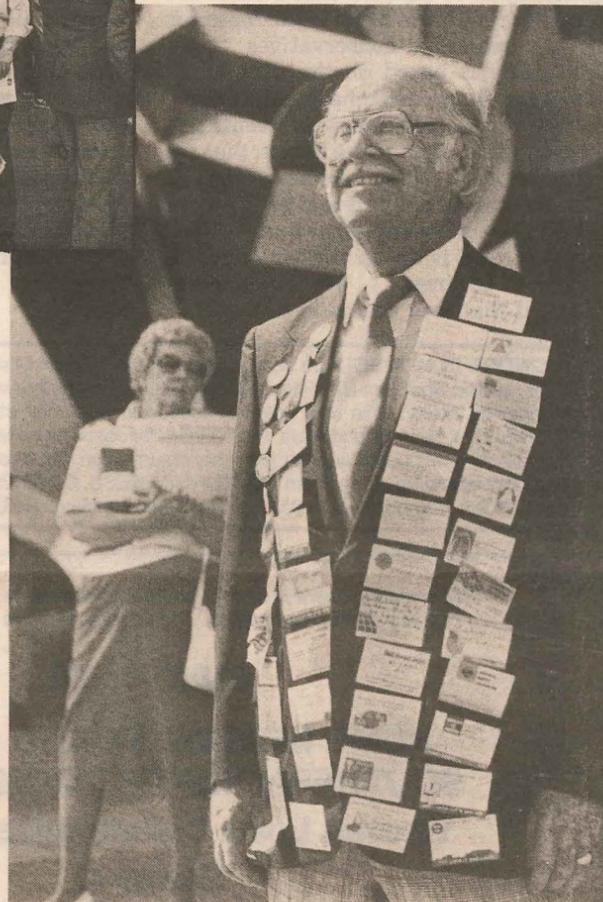
Adrian Rogers
SBC president

Center: Thousands of Southern Baptist families journeyed to St. Louis to be on hand for the June 16-18 meeting of the SBC. Chuck Brannon, pastor of First Baptist Church, Boynton Beach, Fla., and his wife Sallie and daughter Natalie visited the Gateway Arch.

Above: A banner on St. Louis' Cervantes Convention Center directed messengers to a variety of pre-SBC meetings. Southern Baptists who arrived for the event participated in auxiliary meetings across the city.

Right: Richard Judd, retired pastor from St. Louis, proudly displays every badge or button he has received from participation in 41 SBC meetings since 1939.

Below: More than 22,000 people registered as messengers to the SBC by the time it started Tuesday, June 16. Among them were Homer Worsham, pastor from Holly Springs, Miss., and his wife Kate.



Convention reports

Rogers makes appeal for doctrinal unity

Delivering his address to more than 22,000 messengers during the opening session of the three-day meeting of the Southern Baptist Convention, Adrian Rogers, SBC president, appealed for unity in the strife-torn body, racked for nearly a decade by a debate over the nature of the Bible. At the same time, he maintained his earlier insistence that the basis for denominational unity is spiritual and doctrinal.

While fundamental-conservatives generally have insisted that a strict interpretation of the Bible is the basis for unity, moderate-conservatives have said unity is based on the denomination's far-flung missionary enterprise.

"We are a missionary convention," Rogers said. "That is the reason that we come together to do business. That is our business—missions and evangelism—and if we have any other business the curse of God is on us and we ought to go out of business . . . We will self-destruct if that ever ceases to be so.

"But having said that," he continued, "I want to say the basis of our unity is not missions and evangelism. The basis of our unity is spiritual and doctrinal."

Rogers said that although "Baptists differ in interpretation" to the point that when "two Baptists (are) together you'll have three opinions," they "are united in that the Bible is the word of God."

He also insisted the Baptist Faith and Message statement adopted in 1963 sets forth inerrancy as the standard by which Southern Baptists understand the Bible.

Rogers said that diversity among Southern Baptists is "functional," not "doctrinal," adding: "Functional diversity leads to unity; doctrinal diversity leads to division."

"Let Baptists—young and old, rich and poor, white and black, North and South—let Baptists, male and female, celebrate our diversity and conserve our diversity and thank God for our diversity. Baptists are not all alike and you are not going to make them all alike. They are not going to march in lockstep."

