

East Hickman sees 200th year

by Jack Sanford, *Editor*

Fried chicken, green beans fresh from the garden, ripe tomatoes and gallons of iced tea make for a typical Baptist celebration. Such was the case at East Hickman Baptist Church, June 28.

In June 1787 in the Kentucky wilderness of Fayette County (now Jessamine County) the East Hickman Baptist Church came into existence. The 200th anniversary of that beginning was celebrated with song, praise and good food in abundance.

The church was originally called the Marble Creek Church, named after the creek which flowed near the site.

The church began with 19 charter members, most of whom came from the Boone's Creek Baptist Church, which had been organized in 1785. Immediately the church affiliated with the Elkhorn Association, a relationship which was disrupted briefly many years ago, but now continues unabated.

Members and friends joined together Saturday and Sunday, June 27 and 28, to celebrate the Lord's grace through these past 200 years. Saturday an informal cookout and singspiration were held on the church grounds and Sunday all-day services were concluded with dedication of a marker commemorating the long history of the church.

His grace has been abundant, even in the early days of the church. It was during the great revival of 1800-01 that more than 130 converts were baptized into the church. Today the congregation

numbers 324 members in a modern church facility. In 1802 a new building was built in the East Hickman section of the county and the name of the church was changed to reflect its location.

Featured speaker for the anniversary celebration was William Marshall, Executive Secretary-Treasurer of the Kentucky Baptist Convention. In his message, Marshall told the packed house that "power to love" is available. Using the story of the woman who touched Jesus' garment, Marshall declared, "the church is that body to whom He has given His spirit to carry on his work."

Marshall reminded the congregation one of every five people in Kentucky belongs to a Kentucky Baptist Convention church and one in every three Kentuckians belongs to some kind of Baptist church. That gives tremendous opportunity for witness and, he insisted, "You have love to give, power to give it and 200 years of doing just that . . . so, give love and power to those in need."

Following an old-fashioned dinner on the grounds, Pastor Richard T. Wilkins, who has served the congregation since Dec, 1979, introduced former pastors Burton Callico, Finley Ray and Michael Knight, each of whom spoke briefly of memories and experiences during his days as pastor.

An historical marker, erected beside the road in front of the church, was dedicated. Miss Marion Mitchell, 85, who has the longest continuous membership in the church with 71 years and the youngest member, Joshua Davis, 8, unveiled the marker.

Elkhorn Association was represented by Director of Missions Harold Polk who challenged the people to continue working together to win the lost and strengthen the work of the association.

22 to help state congregations 'get off dead center' and grow

by James H. Cox, *Associate Editor*

Twenty-two Kentucky pastors, directors of missions and others were trained in the state Baptist Building last week in Middletown to "assist churches which have 'plateaued' to 'get going' again."

William D. Jagers, associate director of the KBC Direct Missions Department, defined "plateaued" as "stagnated."

He confirmed that the Home Mission Board, Atlanta, had identified 53.3 percent of nearly 2300 Kentucky Baptist churches as "having leveled off" and who presently "fail to grow." Jagers, however, thinks the percentage may be higher than the HMB figures show.

The 22 persons trained as consultants June 22-23 stand ready now to go into any church in the state which is concerned about itself to the extent it wants to grow again," according to Jagers.

After a church gathers and furnishes some information on itself, a consultant will be assigned by the Direct Missions Department for an intensive one-day effort to study possibilities on the church site. The consultant will spend a half-day with the pastor evaluating the situation, survey the community and close the day with a meeting with the church. At this time the congregation will be given opportunity to envision what it



Photo by Ray Hayes

Kentucky Baptist annuitants attended the annual Annuity Board breakfast during the Southern Baptist Convention in St. Louis. Pictured are (left to right): Oneita and Dan Connell, Louisville; Ruth and J. Chester Badgett, Campbellsville; Jean and Allen West, Louisville; and Mary and J. T. Miller, Whitesville.

Annuity conferences scheduled for 24 locations during August

Over 350 Kentucky Baptist Convention churches have adopted the expanded annuity plan. Many more will be looking closely at the plan this fall.

To help these churches understand the details of this plan, the Annuity Board and KBC Annuity Department are sponsoring 24 conferences across the state August 10-14.

The conferences are planned for deacons, finance committee members, personnel committee members, ministers, non-ministerial church employes and others interested in the annuity pro-

gram of the SBC.

Topics discussed will include the expanded church annuity plan and how the new tax law effects ministers and other church employes.

Conferences will be held in the following Baptist churches:

Aug. 10, 7 p.m.—First, Moorehead; First, Clinton; and Immanuel, Elizabethtown.

Aug. 11, 10 a.m.—Pollard, Ashland; First, Lone Oak, Paducah; and Bethlehem, Louisville.

Aug. 11, 7:30 p.m.—First, Prestonburg; Memorial, Murray; and Williamstown, Williamstown.

Aug. 12, 10 a.m.—First, Hazard; Second, Hopkinsville; and Greenview, Florence.

Aug. 13, 10 a.m.—Campbellsville, Campbellsville; First, Henderson; and Grace, Lexington.

Aug. 13, 7:30 p.m.—Calvary Somerset; First, Madisonville; and Stanton, Stanton.

Aug. 14, 10 a.m.—First, Pineville; Greenwood, Bowling Green; and Crestwood, Frankfort.

Registration is requested before Aug. 5. Contact Don Spencer, director, Annuity Department, Kentucky Baptist Convention.

Richland Church marks 150 years

Richland Baptist Church, Little Bethel Association, celebrated its 150th anniversary June 13-14.

Richland is the oldest church in Little Bethel Association to have served continuously under the same name. The church was organized Feb 3, 1837 with four members. Current membership is 294.

Activities of the two-day observance included performances by the singing Spencer Family and a quartet of local ministers of music called The New Image, accompanied by Mr. and Mrs. Steve Ramsey. Addresses were given by former pastors John Boswell and U.S. Navy Chaplain William Clement.

Larry P. Vincent is pastor of the church.

Peace committee report inside

On pages 5, 6, 7 and 8 we have printed the entire report of the SBC Peace Committee as information for all Kentucky Baptists. The report has not been edited nor changed but is presented here just as it was given to messengers in St. Louis. This special section is designed to be lifted out and kept for future reference.

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No paper next week

In keeping with a longstanding policy there will be no issue of Western Recorder published July 8. The next issue will be dated July 15. Western Recorder does not publish the second week of July or the final week of December each year, in compliance with postal regulations.



Jack D. Sanford

sanford's perspectives

Some important items get lost in the shuffle

The task of assembling, sorting, editing and selecting news stories for the Baptist state paper is a task which becomes difficult as news stories pile up. Inevitably some important matters are laid aside because of space limitations.

Such is the case with Western Recorder. The lack of space to print all the news means some items get lost in the shuffle to get a paper out each week. Listed below are a few items of note which have news worth for all of us and are worthy of mention.

- A piece by Erich Bridges noted the effect currency rates have upon American missionaries in foreign lands. He stated, "The value of the U. S. dollar has plunged to its lowest level against the Japanese yen since World War II. . . It is hurting the work of missionaries.

Bridges went on to explain that the budgets of Southern Baptist missionaries in Japan are determined by anticipated dollars. "They anticipated getting 220 yen for each dollar," Bridges declared, "but last year they averaged only 165. They planned for 160 yen to the dollar this year, but the rate dropped below 140."

Missionaries from neighboring Taiwan, South Korea and Hong Kong have shifted some budget funds to their Japan colleagues. The Foreign Mission Board's East Asia office has sent extra money. But the Japan budget is still running in the red. And deficits will carry over to next year.

- To illustrate the diversity and scope of Southern Baptist mission work, an item appeared in Baptist Press which declared we have spent more than \$1.5 million in funds and volunteer aid to support student ministries in newer state conventions during 1986-87.

The largest source was more than 100 Mission Service Corps volunteer missionaries, who contributed time and energy worth \$1 million.

When this sort of ministry is compared to the sound and fury of the television ministries so much in the news, it makes one proud to be a cooperating Southern Baptist and to know money given as tithes and offerings to the Lord goes across the nation and around the world to do practical ministry in the name of Christ.

- A brief, yet significant note, comes from the Foreign Mission Board. They announced recently that the Lottie Moon Christmas Offering for 1986 topped \$69 million, which represented 92 percent of the \$75 million goal.

The 1987 goal was reduced from the original \$81 million to \$75 million. The SBC Woman's Missionary Union reduced the goal citing the need to be realistic. But even the reduced goal should be a matter of happiness for all Southern Baptists because it represents a tremendous offering for direct missions.

View this bit of Baptist news against the background of the televangelists' use of money and you, too, should be proud to be a cooperating Southern Baptist whose tithes and offerings go around the world in service to Christ.

- Funerals in Romania are prime witnessing opportunities, according to a Baptist pastor from the Eastern European country.

Constantine Dupu says funerals are a key means of witness for Romanian Baptists because funerals are the only church services the government permits in homes and outdoors. Other services must be held in church buildings.

When someone dies in Romania, the body is kept at home and typical funeral services span four days. In Baptist funerals, one or more pastors and a church choir come to the home for services the first three nights. On the fourth day, a final home service is held and another at the grave site.

Church members invite family members and friends and hundreds often attend. Once pastor Dupu preached to 2000 people at the funeral of a deacon who had been an official at the local cement factory. The content of funeral services is almost always evangelistic with several sermons at each funeral.

In the free atmosphere of America we find it difficult to understand the kind of oppression some of our brethren in other parts of the world must endure as they serve the Lord.

- Brazilian Baptists do not intend to let the divisive controversy which has rocked the Southern Baptist Convention become a factor in their fellowship.

A Rio de Janeiro seminary professor says we should "look more toward the element of love and of mutual understanding, comprehension, tolerance—recognizing no one has the final word concerning God's Word and remembering we're all in search of the meaning of God's revelation."

It is an irony of the times that Christian truth and the lessons of love are sent back to the country which has pioneered mission work in Brazil. Has the student learned more than the teacher? It appears so if the seminary professor is typical of Brazilian Baptists at large.

