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*Pages 12-13.***Item on family added to SBC doctrinal statement**By Mark Wingfield
Editor

SALT LAKE CITY—Attempts to soften language of submission and to strengthen inclusion of single adults and widows were handily turned aside as a section on family was added to the Southern Baptist Convention's doctrinal statement June 9.

The proposed Article XVIII of the "Baptist Faith & Message," drafted by a seven-member committee, was approved overwhelmingly by a show-of-hands vote on the opening day of the SBC's annual meeting in Salt Lake City.

This was the first time the SBC's doctrinal statement has been amended in 35 years. The last major revision occurred in 1963, under direction of a

committee comprised of the presidents of the state Baptist conventions.

The latest revising committee was appointed by SBC President Tom Elliff last year in response to a motion made at the annual meeting in Dallas. The committee was chaired by Anthony Jordan, executive director of the Baptist General Convention of Oklahoma.

In a news conference after adoption of the new section, Jordan said the addition was needed because of the challenges modern culture presents to the biblical understanding of family.

Due to the "destruction and break-up of the home," it is time for Southern Baptists to clarify their stance, he said.

The four-paragraph statement says God has "ordained the family as the

foundational institution of human society." It defines family as "persons related to one another by marriage, blood or adoption."

Marriage is "the uniting of one man and one woman in covenant commitment for a lifetime," it adds.

The most discussed portion of the statement highlights the roles of men and women in a marriage and declares that wives must submit to their husbands.

"A husband is to love his wife as Christ loved the church," it declares. "He has the God-given responsibility to provide for, to protect and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God

as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation."

The first attempt to amend the proposal focused on this section, with a messenger asserting that the committee's work was unbiblical.

"We need to be very clear that when we amend the 'Baptist Faith & Message,' a document that has stood us well as Southern Baptists for nearly three decades, that we do so scripturally," said Tim Owings, pastor of First Baptist Church of Augusta, Ga.

His amendment would have changed the article to read: "Both husband and wife are to submit graciously to each other as servant leaders" See Article on family ..., page 7

**Gracious spirit
dunks potential
fight between
SBC & Mormons**By David Winfrey
News Director

SALT LAKE CITY—The biggest clash in Salt Lake City last week turned out to be between the Bulls and the Jazz rather than between Southern Baptists and the Mormons.

"You guys come in a distant second," said radio talk show host Tom Barberi, referring to Salt Lake City's focus on the National Basketball Association's championship series featuring the Chicago Bulls against the Utah Jazz. "The whole world is revolving around the Jazz."

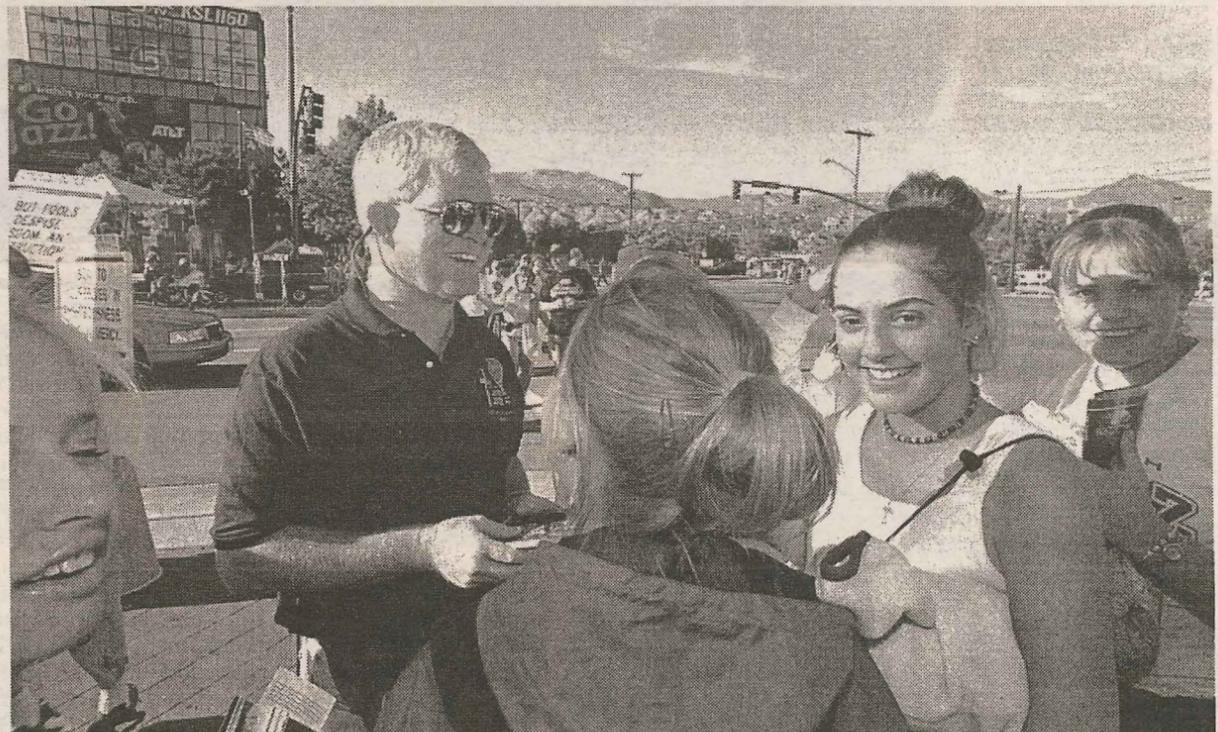
Nevertheless, Baptists managed to make their mark in the headquarters state for the Church of Jesus Christ of Latter-day Saints, a group Baptists consider to be outside traditional Christianity.

Part of that impact was similar to past annual meetings in other cities where SBC messengers have pumped money into the local economy and have worked to strengthen area Baptist churches.

But this year, the SBC made a unique impact on Salt Lake City.

The annual pre-convention evangelistic blitz, dubbed Crossover Salt Lake City, required an adjustment in educating volunteers about the differences between orthodox Christianity and the distinctive beliefs Mormons hold.

An unprecedented \$600,000 ad campaign—including TV spots featuring Olympic gymnast Mary Lou Retton—helped introduce Utah residents to See Baptists leave ..., page 2



GAME PLAN Rusty Ellison, president of Kentucky Baptist Assemblies Inc., hands out evangelistic tracts in front of the Delta Center in Salt Lake City June 5 before the National Basketball Association championship game between the Chicago Bulls and Utah Jazz. Ellison was among dozens of Southern Baptist volunteers blitzing the basketball crowd as part of the Crossover Salt Lake City evangelistic effort. (BP photo by Bob Carey)

Dobson calls Baptists to act on beliefsBy Mark Wingfield
Editor

SALT LAKE CITY (ABP)—American culture is divided into two warring camps: those who believe God is and those who believe God isn't, James Dobson told the Southern Baptist Convention June 11.

Dobson, founder and president of Focus on the Family, received a warm welcome from a full house at Salt Lake City's Salt Palace convention center, where the SBC was holding its annual meeting. Messengers and guests greeted Dobson with several ovations throughout his hour-long speech.

"Society is split into two broad camps in a civil war of values," Dobson asserted.

The first is "those who say God is," he said. "And because he is there's a whole litany of transcendent truths

you don't have to re-examine with every generation that comes along. You accept them because they come from the Creator. That's why we believe in the sanctity of life, the dangers of premarital sex, the Ten Commandments, in honesty, integrity."

On the other side are "those who have concluded that God isn't," he said. "If God does not exist, everything changes. You set your national policy on the basis of public-opinion polls. When life is inconvenient, you get rid of it. ... If God isn't, then homosexuality is the moral equivalent of heterosexuality and the family is defined any way you want to define it."

The speech was not the attack on the Republican Party Dobson was expected to deliver, the kind of speech he has been making in Washington and other points across the nation in recent months.

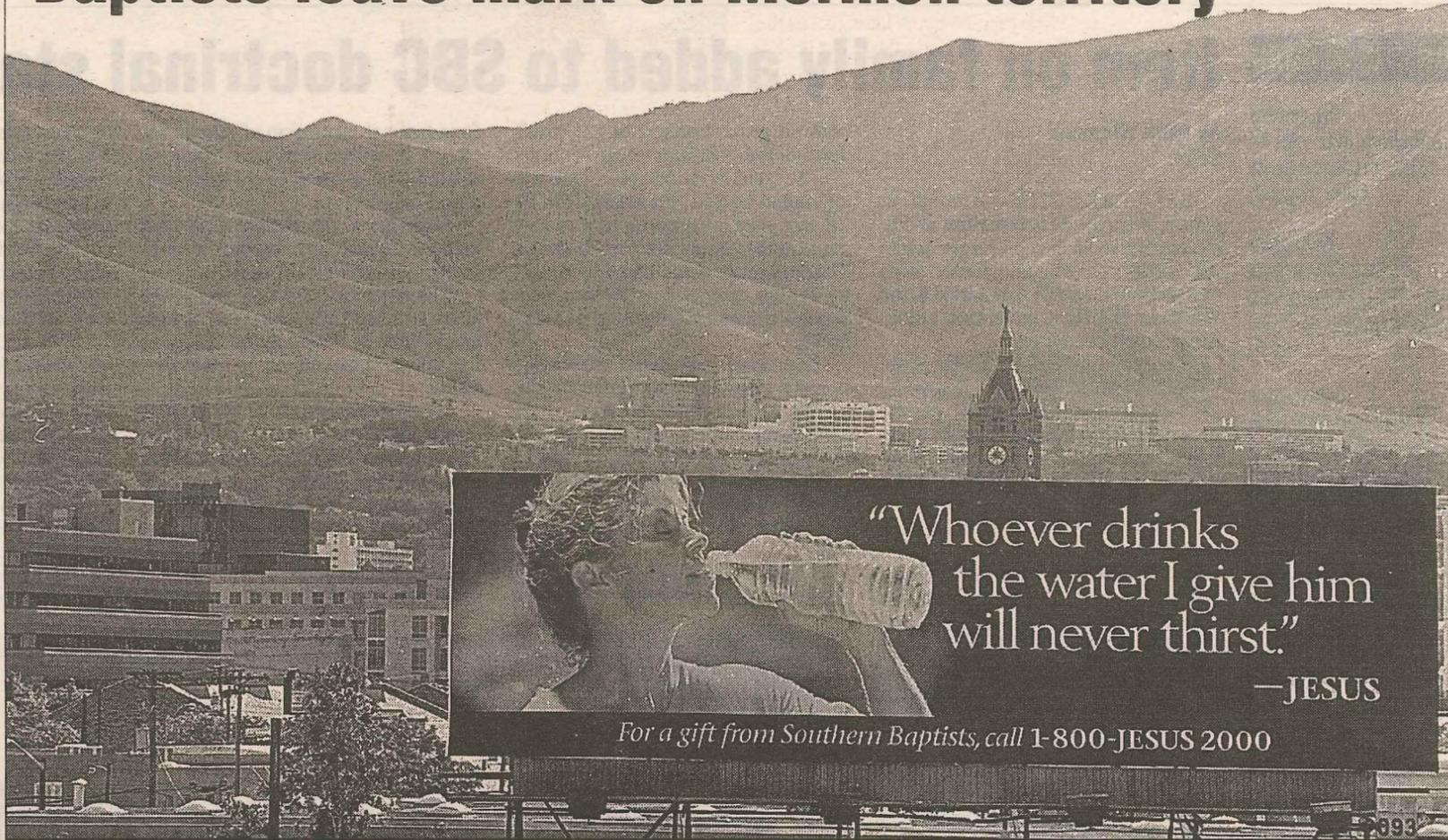
However, Dobson called Southern Baptists to action in the moral war he says is engulfing America, and which he has attempted in recent months to hold GOP leadership accountable for addressing.

He concluded by citing a passage from Revelation 21:8, which "lists those who will be in the lake of fire" at the day of judgment, he said. "You know what is listed first? ... It's the timid, those who lack courage."

Christians "have hidden for far too long behind the phrase 'We don't deal with those issues because we're not political,'" Dobson declared. "Folks, it is not political to kill babies, it is immoral to kill babies."

Christians must not let themselves be intimidated into thinking they cannot make a difference on political issues, he said. "Our critics have been" See Dobson comments ..., page 11

Baptists leave mark on Mormon territory



SIGN OF LIFE This billboard near downtown Salt Lake City was one of several spread across the city as a message from Southern Baptists during their annual meeting there June 9-11. (BP photo by Bill Bangham)

Crossover reaches 1,200

SALT LAKE CITY (BP)—Encounters between Southern Baptists and Mormons on the home turf of the Church of Jesus Christ of Latter-day Saints were described as cordial during Crossover Salt Lake City.

But the annual evangelistic blitz saw the biggest response from non-Mormons, leaders said.

On doorsteps, sidewalks and in public parks, hundreds of non-Mormons professed faith in Jesus Christ as Savior for the first time. About 1,200 people filled out cards saying they made professions of faith, and about 7,000 area residents responded to advertisements offering a free video about Jesus.