At the same time, Rogers added, "Southern Baptists are old-fashioned, Bible-believing Christians who believe that hell is hot, heaven is sweet, sin is black, judgment is sure and Jesus saves. That's who we are."

Nominations approved; two challenges foiled

Two messengers sought unsuccessfully to submit other nominations to the report of the Committee on Boards, Commissions and Standing Committees.

Vaughan D. Manning, pastor of First Baptist Church, Bryan, Tex., offered the name of Chris Osborne as a substitute for Elton Ikels on the Home Mission Board. Osborne is pastor of Central Baptist Church, Bryan. Ikels is pastor of Salem Sayers Baptist Church, Adkins, Tex.

The other challenge came from Robert Bailey, pastor of Southside Baptist Church, Birmingham, Ala., who suggested the name of Les Morris be substituted for Albert Lee Smith on the Baptist Joint Committee on Public Affairs. Smith was identified as a member of First Baptist Church, Birmingham.

Pastors jockey for power, Landrum Leavell charges

Southern Baptists are spending "our time, energies and money jockeying over who will run the machinery," a Southern Baptist seminary president declared at the Southern Baptist Pastors' Conference.

Landrum P. Leavell II, president of New Orleans Baptist Theological Seminary, said Southern Baptists have the "money, organization, machinery, programs and manpower" to make an impact for Christ.

To the applause of more than 13,000 attending the session, Leavell said, "We have taken what God has given in rich abundance and compromised these gifts, intended to be means to an end, and made them ends in themselves."

In his address, "Life Without the Emmanuel Factor," Carl F. H. Henry, founding editor of Christianity Today, received loud applause when talking about a metaphor in the twelfth chapter of Ecclesiastes. "The trouble we get into is when things which are historical are taken as metaphors," he stated.

Henry explained that the writer of Ecclesiastes "identified the pagan creed only to confront it and to reply to it. The writer," he added, "holds that there is objective meaning to life and history and the cosmos, though we may not know it; yet God knows it and moreover, God reveals it."

E. Wilbert McCall Sr., pastor of St. Stephen Baptist Church, La Puente, Calif., compared the Christian life to that of a violin string which had not been placed on the instrument for use.

"We are helpless, powerless strings, but when Emmanuel becomes a factor in our lives, salvation was given to us," he said. "He picked us up, turned and tuned us according to the other strings. Now as a people," McCall added, "we are making beautiful music telling the world" of the good news of Jesus Christ.

"Lick Rogers' boots," evangelist exhorts

Southern Baptist evangelists should "lick the boots of men like Adrian Rogers and Bailey Smith for helping to swing the SBC back to a conservative mood," the newly elected president of the Conference of Southern Baptist Evangelists declared.

Henry Linginfelter, a vocational evangelist from Alcoa, Tenn., claimed Rogers and Smith have helped bring a "new day in the Southern Baptist Convention." His remarks came during the business session of the evangelists' annual conference.

Linginfelter made his statement when presenting a resolution expressing "sincere gratitude" to the SBC Committee on Order of Business for including several vocational evangelists and singers on the 1987 SBC program.

By a unanimous vote, the 250 who attended the banquet and business session went on record affirming and accepting the Amsterdam Affirmations as "our biblical standard for spiritual accountability."

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Peace group seeks to scrutinize seminaries

The Peace Committee has recommended the trustees of the six SBC affiliated seminaries "determine the theological position of seminary administrators and faculty members."

The recommendation is part of the final report of the 22-member body, which made its final report at the annual meeting of the Southern Baptist Convention. The statement was adopted by messengers attending the convention.

The recommendation on scripture and the background statements which detail the committee's position more fully may be the most controversial parts of the 18-page report.

Also expected to stir controversy was a recommendation the entire Peace Committee be continued for "up to but not to exceed three years for the purpose of observing the response of all agencies, officers and other participants to the recommendations of the Peace Committee in an effort to encourage compliance and foster harmonious working relationships among all segments of our Baptist family."

The recommendation specifies the committee would meet once each year and "make an appropriate report to each annual session" of the SBC.