- Last year was a banner year for foreign missions among Southern Baptists. There were 185,689 baptisms, one for each 10.8 church members. Twenty new churches were started each week, with 411 new missionaries appointed by the FMB. More than 1900 Southern Baptists joined Baptists overseas in partnership evangelism resulting in 24,279 professions of faith.

Kentucky shared in this missions venture through the Kenya project which saw more than 90 Kentuckians join forces as volunteers in that African nation in 1986.

The headlines do not tell all the story, nor do all the lead stories tell all that is happening. Many wondrous acts of courage and faith are lost in the shuffle of reporting, but are noted by the Father and recorded for the eternal record. We offer the above as food for thought, reasons for rejoicing and objects of prayer.

May the headlines always reflect the best in our Baptist life and may all of us give attention to the small acts which are most typical of what the Christian life is all about, day by day.

western recorder

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The Spirit of St. Louis Kentucky Style



Top l: Southern Seminary professor Hugh McElrath leads messengers down an escalator, which stopped during the SBC due to overuse.

Above: Denny Burchett (center) and Albert Evans (l) of Trinity Church, Hopkinsville, listen to the report of the Peace Committee.

Top r: Felix Murray (center) and wife Thelma (far left), Glasgow, find new friends in Gail Morgan (l), Louisville, and Rodger and Anna Lou Weddle (r), Buffalo.

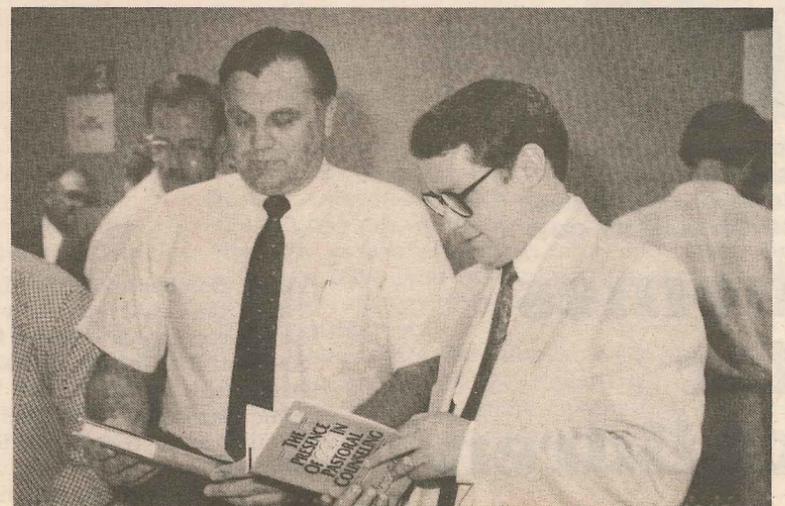
Right: John and Connie Lepper, Louisville, fellowship with friends outside the convention center.

Below: Messengers from First Church, Paducah, enjoy dinner after waiting two hours because of the crowd of 25,600 that attended the convention.



Center: Ray England, pastor of First Church, Winchester, and wife Leslie hold their daughter Stoya, the youngest Kentuckian reported attending the SBC in St. Louis.

Below: Steve McSwain, pastor of Shepherdsville Church, and deacon Sam Hardy browse through the Baptist Book Store exhibit.



Photos and layout design by Todd Deaton, staff writer, and Ray Hayes, business manager.

mountains to the mississippi

deaths

I. Ferd Graves, retired pastor of First Baptist Church, Middletown, Long Run Association, died June 18 at age 83.



Graves was a native Louisvillian and pastored Baptist churches in Kentucky for 49 years. He was pastor of Grace Baptist Church, Franklin Street Baptist Church and First Baptist Church, Middletown, all in Long Run Association. He also served as pastor of several rural churches in the western section of Kentucky in the early days of his ministry.

He also was chaplain of the Middletown Fire Department and chaplain of the Middletown Masonic Lodge.

Graves is survived by a son, Robert; a sister, Mabel Jones and two grandchildren. M. Lee Going, pastor of Eastwood Baptist Church where Graves held membership, conducted the funeral services.

personnel

Charles Wright has been called as pastor of Brush Grove Baptist Church, Central Association. Wright was ordained to the ministry June 22 by Muldraugh Hill Baptist Church in the same association.

Reba Sloan Cobb, coeditor of Folio and codirector of the Center for Women in the Ministry four years, is moving to pursue work in government.

Since last September, she has been campaign manager for Fred Cowan, candidate for Kentucky State Attorney General. Following a successful primary, she continues on as campaign manager and anticipates working in the Attorney General's office as a top aide.

Ed Mitchell has resigned as pastor of Salem Baptist Church, Brandenburg, Salem Association, having accepted the call of Trinity Baptist Chapel, Richmond, Ind.



Eldred M. Taylor
Executive Director
10501 Shelbyville Road
Middletown, KY 40243

homes for children

Trinity, meeting in an elementary school gymnasium, constituted as Richmond's seventh Southern Baptist church June 29. The city's population is approximately 40,000.

Danny G. Lane has been called as minister of music and associate pastor of Valley Station Baptist Church, Louisville, Long Run Association. **Bryan Faggart**, minister of music and youth two years, assumes the duties of minister of education and youth.

Lane was awarded a MDiv degree from Southern Seminary and a BA from Eastern Kentucky University. He has been minister of music in churches in Berea, Richmond, Danville and Louisville. Lane has pastored churches at Covington and Falmouth and was associate pastor in churches at Louisville and Danville.

Dewey R. Keys has been called by Hardinsburg Baptist Church as minister with youth. Keys began his responsibilities May 24.

Harry Dooley is pastor of Hardinsburg.

John and Betty Kruschwitz were honored May 31 by Highland Hills Baptist Church, Ft. Thomas, Northern Kentucky Association, upon his retirement as pastor with a recognition service and an evening candle-light banquet.



Special guests included William Marshall, executive secretary-treasurer of the Kentucky Baptist Convention; A. B. Colvin, president of the KBC; and Verlin Kruschwitz, assistant dean of Boyce Bible School, Louisville, and brother of the retiring pastor.

The church paid tribute to Kruschwitz for 15 faithful years of ministry at Highland Hills with a video presentation of outstanding events in the church's history, testimonies, a book of letters from friends and church members, a painting by a Cincinnati artist, and a monetary love gift.

The Kruschwitzes will move to Louisville where he will begin work on a part time basis with Boyce Bible School Aug. 1 as field director and teacher.

Children are people too

Erma Bombeck of the Los Angeles Times Syndicate recently wrote an article expressing her concern for children. She said that for the first time she was frightened for them and then stated some reasons for her concern. What she wrote is so correct I want to share part of it with you. She wrote:

"I'm concerned for the children being

ordinations

Mark Devine was ordained to the ministry May 24 by Dunmor Baptist Church, Muhlenberg Association. Devine, his wife Sandy and Rachel, their 16-month-old daughter, will be making their home in Loving, N. M., where he will pastor Loving Baptist Church.

David Shephard was ordained to the ministry and **Stephen Christopher Dudley** was ordained as deacon May 31 at Beechmont Baptist Church, Long Run Association. Shephard is a recent graduate of Southern Seminary and was called to the pastorate of First Baptist Church, Big Coppit Key, Fla. He is the son of Mr. and Mrs. Frank Shephard of Louisville. The church also ordained **Jayson Barnett** to the ministry June 7. He is a graduate of Clear Creek Baptist School and a student at Southern Seminary. Barnett, the son of Mrs. Clara Barnett who serves on the Clear Creek staff, has been called to the pastorate of First Baptist Church, Gilbertsville.

missions

David and Pam Harris of Louisville have been named church planter apprentices for service in Beckley Woods in northeastern Jefferson County by di-

rectors of the Home Mission Board in Atlanta.

Harris, 32, a native of Middlesboro, has been pastor of Bethel Unity Baptist Church, Rising Sun, Ind. since 1985. He has also been pastor of Enon Baptist Church, Salem, Ind.

In Beckley Woods, the Harrises will be assigned to start new churches under the HMB's church planter apprentice program, a two-year assignment for recent seminary graduates who work under an experienced supervisor in starting new churches.

Mrs. Harris, a Louisville native, is a former English and math tutor, Fayette County Schools, Lexington.

Dr. and Mrs. Richard B. Cunningham were approved to serve in Hong Kong for one year. He will serve as visiting professor at the seminary.

The Louisvillians arrived on the field June 20. He is professor of Christian philosophy at Southern Seminary, and she is a teacher at Kentucky State Reformatory, LaGrange. They are members of St. Matthews Baptist Church, Long Run Association.

congregations

Foster Avenue Baptist Church, Long Run Association, will be having homecoming July 12. The church was started by Walnut Street Baptist Church, Louisville, in 1946 as "Remount Mission." The sanctuary is located at Foster Avenue and New High Street, across from the fairgrounds in Louisville.

Kenneth Wrather is pastor.



Liberty Baptist Church, Campbellsville, recently paid off a \$75,000 debt on its educational building.

exploited, molested, battered, abandoned and fingerprinted. The faces of those who have been snatched from their homes are circulated on milk cartons. Some have been outfitted with beepers and monitored and tracked like an endangered species. Others have entered the world shaking and screaming from the pain of a mother's addiction. They have been passed back and forth in courts like a summons.

"With name tags they travel on airlines between parents. They work microwave ovens and VCRs and watch more TV than a critic. They walk around in children's bodies that house adult decisions and responsibilities for younger siblings.

"They deserve better."

Because they deserve better, it is time adults realize that children are people too, and with them comes tremendous responsibility for adults to do right by them. Mrs. Bombeck goes on in her article to point out the responsibilities of being a parent. The hours are long, the

work is hard and the pay is zero.

We need to remember that children make mistakes. They disobey, they test one's patience, they can break your heart. All of this puts tension on the family—particularly the parents. Even when parents punish to the point of abuse and reduce children to a low self image, they still cling to their parents because that's all they have.