Jack Smith, follow-up coordinator for Crossover, said one of the most exciting elements of this year's effort has been the response of local pastors. Most Baptist churches are small in the area dominated by Latter-day Saints congregations.

"We found an equal excitement among the pastors when they brought in four cards and 20 cards," he said.

Crossover featured a variety of activities, including an inner-city team of 16 volunteers who visited low-income communities in Salt Lake City.

Street evangelism teams took advantage of the NBA finals as an opportunity to share the gospel with fans at the Delta Center June 5.

"We couldn't let this opportunity pass without reaching out," said Tim Knopps, evangelism consultant for the Southern Baptist North American Mission Board.

Much of the Crossover activities involved block parties and door-to-door evangelism efforts.

About 16 churches hosted block parties in neighborhood parks, offering free food and entertainment for children and adults.

Unlike past Crossovers held the weekend preceding the SBC annual meeting, evangelistic events in Salt Lake City continued through June 14. A group of 500 college students worked in a wide range of projects, including a number of sports clinics.

Continued from page 1

Baptists and offered free videos with an evangelistic message.

At least 1,200 people made professions of faith during Crossover Salt Lake City. Most of those, according to SBC North American Mission Board leaders, were non-Mormons.

Just days before the convention, three SBC leaders met for almost an hour with two top-level leaders of the Church of Jesus Christ of Latter-day Saints. SBC officials in the meeting were President Tom Elliff; Paige Patterson, president of Southeastern Baptist Theological Seminary; and Phil Roberts, interfaith witness director for the North American Mission Board.

"We found great allies in our Mormon friends in issues of pornography and family," Patterson said. "It was also recognized in that meeting we are light years apart doctrinally."

John Hughes, editor of the Mormon church-owned *Deseret News*, said the anticipated clashes never materialized, in part because Mormon President Gordon Hinckley repeatedly told Mormons to be gracious hosts.

Most Crossover interaction between Mormons and Baptists occurred during door-to-door visits focused on a spiritual opinion survey. Most visits were cordial and friendly, but Mormon families expressed little interest in abandoning their faith, SBC officials said.

Marilyn Patrick, coordinator of a church block party during Crossover Salt Lake City, said a local Mormon ward told members to stay away from the Baptist party and scheduled a conflicting event.

At Temple Square, Mormon missionaries Sister Athay and Sister Mecham said they had shown a number

of SBC visitors around the 10-acre grounds. The two acknowledged there had been some concern about the Baptists coming, but those concerns had proved unfounded.

"Everybody asks, 'How are you dealing with these Baptists?'" Sister Mecham said. "And I say, 'What do you mean? They're great.'"

The Mormon tour guides did say that Baptist visitors often pointed out differences between Mormon and Baptist beliefs. But they said they didn't take any special training to prepare for the influx.

"We deal with all sorts of faith groups every day," Sister Mecham said. "The Baptists are really good at sharing their beliefs."

Meanwhile, at Cross Roads Mall located across the street from the convention center, some SBC messengers were visiting the Disney store, according to an assistant manager named Kris, who declined to give her last name.

"Most of them have their children in here, so it's things for the kids," she said.

Kris said she was aware the SBC had called for a boycott of the Walt Disney Co. but hadn't heard a word about it from the visitors. "The ones that have been in have been incredibly nice."

Although the NBA finals may have drawn more local attention, local officials predicted the convention would have a bigger bounce on the local economy.

"We're looking at approximately \$16.5 million total economic impact," said Jeri Cartwright of the Salt Lake Convention & Visitors Bureau. "This is our largest convention this year—and we are delighted to have you."

Messengers and guests attending

the SBC impressed local people with their attitude. "We love 'em here," said gift shop manager Rachel Bankhead. "They're very pleasant and very friendly."

Barberi, who has hosted a radio talk show for 28 years in Salt Lake City, said he's not heard much from callers about the convention.

The biggest issue was the family amendment to the "Baptist Faith & Message," said Barberi, 55. "We had quite a number of calls from women of both perspectives."

Most Salt Lake City residents were hoping Baptists had a wonderful time, he said, adding that he doesn't expect many Mormons to be converted to Baptists' version of Christianity.

"Hard core LDS people put on a happy face and they really want to be perceived as tolerant and respectful of other people," said Barberi, who is not a Mormon and calls himself a "devout nothing." "But deep down they feel ... that they have the ultimate answers and they tolerate everyone else."

But, he added, that attitude exists among most groups, be it Mormons, Baptists, Republicans or Kiwanis.

Barberi said he thinks the convention being in Salt Lake will be a positive experience for people who get an opportunity to have one-on-one conversations about their differences.

"It created a stir and conversation, and I think that is always healthy," he said.

"I've learned more about the Baptists because of this convention," he said. "People see that just because people are of different beliefs you should at least be open to experience them."

With additional reporting by Tim Palmer of the Missouri Word & Way

Whitley City group jumps hoops to spread gospel

By Mark Wingfield
Editor

ODGEN, Utah—Debbie Hansford almost never made it from Kentucky to be a volunteer missionary in Southern Baptists' evangelistic blitz in Utah.

But because she made it against the odds, she believes God had a good purpose for the work her group from First Baptist Church of Whitley City was to do in Ogden, Utah.

"I can't wait to see what God's going to do," she said Saturday, June 6, while making preparations for a neighborhood block party at Immanuel Bilingual Baptist Church in Ogden.

The group of eight volunteers from Whitley City was organized by layperson Ruth Ann Sandige. The Kentucky church already had a long-term relationship with the Utah church dating back to the Kentucky Baptist Convention's partnership with Baptists in Utah and Idaho.

Hansford had been to Ogden before and didn't want to go back on this trip. In fact, she had convinced herself she couldn't afford it.

But when Sandige called to invite her to help with the evangelistic effort preceding the Southern Baptist Convention annual meeting in Salt Lake City, Hansford began to mull it over.

She didn't sleep that night, troubled by the sense that God was telling her to go. Finally, she remembered a promotion Kroger recently had done whereby customers could turn in grocery receipts for airline ticket discounts.

"God showed me every little thing" about how it could work out to make the trip, she said.

The next morning, she gathered up her receipts and headed to Kroger, only to learn the special promotion had ended. But the store had some of the discount coupons remaining and agreed to give her one anyway.

She was on her way, until two days prior to her scheduled departure she had a freak automobile accident on I-75 in which her car jumped from the northbound lane into the southbound lane and was totaled. She walked out with only a small bruise.

One of the first people on the scene of the accident asked her, "Can you walk out of this?"

She replied, "Yes, I'm going to Utah."

Yet that wasn't the last obstacle she would face. By using the Kroger coupons, she and another team member were booked on a different flight schedule than the other six members of the Whitley City team. And due to turbulent weather the day of their flight, they sat on the ground in Louisville for hours. They finally arrived in Salt Lake City half-a-day later than planned, and without Hansford's luggage.

Undaunted, she and the rest of the Kentucky team traveled on the 30

miles north to Ogden to begin their work.

More than 24 hours later, just as the block party they were throwing for the Ogden church was beginning, her luggage arrived by courier.

By that point, the Kentuckians were in full swing making deliveries of their own. They had helped prepare dozens of hamburgers and hot dogs, bags of potato chips and drinks for the block party. And they had been walking door-to-door in the neighborhood near the church handing out 1,000 fliers about the party.

One of the Kentuckians, Jerry Burgess, took the makeshift stage in front of the whitewashed cinder-block church building to deliver a pointed message. Burgess is a family practice physician and professional magician who has traveled the world using slight of hand to point people to God.

After a couple of tricks, Burgess talked to the crowd about the difference between illusion and reality.

What he does as a magician is create illusions, he said. As a magician he cannot reveal the secret to these illusions.

But as a Christian, Burgess said, he knows the reality of God's promise to all who will believe in him. And he's eager to tell everyone how to find this reality, he said.

That was one of many ways people in the northern section of Ogden heard the Christian gospel that weekend. The Kentuckians worked alongside volunteers

from Arizona and Texas as well as a corps of college students recruited from across the nation.

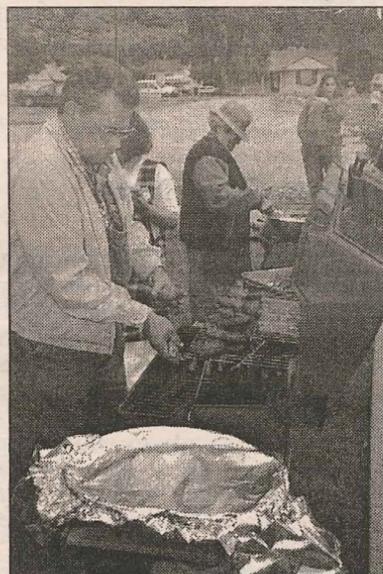
These evangelistic teams blitzed the neighborhoods around the church, making door-to-door contacts and presenting the gospel anytime someone would listen. Several people prayed to trust Christ as Savior during this effort. Some left the doorsteps where they had prayed and came straight to the block party.

Church members also had invited friends and prospects to the block party. Throughout the afternoon, volunteers spread into the crowd, talking one-on-one with those who would listen to a gospel presentation. Special events also were offered for children.

Pastor Juan Acosta said the block party, made possible by help received from the volunteers, was a pivotal part of his strategy for increasing local awareness of the small church. Acosta came to the church only one year ago, with help from the Southern Baptist North American Mission Board and Utah-Idaho Southern Baptist Convention.

He arrived to find eight active members remaining in the congregation. In its 30-year history, the church building had been boarded up twice before.

Within the last year, the congregation has grown to more than 25 and has discovered a "spiritual healing,"



KENTUCKY ON MISSION

■ Above: Jerry Burgess, a physician and magician from Whitley City, performs at one of the four locations he visited June 6 during Crossover Salt Lake City evangelistic block parties.

■ Far left: Roy Lake, a member of First Baptist Church of Whitley City, grills hamburgers in preparation for a Crossover block party. ■ Immediate left: Ponchita the clown, aka Christina Leyva, a student at the University of Texas-El Paso, visits with children during the Crossover block party where Kentucky volunteers were working. (Photos by Bob Carey and Mark Wingfield)

he said.

The block party was "the first real move toward evangelism outside the church walls," Acosta said. "We're using this to reintroduce the church to the community."

Southern Baptist work in this northern Utah city is difficult on good days. Immanuel Bilingual Baptist Church sits in the shadow of three Mormon wards, in a neighborhood that is 95 percent Mormon.

That didn't daunt the volunteers from Kentucky and elsewhere, though. And in the end, they discovered a greater openness to the gospel than they had anticipated.

The Kentuckians also said they gained something from the experience. Pam Wilson, the only first-timer on the Whitley City team, said she was apprehensive at first.

At the beginning she let a teammate do all the knocking and talking when making door-to-door visits, she said. "Then I realized, I can do that."

Though her church had watched "The Mormon Puzzle" educational video and she thought she had some idea of what life was like in Mormon territory, Wilson said she realized once she was there that she didn't know much at all.

Coming from the Bible Belt, "it makes you realize what you've taken for granted for so long," she said. "You really don't comprehend it until you see it."

The Kentuckians stayed on for a week after the block party, helping conduct sports clinics at a nearby park, with the goal of building additional relationships for the church and leading others to Christ.

Harding thanks Baptists for help

SALT LAKE CITY (UP)—By holding their annual meeting in Salt Lake City, Southern Baptists "will make a difference that only eternity will tell," predicted Jim Harding, executive director of the Utah-Idaho Southern Baptist Convention.

While giving the welcoming address to messengers June 9, Harding said the increased presence and visibility will strengthen and encourage churches in an area where Southern Baptists are a distinct minority.

"Some of your associations have more churches than are in our convention. Some churches in our denomination have more members than our convention," he said.

The Utah-Idaho Southern Baptist Convention includes about 150 congregations, he said. The regional convention's first churches were started in the 1940s. The convention was formed in 1954.

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

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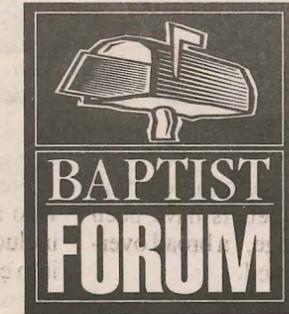
Need altar call

No more altar call? (May 19, page 1) With contemporary music, skits instead of preaching, no church services on Sunday night—it seems we are really going out of our way to change and be like the world, instead of asking the world to change.

I am a former Dallas resident, now living in Kentucky, and I am appalled at the attitude of some pastors. I received the sacred invitation to Christ being compared to a funeral home fan. The fan went out when air conditioning came in. Not a good comparison!

Of course, there are numerous ways to invite people to accept the Lord, but this is and has been a good way for many, many years. If some pastors would stop trying to entertain their congregations and preach the word then more would walk the aisles.

People are hungry for the gospel. They get entertained everywhere else. The Bible says, "Man loves darkness rather than light." Let's not turn the lights out yet. Baptism is not salvation. A public profession needs to be made before baptism.



*Rod Mason
Middlesboro*

Women's roles

I would like to make a comment on the Joe Thomas article in the May 19 issue.