Chairman Charles G. Fuller, pastor of First Baptist Church, Roanoke, Va., said the report "reflects the diversity" of the 22-member committee, which was created in 1985 and charged with finding sources of the controversy and making findings and recommendations of ways to effect reconciliation.

According to the report, the committee determined early in its deliberations that the "primary source of the controversy is theological differences, but found there are political causes as well."

In its report, the committee says: "In meeting after meeting of the Peace Committee, talk turned to the nature of inspiration of the scriptures, often to the point of preempting the committee's es-

tablished agenda. Gradually, it became clear that while there might be other theological differences, the authority of the word of God is the focus of differences. The primary source of the controversy in the SBC is the Bible; more specifically, the ways in which the Bible is viewed."

It pointed out "all Baptists view the Bible as authoritative," and says the differences have developed around the phrase in the Baptist Faith and Message Statement of 1963 that the Bible "has truth without any mixture of error for its matter."

On scripture, the committee says: "We, as a Peace Committee, affirm the biblical authority for all of life and for all fields of knowledge. The Bible is a book of redemption, not a book of science, psychology, sociology or economics. But, where the Bible speaks, the Bible speaks 'truth without any mixture of error for its matter.' We affirm that the historic accounts of the miraculous and the supernatural are truthful as given by God and recorded by the biblical writers."

"We, as a peace committee, have found that most Southern Baptists see 'truth without any mixture of error for its matter' as meaning, for example, that: (1) They believe in direct creation of mankind and therefore they believe Adam and Eve were real persons. (2) They believe the named authors did indeed write the biblical books attributed to them by those books. (3) They believe the miracles described in scripture indeed occurred as supernatural events in history. (4) They believe that the historical narratives given by biblical authors

are indeed accurate and reliable as given by those authors."

The report goes on to say: "We call upon Southern Baptist institutions to recognize the great number of Baptists who believe this interpretation of our confessional statement and, in the future, to build their professional staffs and faculties from those who clearly reflect such dominant convictions and beliefs held by Southern Baptists at large."

While the recommendation on theology does not include the four illustrative statements, it does include a provision which says:

"We recommend that, in view of the intense public discussions of the last few years, that trustees determine the theological positions of the seminary administrators and faculty members in order to guide them in renewing their determination to stand by the Baptist Faith and Message Statement of 1963, to the Glorietta Statement," in which the seminaries declared their "intention to work toward reconciliation of the conflict in the convention, and to their own institutional declarations of faith as the guidelines by which they will teach their students in preparation for Gospel ministry in the churches, mission fields and service to the denomination."

In addition to a recommendation on scripture, the Peace Committee also included a recommendation on politics.

The recommendation "requests all or-

ganized political factions to discontinue the organized political activity in which they are now engaged. At this time, we think the political activity is out of place and we request all groups to discontinue . . . political activities."

In addition to making recommendations on theology and politics, the committee also recommended that messengers reaffirm the Baptist Faith and Message Statement.

"Although the Baptist Faith and Message Statement of 1963 is a statement of basic belief and not a creed. Baptists are non-creedal, in that they do not impose a man-made interpretation of scripture on others. Baptists, however, declare their commitment to commonly held interpretation which then become parameters for cooperation."

Another recommendation notes: "Although all Southern Baptists do not understand the Baptist Faith and Message Statement the same way, the diversity should not create hostility toward each other, stand in the way of genuine cooperation or interfere with the rights and privileges of all Southern Baptists within the denomination to participate in its affairs."

It calls on the president and nominating committees to be "fair" in their appointments, drawing nominees "in balanced fashion from the broad spectrum of loyal, cooperative Southern Baptists, representative of the diversity of our denomination."

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Aug. 9-26	#87103	Malindi	One Man
Aug. 9-26	#87180	Brackenhurst	4 Men
Aug. 16-Sept. 2	#87166	Kisumu	A Couple or 2 Men
Aug. 23-Sept. 9	#87104	Malindi	3 Men
Aug. 23-Sept. 9	#87134	Kwale	1 Man
Aug. 30-Sept. 16	#87209	Nyanza	A Couple or 2 Men
Sept. 20-Oct. 6	#87209B	Nyanza	A Couple or 2 Men
Sept. 6-23	#87191	Voi	1 Man
Sept. 6-23	#87135	Kwale	5 Men or 1 Man and 2 Couples
Sept. 13-30	#87198	Embu	1 Couple and 2 Men or 4 Men
Sept. 13-30	#87162	Kisumu	1 Man
Oct. 4-21	#87100	Malindi	3 Men
Oct. 4-21	#87215	Bungoma	4 Couples or 8 Men
Oct. 11-28	#87163	Kisumu	1 Man
Oct. 11-28	#87137	Kwale	2 Men
Oct. 18-Nov. 4	#87131	Malindi	1 Man
Nov. 1-18	#87138	Kwale	1 Man

This is a total of 42 that we need immediately and urgently.