Churches need to do everything possible to strengthen families and help parents know how to parent. This will help for the future. But what about the children who need help today? Who will hear their cries and provide love, safety, comfort and guidance for them? Baptist Homes for Children is providing that kind of care. Every time you pray for and give financial support to this ministry, you are helping meet the tremendous needs of children today. Remember, they are people too and they are our responsibilities. Jesus cares about them, and as his disciples we must sacrifice to meet their needs.

Report of the SBC Peace Committee

INTRODUCTION

During the 1985 annual meeting of the Southern Baptist Convention in Dallas, June 11-13, 1985, a special committee was created to attempt to determine the sources of the current controversy in the Southern Baptist Convention and to make findings and recommendations to resolve it. The motion, overwhelmingly adopted says:

"With gratitude for God's bountiful blessings on us as Southern Baptists and with recognition of our unparalleled opportunity to confront every person on earth with the Gospel of Christ by the year 2000 and with acknowledgement of divisions among us, which if allowed to continue, inevitably will impede our progress, impair our fellowship and imperil our future, and after much prayer, we offer the following motion:

That a Special Committee be authorized by this Convention, in session, in Dallas, June 1985; and

That this Committee seek to determine the sources of the controversies in our Convention, and make findings and recommendations regarding these controversies, so that Southern Baptists might effect reconciliation and effectively discharge their responsibilities to God by cooperating together to accomplish evangelism, missions, Christian education and other causes authorized by our Constitution, all to the Glory of God. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35) (John 17:21); and

That this Committee follow the 1963 Baptist Faith and Message Statement in regard to theological issues, and operate within the Constitution and Bylaws of the Southern Baptist Convention; and

That to accomplish its work, this Committee shall recognize the role of trustees and shall work with and through appropriate Boards, Commissions and Agencies of the Southern Baptist Convention. This Committee shall report on the progress of its work to each meeting of the Executive Committee. The Trustees, Boards, and Agencies of the Southern Baptist Convention, and their officers and employees, shall fully cooperate with the Committee to accomplish the purposes outlined in this motion; and

That staffing and professional advice for this Committee shall be in accord with the Business and Financial Plan of the Southern Baptist Convention. Funding shall come from Cooperative Program funds received by the Executive Committee as a priority item before the percentage division and allocation of the Southern Baptist Convention Cooperative Program Allocation Budget; and

That the Committee may conduct its business in open sessions, and may hold public hearings, but, the Committee may also hold executive sessions to accomplish its work; and

That any vacancy, or vacancies, on the Special Committee be filled by the Executive Committee at its next meeting after such vacancy occurs. In the filling of any such vacancy, balance of representation shall be maintained; and

That the Committee may make its final report and recommendation to the 1986 Southern Baptist Convention and request that it be discharged, or the Committee may make a preliminary report to the 1986 Convention and may recommend that the Special Committee be continued in existence for an additional year, in which instance, the Committee shall make its final report and recommendations to the 1987 Southern Baptist Convention; and

That all Southern Baptists be urged to exercise restraint, to refrain from divisive action and comments, and to reflect Christian love, while this Committee is doing its work; and

That the following persons be designated to serve on the Special Committee:

Charles G. Fuller, Chairman	Charles W. Pickering
Harmon M. Born	William E. Poe
Doyle E. Carlton, Jr.	Ray E. Roberts
Mrs. Morris H. Chapman	Adrian P. Rogers
*William O. Crews	*Cecil E. Sherman
Robert E. Cuttino	John Sullivan
Mrs. A. Harrison Gregory	Daniel G. Vestal
Jim Henry	Jerry Vines
William E. Hull	Edwin H. Young
Herschel H. Hobbs	*Charles F. Stanley
Albert McClellan	*W. Winfred Moore

*NOTE: William O. Crews was elected president of Golden Gate Baptist Theological Seminary October 13, 1986, but was asked to remain as a member; Cecil E. Sherman resigned from the Special Committee Oct. 22, 1986, and was replaced by Peter James Flamming; Charles F. Stanley and W. Winfred Moore served by virtue of office as president and first vice president of the Convention, and were asked to remain after their terms of office expired.

Since its creation, the Peace Committee has met 14 times. Following each meeting, a report was given to Southern Baptists by Chairman Charles G. Fuller through the denominational news service, Baptist Press.

In keeping with its assignment, the Peace Committee has determined what it believes to be the primary sources of the controversy, has made findings in reference to those sources and, in this report, is making recommendations as to possible ways to effect reconciliation.

I. SOURCES OF THE CONTROVERSY

During its first meeting, the Peace Committee determined the primary source of the controversy is theological differences, but found there are political causes as well.

Theological sources: 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 established 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 Southern Baptist Convention is the Bible; more specifically, the ways in which the Bible is viewed.

All Baptists see the Bible as authoritative; the question is the extent and nature of its authority. The differences in recent years have developed around the phrase in Article I of the Baptist Faith and Message Statement of 1963, that the Bible "has . . . truth without any mixture of error for its matter. . . ."

The action which created the Peace Committee instructed it to follow the Baptist Faith and Message Statement of 1963 in regard to theological issues. Although the statement includes a Preamble and seventeen articles, the committee has focused primarily on Article One, "The Scriptures:"

"The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. It reveals the principles by which God judges us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. The criterion by which the Bible is to be interpreted is Jesus Christ."

Dr. Herschel Hobbs, a member of the Peace Committee and chairman of the committee which wrote the 1963 Baptist Faith and Message Statement, explained the phrase "truth without any mixture of error for its matter . . ." by reference to II Timothy 3:16 which says, "all Scripture is given by inspiration of God." He explained: "The Greek New Testament

reads 'all'—without the definite article—and that means every single part of the whole is God-breathed. And a God of truth does not breathe error." Dr. Hobbs made the comments during the 1981 annual meeting of the Southern Baptist Convention in Los Angeles, California.

Using Article I of the Baptist Faith and Message Statement of 1963 as a yardstick, Peace Committee subcommittees visited each of the Southern Baptist seminaries and five other agencies: the Foreign Mission Board, the Home Mission Board, Baptist Sunday School Board, Historical Commission and Christian Life Commission. Following those visits, the committee adopted a "Statement on Theological Diversity."

"The Peace Committee has completed a preliminary investigation of the theological situation in our SBC seminaries. We have found significant theological diversity within our seminaries, reflective of the diversity within our wider constituency. These divergencies are found among those who claim to hold a high view of Scripture and to teach in accordance with, and not contrary to, the Baptist Faith and Message Statement of 1963.

Examples of this diversity include the following, which are intended to be illustrative but not exhaustive.

(1) Some accept and affirm the direct creation and historicity of Adam and Eve while others view them instead as representative of the human race in its creation and fall.

(2) Some understand the historicity of every event in Scripture as reported by the original source while others hold that the historicity can be clarified and revised by the findings of modern historical scholarship.

(3) Some hold to the stated authorship of every book in the Bible while others hold that in some cases such attribution may not refer to the final author or may be pseudonymous.

(4) Some hold that every miracle in the Bible is intended to be taken as an historical event while others hold that some miracles are intended to be taken as parabolic.

The Peace Committee is working earnestly to find ways to build bridges between those holding divergent views so that we may all legitimately coexist and work together in harmony to accomplish our common mission. Please pray that we may find ways to use our diversity to win the greatest number to faith in Christ as our Savior and Lord."

Early in its second year, the Peace Committee continued to discuss theological concerns, including the fact that there are at least two separate and distinct interpretations of Article I of the Baptist Faith and Message Statement of 1963, reflective of the diversity present in the Convention. One view holds that when the article says the Bible has "truth without any mixture of error for its matter," it means *all* areas—historical, scientific, theological and philosophical. The other holds the "truth" relates only to matters of faith and practice.

The Committee discussed whether the faculties of the SBC seminaries adequately reflect the views of many Southern Baptists who believe in the first interpretation. A Peace Committee subcommittee met with the six seminary presidents to communicate the need for the faculties to reflect the beliefs of these Southern Baptists.

In October, 1986, the Peace Committee held a prayer retreat at Glorieta Baptist Conference Center near Santa Fe, New Mexico, attended by the Peace Committee and leaders of all national agencies. During that meeting, the seminary presidents presented a statement of their intentions which has become known as the "Glorieta Statement."

"We, the presidents of the six SBC seminaries, through prayerful and careful reflection and dialogue, have unanimously agreed to declare these commitments regarding our lives and our work with Southern Baptists.

We believe that Christianity is supernatural in its origin and history. We repudiate every theory of religion which denies the supernatural elements in our faith. The miracles of the Old and New Testaments are historical evidences of God's judgment, love and redemption.

We believe that the Bible is fully inspired; it is 'God-breathed' (II Tim. 3:16), utterly unique. No other book or collection of books can justify that claim. The sixty-six books of the Bible are not errant in any area of reality. We hold to their infallible power and binding authority.

We believe that our six seminaries are fulfilling the purposes assigned to them by the Southern Baptist Convention. Nevertheless, we acknowledge that there are not perfect institutions. We recognize that there are legitimate concerns regarding them which we are addressing.

We commit ourselves therefore to the resolution of the problems which beset our beloved denomination. We are ready and willing to be partners in the peace process. Specifically:

(1) We reaffirm our seminary confessional statements, and we will enforce compliance by the persons signing them.

(2) We will foster in our classrooms a balanced, scholarly frame of reference for presenting fairly the entire spectrum of scriptural interpretations represented by our constituencies. We perceive this to be both good education and good cooperation.

(3) We respect the convictions of all Southern Baptists and we repudiate the caricature and intimidation of persons for their theological beliefs.

(4) We commit ourselves to fairness in selecting faculty, lecturers and chapel speakers across the theological spectrum of our Baptist constituency.

(5) We will lead our seminary communities in spiritual revival, and personal discipleship, Christian lifestyle and active churchmanship.

(6) We will deepen and strengthen the spirit of evangelism and missions on our campuses while emphasizing afresh the distinctive doctrines of our Baptist heritage.