I am all for women getting as much knowledge as they can about God's word and using it to better his kingdom, since we too are his servants. Our work by his word is limited.

A most important verse in God's word specifically gives work to men that isn't given to women. Ephesians 4:8 says there are certain gifts given only to men, and that is in verse 11, apostles, prophets, evangelists, pastors and teachers. Nowhere does it say that women are apostles, evangelists or pastors.

Titus 2:3-4 says older women can teach younger women. 1 Timothy 2:12 specifies that women are not to teach or have authority over men in church. Paul is giving general instructions to the church where Timothy was. God created man first and then gave him a mate, one that could be a help to him. Our role in life is to be a helper in every sense of the word and to spread the good news in ways pleasing to him.

*Joyce Howard
Penrod*

Alternate service?

It's time for us to start an "alternate service" at 10 on Saturday morning with Bible study class to follow.

There are a number of reasons that justify it:

■ For those who cannot be at the regular Sunday morning service and do not want to miss the service for that weekend.

■ For those who want to "look us over" but do not want to miss their own church services in another denom-

ination.

■ For those for whom it is more convenient, like starting the weekend with a worship service instead of interrupting it, and thereby have the weekend for family gatherings.

■ For those who need Scriptural justification and confirmation, read Luke 4:16—"And he (Jesus) came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day and stood up for to read."

■ Jesus went to church on "the seventh day," never on "Sunday." He was present with his Heavenly Father at the time of creation when God established "the seventh day" as "the Lord's Day." And Jesus never endorsed any other day, man did.

Your report in the May 19 issue: "Churches finding options to altar calls" has prompted me to make this suggestion. I believe it will help our churches make the gospel more available and effective in our current society.

*Cecil F. McKee
Huntsville, Texas*

Alter altar calls

Little by little, facts are coming out to explain the questionable invitations by many Baptist leaders I've observed across the years. No matter the good intentions, evangelists and many pastors stressed the altar call as triumphant over sin.

I made extraordinary efforts to cooperate for the sake of souls. I reserved criticism for a long time as I tried to analyze these practices that clashed with sovereign grace.

But I had finally concluded that almost in direct proportion to missing the prophetic message and sound doctrine was the degree of pleas for walking the aisle. It never seemed to occur to these preachers that demonstrations of commitment should be translated into society.

Such practices so violated plain Scripture (John 6:44-45) that I was nearly driven to the Calvinist camp.

Now, with the most recent treatment under the theme "Walking the Aisle" (May 19, page 1), I rejoice that enlightenment exposes such heresy. It is good to know a few churches are practicing alternatives to the altar call.

I had long suspected that praise of revivals, with cheap grace, smacked more of sinless perfectionism than of sinners saved by grace.

Of course, man-made doctrines inevitably degenerate and rationalize such incongruous heresy as the mourner's bench.

There is a pattern of this degeneration to redundant altar calls. Fundamentalist thinking excuses authoritarian preaching. Rationalizing that the end (the saving of souls and reclaiming of the backsliders) justifies the means (violation of Scripture), church leaders stoop to gimmicks.

Just the same, this explains in great part an unregenerate church membership. Credible reports are that at least half of Southern Baptist church mem-

What do you think?

The Western Recorder wants to hear your opinion about the recently adopted article on "family" added to the "Baptist Faith & Message." Send your thoughts, in 300 words or less, via mail to Baptist Forum, Western Recorder, Box 43969, Louisville, Ky. 40253, or via e-mail to mark_wingfield@kybaptist.org or via fax to (502) 244-6474.

bers have just vanished or can't be accounted for. One has to believe that these 8 million plus Baptists never had a genuine conversion to the Lord. They apparently responded to invitations in fear or under pressure from revivalists in altar calls.

May exposure of such a farce increase.

*Don Cassidy
Premium*

Slap in the face

As a Southern Baptist, I feel as though I have been slapped in the face by the Southern Baptist Convention's revision of the "Baptist Faith and Message," and their so called pro-family statement.

If the SBC had actually wanted to amend the "Baptist Faith and Message" to be more pro-family, I have several suggestions that would undeniably be more "Christian and female friendly":

■ Speak of husbands and wives loving and protecting each other.

■ Declare the sanctity of marriage.

■ Admonish children to obey their parents and parents to cherish their children.

■ Assert all people to heed the Ten Commandments.

Mary Mohler states that to her, the whole issue of wives submitting to their husbands comes down to Scripture—it is "not her prerogative to go through cutting and slashing passages." But that is exactly what the committee has done. It also says in the Bible that slaves are to obey their masters. But do we really want to contemplate reverting to slavery? Of course not!

I do find it interesting that the wives of the Southern Baptist Seminary and the Southern Baptist Convention are on the seven-member committee revising the "Baptist Faith & Message." It was stated that Mary Mohler and Dorothy Patterson are stay-at-home wives. I am positive there would be numerous stay-at-home wives if their husbands earned the salaries of Al Mohler and Paige Patterson. In an average household in today's time, the wife as well as the husband must work to meet minimum standards.

Finally, concerning Paige Patterson's comment condemning moderates and likening them to "parasitic growths," since I am a moderate, I am extremely offended and insulted to be considered a barnacle that needs to be cleaned off the hull of the ship. But being a Christian, I forgive him and will pray for him.

*Connie Pruitt
Louisville*

SBC statement disturbing

By Sharon Kay Deadmond

Not being a married person but a member of the Baptist denomination, I became upset at the Southern Baptist Convention's recent decision in asking a wife to "submit graciously" to the servant leadership of her husband.

Husbands should examine themselves first. Husbands should provide for, protect and lead the family, but they should also be role models—in the church, in family and community. Husbands and wives should respect one another, help one another, love and care for one another and every member of their family.

Remembering my parents as I grew up, any important decisions made in our family were reached both by my mother and father. They taught each of their children to be God-fearing, loving and caring individuals. They also taught us to have respect for them as parents and to respect anyone else we came in contact with. This wasn't a rule made by the husband and father, it was taught by both husband and wife, mother and father to their children.

I have to ask the Southern Baptist Convention, where would churches in general be without the women? How many men are leaders of the churches? How many men are Sunday school teachers in the churches? If every wife submitted to her husband, there might be a lot of empty churches today. If a survey were done today, I'm sure statistics would prove women outnumber the men in attendance of church and church functions.

Husbands and wives both should be responsible individuals. Today we see single parents, male and female, trying their best to rear their children in a world of chaos and confusion. They, too, should be considered as family. Widows, widowers and single persons like myself should be considered as family, for the only one we can submit to is God and ourselves.

If the SBC would be more concerned in helping the world become a better place, get out and take a good look at the real world, and roll up their sleeves and take action to help the less fortunate of this world, they are true Christians. I recommend they start first in their own city, town and neighborhood. I'm a firm believer in "action speaks louder than words." Try becoming a friend first, then help that friend in whatever situation or need that may arise.

Sharon Deadmond is a member of Aberdeen Baptist Church near Maysville and works for the Maysfield Ledger-Independent. This column appeared in the Ledger-Independent June 11.

HE SAID/SHE SAID

Two adults, two kids in a car for two weeks is too much

HESAI



Mark Wingfield

It seemed like a good idea to take the kids on a two-week vacation, combining work and pleasure while exploring the wild West. You hear lots of stories from the old days about pastors and laypeople loading up the car for a trip to the Southern Baptist Convention with a family vacation before or after.

I've always gone to the convention alone, because for the press corps it's long hours with lots of work. But this year we decided to make it a family trip and take in Yellowstone National Park beforehand.

Our biggest discovery is this: Two weeks is a long time to live out of hotel rooms with young children in tow.

Other gems of wisdom from out on the trail:

■ You can eat breakfast, lunch and dinner at McDonald's. It's not advisable, but it can be done.

■ You can lead a kid to important things but you can't make him look. I lost count of the number of times Alison and I were virtually yelling into the back seat, "Luke and Garrett, look up, look up! You're going to miss the (fill in the appropriate wonder)" only to have them keep reading a book until we were just past the important site. Then they'd look up and say, "What? I don't see anything."

■ The heat and humidity of a Kentucky summer actually feels good after you've driven through a Wyoming blizzard in June.

■ Modern kids think luxuries are basics. After spending four nights in a primitive cabin at Yellowstone, the two things that excited our boys the most about the next night's hotel room were the sight of a telephone and a TV.

SHESAID



Alison Wingfield

I love my children. I enjoy their company (when they're not whining) and like going on outings with them. But two weeks in a car and hotel rooms with them creates togetherness overload.

Ever try to get 5-year-olds to understand that they aren't the only ones in the hotel, and that they have to keep the TV volume down and can't yell at their brother who is two feet away from them? I wouldn't recommend it. It is good to be home.

Other insights we gained on our trip:

■ No matter how many times you look under the seats in the cars, and check under the beds and in all the nooks and crannies of a hotel room, you still leave something behind. Make that several things.

■ I can no longer use my children as an excuse to rest or slow down. During a steep hike back from a waterfall at Yellowstone, they had to keep stopping for me, not the other way around.

■ It is impossible to keep the "stay 100 yards away from a bear" rule when said bear is walking down the middle of the road toward you. You can only back your car up so much.

■ You do have to fill up your car with gas occasionally. And at Yellowstone, it's a long way between gas pumps and the ranger/gas stations close at 9 p.m. (Mark has a bad habit of not looking at the gas gauge.)

Despite all the hazards of family travel, we actually had a great time. After seeing the incredible wonders of Yellowstone, and having a close encounter with a bear (a ranger called our traffic tie-up a bear jam), I am more in awe of God's creation than ever before.

When you see the spectacular waterfalls, wildlife and geysers of Yellowstone, it's hard to deny that our God is an awesome God.

What's the message of the Baptist faith?

James Dobson was right when he told Southern Baptist Convention messengers last week that there is a cultural war in America between those who believe God is and those who believe God isn't. Whether or not you begin with the notion that God exists and is authoritative determines where you'll come out on many issues.

But what Dobson failed to acknowledge is that there also is a great divide (or several perhaps) among those who believe God is. Those of us who unashamedly acknowledge God as Creator and Jesus as Savior do not see eye-to-eye on every issue.

We agree on the essentials; that's what makes us all Christians. But on other important issues that are not essential for salvation we sometimes disagree. This is true even among Southern Baptists. We hold a certain set of beliefs in common that are essential. Since 1963 these beliefs have been outlined in the "Baptist Faith & Message," a broad overview of Baptist doctrine, but not a creed.

Herschel Hobbs, the chairman of the committee that drafted the 1963 statement (a committee comprised of the elected presidents of every state Baptist convention rather than a few political appointees of the SBC president), explained the purpose of the "Baptist Faith & Message." It is "a treatment of those basic elements of faith generally agreed upon by Southern Baptists" and "a statement in agreement with the faith and message of Baptists everywhere."

That changed last week in Salt Lake City when the "Baptist Faith & Message" was amended. A matter on which there are divergent opinions and interpretations of Scripture among Southern Baptists was given only one definitive interpretation. The view of one segment of Baptist life was represented as the view of all.

This is significant, because despite all the political wrangling of the last 20 years, Southern Baptists previously had not changed our basic statement of beliefs. It stood as a testament to the core essential beliefs that bound us together as Southern Baptists.

Convention leadership feigned surprise when the article on "family" became a topic on virtually every television talk show and made front-page headlines across the nation. "We're just quoting the Bible," they said.

What caused a stir, actually, was the way in which they quoted the Bible and the fact that they only quoted part of the Bible. As a result, a non-essential teaching on which Baptists hold different viewpoints received

more focus than the essential teaching our world so desperately needs to hear.

What practical difference does that make? Plenty. Individual Southern Baptists been left scrambling to explain to coworkers, neighbors and family members what this doctrinal statement really means and how it came to be. Sadly, this has not increased opportunities for a positive gospel witness but has raised more suspicion in many minds about the unity of the church and the validity of the essential message.

This hit me square in the face Sunday morning in my Bible study class. One year ago, I began teaching this class with the express purpose of creating a place of connection for young singles and couples who never have been involved in church, who have dropped out of church or who are on the fringes of the church. Our class now includes new Christians, people who are venturing back into church for the first time in their adult lives and people who are on a journey toward making a first-time commitment to Christ.

I didn't intend to talk about the SBC's addition to the "Baptist Faith & Message," but they asked me about it. They had heard the news reports and seen the talk shows, and they were confused. "Who are these people?" they asked. "And why are they so angry?"

I promised we'll talk about it next week. But it broke my heart, and I just wanted to sit down and cry, because those who need to hear the essential teachings of Jesus and experience the love of God have been distracted by the non-essential teachings of one segment of one denomination.

The Apostle Paul admonished us in Philippians that if we want unity we should "do nothing out of selfish ambition or vain conceit," but in humility consider others better than ourselves.

What the world—and those we're trying to reach with the gospel—needs to see most from the church is the kind of humility and self-sacrifice Paul talked about, not a proud, public posturing about headship and submission.