Pastors: Help us by announcing these specific needs and by joining us in earnest prayer to God that He will call out and send those whom He wants to go.

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Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Talking with the heart

Ike graduated from the University of Minnesota a few days ago. It was only three years ago that he graduated from Oneida with the class of 1984.

Ike has earned a degree in economics, and graduated magna cum laude. His honors thesis was on commercial bank failures. His adviser was Prof. Neil Wallace, one of the top banking experts in the U. S.

Ike has already been accepted at the University of California at Berkley in the Graduate School of Business Administration. Over 4000 students apply to that school each year and approximately 280 are accepted. Of that number only about 10 are accepted directly out of college. It will take him two years to get his MBA with a money and banking concentration. To get a doctorate, which is Ike's goal, will take another three years.

In the meantime Ike is working in New York City this summer. He has gotten an internship with Manufacturer's Hanover Trust, one of the country's largest banks.

Ike was a teaching assistant this year. He assisted in a finance class in the area of investment management. His students and others were impressed with his grasp of investment and pooled some money for Ike to manage. He has put this into a futures account on which he is actively trading. He is also investing in new issues and penny stocks.

This young man was a high achiever at Oneida. He is continuing so. Three years ago his parents were here for his graduation and heard the '84 class sing

"To add new luster to thy name, shall ever be thy children's aim, Oneida Fair, Oneida Fair." Certainly Ike is doing that and we are happy for him.

Janetta recently wrote us from west Kentucky. She is a 1985 graduate. "I am proud to be an OBI graduate. Oneida helped me in many ways. You taught me responsibility and how to help others as well as myself. I met many friends and have lifelong relationships I would never have had but for this wonderful school.

"In my junior year I met an outstanding young lady with many talents and I knew she would go places in this world. She helped me with small problems. She knew what Oneida's true meaning was from her first day of school.

"That girl is Debra Thomas. So you can imagine the excitement I felt when I saw her picture with Governor Martha Layne Collins. I am proud of her accomplishments. (Debra's most recent accomplishment was winning the state championship throwing the shotput.)

"When I was a senior I was elected to the same high honor Debra received this year. I was Yearbook Queen for 1985. I hold that day I was selected close to my heart along with other treasured moments of my two years at Oneida.

"I am employed with the home office of an oil company. I am head of the billing department and operate a word processor also. I thank my Oneida teachers for helping me learn the necessary skills to land this job.

"Keep the leaflets coming so I can tell what progress you are making. I will never be able to thank you enough for the many things you taught me."

I've just been in contact with one of our 1979 graduates. He is happily married with two young daughters. His father died of cancer when he was a small child. His mother died last August, also of cancer, 10 years to the month she brought Jim to us. Looking in his file I find this letter: "The three years at OBI were the most important of my life. I wouldn't trade the fun and love that was taught me at Oneida. Also the boring or routine things strengthened me also. Many times I brought trouble to myself but I remember the church required, chapel, sports, dorms, teachers who really try to help you. Church and chapel taught me faith, love and courage. If one of these is challenged I ask the question you taught me long ago, 'What would Jesus do?' You had the mercy to forgive me and you took the place of my father. You disciplined me until I got some sense and talked to me with your heart also."



H. C. Chiles
Clear Creek Baptist School
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sunday school lessons

LESSON FOR June 28, 1987

Life and work series

Committed to World Missions

Acts 16:9-10 Forbidden by the Holy Spirit to go to Bithynia, Paul landed in Troas. He received a vision of a European standing with outstretched arms, begging, "Come over into Macedonia and help us." Before noon that day Paul and his colleagues were sailing to Europe.