(7) We have scheduled for Southern Baptists three national conferences.

A Conference on Biblical Inerrancy*-1987

A Conference on Biblical Imperatives-1988

A Conference on Biblical Imperatives-1989

*Note: The first conference, focusing on biblical inerrancy, was held at Ridgcrest Baptist Conference Center May 4-7, 1987, with more than 1,000 in attendance.

We share these commitments with the hope that all Southern Baptists will join us in seeking "the wisdom from above" in our efforts toward reconciliation:

"The wisdom from above is first pure then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity" (James 3:17).

The Peace Committee affirmed the Glorieta Statement and ceased its official inquiry, referring unanswered questions and unresolved issues back to the administrators and trustees of Southern Baptist Theological Seminary, Southeastern Baptist Theological Seminary and Midwestern Baptist Theological Seminary, hoping the results of their actions would be satisfactory to the Convention-at-large.

During the Committee's December, 1986, meeting, additional questions arose as to the meaning and the implementation of the Glorieta Statement.

The seminary presidents report that their efforts to implement the Statement have included an effort to recruit conservative scholars to fill faculty vacancies, expansion of reading lists, invitations to conservative scholars to address chapel and other events, a commitment to treat all persons fairly and expanded evangelistic and missions activities on campus.

The question for the majority of the Peace Committee, however, remains not whether there is diversity in the Southern Baptist Convention but how broad that diversity can be while still continuing to cooperate.

Political sources: In the opinion of the Peace Committee, the controversy of the last decade began as a theological concern. When people of good intention became frustrated because they felt their convictions on Scripture were not seriously dealt with, they organized politically to make themselves heard. Soon, another group formed to counter the first and the political process intensified.

The Peace Committee, primarily through its Political Activities Subcommittee, has studied charges and counter charges regarding political activity. It has looked at many issues, including:

Re-structuring the Constitution and Bylaws of the Southern Baptist Convention to limit the appointive

powers of the president; re-structuring the way in which the annual meeting is held, specifically shifting the pre-convention meetings to post-convention meetings; cooperation between the Pastors' Conference and the SBC Forum; discussing the coverage of personalities and issues in the controversy by the official and unofficial news media outlets; the use of descriptive terms and labels for the various groups; "de-politicizing" the Convention by asking the various groups to "stand down" from political activities, instituting stricter means of messenger registration and voting to prevent misuse of the registration and voting processes at annual meetings.

A primary area of discussion was changing the Constitution and Bylaws of the Convention to restrict the appointive powers of the president. However, the majority of the committee's members feel the basic Convention structure has served Southern Baptists well and should not now be changed.

The Committee investigated numerous charges of political malfeasance and voter irregularity. It heard a detailed report, complete with statistical analysis, on messenger participation at annual meetings, presented by the SBC Registration Secretary and Convention Manager, as well as the chairman of a special study committee appointed by the SBC Executive Committee. Although the reports included isolated instances of registration and ballot abuse, there was no evidence of widespread or organized misuse of the ballot by any political group and no evidence of massive voter irregularities related to annual meetings.

The Political Activities Subcommittee, as well as a special ad-hoc committee, dealt with the question of a parliamentarian for the annual meeting. The matter was deferred in 1986, because then SBC president Charles F. Stanley appointed a certified parliamentarian to assist him at the Atlanta annual meeting. The Committee is recommending a new bylaw be prepared concerning the appointment of a certified parliamentarian and two assistant parliamentarians for the annual meeting.

A special subcommittee also looked into the possibility of "negative designation" or "selective support" of agencies through the Cooperative Program, but concluded that a change in the basic structure of the unified giving plan would not provide significant help in resolving the crisis.

Some of the issues have been brought forward as recommendations from the Peace Committee. Others were not deemed sufficiently significant to warrant recommendations at this time.

II. FINDINGS

The Peace Committee has made findings on Scripture and on politics.

On Theology: The Committee found there is significant diversity in the understanding of Article I "On Scripture" of the Baptist Faith and Message Statement of 1963. The Committee found there are at least two separate and distinct interpretations of the article. One holding "truth without any mixture of error for its matter" means all areas—historical, scientific, theological and philosophical. The other holds "truth" relates only to matters of faith and practice.

The Committee, discussing whether the faculties of the SBC seminaries adequately reflect the views of many Southern Baptists who believe in the first interpretation, found there was not a theological balance represented in the faculties at Southern Baptist Theological Seminary or Southeastern Baptist Theological Seminary.

The Committee adopted two statements concerning its findings on theology, one a "foundational" statement, and the other a more elaborate statement.

The "Foundational Statement on Theology:"

The Committee agreed the following Scripture references should be read as an introduction to the "Foundation Statement on Theology:" Deuteronomy 4:2; Joshua 1:7; Psalm 119:160; Matthew 5:18; II Timothy 3:16; Revelation 22:10.)

"It is the conclusion of the majority of the Peace Committee that the cause of peace within the Southern Baptist Convention will be greatly enhanced by the affirmation of the whole Bible as being 'not errant in any area of reality.'

"Therefore, we exhort the trustees and administrators of our seminaries and other agencies affiliated with or supported by the Southern Baptist Convention to faithfully discharge their responsibility to carefully preserve the doctrinal integrity of

our institutions receiving our support, and only employ professional staff who believe in the divine inspiration of the whole Bible and that the Bible is "truth without any mixture of error."

The Committee also adopted the more elaborate statement on Scripture.

The "Statement on Scripture."

We, as a Peace Committee, affirm 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 in all realms of reality and to all fields of knowledge. The Bible, when properly interpreted, is authoritative to all of life.

We, as a Peace Committee, reaffirm the Baptist commitment to the absolute authority of Scripture, and to the historic Baptist position that the Bible has 'truth without any mixture of error for its matter.' We affirm that the narratives of Scripture are historically and factually accurate. 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 did indeed occur 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.

We call upon Southern Baptists institutions to recognize the great number of Southern 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 by Southern Baptists at large.

However, some members of the Peace Committee differ from this viewpoint. They would hold that "truth without any mixture of error" relates only to faith and practice. They would also prefer a broader theological perspective. Yet, we have learned to live together on the Peace Committee in mutual charity and commitment to each other. We pledge our mutual efforts to fulfill the Great Commission and we call on others within our Convention to make the same pledge.

On Politics: The Committee has found that the sources of the political aspect of the controversy are long standing. Historically, informal political groups or coalitions have emerged in Southern Baptist life. Prior to the last decade, most of these groups operated informally by word-of-mouth among mutual acquaintances interested in selecting the leadership of the Southern Baptist Convention. More recently, these groups have developed organized coalitions centered around theological perceptions and committed to electing leadership permitted to a particular viewpoint. The effort has been largely successful but led to the formation of a counter-effort which has increased hostility and turned up the heat on the controversy.

After its investigation, the Peace Committee found "that the extent of political activity . . . at the present time creates distrust, diminishes our ability to do missions and evangelism, is detrimental to our influence and impedes our ability to serve our Lord."

The Committee adopted two statements, one a "foundational" statement and the other a more elaborate statement.

The "Foundational Statement On Politics:"

It is the unanimous conclusion of the Peace Committee that fairness in the appointive process will contribute to peace.

Therefore, we exhort the present and future presidents of the Southern Baptist Convention, the Committee on Committees and the Committee on Boards to select nominees who endorse the Baptist Faith and Message Statement and are drawn in balanced fashion from the broad spectrum of loyal, cooperative Southern Baptists, representative of the diversity of our denomination.

The more elaborate statement on politics also was adopted.

The "Statement on Politics:"

Politics are intrinsically a part of a congregational polity, i.e., voting, public and private discussions, influencing others to share one's view.

Historically, informal political groups or coalitions have emerged in Southern Baptist life. Prior to the last decade, most of these groups operated informally by word-of-mouth among mutual acquaintances interested in selecting the leadership of the Southern Baptist Convention. More recently, these groups have developed organized coalitions centered on theological perceptions and individual leaders committed to a defined viewpoint. These coalitions have adopted political strategies for electing officers of the Convention, appointing committees, and changing or preserving the character of accepted institutions. These strategies have included extensive travel, numerous informational and ideological meetings, mail-outs, network of representatives who share in this common strategy, and sustained efforts to recruit messengers to attend the Convention.

We as a Peace Committee recognize that these political coalitions and strategies were born in part, at least, out of deep conviction and concern for theological issues.

But, we believe that the time has come for the Convention to move beyond this kind of politics. We find that the extent of political activity within the Southern Baptist Convention at the present time promotes a party spirit, creates discord, division and distrust, diminishes our ability to do missions and evangelism, is detrimental to our influence and impedes our ability to serve our Lord.

If allowed to continue unchecked, such political activity in the Convention can have disastrous consequences affecting our ability to serve our Lord and do His work.

Steps have been taken and additional steps are recommended in this report to resolve the theological issues involved in our present controversy. Because of our fear of the consequences of continued organized political activity within our Convention, and since steps have been and will continue to be taken to resolve theological issues, we feel that continued organized political activity within the Southern Baptist Convention is no longer necessary, desirable, or appropriate. We think the continuation of such political activity in the future would be unacceptable and could be disastrous.

We recommend that the Southern Baptist Convention request all organized political factions to discontinue the organized political activity in which they are now engaged. We think the following specific activities are out of place and request all groups to discontinue these specific political activities:

- (1) Organized political activity.
- (2) Political strategies developed by a group with central control.
- (3) Holding information-ideological meetings.
- (4) Extensive travel on behalf of political objectives within the Convention.
- (5) Extensive mail-outs to promote political objectives in the Convention.

In 1986, the Southern Baptist Convention adopted the report of the Peace Committee which found:

- (1) Some spokesmen on both sides of the political spectrum have used intemperate, inflammatory and unguarded language, i.e., "going for the jugular," "Holy War," "independent fundamentalists," "flaming liberal," and other pejorative terms.
- (2) Some spokesmen on both sides of the political spectrum and autonomous independent journals on both sides of the issue have labeled and attributed improper motives to people with whom they disagree.
- (3) Distribution of news is necessary in a democratic society. There have been instances when news releases have been altered, distorting the intent of the article and oftentimes creating confusion. In some denominational papers and in some autonomous independent journals, there has been prejudice against the conservative political activists and in some autonomous independent journals there has been prejudice against the moderate side.