Baptist opportunities for witness in the New York Times, on the "Today" show and "Larry King Live" would be much better advanced by staking a claim for the positive power of Christ to change lives than staking a claim for how husbands should direct their wives.

— Mark Wingfield

'Who do you say I am?'

By Billy Compton

"But what about you?" he asked. "Who do you say I am?" Peter answered, "The Christ of God." (Luke 9:20)

Jesus had concealed his true identity as Savior for some time. He had recruited his disciples to serve with him and to witness the works he came to do. They had learned much by walking with him. It was only during this crucial moment as he was beginning to set his face toward the cross that the Jesus who had been a seeking Savior by calling out his followers became a questioning Savior.

The answer to this question would determine if his disciples really understood Jesus and his mission. This question, "But you—who do you say I am?" was so penetrating it would demonstrate if the knowledge of Jesus had moved from an intellectual process of the head to a personal conviction of the heart. He knew the difference would be one of passion.

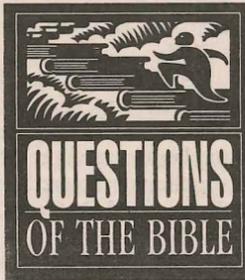
The key to devotion for the cause of Christ is an inner experience that lights a torch in the heart of a person so strong that even suffering inconvenience and testing will not quench it. However, if the question had been answered by a dull, inclusive list of what others were saying, it would have revealed a need for a heart experience.

One might read many books about Christology or recite what he or she believes, but Jesus sought to discover not what this trusted disciple believed, but in whom he believed.

Elton Trueblood states, "If we would know what God is, it is not enough to set our eyes upon the mountains or the stars or even the laws of nature so brilliantly revealed in contemporary science, we must instead set our eyes upon Jesus."

It is Jesus, who, when knowledge of him is moved from head to heart, makes redemption a personal encounter.

We, like Peter, must make Christ a personal discovery. Peter, when confronted with the question, responded



under the illumination of the Holy Spirit, "You are the Christ." For Peter, Jesus had become the Anointed One, the Messiah, the Savior of the world.

He was now the one the angels spoke to Joseph about, "Call his name Jesus for he shall save his people from their sins." Peter now recognized Jesus whom the angelic host declared, "To you is born this day in the city of David a Savior, who is Christ the Lord."

William Barclay served as lecturer in New Testament for many years with G.H.C. Macgregor. They had developed a strong fellowship. The last time Barclay saw him, he had gone to visit Macgregor at his bedside to tell him not to worry, things were well in the college. As he turned to go, Macgregor took Barclay's hand and said, "Willie, when I die, they'll find your name written on my heart."

Now with this question—"Who do you say I am?"—every person is confronted. Our redemption depends on the answer. In order for our names to be

written in heaven, the name of Jesus must be written on our hearts.

Billy Compton is pastor of Severns Valley Baptist Church in Elizabethtown.



Falwell an SBC messenger for first time

By David Winfrey
News Director

SBC registration lowest in 47 years

SALT LAKE CITY—Southern Baptists last week sent the fewest messengers in 47 years to a Southern Baptist Convention annual meeting. For a meeting that featured evangelistic work among Mormons and a controversial addition to the "Baptist Faith & Message," only 8,586 messengers registered. That's almost 4,000 fewer people than last year's convention in Dallas and a far cry from the meetings a decade ago when messengers came by the busloads. The all-time high in SBC registration came in 1985, when more than 45,000 messengers descended upon Dallas. To find a smaller SBC attendance than this year one must go back to 1951, when 6,493 messengers met in San Francisco. Leaders had predicted a light turnout this year, given that the meeting was outside the South. America's largest Protestant group has 15.8 million members and about 48,000 congregations throughout all 50 states and the U.S. territories. But, as the name suggests, most SBC congregations are located south of the Mason-Dixon line. Kentucky Baptists had 444 messengers from 195 churches at last week's meeting, according to a survey of registration cards. The last time fewer Kentuckians attended an SBC annual meeting was 1973, when 349 Kentucky messengers attended the meeting in Portland, Ore. Plans call for future conventions to be held in Atlanta next year; Orlando, Fla., in the year 2000; New Orleans in 2001; St. Louis in 2002; and Phoenix, Ariz., in 2003.

SALT LAKE CITY—Jerry Falwell has spoken at the Southern Baptist Convention Pastors' Conference, preached in the pulpits of Southern Baptist churches and put Southern Baptists on the trustee board of his Liberty University.

So in many respects his registering last week for the first time ever as a voting messenger to the SBC annual meeting was simply an official move to confirm the trend in which he has been moving for several years, said the pastor of Thomas Road Baptist Church in Lynchburg, Va.

"I've been attending the Southern Baptist Convention for many years. This is the first time we have taken 10 messengers and voted," Falwell said in an interview. "I don't know why we decided to send messengers this time as opposed to earlier, but we did."

Falwell and seven other members of Thomas Road Baptist Church registered as messengers, according to Registration Secretary Lee Porter. The church reported giving \$10,000 to SBC causes last year through a new

state convention formed by conservatives in Virginia.

"We have officially joined about a year ago," Falwell said, adding that he has no intention of leaving some of the other independent groups he has supported through the years. "We still hold membership in and give support to other groups that we've been affiliated with for 42 years."

Falwell said his decision to join the SBC follows the completion of the denomination's move toward a more conservative stance.

"All six of the seminaries now have biblical inerrantists as presidents. All the Southern Baptist agencies now are headed by inerrantists, and the thing that many of us thought never could happen—that is the return of the denomination to biblical authority—has happened," he said.

Falwell noted that other churches also have joined the convention for the same reason. "I'm sure others will."

"There is now no reason why we shouldn't be a part of it," he added. "We now feel the liberty to support the convention and to participate."

Falwell said he doesn't expect criticism from independent Baptists for the decision to formally join the SBC.

"We are still in good fellowship," he said. "We have not abandoned the Baptist Bible Fellowship (a group of independent Baptist churches)."

He said he doesn't intend to take an SBC leadership role, noting his responsibilities for Liberty University, the "Old Time Gospel Hour" broadcast and the 20,000-member church occupy his time.

"I don't have any plan to get politically involved, just spiritually involved," he said. "I really, at age 64, don't have the energy to take on anything new."

Falwell, a longtime friend of newly-elected SBC President Paige Patterson, said he does intend to be involved in Patterson's goal of baptizing 1 million new Christians during the year 2000.

"We're training 1,000 pastors right now," he said. "Church planting is a major priority with me and has been all of my ministry. It is with Paige Patterson, and we plan to coalesce with our graduates in planting a lot of new Southern Baptist churches."

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SEEKING: Full-time maintenance specialist for the Support Services Department of the Kentucky Baptist Convention. Duties include carpentry, plumbing, electrical, painting and groundskeeping functions. Competitive compensation package. Contact: Administrative Services Department at (502) 244-6468.

NEEDED: Country home (3-4 bedrooms) in or near Fayette County for minister and family to rent or buy. (606) 263-4459.

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SEEKING: Full-time minister of music and youth. Send resumé to: First Baptist Church, 608 N. Van Buren, Litchfield, IL 62056.

SEEKING: Part-time minister of youth. Hopewell Baptist Church, 4305 Hopewell Road, Jefferson-town, KY 40299. Send resumé to: Bill Cornwell, 3601 Willow Court, Louisville, KY 40299; (502) 267-7212 after 5 p.m.

SEEKING: Part-time children's coordinator for Russell Cave Road Baptist Church. Please send your resumé to: Russell Cave Road Baptist Church, 3179 Russell Cave Road, Lexington, KY 40511; Attn: Veronica Tichenor. Phone: (606) 299-4611.

SEEKING: Director of missions for association in central Illinois. Send resumé by June 30 to: Personnel Committee, Macoupin Baptist Association, P.O. Box 436, Carlinville, Illinois 62626.

NEEDED: Physician, RN, LVN, mission trip, Ecuador, July 9-21. Andes mountain village. Good accommodations and food. All arrangements, supplies completed—just go. Timothy Scott, M.D., (606) 273-3888, 223-7441.

SEEKING: Pastor, Oak Grove Baptist Church, Monticello, Ky. Mail resumé to: Chester Ramsey, chairman, Pastor Search Committee, 806 Spruce Drive, Monticello, KY 42633.

SEEKING: Full-time secretary. Send resumé: Personnel Committee, Farmdale Baptist Church, 1238 Durrett Lane, Louisville, KY 40213-2080.

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SEEKING: Bellevue Baptist Church, Owensboro, Ky., is seeking full-time associate pastor of worship/music. Must be gifted in leading praise and worship style services in a seeker-sensitive environment. Significant experience and education expected. Send resumé to: Bellevue Baptist Church, 519 W. Byers Ave., Owensboro, KY 42303, or fax to (502) 685-5134.

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SBC SAMPLER

■ **1 millionth registers.** The Southern Baptist Convention registered its 1 millionth messenger for all time June 8. It took 153 years to reach the milestone as Jennette Briggs of Fort Worth, Texas, stepped to the front of the registration line. She is director of alumni relations at Southwestern Baptist Theological Seminary. She was followed in line by Keith Markham, pastor of Mountain View Baptist Church in Layton, Utah, who started the SBC toward its second million in messenger registration.

■ **Boto elected.** Augie Boto of Austin, Texas, was elected vice president of convention policy and staff counsel for the Southern Baptist Convention's Executive Committee June 8. Boto, who was an Executive Committee member, has been in private law practice in Austin. The Executive Committee also reassigned David Hankins to be vice president for Cooperative Program. He had been vice president for convention policy.

■ **Deaf pastor signs message.** Larry White, pastor of First Southern Baptist Church of the Deaf in Del City, Okla., spoke to Southern Baptist Convention messengers June 9 in a different way than other program personalities. White, who is deaf, used American Sign Language, interpreted by another pastor, to speak of Jesus Christ being the same yesterday, today and tomorrow.

■ **Merritt re-elected.** James Merritt, pastor of First Baptist Church of Snellville, Ga., was re-elected June 10 as chairman of the Southern Baptist Convention Executive Committee.

■ **Kentuckians appointed.** Two Kentuckians were named to serve on the Southern Baptist Convention's committee on nominations. This committee works each year to nominate individuals to serve as trustees of denominational agencies and institutions. The Kentuckians are Wanda Daniels, a layperson from Springdale Baptist Church in Louisville, and Walter Davis, pastor of Stithon Baptist Church in Radcliff.

■ **Revival days.** "Some say the day of revival is over. ... The Scriptures do not teach the day of revival is over. This is one of the greatest days for revival there ever has been," Bob Pitman told the Conference of Southern Baptist Evangelists June 10. Pitman, pastor of Kirby Woods Baptist Church in Memphis, Tenn., said churches ought to continue investing in the ministry of evangelists. "I've never one time had a bad experience with an evangelist," he said.

Article on family added to 'Baptist Faith & Message'

Continued from page 1

in the home, even as the church willingly submits to the lordship of Christ."

This is more in keeping with the Bible's teaching in Ephesians 5:21, he said. In that passage, the Apostle Paul admonishes his readers to "submit to one another out of reverence for Christ."

This verse comes immediately prior to Paul's oft-quoted discourse on husbands and wives. The most conservative wing of the Christian church traditionally has separated verse 21 from the verses that follow, giving more weight to the verses about wives submitting to husbands.

But other scholars insist that verse 21 must be understood as the thesis statement of the entire passage that follows. According to this view, the admonition to "submit to one another" is illustrated in the following verses with applications of how wives are to submit to husbands and husbands to wives. This is commonly referred to as language of "mutual submission."

The view of mutual submission was not embraced by the drafting committee, which emphasized not Ephesians 5:21, but later verses in Ephesians 5, such as verses 22 and 23 which say, "Wives, submit to your husbands as to the Lord. For the husband is the head of the wife as Christ is the head of the church."

In response to Owings' proposed amendment, committee member Dorothy Patterson acknowledged the call for mutual submission in Ephesians 5:21 but said that must yield to other Scriptures that give "the very clear admonition for wives to submit to their husbands."

Patterson, a biblical scholar who recently completed a dissertation on the theology of womanhood and is the wife of newly elected SBC President Paige Patterson, spoke more on this subject in a news conference.

"When it comes to submitting to my husband even

when he's wrong, I just do it," she said. "He is accountable to God."

Her sentiment was echoed by the other female member of the committee, Mary Mohler, wife of Al Mohler, president of Southern Baptist Theological Seminary in Louisville, Ky.

"The whole issue comes down to a matter of Scripture," Mrs. Mohler said. "It's not my prerogative to go through and start cutting and slashing passages. ... It is my pleasure and responsibility to submit to the leadership of my husband in our home. ... My glad acceptance of that says nothing about my gifts or abilities or intelligence."

On the convention floor, one other messenger spoke in favor of the amendment and two others spoke against the amendment, including former SBC President Adrian Rogers. Rogers argued that the appeal to mu-



COMMITTEE SPEAKS Members of the committee that drafted the new section on family for the "Baptist Faith & Message" held a news conference after the change was adopted. Here, Dorothy Patterson of Wake Forest, N.C., answers a question as committee chairman Anthony Jordan of Oklahoma and Mary Mohler of Louisville look on. (BP photo by Bill Bangham)

tual submission "confuses things."