Acts 16:13-15 When these missionaries arrived in Philippi, on the first sabbath they attended a prayer meeting composed of women. To those women Paul preached the gospel. Among them was Lydia, a successful businesswoman. She trusted Christ as savior. Through her the family and household were saved. She extended hospitality to the missionaries, and they rejoiced to abide in her house.

Acts 16:30-33 Paul and Silas encountered a slave girl who possessed an evil spirit. Embarrassed at commendation from such source, Paul, in the name of Christ, commanded the evil spirit to come out of her. Her owners stirred the rulers to action, a mob was organized and Paul and Silas were dragged before the magistrates. They were falsely accused of causing disturbances, sowing discord and teaching unlawful religious customs. They were severely beaten, placed in the custody of the jailer, who

thrust them into the inner dungeon and fastened them in the stocks, and then went to sleep.

While Paul and Silas prayed and sang hymns, an earthquake shook the foundations of the jail, the doors flew open, and all the prisoners were liberated. The jailer leaped from his bed, saw the doors of the jail were open, concluded the prisoners had escaped, and decided to commit suicide. Paul cried, "Do thyself no harm: for we are all here." The jailer asked, "What must I do to be saved?" He was told: "Believe on the Lord Jesus Christ and thou shalt be saved."

International series

Accepted though unacceptable

Romans 3:21-30 One must be blind if he cannot see that something in human nature is out of harmony with God. Of all who have lived on this earth, only one person has escaped the taint of sin, Jesus Christ. In view of his depravity, it is clear that no man can ever attain righteousness on the strength of his own merit. Man does not have any righteousness of his own, therefore, it is a certainty that he cannot save himself.

Because Christ died in behalf of sinners, and thereby met every demand of the law and satisfied every claim of God's holiness, the sinner who believes on Christ can receive forgiveness and salvation.

Justification is the act of God whereby a penitent and believing sinner is declared free from condemnation and restored to the divine favor. This instantaneous act takes place the moment the penitent sinner repents toward God and believes on Christ. Justification is an act of God, performed once for all, and can neither be revoked nor repeated.

Romans 4:1-8 Paul directed the attention of his readers to the fact of the necessity, importance and value of faith by making reference to Abraham who "believed God, and it was counted unto him for righteousness." Thus righteousness was divinely credited to Abraham because of his faith and not because of his works. If justification were a human accomplishment, then man would boast about what he had done. Salvation is not promised to anybody on the condition of works. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Salvation is offered to those who will exercise faith in Christ.



William W. (Bill) Marshall
Executive Secretary-Treasurer, KBC
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on mission together

More than our money's worth

Few Southern Baptists know of the significant work of the Baptist Joint Committee on Public Affairs situated in Washington, D.C.

This (abbreviated) editorial by Arkansas Baptist editor Everett Snead is an informative reminder:

"The Baptist Joint Committee serves Baptists in the areas of government relations, research and legal services, denominational services, and information services. For the last quarter of a century, Baptist state paper editors have depended on the Washington bureau of Baptist Press for accurate and fair coverage of all the activities of the federal government that would touch the lives of Baptists. It also serves to provide information and interpretation of possible legislation which is on the agenda.

"An example of the effectiveness of

the Baptist Joint Committee in the area of legislative relations is shown in the passage of the 'equal access' legislation. This legislation had as its major architects the Baptist Joint Committee, Senator Dale Bumpers and Senator Mark Hatfield. Simply stated, this legislation means that high school students can meet to have free exercise of religion (pray and read the Bible) in any school that has such things as a Young Democrats club, a Young Republicans club, or a stamp club. Although it has been challenged in court, the BJC is confident that it will stand as legal legislation.

"Through research and petition, the BJC has saved Baptist pastors untold amounts of money. Darold Morgan, president of the SBC Annuity Board, observes, 'The Annuity Board has had a unique and essential relationship with the Baptist Joint Committee, resulting in exciting and helpful victories through congressional action relating to tax, annuity and Social Security matters. The committee's expertise, knowledge of

'the Hill.' and sense of timing are absolutely essential to us in our work at the Annuity Board.'

"R. Keith Parks, president of the SBC Foreign Mission Board, says, 'The Baptist Joint Committee's knowledge of how things work in Washington has saved Southern Baptists missionaries over a million dollars each year in overseas income taxes . . . and has helped us gain stronger reassurance that the CIA will not allow CIA agents to act under the cover of missionary identity overseas.'