The Convention in Atlanta adopted the recommendations of the Peace Committee as follows:

—That the Convention deplore the use of the type of intemperate, inflammatory and unguarded language used by some spokesmen on both sides of the political spectrum.

—That the Convention urge Baptist Press, the state Baptist papers and the autonomous independent journals to be especially careful to be fair and

accurate in reporting events in the Convention and refrain from labeling and attributing improper motives.

Despite these recommendations by the Southern Baptist Convention, the Peace Committee finds that some of the state Baptist papers and the autonomous journals—The Southern Baptist Advocate, SBC Today, Baptist United News and the Baptist Laity Journal—have continued to use intemperate, inflammatory language and have labeled individuals and impugned motives.

We renew again our request to these papers and journals to contribute to the process of reconciliation and the promotion of our cooperative work together as we seek to do the work of Christ. We again call upon all state Baptist papers and the independent autonomous journals to comply with the action taken at the Atlanta Convention and outlined above. We call upon individual Southern Baptists to use their influence to help stop these divisive actions.

We, the Peace Committee, ask Baptist Press, all Baptist state papers, Baptist publications and independent autonomous journals to refrain from using terms and labels, specifically terms such as fundamentalist, liberal, fundamental-conservative and moderate-conservative.

III. CONCLUSIONS

The enabling resolution of the Southern Baptist Convention at the 1985 Dallas Convention commissioned this special committee to determine the sources of the controversies within the Convention and to make findings and recommendations that would make it possible for Southern Baptists to effect reconciliation and to continue to cooperate in carrying out evangelism, missions, Christian education, and other causes.

Making peace among all Southern Baptists was not to be the work of the Committee. *Reconciliation* was, and still is, the key word. Surely, there must be peace; that is, there must be an end to hostility among us, which is peace. Committed Christians must live in peace. No recommendation of the committee is needed to effect peace—it is found in the heart of the believer.

Reconciliation may be first cousin to peace, but it rests on a different foundation. To reconcile is to harmonize, to cause to be friendly again, to reunite, to accept our differences and to cooperate in all undertakings which enhance our mutual interests and goals. It was only through a subtle process of reconciliation, taking place over 142 years of history, that Southern Baptists have with God's blessing, and His help, achieved a preeminent position in missions, education and evangelism. We have kept our differences from creating hostility, until recently, and not only have we lived in peace but with remarkable harmony and cooperation.

We must never try to impose upon individual Southern Baptists nor local congregations a specific view of how Scripture must be interpreted. If such an attempt is made then reconciliation is not the goal nor is it possible to achieve.

There is but one way for us to survive *intact* as a denomination. It involves the recognition of some basic facts, among which are these:

- (1) Changes are now taking place in the leadership of many Southern Baptist Convention boards.
- (2) These changes will impact these boards and agencies for years to come.
- (3) The role of many who have exercised leadership in the past will change as colleagues of different persuasions will fill leadership roles.
- (4) This change will mean that some who have been in general agreement with Convention programs in the past will have less involvement, while those who previously have had difficulty in agreeing with certain Convention programs will have more involvement.
- (5) We have seen changes in Southern Baptist life in the past and we will see changes in the future. The important issue is that we must continue to be faithful stewards of the opportunities God has given Southern Baptists.

How then can we survive intact or substantially that way?

First, the hostility must cease within the heart of each of us. That brings peace.

Second, our leaders must have and must demonstrate a view of Baptist life that reaches beyond the limits of their own personal theology. No effort should be made or should be permitted to be made

which would seek to eliminate from Baptist life theological beliefs or practices which are consistent with the Baptist Faith and Message Statement and which have found traditional acceptance by substantial numbers of people. Proponents of extreme positions at each end of the current Baptist theological spectrum should be encouraged to major on those things which lead to cooperative efforts and to minimize divisive issues and controversies.

Third, and most important, nothing must be allowed to stand in the way of genuine cooperation in missions, Christian education, evangelism and our other traditional causes. While different leaders may arise, the nature and work of our Christian cooperative enterprise must continue unabated.

Finally, we should recognize and freely admit that the greatest source of our strength as a denomination lies in the thousands of local church congregations that support our cooperative undertakings. Through long years of experience, they have learned to trust our leaders, our agencies and institutions and, because of that trust, they have provided magnificent support and responded to that leadership.

We have proclaimed this to be God's way of doing His Work. Through continued cooperation in His enterprises, we can continue this mighty work. If we insist on having our way, drawing lines which exclude from places of leadership and responsibility those who do not hold our specific viewpoint, we can destroy what God has created in the Southern Baptist Convention. If, however, we can maintain a cooperative spirit and let our sense of Christian love bridge the gap of the diversity among us, we can continue to bear effective witness to His Kingdom enterprise throughout all the World.

IV. RECOMMENDATIONS

We make the following recommendations:

I. 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. Therefore, we recommend that we:

1. Reaffirm the 1963 Baptist Faith and Message Statement as the guideline by which all of the agencies of the Southern Baptist Convention are to conduct their work.
2. Request, respectfully, all Southern Baptists to continue their high view of Scripture as "given by the inspiration of God" (II Tim 3:16), and to diligently teach and proclaim the truthfulness, the reliability and the authority of the Bible.

II. Although all Southern Baptists do not understand the Baptist Faith and Message Statement of Scripture the same way, this diversity should not create hostility towards 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.

Because fairness in the process of making committee and board appointments is essential to the process of reconciliation and peace, the Committee recommends that the present and all future presidents of the Southern Baptist Convention, the Committee on Committees and the Committee on Boards select nominees who endorse the Baptist Faith and Message Statement, and are drawn in balanced fashion from the broad spectrum of loyal, cooperative Southern Baptists, representative of the diversity of our denomination.

Recognizing the nature of our diversity and the rightful place of biblical interpretation, we believe we can learn from each other and in the long run, we can protect each other from unwanted extremes.

We, therefore, further recommend that the Southern Baptist Convention continue in every attempt to remain a unified fellowship, rejecting the notion of any official division of our body.

III. We recommend that the Southern Baptist Convention Executive Committee study and report to the Southern Baptist Convention in 1988, a Convention bylaw establishing an Office of Parliamentarian, and that the study include the following considerations:

1. The president and two vice-presidents, acting together, shall annually appoint a chief parliamentarian and two assistant parliamentarians to advise the presiding officer of the Convention on matters of parliamentary procedure.

2. The chief parliamentarian shall be a fully certified member of the American Institute of Parliamentarians who has the experience to serve effectively at annual sessions of the Southern Baptist Convention.

IV. In view of the fact that the Cooperative Program is the lifeline of all that we are doing as Southern Baptists, we commend our churches and state conventions for their increased giving to the Cooperative Program and we recommend to our people that they continue their strong support of the Cooperative Program.

We recognize the historic right of each Southern Baptist church to give to the work of the agencies, in keeping with its deeply held convictions, without intimidation or criticism.

We recommend that the Cooperative Program be continued unchanged.

V. 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 Glorieta Statement of 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.

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 in all realms of reality and to all fields of knowledge. The Bible, when properly interpreted, is authoritative to all of life.

We urge 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 Southern Baptists at large.

We, as a Peace Committee, recognize and respect those in Southern Baptist life whose view of Scripture differs from this one and pledge to continue to cooperate. We pledge the highest regard, charity and commitment to them in our combined efforts to fulfill the Great Commission and we call upon them to make the same pledge.

VI. We recommend that the Southern Baptist Convention request all organized political factions to discontinue the organized political activity in which they are now engaged. At this time, we think the following specific political activity is out of place and we request all groups to discontinue the following specific political activities:

- (1) Organized political activity.
- (2) Political strategies developed by a group with central control.
- (3) Holding information/ideological meetings.
- (4) Extensive travel on behalf of political objectives within the Convention.
- (5) Extensive mail-outs to promote political objectives in the Convention.

VII. We recommend that Baptist Press, all state Baptist papers, independent autonomous journals and individual Southern Baptists to refrain from the use of intemperate and inflammatory language, labeling individuals and impugning motives.

Specifically, we request that all Baptist writers and individual Baptists refrain from characterizing fellow Southern Baptists in terms such as "fundamentalist," "liberal," "fundamental-conservative," "moderate-conservative."

We request all Southern Baptists to take a positive view of Southern Baptist life, to use their influence to help stop the above divisive actions and to contribute to the process of reconciliation and the promotion of our cooperative endeavors as we seek to do the work of Christ.

VIII. We recommend that the Southern Baptist Convention request the SBC Resolutions Committee to continue its policy of not presenting resolutions that are divisive in Southern Baptist life for at least the next three years.

IX. We recommend that the leadership of the Pastors' Conference and the SBC Forum take immediate steps to explore the possibility of "getting together" in ways that will enhance and promote our mutually strong beliefs as expressed in the Baptist Faith and Message Statement.

X. We recommend that the Southern Baptist Convention continue the present 22 members of the SBC Peace Committee to serve 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 Peace Committee would meet once each year at a time of its own choosing and would make an appropriate report to each annual session of the Convention.

V. ACKNOWLEDGEMENTS

1. The Peace Committee wishes to acknowledge the assistance provided us by the office and staff of Dr. Harold C. Bennett, president-treasurer of the Executive Committee of the Southern Baptist Convention. Special appreciation is due Mrs. Martha T. Gaddis, administrative assistant to Dr. Bennett, and to Mr. Dan Martin, news editor of Baptist Press.

2. The Peace Committee expresses gratitude to the host of Southern Baptists and to Christians of other denominations who have faithfully prayed for the work of the Committee throughout its existence.