"The wife is to love her husband and reverence her husband as the church does the Lord Jesus Christ," he said. The amendment "convolutes all that. It would make it seem as though Christ would find himself submitting to the church ... and turns the entire thing on its head."

Owings returned to the microphone to assure that was not his intent in suggesting the amendment.

"The wording of this change in no way suggests that Christ is to submit to any of us," he said. "Christ is the head. That is without equivocation."

The suggested amendment failed by a large margin on a show-of-hands.

A second attempt to amend the committee's wording was made by Dennis Wiles of First Baptist Church in Huntsville, Ala. He suggested an expansion of the statement's description of families as "composed of persons related to one another by marriage, blood or adoption."

After this sentence, he would have added: "The Bible contains many examples of the diverse manifestations of the family. Singles adults, childless couples, widows and widowers can comprise legitimate expressions of the family."

Wiles said his concern was that the statement not appear to exclude those who are not parents or who are not married. "I am simply asking that we include a broad biblical statement about the family and not just one about parenting."

His concern was shared by David McNair of First Baptist Church in Jackson, Miss.

"Over one-third of the adult members of SBC churches are in a single state," McNair said. "I appreciate the work the committee has done, but what they have not said is a very important message. They are not addressing singleness in our Southern Baptist churches. This amendment will help

with that."

Committee chairman Jordan spoke against the amendment, arguing that "when you talk about being related through marriage, blood or adoption, it covers all those." Further, he said, the committee had worked to keep the statement in a succinct form.

As before, this proposal to amend the statement failed.

Although most Southern Baptists who oppose aspects of the new statement on family did not attend the annual meeting in Salt Lake City, they and other non-Baptists were quoted widely in the secular and religious press. Critics included pastors, scholars, feminists, ethicists and workers with battered women.

Reba Cobb, a member of Crescent Hill Baptist Church in Louisville and former director of the Center for Women and Children there, told the Louisville Courier-Journal that the position taken by the SBC is similar to the justification used by some men who beat their wives.

To focus only on the language about wives submitting sends women "a terrible mixed message about what to do when a husband batters them" and leads some women to think they have no choice but to submit, Cobb told the Courier-Journal. "And we send a message to the husband that he can do whatever he needs to because he is the head of the household."

Prior to the SBC, the committee's wording had been critiqued by Robert Parham, executive director of the Baptist Center for Ethics in Nashville. Parham charged that the statement on family "forgot Jesus."

"A Christian definition of family should be grounded in Jesus' definition of family," he said. "Jesus defined family first in terms of loyalty to God, not blood ties. ... The statement forgot Jesus and made June Cleaver a biblical model for motherhood."

Other critics said the statement was offensive to women who work outside the home and that it implies women should do things their husbands demand even if they know those things are wrong.

Committee member Richard Land said that only an "absurd reading" of the statement could be construed to imply that women should not work outside the home. His own wife, he said, earned a doctorate and works as

Commentary on article released

SALT LAKE CITY—In addition to the four-paragraph statement on family now added to the "Baptist Faith & Message," the committee that drafted the statement has released a brief commentary on it.

The commentary, which was released at the Southern Baptist Convention annual meeting in Salt Lake City, was described as an effort to "enhance understanding" of the statement.

Although the statement itself does not directly address homosexuality, the commentary does. The statement only says that "marriage is the uniting of one man and one woman in covenant commitment for a lifetime" and that sexual expression is intended only within marriage.

The commentary expands upon that with this paragraph: "Believers must resist any claims of legitimacy for sexual relationships that biblically have been declared illicit or perverse, lest they fall prey to an accommodation of the spirit of the age. Deviation from God's plan for marriage mars the image of God and distorts the oneness God intended in the sexual union between one woman and one man. The perversion of homosexuality defies even childbirth, since it negates natural conception."

The commentary also acknowledges the reality of divorce, while the statement mentions only that marriage should last a lifetime.

Breaking marriage bonds "brings hurt to all those involved, and thus every effort ought to be made for marital reconciliation and restoration," the commentary says. The commentary acknowledges, however, that even Jesus said the "hardness of the human heart" could on occasion circumvent God's plan for enduring marriages.

The statement makes no direct mention of single adults or childless couples, a fact brought out by a failed attempt to amend the statement before its adoption.

However, the commentary gives one sentence of explanation on this subject: "Childless couples, as well as single men and women, have the opportunity to pass on a godly legacy through involvement with the children within their extended family circles, in their churches and in their respective communities."

The commentary also sheds further light on the committee's understanding of how wives should "submit" to their husbands and how husbands should "lead" their wives. A husband is given "headship," the commentary says, which means he "cares responsibly for his wife's spiritual, emotional and physical needs."

This headship is "a responsibility to be assumed with humility and a servant's heart rather than a right to be demanded with pride and oppressive tyranny," the commentary says. "The wife is to respond to her husband's loving headship with honor and respect."

By yielding to her husband's leadership, a wife "becomes a resource for evangelism," glorifies God, becomes a channel for spiritual growth and brings honor to God's word, the commentary explains.

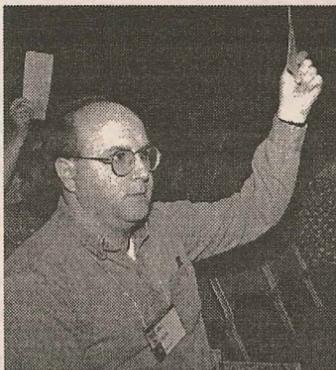
a counselor.

"I think what we're saying is that's a decision for a husband and wife to make," Land said. "But if a husband doesn't want his wife to work outside the home, then she should not."

Patterson also attempted to explain the limits to which a wife must obey the demands of her husband.

"If Paige were to come in and tell me to shoot my granddaughter, he better run for cover," she said. "There's no way that's from God."

On the other hand, if he said they should take their dog to church, she would obey him. Only she would hope he was preaching that day and would have to suffer through the dog's howling, she said.



Mark Webb, pastor of Worthville Baptist Church in Carrollton, votes on one of the amendments during debate on the "Baptist Faith & Message" addition. (Photo by David Winfrey)

20 years later, Patterson elected SBC's president

By Marv Knox
Texas Baptist Standard

SALT LAKE CITY (ABP)—Twenty years after he launched a movement that steered their convention sharply to the right, Southern Baptists elected Paige Patterson as their leader.

Messengers to the 1998 Southern Baptist Convention annual meeting in Salt Lake City elected Patterson as SBC president June 9. He was the lone candidate for the post and was elected by acclamation.

Patterson, 55, is president of Southeastern Baptist Theological Seminary in Wake Forest, N.C. As the new SBC president, he succeeds Tom Elliff, pastor of First Southern Baptist Church in Del City, Okla., who completed a second one-year term as president in Salt Lake City.

Patterson is regarded as one of the two pilots of the theological/political process that gained control of the convention and moved it rapidly and steadily in a more conservative direction.

When he began that process, Patterson was president of Criswell College in Dallas. He joined forces with Paul Pressler, then a judge in Houston, in the late 1970s. They devised a strategy for gaining control of the convention by winning its presidential elections.

Patterson has been credited with crafting the movement's theological language—championing faithfulness to the Bible and branding opponents as "liberals." Pressler is the acknowledged political strategist, who showed supporters how they could gain control of the SBC's agencies and institutions through the appointive powers of the president.

Patterson's election marked the 20th consecutive time in which his

group, the so-called conservatives, won the presidency. His no-contest victory contrasted sharply with the early years, when the Patterson/Pressler coalition's candidates scratched out slim victories over the so-called moderates, who stopped fielding candidates after 1990.

Still, looking back during a post-election news conference, Patterson admitted he never dreamed his political juggernaut would be so successful that it could propel him into the presidency.

"When, in 1978, we began to discuss a 'conservative resurgence' in the Southern Baptist Convention, I personally had no hope of winning," Patterson told reporters.

He described himself as a pessimist and a "denominational child," the son of longtime Texas Baptist Executive Director T.A. Patterson. From that perspective, he realized "it would take overwhelming grassroots support" to win political victories in the face of opposition by the denominational press and agency leadership.

The resulting 20 years of denominational controversy provided "an essential and necessary exercise in self-definition," Patterson said. The process has left Patterson and his supporters firmly in control of the convention, with like-minded trustees and administrators at the helm of SBC agencies and institutions.

Patterson said he is surprised by and grateful for his group's success, but he added he feels an even stronger emotion. "About the only thing I really feel is a sense of awesome responsibility," he explained. "Everything you say or do may have a long-term impact on the kingdom of God."

Of the politics that marked his and the convention's recent past, Patterson said, "That's behind us now." He



SBC OFFICERS Newly elected officers of the Southern Baptist Convention are President Paige Patterson (far right), president of Southeastern Baptist Theological Seminary; First Vice President Rick Ferguson (third from left), pastor of Riverside Baptist Church in Denver; Second Vice President Mike Gray (second from left), pastor of Southeast Baptist Church in Salt Lake City; and Recording Secretary John Yeats, editor of the Oklahoma Baptist Messenger. Not shown is Registration Secretary Lee Porter, who was re-elected to his 22nd term in the office despite a close race with another candidate. (BP photo by Jim Veneman)

pledged to dedicate his SBC administration to guiding the convention to new heights in missions and evangelism.

Asked if he would reach out to Southern Baptists who opposed him during the past two decades, Patterson said, "Anybody who believes the Bible is true and is concerned for reaching the world for Christ is going to find themselves increasingly comfortable in the Southern Baptist Convention."

Patterson's personal goal for the convention is for Southern Baptists to see 1 million people baptized—500,000 in the United States and 500,000 abroad—in the year 2000, he reported.

He's also looking forward to the summer of 1999, when Southern Baptists will "plant an enormous number

of new churches" in Atlanta in conjunction with that year's SBC annual meeting in that city.

"That's the passion of my soul," Patterson said of evangelism and church-starting. He noted the only thing that ever awakens him in the middle of the night is "the vision of some soul dying without Christ."

Patterson is a graduate of Hardin-Simmons University in Abilene, Texas, and New Orleans Baptist Theological Seminary, where he earned master's and doctor's degrees.

While he was president of Criswell College, he was associate pastor of First Baptist Church in Dallas. He has been pastor of churches in Texas, Louisiana and Arkansas.

He and his wife, Dorothy, have two adult children and a grandchild.

Two major changes adopted, name change to be studied

By Mark Wingfield
Editor

SALT LAKE CITY—More than 100 years of Southern Baptist Convention tradition was changed by two quick votes June 9, and messengers took steps that could produce even more change next year.

Three-day annual meetings of the SBC now are history. Beginning next year, SBC annual meetings will be shortened to two days, still beginning on Tuesday morning but ending on Wednesday evening rather than Thursday morning.

Also, the name of the Sunday School Board of the Southern Baptist Convention has been changed to LifeWay Christian Resources of the Southern Baptist Convention.

Both changes were adopted as part of the SBC Executive Committee's report to messengers in Salt Lake City with little opposition. No one spoke against either recommendation.

During the same opening session of this year's annual meeting, two messengers made motions concerning changing the name of the SBC itself.

David Pope of One Heart Church in Rome, N.Y., asked that the Executive Committee be directed to con-

duct a feasibility study on changing the convention's name. A second motion from Orville Kool of Southern Hills Baptist Church of Sioux City, Iowa, suggested the name "Baptist Convention of North America."

Both messengers asked the Executive Committee to report results of the proposed study to messengers at the 1999 annual meeting in Atlanta, along with the committee's recommendation on whether to rechange the name. Both motions were referred by messengers to the Executive Committee for its consideration.

The idea for changing the schedule of annual meetings, adopted this year, mirrors similar changes enacted by many state conventions in recent years. On both the state and national level, convention leaders have explained that church members have less time to attend denominational meetings and no longer are willing to devote three days to the meetings.

In recent years, less than a quorum of messengers has remained in the convention hall on the final day of the SBC annual meeting, with many people leaving after the major items of business on Tuesday and Wednesday.

The three-day meetings have been the norm since 1971. Prior to that time,

SBC annual meetings had been either four or five days long, generally running from Tuesday through Friday.

The change in SBC schedules will become effective next year, when the convention meets in Atlanta, although messengers to the Atlanta convention will be asked to give a second approval to one of the constitutional changes required.

Likewise, a second vote will be required next year on the name change for the Sunday School Board. However, the vote taken this year authorized the publishing agency to make the change effective immediately.

The Sunday School Board has operated under that name since its founding in 1891. President Jimmy Draper told messengers that was the best name for the agency when it was founded.

In 1891, the board's only assignment was to publish Sunday school literature, Draper said. But today, the publication of Sunday school literature accounts for only 25 percent of the board's far-reaching enterprises, he said. The board's work today includes the publication of books, discipleship materials, youth and children's specialty products, operation of two conference centers, providing support for

pastors and other church leaders directly and through national and regional training events, and varied work in multiple languages.