"Senator Mark Hatfield said, 'I'm grateful for the Baptist Joint Committee. It is an indispensable and highly effective Christian witness in Washington, faithful to the gospel, expert in advising the free exercise of religion, trustworthy interpreters of the separation of church and state.'

"The small amount of money that Southern Baptists provide for the Baptist Joint Committee returns manifold dividends."

Miss Rives has retired from BSSB, but . . .

Her works still help children understand relationship to God

by Frank White

Southern Baptists will continue to be leaders in childhood education as long as they help children understand who God is and how to develop a relationship with him, according to a leader in children's Sunday school work.

"Southern Baptists have learned the one who is doing the learning is most important," said Elsie Rives, who for 24 years has had a crucial role in shaping Southern Baptist children's Sunday school work. Miss Rives retired in May as manager of the children's program section in the Sunday School Department of the Sunday School Board.

She may have had a more direct impact on children's work in churches as a conference leader at Sunday school leadership conferences and special training sessions where with her contagious enthusiasm she has shared a commitment for relating the Gospel to children.

Her personal involvement with teaching children's Sunday school began when she began teaching children at age 15 at First Baptist Church, Alachua, Fla., and has continued without interruption.

For the past 24 years, she has taught children in the fourth grade Sunday



school department of First Baptist Church, Nashville. Involvement with churches has been crucial in understanding the needs of children's Sunday

school workers, Miss Rives said.

"Our mission is with the churches and workers. Our job is to help the churches. The churches will do what is right for them and the Lord's work. We want to help them move ahead in that work," she said.

After Miss Rives graduated from college she found that serving as a physical education teacher gave her "a wonderful opportunity to witness." But it was seminary that gave her the theological foundation which she has applied to children's Sunday school work.

As a college and seminary student, she spent summer breaks not only earning funds for the next year but leading vacation Bible school. "Children would come by the hundreds to the little country churches. I enjoyed getting the experience," Miss Rives said.

Those experiences along with the more than 15 years as children's director at First Baptist Church, Dallas, and South Main Baptist Church, Houston, and coordinator of Sunbeam work for Woman's Missionary Union provided a background for her as children's program supervisor.

In the time Miss Rives has been involved in children's Sunday school, methods have changed. The changes have been improvements for helping children understand God and their relationship to him, she said.

She believes teachers have become more understanding about how a child learns.

A child-centered, learning-activity approach introduced in Sunday school literature shortly before Miss Rives joined the board in 1963 helps teachers teach in a way children comprehend, she stated.

That literature teaches the foundation of Christianity so that "when the Holy Spirit speaks to children they will know who he is and how to respond," she explained.

Creating an understanding of the relationship to God is crucial because one-third of the baptisms each year are children . . .

The focus on building foundations for future Christian growth will hold Southern Baptists to a central theme of the Bible and relationships for children's Sunday school, she said.

Creating an understanding of the relationship to God in the children's age groups is crucial because about one-third of Southern Baptist baptisms each year are children in school grades one through six, Miss Rives pointed out.

Upon retirement, Miss Rives returned to Alachua, Fla., where she undoubtedly will continue what she began at age 15—helping children understand their relationship to God.

Baptism, Lord's Supper end three-year wait

Some of the Baptist churches around Lake Kyoga, Uganda had not had a baptismal service or observed the Lord's Supper in three years when seven laypeople came to conduct a church strengthening conference.

The five-day visit produced a "jubilant atmosphere," according to Southern Baptist missionaries Jim and Linda Rice of Virginia.

The baptism in Lake Kyoga started as a lone pastor immersed a man. That man immediately began baptizing others, then several other pastors waded in and began baptizing the converts from their churches.

On Sunday at 7:30 a.m., the entire conference took the Lord's Supper using orange juice and stiff boiled corn meal as pastors shared the responsibilities.

Baptist work in the area (where there are no Baptist missionaries) started when William Okidi returned home after becoming a Christian while living in another part of Uganda.

"People were saved, men were led by the Spirit to become pastors and churches were born," Rice said. "But along the way they became bound to traditional ways, a blend of Catholic hierarchy and African chiefdoms."