Respectfully Submitted,
Southern Baptist Convention
Peace Committee
Charles G. Fuller, Chairman

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Leon Simpson
President
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clear creek comment

The SBC factor

One of the interesting facets of this just-ended Southern Baptist Convention in St. Louis is the theme for the Pastors' Conference. It is "The Emmanuel Factor." (Emmanuel meaning 'God with us'). Certainly God coming down and dwelling in his world and with his people is a strong factor at work in our world today.

A few weeks ago I read an article by my good friend Tal Bonham of Ohio about "The PTL Factors." He mentions "The Forgiveness Factor," "The Accountability Factor" (Southern Baptists are great believers in being accountable to the people who give money to do the work of the gospel), "The Missions Factor" (last year only 5 percent of PTL's income went to missions and charitable causes) and "The Local Church Factor" (we believe the ministry of the Lord Jesus Christ can best be accomplished through local churches led by God-called pastors).

Concurrent with the annual meeting of our Southern Baptist Convention, I want to recognize "The SBC Factor." I am convinced that our strength is twofold: **Integrity and Credibility.**

Integrity is defined as the preservation of self-approval. Integrity is the first step toward true greatness and success. There is nothing that more completely baffles those who are full of tricks and double dealings, than straight-forward integrity in others.

Southern Baptists (and Clear Creek) have a right to believe in ourselves and what we are doing for Christ. Six leading televangelists took \$684 million last year to support four schools, one hospital, three churches, two ministries to needy children and one home for unwed mothers. Southern Baptists used only \$635 million to support 3500 foreign missionaries, 3700 home missionaries, educate 140,000 students in our seminaries and support churches on foreign fields which baptized more than 140,000 persons for Christ.

We also operated a television network and carried on a multitude of other ministries. Cooperative Program giving in states also helped support 52 children's homes, 48 hospitals, 33 nursing (or retirement) homes and 67 colleges enrolling 200,000 students.

Clear Creek is proud to be a Southern Baptist Bible college with integrity. We believe in ourselves and what God has called us to do. In Kentucky and wherever preachers are educated and trained I guess we can be called "The Clear Creek Factor."

Graham encourages SBC to seek revival

The greatest need in the Southern Baptist Convention is a spiritual revival among its churches and seminaries, evangelist Billy Graham told messengers attending the annual meeting of the convention.

He added, "There's not a problem in this convention, in any seminary that a great Holy Ghost revival wouldn't settle."

Graham pointed to "a thread in scripture" he said indicates there will be a worldwide revival prior to the second coming of Jesus Christ. He encouraged Southern Baptists to reclaim the central theme of Christ's return as a motivation and stimulus to world evangelism.

"Our primary mission is living obediently, which includes the proclamation of this gospel to the whole world," he said. "Southern Baptists have led all major denominations in the area of missions and evangelism."

"However, sometimes I fear that our message is in danger of being diluted. Somewhere along the line we have lost the authority and the cutting edge of our message", he said. Graham—who described himself as proud to be introduced around the world as a Baptist evangelist and appreciative of the support he has received from Southern Baptists—said he now sees "the possibility

of a worldwide spiritual revival that may have begun right here in this convention already"

He said if people had come to the meeting in St. Louis to see a fight, they "had not seen much of a fight," but rather "the working of the Holy Spirit in bringing us together in a new way."

He ended his sermon by recounting

an experience he said caused "a great change" to take place in his life 40 years ago. He said at that time he decided to accept by faith the Bible as God's infallible word.

"I have never doubted God's word since," he said. "When I quote the Bible, I believe I am quoting the very word of God and there's extra power to it."

Students appeal for reconciliation

In response to "the biblical mandate for reconciliation," more than 600 students at Southern Baptist Theological Seminary have signed a "Pathway to Peace" statement calling upon Southern Baptists to "embrace their need for each other."

The document, endorsed by the seminary's Student Government Association, contained brief statements addressed to the student body of the Louisville seminary, trustees of the seminary, fellow Southern Baptists, the Southern Baptist Convention president and prospective seminary students.

The statement to the convention affirmed "the holistic nature of the gospel" and the belief that "our historical strength lies greatly in our diverse gifts and points of view."

It added: "We are tired of misconceptions and the labeling of our school. We are a Southern Baptist institution reflecting the richness of Southern Baptists and we intend to remain Southern Baptist. We implore all Southern Baptists to make the effort to support initiatives for peace and elect leaders who are publicly committed to the preservation of the SBC."

The statement to the SBC president encourages him "to be sensitive to minorities as well as majorities in committee appointments and to respond to the entire SBC rather than a political or ecclesiastical party."

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Child Care Days 1987

For 118 years, Kentucky Baptists have provided Christian love and support to more than 47,000 boys and girls through the ministry of Baptist Homes for Children.

On Saturday, July 18 and July 25, Kentucky Baptist Homes for Children is hosting its annual Child Care Days to say thank you to our friends and to better acquaint you with this significant ministry to children.



We have planned a time of sharing 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 *Glen Dale Children's Home* will be Saturday, July 18, beginning at 10 a.m. and concluding with lunch.

Child Care Day at *Spring Meadows Children's Home* will be Saturday, July 25, beginning at 10 a.m. and concluding with lunch.

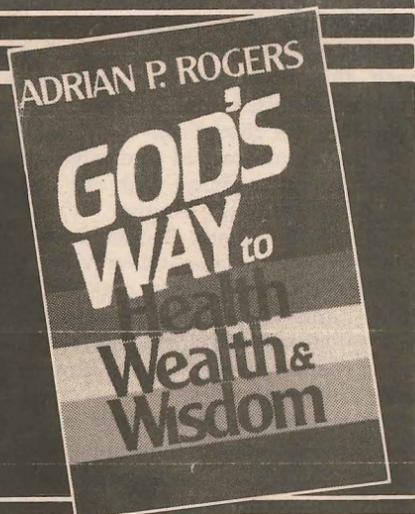
Come by busloads, carloads, vanloads—or however you can. You are free to choose the day which suits you best.

In order to help in our planning, please complete the information form below and return it on or before Friday, July 10, 1987.

CHILD CARE DAYS PRE-REGISTRATION FORM

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Adrian P. Rogers is pastor of Bellevue Baptist Church, Memphis, Tennessee.

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Oneida, KY 40972

oneida journal

The world is here!

For many years every Oneida student was a mountain boy or girl. It took all day to travel 20 miles over dirt roads and creek beds. Our world was small and the occasional visitor was called a "furriner." The rest of the country and the world was the "outside."

Today our mountain boys and girls have the educational advantage of living and studying with young people of all races, of religions from five continents and from every part of the United States. They get to us in a day or less as did the student of yesteryear. But instead of on foot, in a wagon or on horseback, they come by plane, bus or car. This cross-cultural exchange is a two-way street for those from other parts of the country and world find advantages in living and studying with our mountain people and one another.

The world is here. Students are enrolled from 20 states—New York and California, Massachusetts and Texas, Illinois and Arkansas, Oregon and Pennsylvania and 12 other states in between them with well over half our students from Kentucky.

The world is here. We have students from Israel, Japan, communist Brazil, Iran, Thailand, Ethiopia, China, Guatemala, Germany, England and the Yemen.

Other countries from which we have enrolled students in recent years include:

Ghana, Taiwan, Libya, Surinam, Vietnam, Laos, Costa Rica, Turkey, Mexico, Maritius, Gabon, Lebanon, Jordan and El Salvador.

One of the amazing things about these foreign students is that only a few have been told of Oneida by missionaries. Most have heard of us in other ways.

Several years ago a student escaped from the revolutionary trials of his homeland. He fled for his life and was a refugee in Egypt for more than a year. There he heard of Oneida and appealed to us for a scholarship. We were able to give him that but he had no money for an airplane ticket and few clothes. He appealed to the United Nations refugee fund and they bought him an airplane ticket to London, Ky., 40 miles from us, gave him a new pair of blue jeans and \$10. He is a wonderful Christian young man, doing well in one of our Baptist colleges.

Some months ago a 14-year-old orphan managed to get out of his homeland and to us. Raised a Moslem, he smiles today, a reflection of the joy of his acceptance of the Lord Jesus Christ and baptism recently.

Ross Figart, director of the Mountain Missions program, recently preached in our daily chapel service. A few days after the service, he wrote:

"It was chapel time at Oneida and it was surprising to see the number of faces obviously of other nationalities. I could not help but think of the recent Home Mission Week of Prayer theme, 'The World is Here.' There at Oneida, in an isolated mountain community, is the world! There in a small Baptist boarding school, the world is truly represented.

"Most of these foreign students have come from backgrounds which were not Christian, but many have found Christ as their Savior even as they were finding knowledge and training. Students have come from countries with little or no Christian witness. Several presently enrolled are from areas closed to all mission activity by Christian groups.

"I am deeply impressed with the way God seems to be bringing people to us when their governments forbid us to go to them. What an opportunity we have to 'go into all the world' by being faithful in our witness to everyone where we are. The world is here! Even in the mountains. Our people at Oneida are not ignoring the world God has brought to them."

Reprinted from *Western Recorder*, April 21, 1982



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

sunday school lessons

LESSONS FOR JULY 5, 1987

Life & work series

Challenging culture

Acts 17:22-31 While waiting for the arrival of his two missionary companions, Silas and Timothy, Paul made a tour of observation through Athens. He was shocked by the multiplicity of gods which were in evidence in the homes, on the streets, in the temples and in the magnificent Acropolis.

Stirred with abhorrence that this great center of culture was given to idolatry, Paul set himself to the task of exposing the emptiness of their idol worship.

While standing in the midst of the Areopagus, the court, Paul delivered one of the greatest discourses recorded in the word of God. He declared the creative, active and powerful God could not be confined within any temple made with human hands. Paul told the Athenians God is the source, preserver, sustainer and benefactor of life. He taught that all human actions are dependent upon his directive or permissive will and power. Therefore, Paul stressed the fact that God should be adored and worshiped by all whom he has created.