The name LifeWay Christian Resources, taken from the words of Jesus in John 14, more accurately reflects the scope of the board's work, Draper said.

In an appeal for yet another change, three messengers to this year's meeting asked the Executive Committee to consider changing the location of the SBC's 2000 annual meeting from Orlando to another city in light of Southern Baptists' boycott of the Walt Disney Co. One of the entertainment and media conglomerate's theme parks, Disney World, is located in Orlando.

However, convention officials noted they already had entered into contractual agreements with convention facilities in Orlando. Breaking those agreements could cost the SBC as much as \$300,000, said Herb Hollinger, an Executive Committee vice president.

All three motions to change the Orlando meeting site were referred to the Executive Committee for action.

With reporting by Michael Chute of the Florida Baptist Witness



"Anybody who believes the Bible is true and is concerned for reaching the world for Christ is going to find themselves increasingly comfortable in the Southern Baptist Convention."
Paige Patterson

The name of the Sunday School Board has been changed to LifeWay Christian Resources, and now some messengers want to change the name of the convention itself.

Resolutions target women in combat, PBS and NEA

By Dwayne Hastings
SBC Ethics & Religious Liberty
Commission

SALT LAKE CITY (BP)—In resolutions adopted during their June 9-11 annual meeting, Southern Baptist Convention messengers emphasized the sufficiency of the true Christian message, expressed opposition to President Bill Clinton's executive order prohibiting discrimination regarding sexual orientation in the civilian federal workforce and called for ethical behavior by public office holders.

Other approved resolutions addressed public funding of the National Endowment for the Arts, affirmed strengthening the marriage covenant, opposed women in combat and expressed appreciation for Salt Lake City residents' hospitality.

Meeting a few blocks from Mormons' Temple Square, messengers approved a resolution affirming the "finality, sufficiency and exclusivity of the Christian gospel," highlighting the doctrinal distinctives that separate orthodox Christianity from the Church of Jesus Christ of Latter-day Saints.

"The purpose of the resolution is to clearly state what the Bible says is the true gospel of the true Christ," explained Michael Whitehead, chairman of the SBC resolutions committee and an administrator at Midwestern Baptist Theological Seminary in Kansas City, Mo. "This is the most important thing Southern Baptists wanted to say at this convention."

A recent White House executive order on equal employment opportunity received a rebuke from SBC messengers. The resolution urges Congress to nullify the action by President Clinton, which prohibits discrimination based on a person's sexual orientation.

A proposed amendment that called

on Immanuel Baptist Church in Little Rock, Ark., to discipline church member Clinton for the executive order was narrowly defeated by messengers, 52 percent to 48 percent.

Wiley Drake, pastor of First Southern Baptist Church of Buena Vista, Calif., proposed the amendment stating that if Clinton did not rescind the order, "his home church should prayerfully consider disciplinary action based upon the holy word."

Messengers also accepted a resolution on the personal integrity and morality of public officials. The statement calls for government leaders "to live by the highest standards of morality both in their public actions and in their private actions."

While not citing President Clinton by name, the resolution states non-Americans are above the law. "We urge all Americans, including those who serve in public office, to submit themselves to governing authorities and to the rule of law," the resolution says.

Saying the resolution wasn't "very salty," an amendment, also proposed by Drake and defeated by messengers, would have included a reference to Clinton in the resolution "to hold him (Clinton) personally accountable."

A year after targeting the Disney Co. for "increasingly promoting immoral ideologies" and calling for a boycott of the entertainment giant, messengers called on the Public Broadcasting System and the National Endowment for the Arts to cease supporting projects that "ridicule, attack or debase the Christian religion."

Citing the PBS program "From Jesus to Christ" and NEA's promotion of the proposed "Corpus Christi" stage play, the approved resolution asks Congress to remove federal funding from the agencies if they do not cease supporting "these outrageous inci-

dents."

The resolution suggests the use of federal money to support such programs violates the Supreme Court's interpretation of the First Amendment that government must be neutral toward religion.

In another resolution, messengers supported public policies that stress a "biblical concept" of the marriage covenant, stating that no-fault divorce laws have contributed to weaker and less stable marital relationships.

The resolution encourages state governments to examine and adopt policies which stress pre-marital counseling that emphasizes the totality of the marriage commitment.

Messengers also gave thumbs up to a resolution on women in combat. The resolution states that putting women on the front lines has been "a foolish social experiment."

While not denying women the right to serve in non-combat roles, the resolution noted the purpose of military combat is to inflict deadly harm and the essence of combat is to use force in order to kill, damage or destroy—"a purpose and essence aligned with the male role but opposed to the female role."

In an uncharacteristic move, messengers amended the committee's final report on the disposition of proposed resolutions, calling on SBC President Paige Patterson to communicate Southern Baptists' support of the nation of Israel in its refusal to withdraw from land the country "deems necessary for its security."

The vote essentially became a new motion for the convention because it required action to be taken. Resolutions simply make statements on issues.

An attempt to further amend the resolutions report to express the convention's support for a strong U.S.

military and decrying the decline in the U.S. defense budget was turned back by messengers. An opposition speaker said the amendment would have Southern Baptists "stepping over the bounds of what Christ would have us to do."

Only one motion gets action

SALT LAKE CITY (BP)—Messengers to last week's Southern Baptist Convention annual meeting submitted motions to attack America's drug problem, allow divorced people to serve as missionaries and change the funding formula for Southern Baptist seminaries.

Of more than 25 motions presented, the one on drug abuse was the only one considered by messengers. All others were referred to SBC entities or ruled out of order.

The motion on drug abuse instructs the head of the SBC Ethics & Religious Liberty Commission to lead a task force composed of SBC agency heads to determine what Southern Baptists can do to attack illegal drugs.

"If we do not lead in the forefront in this war on drug abuse, who then will lead?" asked Ted Stone, the motion's author, from Grace Baptist Church of Durham, N.C.

Among 10 motions referred to the Executive Committee were requests to:

- Adjust the funding formula for the six SBC seminaries to include consideration of student enrollment at off-campus centers when deciding how funds will be divided.

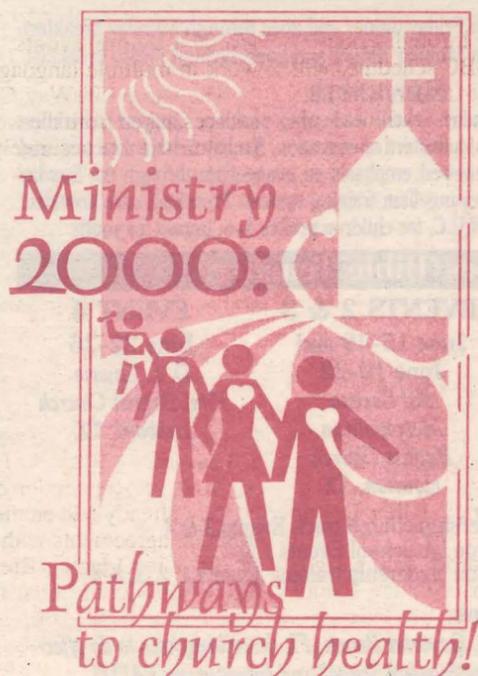
- Amend Article I of the "Baptist Faith & Message" to strengthen language affirming the truthfulness of the Bible.

Among four motions referred to the North American Mission Board were requests to:

- Develop materials to help SBC churches witness effectively to homosexuals.

- Producing a 60-minute video and CD on the "fundamentals of our faith" for distribution to missionaries in new convention areas, inner cities and rural areas.

A motion referred to both the North American Mission Board and International Mission Board asked that reconsideration be given to allowing divorced people, "upon individual qualifications," to serve as SBC missionaries.



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Continue to guard the Bible, Elliff admonishes SBC

By Bob Allen
Associated Baptist Press



Mobilization by conservatives into SBC leadership during the 1980s was "a God-ordained 'take-back.'" Tom Elliff

SALT LAKE CITY (ABP)—The Southern Baptist Convention has successfully restored theological integrity and stood firm for biblical values in recent years but must continue to "chart our course by the unchanging Christ" if it is to avoid future denominational decline, SBC President Tom Elliff declared June 9.

In the president's address at the SBC's June 9-11 annual meeting in Salt Lake City, Elliff, pastor of First Southern Baptist Church in Del City, Okla., said Southern Baptists should thank God for "raising up among us voices of warning" against cultural change, popular thoughts and theological trends that "all work against the course God has established for us."

While some labeled mobilization by conservatives into SBC leadership during the 1980s as a "mutinous takeover by a few malcontents," it was in reality "a God-ordained 'take-back' so that the course would once again be established on the inerrant and infallible word of the living God," Elliff said.

Southern Baptists also have stood firm against cultural forces which "under the guise of openness and tolerance" sought to undermine traditional definitions of family, marriage and devalue the unborn and the aged, Elliff said.

"Many Christian denominations in our nation, having long ago decided that they couldn't decide what they believe about the Bible, have nothing to say to the nation at this crucial hour, but Southern Baptists have repeatedly refused to be intimidated by any entity, especially those

that run contrary to the Bible's definition of what real family, real marriage, is," Elliff said.

Similarly, the convention has refused "to be muzzled by misinterpretation of the First Amendment when our nation needs to hear the voice of God once again," he continued.

Despite those accomplishments, Southern Baptists must continue to vigilantly guard the denomination's course, Elliff said. "The only hope for us is to continue to chart our course," he said. "Jesus must be to us what the pole star is to the ocean navigator, that fixed point of reference by which all we do is judged."

In order to do that, Southern Baptists must emphasize "the beauty of holiness" by not compromising biblical standards in an attempt to become "culturally relevant" and by expecting pastors and other spiritu-

al leaders to lead lives consistent with biblical values.

The convention also must become "mobilized for a bountiful harvest" by practicing evangelism and missions, Elliff said.

"I think all our missionaries ought to have to raise their own support," Elliff said, pausing for a moment "to let that sink in."

"I don't think they ought to have to raise their financial support," he continued, "but what if all our missionaries had to raise their prayer support?" He suggested requiring missionary candidates to recruit at least 10 people to pray for them an hour each week and for them to recruit 100 people for a similar commitment by the time they are sent out.

Five thousand missionaries would generate half a million hours of prayer each week. "Now, that's passionate praying," he exclaimed.

Merritt warns of 'spiritual crocodiles' & 'stealth liberals'

By Michael Clingenpeel
Virginia Religious Herald

SALT LAKE CITY (ABP)—The past 20 years have been Southern Baptists' "finest hour," James Merritt said in the annual sermon during the Southern Baptist Convention June 10.

Merritt, pastor of First Baptist Church of Springdale, Ark., and chairman of the SBC Executive Committee, praised Southern Baptists for turning their denomination around theologically.

"A battle was fought, a war was waged, blood was spilled, but we took our stand," Merritt said.

But he cautioned that the two-de-

cade "battle for the soul of our denomination" never will be over. "There may be a cease fire, but ... we can never let our guard down."

Merritt warned against "spiritual crocodiles that line the banks of the river of Christianity" and "stealth liberals who fly in under spiritual radar" to steal colleges, seminaries, churches and denominations.

Taking his text from Jude 3-4, Merritt directed most of his comments to Southern Baptists, who he said must extend the faith, contend for the faith and defend the faith if they are to be used by God. The Georgia pastor included six "non-negotiable" doctrines in his definition of the faith: belief in the infalli-

bility of Scripture, deity of Christ, Jesus' virgin birth, Jesus' substitutionary death, Jesus' physical resurrection and literal return.

He exhorted Southern Baptists to find their unity around salvation, not the Cooperative Program, the SBC's unified giving plan since 1925. "Nothing should excite us more" than salvation, he said.

But Merritt used the setting, just two blocks from the Church of Jesus Christ of Latter-Day Saints headquarters, to blast Mormons as doctrinally separate from orthodox Christianity. He commended their evangelistic devotion which has produced 60,000 missionaries but declared their message "false."

In a clear attack against the Book of Mormon, a 19th century writing Mormon churches hold as an additional revelation from God written on gold tablets and translated by Joseph Smith, Merritt argued that God's revelation ended with the Bible.

"When revelation ended, so did inspiration. The Bible is the only word we have from God, and it is the only word we need from God ... Therefore, we don't need Joseph Smith, Mary Baker Eddy, Ellen White, golden tablets, dreams and visions or another testament." Any group that views any other book than the Bible as inspired, said Merritt, "let that group be anathema."

SBC SAMPLER

■ **Restructuring costs still growing.** The total costs of restructuring the agencies and institutions of the Southern Baptist Convention have reached \$8.35 million, the SBC Executive Committee reported June 9. Most of that total—\$7.4 million—is related to creation of the North American Mission Board. The NAMB-related costs are now \$3 million above initial projections, mainly due to employee costs, the Executive Committee report said. Since NAMB's creation, an additional 45 employees deemed eligible for an earlier buyout offer have resigned at a cost of \$1 million. Another \$2 million has been spent in transitional and temporary employee costs. On the other hand, NAMB officials say they have identified \$7 million in operating efficiencies in their 1998 budget, compared to what would have been spent by the three agencies merged to form NAMB.