Rice said it was "fun" to demonstrate from the scriptures that disciples were inlearned men and that every believer is a priest.

Carters return to New York Habitat project

Making good on an old promise, former President Jimmy Carter returned to the Manhattan tenement where he worked as a volunteer carpenter with the Christian group Habitat for Humanity.

Carter and his wife, Rosalynn, helped renovate the building into acceptable housing in partnership with 19 low-income families in 1984 and 1985.

The Carters were welcomed back to 742 East 6th Street, on the city's Lower East Side, by the families now living there—people with whom they worked side-by-side during the two highly publicized "work parties" several summers ago.

Touring the now comfortable refurbished apartments where hammer in hand he had once straddled exposed fire-charred beams, Carter also used the occasion to announce his participation in an intensive world-wide building effort in July.

That event, named Habitat House-Raising Week, will be highlighted by the efforts of the Carters and more than 300 volunteers in Charlotte, N.C., where the group will build 14 houses—an entire city block—in just five days.

Simultaneously, Carter said, house-raising efforts will take place in more than 200 communities around the world in which Habitat for Humanity projects have been established.

Former President Jimmy Carter (center) presented Millard Fuller (left), national director of Habitat for Humanity, with a \$5000 check from Random House, publishers of the Carters' book, *Everything to Gain: Making the Most of the Rest of Your Life*.

Headquartered in Americus, Ga., Habitat for Humanity has been building affordable housing for about 11 years in partnership with people too poor to get conventional loans.

In the New York building, Carter said, each family was required to put in a minimum of 1000 hours of work, which included 500 hours of work on their own building and 500 hours of work on another building.

The impetus for the six-story New York project came from Southern Baptist missionary Bruce Schoonmaker.

Directing the New York Graffiti Ministry Center, a mission of Metro Baptist Church on Manhattan's West Side, Schoonmaker sought a Christian alternative to government housing projects to meet housing needs of the poor in his community.

Starting a Habitat for Humanity project was the answer.

From its inception in 1983 to the completion of the pilot project last

year, the New York Habitat effort was directed by Rob DeRocker, then executive director of Habitat for Humanity in New York City and a member of Metro Baptist Church. DeRocker invited the former president to see the project in 1984 and asked him to consider sending a work party from the Maranatha church.

Instead, Carter decided to come personally as a volunteer, traveling 27 hours on a chartered bus. Carter and some 50 volunteers from Georgia checked into the dormitory-style quarters above the Metro Baptist Church sanctuary and began their week-long work efforts the next day. He returned to the project and to Metro Church the following year to help finish the job.



Mr. and Miss Campbellsville College are pursuing seminary educations

It was the best of times, it was the worst of times.

—Charles Dickens, *A Tale of Two Cities*.

By JOAN C. MCKINNEY
Public Relations Assistant

When David Shaffer walked into Campbellsville College's Athletic Center on Honors and Awards Day, he looked at the program.

"At first I thought it was a misprint, or that I had looked across the wrong line. Then I thought, 'If that's the way it is, that's strange, because I didn't expect it to be a married person.'

"I felt pretty good about it."

Meet Mr. Campbellsville College—David Shaffer, a senior from Chardon, Ohio.

Karen Burnham was "surprised and honored. I had no idea, and I was so excited."

Meet Miss Campbellsville College—Karen Burnham, a senior from Decatur, Ga.

They have so much in common, yet the two are different in ages and circumstances.

Shaffer and Miss Burnham are both religious education majors with Shaffer's minor in church music and Miss Burnham's in church recreation.

Both worked throughout their college career, not only for their high "B" averages, but also in churches—Shaffer as minister of music and education at Good Hope Baptist Church in Taylor County and Miss Burnham as youth minister at First Baptist Church in Jamestown—and in the College's work-study program.

Shaffer has worked almost his entire time at Campbellsville College in the school's telecommunications center. He finished classroom work in December 1986 and worked the spring 1987 semester as a full-time staff member. Miss Burnham has worked all of her four years with Dan Flanagan, vice president for religious life and counseling.

Both also received Honor Scholarships given in honor of the late Dr. Paul G. Horner, a long-time professor and chairman of the Bible Department at Campbellsville College. The scholarships are given to students pursuing Christian vocations.