Things seemed to go well with Paul until he preached the resurrection of Christ. The wise men of Athens refused to accept his teachings on the subject. Some of them became infuriated and the great confusion resulted. Even to this

day Satan is not greatly disturbed at the preaching of a dead Christ, but he is always strongly opposed to the proclamation of his resurrection. Christ's resurrection was the very heart of the gospel, the pivotal point in Christianity, the proof of his deity, the basis of the Christian faith.

International series

A new relationship with God

Romans 5:1-11 Justification is the act of God declaring righteous those who trust in Christ for salvation. Benefits of Justification are:

Peace with God. Peace with God is an intelligent and calm sense of friendship and fellowship with him. Through Christ's death it was made available to us.

Access to God. Through Christ we have continuing access into God's presence and favor. We receive a royal welcome when we approach the throne of grace.

Rejoicing in the hope of glory. Believers in Christ have the assurance of being conformed to the image of Christ, that is, having a body like unto his glorious body.

Exultation in trouble. When Christians meet their trials and tribulations bravely and courageously, and in dependence upon the divine strength, they emerge purer, better and stronger.

Men are sinners by nature, by choice and by practice. Through Christ's death on the cross God expressed his unmerited, unchanging and infailing love for sinners, thereby transforming those who believed on him from slaves of Satan into children of God.

While we were without God and without hope, God took the initiative in reconciling us unto himself. The father's real purpose in sending his Son into the world was that we might have life. His wonderful salvation is threefold:

Past. When the sinner repented and believed on the savior, he was regenerated, saved from penalty of sin, delivered from wrath, and reconciled to God.

Present. Wanting to save the life of the Christian, our Lord will enable the Christian to live victoriously and render a useful service on the condition that he look to him for guidance, direction and enablement.

Future. Christ will save from the presence of sin when he takes the believer out of this world to be with him.



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

on mission together

An issue not yet our own

More than 500 years before our nation was founded, Berlin was already an established city.

And as Kentucky Baptists celebrate our 150th anniversary, the city of Berlin will celebrate its 750th anniversary.

The Berlin wall graphically reminds us of the separation between peoples caused by war.

It should not be surprising to know that among world Christians are Baptists who consider the "making of peace" an urgent priority. While not large in number, the leaders of the Baptist peace movement are discovering more and more Baptists who share their hopes.

A group of Southern Baptists will journey in July to Berlin and other Euro-

pean points before participating in the **World Baptist Peace Conference on Peacemaking August 3-7**, sponsored by the Baptist Peace Fellowship of North America and by other world Baptist bodies.

Among those Southern Baptists will be Glenn Stassen, professor of Christian Ethics at Southern Seminary. In Baptist churches of both East and West Germany,

Stassen will explain the work of peacemaking groups and the understanding of peacemaking as "transforming initiative" taught in the New Testament. (Baptist Brotherhood members may remember reading his book, *The Journey into Peacemaking*, written at the request of the Brotherhood Commission in 1983.)

There is surely no more appropriate site than Berlin to meet with peacemaking in mind unless it might be Jerusalem.

It was Berlin in which Dietrich Bonhoeffer wrote his now-famous book, *Ethics*, and where the Nazi Gestapo arrested him.

Bonhoeffer was one of only few Christians who spoke out against Hitler and the millions of Germans who were willing to be led by this man who ultimately caused the death of millions, including thousands of Americans.

Bonhoeffer clearly saw that discrimination against Jews was the central issue where the church must resist Hitler. And that required open, deliberate, political involvement and opposition. For this he was imprisoned for two years and then martyred Apr. 9, 1945.

Soon after Bonhoeffer's death, Germany surrendered and Hitler has become an historical horror.

As Baptist peacemakers meet, from East and West, I am pleased that Southern Baptists will be among them.

And I am grateful that among us are those like Glenn Stassen who consider **peacemaking** a serious Christian responsibility.

As we observe the Southern Baptist Day of Prayer for World Peace Aug. 2, I am confident another traveler to the conference will be the **Prince of Peace**.

Dollar slide hits Foreign Missions in Japan

by Erich Bridges

While American televangelists feud over millions, missionaries in Japan are counting dollars.

The value of the U. S. dollar has plunged to its lowest level against the Japanese yen since World War II. And the fall of the once-mighty dollar on overseas markets is not just hurting Japanese corporate giants like Honda and Mitsubishi. It is hurting the missionaries.

Southern Baptist mission work is paid for with dollars, which missionaries convert to local currencies. When the value of the dollar drops against a local currency, missionaries lose buying power. That affects both their living expenses and their work funds.

Periodic cost-of-living salary adjustments from the Foreign Mission Board cover missionaries' personal needs. But there are no "cost of working" adjustments. Lost buying power overseas has the same impact on foreign missions as a decrease in mission offerings from U. S. churches.

"We've tightened our belts, and we are more careful because we aren't sure what is going to happen," said Japan missionary Phyllis Goss. "It's scary when you're on the field and this is happening. You want to do things, but there's not the money to do them."

The 201 Southern Baptist missionaries in Japan have been doing a lot of belt-tightening and budget-tightening lately. So have their colleagues in Europe and western Africa. The dollar has been sliding not only against the yen, but also against the French, Swiss

and Belgian francs, German mark, English pound, Austrian schilling and other currencies.

To be effective, missionaries must travel, train national believers, start new churches, produce materials and do many other things that cost money. And when the money is tight, "cutting back" on work budgets is easier said than done.

Japan missionaries plan their work for each new year with a fixed number of dollars, which they eventually convert to yen. They anticipated getting 220 yen for each dollar last year but averaged only 165. They planned for 160 yen to the dollar this year, but during the spring the exchange rate dropped below 140. That adds up to more than a 30 percent drop in buying power during the past 18 months.

"It affects you at every level," said Gerald Burch, interim mission business manager in Japan. "What you had planned to do during the year, you wipe one-third off the top of that."

New Japan mission programs are on hold, and existing ones have been reduced. Travel is now at a bare minimum—too expensive.

Meanwhile 22 new missionaries arrived last year, most with children, adding large new strains to work and education budgets.

Missionaries from neighboring Taiwan, South Korea and Hong Kong have shifted some budget funds to their Japan colleagues. The Foreign Mission Board's East Asia office has sent extra money. But the Japan budget is still running in the red.

On the plus side, Southern Baptist missionaries in Japan and elsewhere enjoy two big financial advantages which many missionaries from other denominational groups lack. First, they receive full, regular financial support from churches through Southern Baptist Cooperative Program giving and the Lottie Moon Christmas Offering for foreign missions.

Second, when their personal buying power drops (or jumps) because of dollar exchange rates, inflation or local economic conditions, they receive cost-of-living salary adjustments, as often as necessary.

But Japan has gobbled up \$1 million in missionary cost-of-living adjustments since the beginning of 1986. That is much more than the rest of Asia and Africa combined, and more than a third of the total spent worldwide.

And cost-of-living adjustments are not perfect. They typically take a month or two to catch up with economic conditions. When a salary adjustment is down, missionaries benefit from the lag time before it takes effect. But when it goes up, they cannot regain the dollar

value they lost while waiting for the increase.

"In a high-cost area like central and northern Europe, that can make a big difference," explained Parker. "You're paying oil bills and buying winter clothes in the snow country and suddenly you lose \$300 (in buying power) from one paycheck to the next. It's a pretty big lump."

Late or not, however, the cost of living adjustments enable almost all missionary families to handle their personal family expenses. "We do try to react as quickly as we can," said John Moyer of the mission board's finance office. "But the (work) budgets . . . are really put in a strain" by a dollar plunge.

"There's always the option of not sending additional missionaries out here or cutting work forces here," suggested Japan mission treasurer Richard Curtis.

But Burch does not want to see that happen: "We've got to look at it from the same viewpoint the Lord would, and that is the value of one soul. The Lord didn't count the cost, because he gave his entire life for it."

Baptist College professor bicycles across country

by Terry Lackey

The map Ed Chasteen follows is one of faith and inner strength.

The 51-year-old multiple sclerosis victim and sociology professor at William Jewell College, Liberty, Mo. is on a 3000-mile, four-month bicycle trek across the country. He passed through Nashville recently and visited the Baptist Sunday School Board.

Chasteen uses his illness as a drawing card rather than a handicap.

His cause is humanitarianism, specifically, The Human Family Reunion, an organization he founded at the Baptist college where he has taught since 1965.

"I've directed an ethnic center at William Jewell since 1976. Twice a year all types of people, of differing creeds and races, get together and get to know each other.

His belief in individuality is easily recognizable. He rarely wears a tie. His suit of clothing is blue jeans and a T-shirt, and students call him 'Ed.'

"I don't believe in titles. Titles tend to elevate one person over another. We were all born babies," said the trim Chasteen whose only hint of MS is a slight limp.

Through each city he rides (he began at Disney World, Orlando, Fla. and expects to wind up in Disneyland, (Anaheim, Calif.) he mentions the family reunion in hopes of getting individual towns to start their own. And he also takes pledges for donations to the Multiple Sclerosis Society.

Despite his efforts to focus attention on his cause—"how to like people who are not like you"—the conversation continues to turn to his illness.

In 1981 Chasteen was diagnosed as having multiple sclerosis.

For three years he claimed he curled up a corner and cried. "I even contemplated suicide," he confessed.

But one day in 1983 he walked into the garage and spotted his son's bicycle.

"I made it down the block, barely. Depression really saps your energy."

But the next thing he knew, he was in a bicycle shop purchasing a \$400 ten-speed.

"The salesman just talked me into it. I couldn't even ride it," he recalled. But eventually the rides down the block turned into 10-mile excursions, and the 10 miles turned into 100.

"When I made my first 100 miles, I knew I was going to ride across America." That was Oct. 29, 1986.

"When I told my wife Bobbie, she said, 'You'll spend all our money.' and I said, 'No, I won't spend a penny.'

"Then when she asked, 'What if you die?' I told her I would take out a \$1 million life insurance policy."

Bobbie Chasteen had reason to worry. A couple of years ago he planned to take a weeklong bicycle trip, but after three days he became dehydrated, fainted, fell to the ground and knocked out two teeth.