■ **SBC visitors struck by car.** A couple attending the Southern Baptist Convention was struck by a car on a downtown Salt Lake City street June 9. Mark Roberts suffered a crushed vertebrae and his wife, Jenny, suffered lesser injuries in the accident. They were hospitalized during the convention at the downtown LDS Hospital. The couple were among new SBC International Mission Board missionaries commissioned during the convention.

■ **Canada transition signed.** An agreement was signed June 9 between Southern Baptists' International Mission Board and the Canadian American Mission Board and the Canadian Convention of Southern Baptists. Under the agreement, the IMB will continue to fund missionaries working in Canada although they will work under direction of NAMB in conjunction with the Canadian convention. The agreement resolves one of the loose ends of denominational restructuring, with NAMB assigned responsibility for Canada, which previously had been a foreign missions territory.

■ **City campaigns announced.** The North American Mission Board has announced plans for two major evangelistic campaigns in North American cities each year beginning in 2000. The effort, known as Strategic Focus Cities, will employ media advertising, starting new churches, special events, door-to-door campaigns and sports clinics. Two cities will be targeted annually. Cities identified for "first-strike" priority are Chicago, Phoenix, New York, Los Angeles, Washington, Boston, Miami, Las Vegas, San Francisco, Philadelphia, Detroit, Minneapolis-St. Paul, Seattle, San Diego, Cleveland, Montreal and Toronto. A pilot project will be conducted next June in Atlanta.

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Dobson commends SBC for its stance on social issues

Continued from page 1

very effective in intimidating us, in paralyzing us at this point and keeping us from using our influence in the culture. They have called us names: far right, extreme right, fundamentalists and worse."

But that shouldn't stop the Christian voice, Dobson said. "This is not a dictatorship. This is a representative form of government. We have every right to be heard, every right to influence, every right to participate. This is guaranteed to us by the Constitution."

It is a "crime" that half of evangelical Christians don't even register and vote, he said. "Churches must teach citizenship."

Dobson said he believes in the separation of church and state and that churches should not endorse candidates.

"Marry a candidate and you're likely to be widowed in four years," he quipped in a not-so-thinly disguised allusion to his frustration with Republican candidates who have been elected with help from the Religious Right only to forsake the Religious Right's agenda once in office.

As an example, he cited the actions of President Bill Clinton last November, when he addressed a group of homosexual activists and then endorsed

a "revamping of [public school] curricula to include a pro-homosexual perspective and content."

"Would you believe there was not one governmental leader, not one Republican or Democrat, who even commented on that? And I heard very little from churches across the country."

"That's why I appreciated so much today your resolution on homosexuality," Dobson told the messengers. "On that issue we will be vilified. ... But we answer to a higher authority."

His reference was to a resolution adopted by messengers earlier that morning that called on Congress to nullify through legislation Clinton's recent executive order prohibiting discrimination in the federal workforce based on sexual orientation.

Dobson also applauded the SBC for adoption of a new doctrinal statement on the family that included language about wives submitting to the leadership of their husbands. Messengers showed "courage in simply taking the Scripture at face value," he said. "If it says it, we believe it."

He further commended the SBC for a resolution adopted last year calling for a boycott of the Walt Disney Co.

Dobson centered on abortion, sexuality and a lack of moral leadership by the president as three recurring ex-

amples of a "postmodern perspective" that has "turned our value system upside down."

On abortion he gave this graphic illustration: "It is still a \$25,000 fine to kill an eagle's egg, and it's not even a misdemeanor to take a little baby who is six or seven or eight months along in gestation ... and deliver that baby about 80 percent of the way, all but the top of the head, and roll that baby over ... and cram scissors into the back of that little head. The entire body stiffens and convulses and a wound is opened and a tube is put in the head. The brain collapses and a dead baby is delivered. ... It's not the equivalent of a parking ticket to do that."

On Clinton's leadership, Dobson made an admitted "Freudian slip" when telling the Old Testament story of David and Bathsheba. In an attempt to explain how the prophet Nathan confronted the king with his sin, Dobson slipped and said: "Nathan came to see the president."

The crowd roared with laughter, and Dobson acknowledged his slip. But it was a fitting slip, he said.

"Nathan said, 'Thou art the man.' One of your resolutions this morning said, 'Thou art the man,' right?"

Dobson also lamented that "there

has not been a single indictment of hard-core pornography since Bill Clinton came to office."

In addition to his comments on homosexuality, Dobson commented on the general state of sexuality in modern culture.

Because of the sexual revolution of the 1960s, he said, America is "a sick nation. You don't hear about it, but we are sick. Woodstock and nudity and all these things that came in the late '60s are destroying our kids. ... We're not only suffering from sexually transmitted diseases, we're suffering from the disease of sin."

Beyond being "salt and light" to the culture through political action, Dobson said the groundwork for restoring righteousness must be laid through evangelism. "If people don't know Jesus, what good does it do for me to build strong families if they don't know the creator of families?"

He said evangelism with an undiluted gospel is more important than building big numbers.

"My concern is the watering down of the gospel and eliminating references to sin and that which makes us uncomfortable," he said. "Much of what Jesus said is confrontational. He said, 'I didn't come to bring peace, but a sword.' There is confrontation in that."

Christians "have hidden for far too long behind the phrase 'We don't deal with those issues because we're not political.' Folks, it is not political to kill babies, it is immoral to kill babies."

James Dobson

ACCOMMODATIONS

1998 KBC Annual Meeting

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Make sacrifices for peace, Campolo admonishes WMU

"After you suckers prove the Bible is inerrant, you're not about to do what it tells you anyway. It's about time you recognize this Bible says love your enemies."
Tony Campolo

By Bob Allen
Associated Baptist Press

SALT LAKE CITY (ABP)—To become agents for peace, Christians must turn inward, asking God to cleanse them and thus transform the way they view their enemies, author Tony Campolo told Woman's Missionary Union members as they kicked off a two-year emphasis on violence.

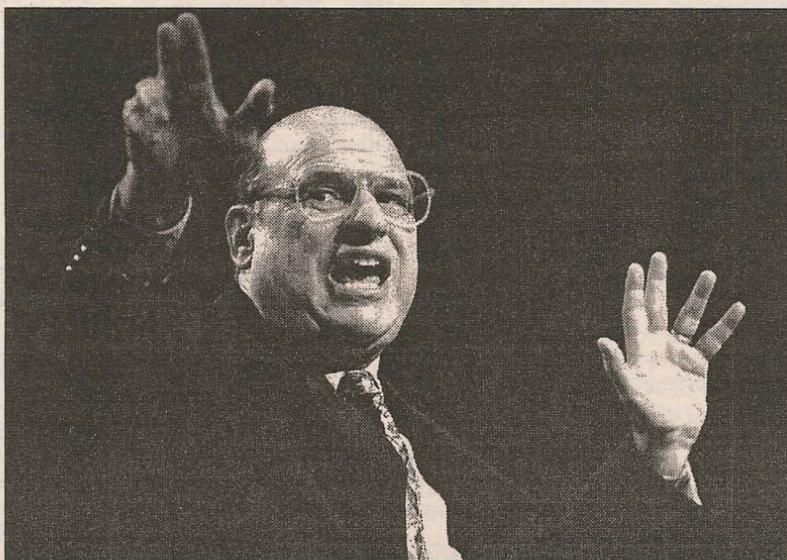
Campolo, a professor of sociology at Eastern College in St. Davids, Pa., said the first step in becoming a peacemaker is to begin to listen to God in prayer, rather than just reciting requests. Intimacy with God follows, which changes the way a Christian views the world, the poor and enemies, said Campolo, a popular speaker and author well-known for his advocacy of radical Christianity and biting humor.

Through an intimate relationship with God, "he changes your perception of the world around you," Campolo said, so that other people become "sacramental"—that is, the presence of Christ becomes real as the Christian ministers to the poor and to enemies.

"One cannot be hostile to a person who is a sacramental presence of Jesus," Campolo said.

He related an embarrassing encounter which "turned to reverence" as he embraced a street person who had offered him a drink of coffee because it tasted unusually good that morning and "when God gives you something good, you ought to share it."

"Of course, that not only goes for



CAMPOLLO ON PEACE Popular author and speaker Tony Campolo encourages members of Woman's Missionary Union to make sacrifices for the sake of peace. Peacemaking will be WMU's emphasis in the next year. (BP photo by Gibbs Frazier)

bums, it goes for nature itself," he continued. "That is why every Christian should be an environmentalist. When we talk about violence, we are talking about violence against all of God's creation."

"We also have to be at peace with our enemies," he said, noting that many American Christians see no contradiction with wanting Rwanda and Bosnia to live in peace while glorifying American wars.

"If we want them to renounce war, then we have to renounce war, and we are not ready to do that," he said.

Campolo chided Southern Baptists for their public dispute about the authority of Scripture. "After you suckers prove the Bible is inerrant, you're not about to do what it tells you anyway," he bellowed. "It's about time you recognize this Bible says love your enemies. You suckers can't believe in capital punishment, either, because if you read the Bible it says 'blessed are the merciful.'"

But Campolo said he has been criticized most in the past for his views about money. "I find it hard to believe a person who is a Christian can go out

and buy a BMW," he said, noting that many Southern Baptists have adopted the craze of wearing bracelets and T-shirts labeled WWJD for "what would Jesus do?"

"If Jesus was going to buy a car in a world where there is massive starvation, can you imagine him spending 60,000 bucks for a BMW or \$50,000 for a Mercedes?" he asked.

Campolo said he takes literally Jesus' words to the rich young ruler to sell all his possessions and give to the poor, while most American Christians water the message down. "Did Jesus say what he meant? Did he mean what he said?"

"Hey, Campolo!" he shouted. "You're making it difficult for rich people to get into heaven. Hey, that's not my line. Someone else said that."

"How radical is this gospel? Does it mean we're ready to give up killing? When are we going to reject the insanity of all this? When are we going to be the peacemakers that the Beatitudes call us to be?" he asked.

Campolo said peacemaking must extend to "even people that the church gives a hard time to," such as homosexuals. "You don't have to approve of somebody to love him. If you did, Jesus would never have loved you."

"Peace is seeing other people as sacramental, even your enemies, and thus being rendered incapable of hurting them," Campolo said. "Peace is living in harmony with the world Christ created. Peace is being cleansed of the hostility and the darkness of our souls."

Brittney Venable

By Robert Dunston

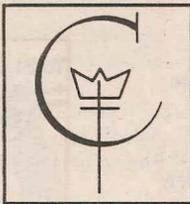
Each year during commencement Cumberland College presents the Berger Awards which recognize a graduating man and woman who have demonstrated leadership and service to the college community and the larger community and who have demonstrated sound academic achievements.

The Student Awards Committee selects the recipients after interviewing candidates nominated by faculty, staff and students.

Brittney Venable received the Berger Award for Outstanding Female Graduate of 1998. She is the daughter of Steve and Tina Venable of Palmette, Ky. Her major was communications and theater arts.

Venable provided commitment and leadership to Pi Kappa Delta, the communications honor society. She also appeared in numerous theater arts productions on campus, playing the lead role in several. Her commitment to excellence is demonstrated by her senior recital. Students in communication and theater arts may present a recital during their senior year but a recital is not required. Venable was one of two students who went the extra mile and presented an excellent recital.

CUMBERLAND COLLEGE



Most on campus and in Williamsburg know Venable for her work during the past three years on TV-3, Cumberland College's local cable television station. Venable served as news anchor, interviewer, videographer and editor among other responsibilities. Her enthusiasm and commitment inspired many, and she selflessly trained others to share the spotlight with her. We will miss her smiling face and professional demeanor on our local news.

Venable is recognized in Who's Who Among Students in American Universities and Colleges, and she participated twice in the Miss Kentucky Scholarship Pageant. She also was an important member of Cumberland College's judo team.

Venable embodies leadership, service to others and academic excellence. Her four years at Cumberland College provided her opportunities to grow mentally and spiritually, and she has taken advantage of each opportunity. We know she will continue to develop and employ her skills and knowledge to serve as God leads.

Robert Dunston is chairman of the religion department at Cumberland College, 6000 College Station Dr., Williamsburg, Ky. 40769

A vital piece of the puzzle

Father's Day is dad's day to get the praise, the gifts, the special attention he really enjoys (whether he admits it or not).

This holiday reminds us of the special role dad has in the family and our society. Regardless of how you categorize the role of men and women in our culture at large and the family specifically, men have a definitive role to play, and when vacated no understudy can completely fill their part.

Dads, like the one I am blessed with, provide security, leadership, affection, support and are role models. For children, just having a dad in the home is foundational. Built on that is the affection and support every child wants and needs to develop into healthy adults. The greatest quality dad can add to the life of the child is the modeling of the Christian faith. No dad is perfect. Nevertheless, kids will gladly take a dad that does not always measure up over one who is not there or is abusive when he is.