Both Mr. and Miss Campbellsville College plan to attend seminary in the fall. Shaffer has been accepted to Southwestern Baptist Theological Seminary in Fort Worth, Texas, and plans to obtain a master's degree in religious education with an emphasis in communications.

Miss Burnham plans to enter Southern Baptist Theological Seminary in Louisville and study some area of Christian education.

And now the differences.

Shaffer is 33 years old and has been married 12 years. He and his wife, Karen, have four children, Aaron, 11; Jason, nine; Kelly, eight, and Katie, seven.

He's what is now called a "non-traditional" student having come to college at the age of 29. "I felt a call to the ministry and felt I needed education to do it," Shaffer said. His college educational career started after driving a truck for eight years and cooking in a restaurant four years.

Shaffer's been active in the College's Student Foundation, an organization whose prime goal is to raise scholarship monies for students. He's also been in the Church Music Conference three years.

He said he wasn't active in a lot of organizations on campus, as was Miss Burnham. However, he "made myself known" through his TV work, and "I took time out to talk with the professors." He said, "A lot of them are about my age, and I could relate to them more than other students. If I didn't understand something, I would ask questions."

Mr. and Miss Campbellsville College are voted on by the professors and administrative staff.

Shaffer studied mostly in the evenings from about 9:30 o'clock when the children were put into bed until about 11 o'clock.

"I tried to keep up with assignments. If I got behind, look out," he said.

Shaffer said, although it was hard juggling school, church work and College work-study, "I did it because it had to be done. I never had time to stop and think about it.

"I'm better off when I'm busy. If I have a hundred things to do, I function real well."

Shaffer said it was "scary" going back into the classroom because "you don't know whether you'll make it or not."

Shaffer "made it" with a grade point average of around 3.2.

Karen Burnham was 17 when she enrolled at Campbellsville College. "That was the best thing for me," she said, "because I was ready for college. I had good study habits and was an honor student." Campbellsville College was the only place she applied.

She came to college with her fraternal twin, Katy, with whom she shared a room all four years. "I was scared to death at the very beginning. It helped a lot to have Katy with me; I didn't get homesick. She helped me type papers and was always supportive. It's good to have somebody to share clothes with."



DAVID SHAFFER, left, and Karen Burnham are Mr. and Miss Campbellsville College. Both plan to attend seminaries in the fall. (Campbellsville College Photo by Ayo Olaniyan)

Miss Burnham was involved in numerous activities at Campbellsville College. She was president of the Baptist Student Union this past year—a feat that's unusual for a woman. She also was secretary-treasurer of the BSU last year.

She served as state BSU secretary in her junior year and was missions coordinator of the campus BSU. She belonged to the Baptist Young Women four years and was on the dorm council and convocation committee and was a dorm representative.

"At times, I only got four hours of sleep. I love to stay busy and work with people," Miss Burnham said. She said she likes keeping busy, but sometimes the church work, grades and work-study got too much.

"Grades are very important to me," she said. She graduated with a 3.448 grade point average and received a 4.0 her last semester.

Miss Burnham's years at Campbellsville College were "the best four years of my life." She said the "people I've met" were important to her, and she's made "life-long friends."

One of the highlights of her years at the College was a state BSU summer mission trip to Kenya. "It totally changed my life," she said,

"I got to travel and see how the world is and to help people."

She had also worked as a missionary with SonBurst, a traveling mission team.

Miss Burnham was also awarded the Business and Professional Women's Club Award at the Honors and Awards Day and was given the Leadership Award by the Campbellsville College Alumni Association at the annual senior luncheon.

Both Shaffer and Miss Burnham would recommend Campbellsville College to others. "The number one Campbellsville College strength is its people," Miss Burnham said. "A school wouldn't be a school without people."

"Professors at Campbellsville College really do care. My high school had about 1,400 students, and I could tell the difference in the classroom. It wasn't unusual for me to talk with a professor about personal things. My friendship with professors and other staff was valuable."

Shaffer, speaking on his "non-traditional" student status, said, "I have no regrets on how I pursued my education. 'It was the best of times, it was the worst of times.' In a way, it was harder to leave than to come.

"I want people to remember that I cared about the institution."