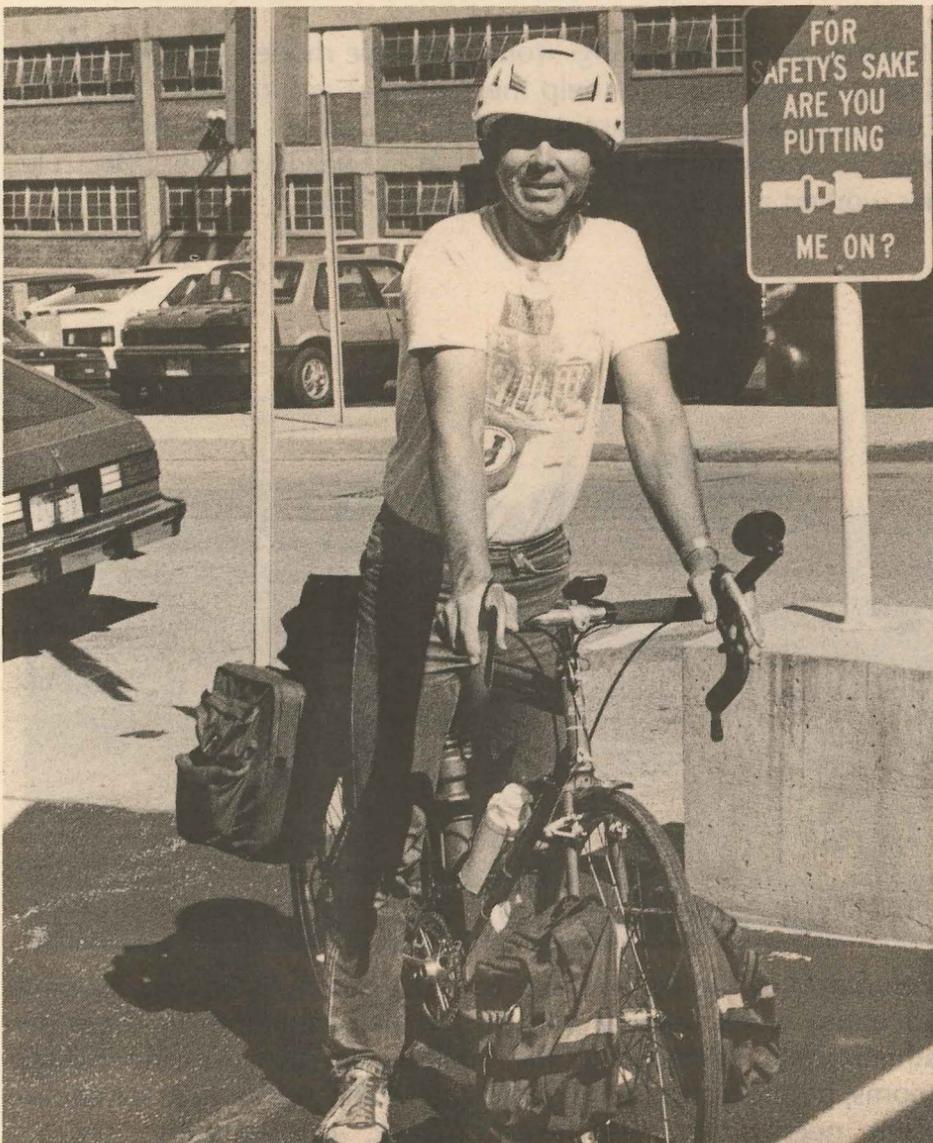
On the cross-country venture, Chasteen has stuck to his promise not to spend a penny of their own money. The tab on everything, including his bicycle, life insurance policy, safety glasses, meals and flights to and from his beginning and ending destinations, have been picked up by enthusiastic fans.

"I don't even have one penny. Well, I take that back. I have one," he said, digging it from his pocket and laying it on the table. "I found it in the parking lot and I'm going to use it for good luck."

Luck, he apparently doesn't need.

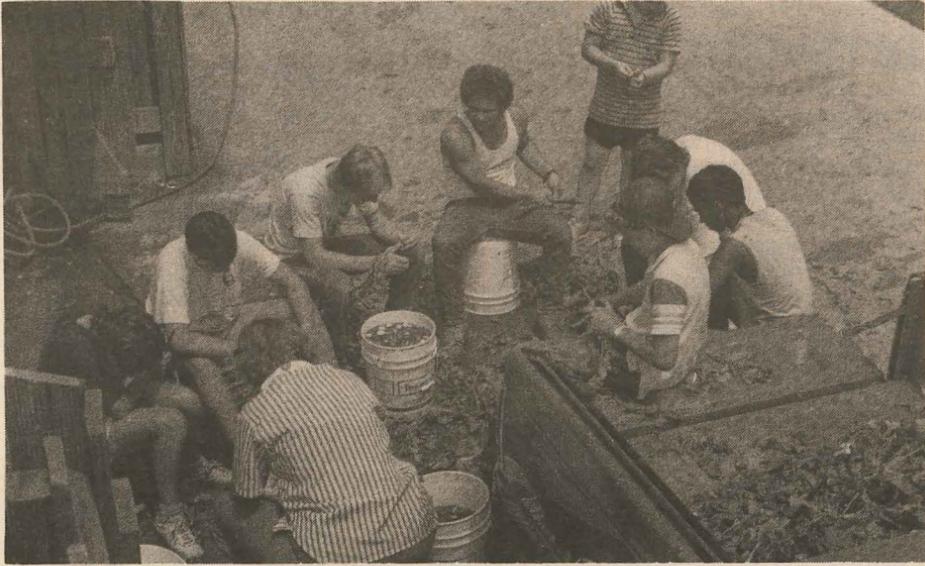
When he needs food, someone feeds him. When he needs rest, someone gives him a place to stay. When he needs money, someone hands him a few dollars.

"If I have any left over at the end of the day, I just give it to someone who needs it more than me," said Chasteen, a member of Second Baptist Church, Liberty.



Ed Chasteen, professor of sociology at William Jewell College, Liberty, Mo., stopped at the Sunday School Board recently during a cross-country bicycle trip.

A BUSY SUMMER AT ONEIDA!



Preparing beets, green beans, corn, and other vegetables from the gardens, students help feed themselves. They learn many valuable lessons and form close lifelong relationships.

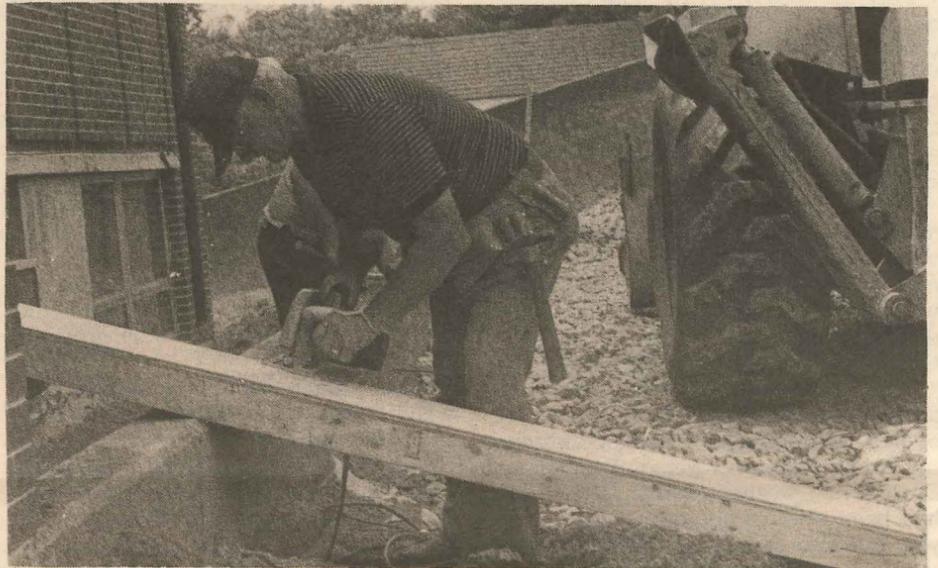


Oneida has its own irrigation system for its gardens. Water is pumped from nearby Goose Creek. It takes a lot of food to feed over 600 people three times daily. Oneida has planted seven acres of sweet corn, five acres of potatoes, two acres of green beans. The remaining four acres include 4500 strawberry plants; 3,000 cabbage, broccoli and cauliflower plants; 1300 tomato plants; and four acres of watermelon, cantaloupe, asparagus, beets, radishes, lettuce, carrots, onions, three kinds of squash, pumpkins, okra, lima beans, snap beans, cucumbers, and spinach.

Besides gardens it has been 1½ years since Oneida has bought a pound of beef or of pork. The school raises its own meat and the acres of corn, barley and hay necessary to feed the livestock. Farm Manager Jack Tillman, Assistant Farm Manager Jerry Percy, Work Supervisor Bud Underwood, and Assistant Work Supervisor Margaret Adkins oversee and physically work alongside Oneida's boys and girls in this production.

Second semester of Oneida Summer School begins July 5 and ends July 24. Oneida's fall term begins August 9.

While many children go to camp, visit relatives, or go on vacation with parents, there are 240 children who work and go to summer school daily at Oneida. Each student can earn a full credit during summer school in English 1, 2, 3, 4; Math 1 & 2; Algebra; Geometry; Biology; Civics; American History; Bible; Independent Study and also there are special remedial classes in reading and math.



Students learn many things from adult role models. Many Oneida Baptist friends regularly help the school as volunteers. Above Bill Cole of Ballardville Baptist Church, LaGrange, helps prepare to pour the foundation for a new 340 sq. ft. walk-in freezer. Mr. Cole has worked a week every month since 1980.



Volunteers of the Ballardville Baptist Church, LaGrange, worked an entire week helping construct a new building on Oneida's athletic field. Included in the building are two dressing-shower rooms, public restrooms, a concession stand and storage for equipment needed for field events, track, cross-country, soccer, baseball, softball and tennis.