It is unfair to blame all the ills of our society on "deadbeat dads" as some do. Many a single mom has raised healthy, successful children without the aid of the natural counterpart. But I doubt you will

have any single mom honestly say she preferred it that way. When it comes to rearing kids, God knows two are certainly better than one.

Even good dads can be overwhelmed by the problems facing families today. Part of Kentucky Baptist Homes for Children's ministry is to those parents struggling to do right by their kids.

The answer to our social and moral fate today is not singular other than the total coming of the Kingdom of God on earth. Short of that, there is not one solution but several. A basic element missing in our culture today is the accountability that comes with responsibility. Central to the issue is dad's place, privilege, responsibility and accountability. The place and role of dad alone is not the solution, but it is a primary piece in the puzzle of life that is seriously out of place in America today.

HOMES FOR CHILDREN



William Smithwick

Bill Smithwick president of Kentucky Baptist Homes for Children, 10801 Shelbyville Rd., Middletown, Ky. 40243. Call (800) 456-1386. KBHC's Internet address is: <http://www.iglou.com/kbhc/>

WMU prays, looks toward becoming 'Peace Builders'

By Mark Kelly
SBC International Mission Board

SALT LAKE CITY (BP)—Bringing God's peace to a world in turmoil requires an intimate relationship with Jesus, significant personal sacrifice and reconciliation with our enemies and those despised by the world, Woman's Missionary Union members were told during their annual national meeting June 7-8 in Salt Lake City.

Almost 1,200 women assembled under a "Peace Builders" theme for two days of WMU business, missionary testimonies, inspirational music and messages challenging them to take the peace of Christ beyond the walls of their churches into a world that is hurting and doesn't know Jesus.

Stan and Marlene Lee, international missionaries to Rwanda, testified to God's power to bring peace to the people and communities where they serve.

Though they live in a country that has become a byword for senseless violence, Lee told the assembly they cherish the privilege of pouring out their lives so Rwandans have an opportunity to find reconciliation and healing in the love of Christ.

Rwanda was the site of a great revival in 1930, he said. "Our missionary team members are literally staking their lives on the fact that God is going to do it again."

The "Peace Builders" theme centered on WMU's 1998-2000 "Project HELP: Violence." The two-year emphasis will challenge Southern Baptists to pray; to discover the causes and

consequences of violence; and to become peacemakers in their communities through short-term and ongoing ministry projects.

WMU also will recruit teams of volunteers to go into Bosnia to help rebuild the nation devastated by war, working in partnership with Southern Baptist personnel there.

In her address, Dellanna O'Brien, WMU executive director-treasurer, challenged her listeners to become peace builders through "Project HELP: Violence."

O'Brien said to be a peacemaker will take a commitment of time, intentionality and the grace of God. "What could it mean to the kingdom of God—and to our nation and the world in general—if we, with intentional effort and through the grace of God, truly committed to be his peace builders?"

Wanda Lee, WMU national president, called on her listeners to become involved in "waging peace as some wage war. This decision is an individual one and, once it is made, will enable us to take a stand and make a difference in our community and world."

God can create peace even in the most impossible circumstances, said Brian Bakke, who ministers on the staff of Uptown Baptist Church, an inner-city congregation in Chicago.

In one of five theme interpretations he delivered during the meeting, Bakke said being peacemakers meant his family moved into an inner-city neighborhood at a time when other whites were moving out.

Christians who want to be peacemakers will have to sacrifice some comfort and some dollars, he said. It requires being willing to take a stand and be vilified by unbelievers and to rub shoulders with people who are vilified by the world, he added.

In a Saturday business session prior to the meeting, the WMU executive board approved revising the 1999 goal for the Annie Armstrong Easter Offering for North American missions from \$42 million to \$45 million. The board also adopted a \$5 million challenge goal for the offering. The increased goal is in anticipation that 1998 offering receipts will surpass the \$42 million goal.

The executive board also set the goal for the 1999 Lottie Moon Christmas Offering for international missions at \$115 million.

The 1,190 participants registered at



PRAYER WALK Minnette Drumwright (left) and Kathy Dewbre (right) of the International Mission Board pray over WMU Executive Director Dellanna O'Brien during one of several "prayer walks" that were part of WMU's annual meeting in Salt Lake City. WMU President Wanda Lee is at left. (BP photo by Van Payne)

the meeting gave more than \$5,300 for the WMU Second Century Fund, an endowment established during WMU's 1988 centennial to fund missions projects in the United States and around the world. The \$65,000 in grants approved in January for projects this year will be paid from interest generated by the \$2 million endowment.

Participants also unanimously re-elected their two national officers: President Wanda Lee of Columbus, Ga., and Recording Secretary Janet Hoffman of Bernice, La.

Although this year's WMU annual meeting was held in a more isolated location for most Southern Baptists, attendance was more than double what it was in Dallas last year.

A separate women's event held as part of the SBC Pastors' Conference last year drew a much larger crowd than the WMU meeting, raising concerns about the viability of future WMU meetings in the new climate of the SBC. A similar women's event was held in conjunction with this year's Pastors' Conference and drew about 1,300 participants compared to 3,000 last year.

Teresa Dickens of WMU and Lonnie Wilkey of the Tennessee Baptist & Reflector contributed to this story



KENTUCKIAN SPEAKS Autumn Alcott, a member of First Baptist Church of Murray, speaks to the Woman's Missionary Union annual meeting June 7. She was named one of WMU's National Acteens Panelists this year.

A place to grow

Oneida Baptist Institute is a "one-of-a-kind" place. Students from all over the world attend our fully accredited Christian boarding school for grades six-12. Most of the students who attend are not Christians when they enroll, but many of them make professions of faith while at Oneida.

Oneida is in the business of "education for time and eternity." It provides an environment of new beginnings—a place for young people "to grow in wisdom, in stature and in favor with God and man." Students are given the opportunity to make fresh starts academically, emotionally, socially and spiritually. Smaller class sizes facilitate more individual attention for those who struggle with

perceived failure in their lives time after time, and they see themselves as failures. Oneida's distinctively Christian approach not only communicates that the Oneida family cares about them, but more importantly it demonstrates it through daily interaction. More often than not, these students' lives are turned around, and they are given a fresh start in life.

KENTUCKY BAPTIST FOUNDATION



Barry Allen

What a joy it is to be a part of the Oneida family through my financial contributions. What a joy it is to know I have a part in this ministry. With the leadership of President Bud Underwood, the Oneida faculty and staff are extending my hands and feet to touch these young peoples' lives in the name of Christ.

You also can be a part of the Oneida family. Why not experience the joy of touching and changing these young lives for Jesus' sake by establishing a permanent endowment or trust fund for Oneida's benefit? Please call Laurie Valentine or me to discover how you can be a part of this wonderful ministry: (502) 244-6466 or toll free (888) 254-8701.

Barry Allen is president of the Kentucky Baptist Foundation, 10605 Shelbyville Road, Louisville, KY 40223.

grades. Love and acceptance help nurture a sense of well being and trust for youth who need a stable and structured environment. Students learn respect for the rights of others, self discipline, sharing work responsibilities and accepting cultural differences. The good news of Jesus Christ is shared in a variety of positive ways, including daily chapel experiences, personal witnessing, Sunday school, worship and the Baptist Student Union.

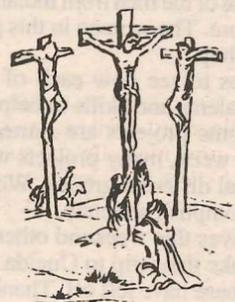
Many of the students have ex-



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Pastors called to integrity, passion and perseverance

By David Winfrey
News Director

SALT LAKE CITY—Ministries founded on integrity, passion and perseverance are essential for the church to impact the culture with the gospel of Jesus Christ in the new millennium.

This message resonated throughout the June 7-8 Southern Baptist Pastors' Conference, which featured nearly 20 preachers from across the country prior to the annual meeting of the Southern Baptist Convention.

Ed Young, pastor of Second Baptist Church in Houston, said Christians must be faithful to God's message but change methods to gain an audience.

"But there is a tension here," he

said. "You can't attack people and at the same time attract people. I'm afraid that far too often in my pulpit and in your pulpit, people come who are broken up by the world and sin and they come seeking an answer in their life and we further compound their guilt."

On the other hand, Ronnie Floyd, pastor of First Baptist Church of Springdale, Ark., warned that attempting to be too much like the secular culture has left the American church lost in a haze without direction.

Rather than seeking to get closer to the culture, the church must separate itself from the culture in order to see more clearly, he said. "The closer we get to the culture, the more we lose our visibility."

The challenge is to be close enough to the culture to make a difference but far away enough not to be affected by it, Floyd declared.

Being user-friendly is not consistent with the nature of the gospel, Floyd added.

"Let's set the record straight: There's nothing friendly about the cross," he said. "The cross of Jesus Christ is not a user-friendly message. It is an offensive message. If one is not offended by it, one cannot be saved by it. If you do not stumble at the cross, then you will stumble into hell."

Jack Graham, pastor of Prestonwood Baptist Church in Dallas, called the Titanic an appropriate metaphor for both a world in need of the Christian message and the churches that

should deliver it. "So many believe we're on an unsinkable ship," he said.

"Like those people on the Titanic, we just party on," he said. But "while the crowds cheer, the judgment of the world is coming ... We need to care about those on board that ship that is going down."

Graham pointed out that the Titanic's lifeboats were only half full while other passengers died in the icy water. Lifeboat passengers refused to return for other people for fear of being capsize amid the chaos.

"People are dying. People are lost. People are sinning and our lifeboats—our churches—are half empty and we are unwilling to pay whatever cost it takes to go back and save them," he said.

Florida evangelist Jay Strack offered tips on "how to make a name for yourself."

"That's one of the unspoken in the ministry," he said. "After all, we're not supposed to be concerned with making a name for ourselves. And yet, every one of us, as we sit there and listen at the Pastors' Conference, say, 'You know, I wonder what I need to do to be on the Pastors' Conference?'"

"I believe we need to ask God to show us, 'How can I make a name for myself without being overly ambitious, without being fleshly, carnal or selfish?'" he added.

Jim Cymbala, pastor of Brooklyn Tabernacle in New York City, called for pastors to depend more on the leading of the Holy Spirit and less on them-

selves. "Some ministers think it's the greatest thing to have a three-year plan in their computer," he said.

Churches too often are bound by their bulletins, he said. "There's never been a revival if you follow the bulletin," he said. "We have this pathetic situation where pastors tell me we can't go on past an hour. Doesn't someone think this is not what God intended when he started the church?"

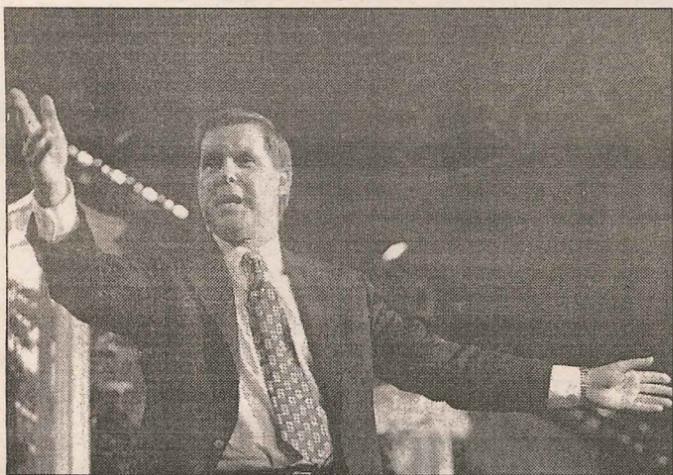
Arkansas Gov. Mike Huckabee, a former Baptist pastor, emphasized that God, not government, is the only way to provide lasting answers to America's problems.

"Our problems are not just social ills, they're soul problems," he declared. "The real issue confronting this culture is sin and recognizing that sin ... is really the ultimate disease. The course of action we have to take is not so much to bring them to a new law if we are in government ... but confront people and bring them to a new Lord."

Also during the annual conference, three officers were elected by acclamation. The new president is Mike Hamlet, pastor of North Spartanburg First Baptist Church in Spartanburg, N.C. Other officers are Tom Atwood, vice president, pastor of First Baptist Church of Oxford, Miss., and Paul Purvis, secretary, pastor of First Baptist Church of Conyers, Ga.

With reporting by Editor Mark Wingfield, Russ Dilday of the Arkansas Baptist Newsmagazine and Baptist Press

LOOSEN UP Jim Cymbala, pastor of Brooklyn Tabernacle in New York City, tells Southern Baptist pastors to loosen up and allow God to work his agenda on his timetable in their lives and in their worship. (BP photo by Bill Bingham)



Indiana, Alabama, Tennessee, Florida & Kentucky

The summer rush is on! Many of our students have gone home for the summer. From the time school is out until late August, volunteers will come from many states—some from as far away as California—to help with projects on our campus.

Campers on Mission from Indiana were here last week. Half of the men helped us remodel and do extensive repair work on one of our homes. The rest of the men helped us begin construction on two new apartments. It was very warm and rain caused a few delays, but they still managed to get a lot of work finished. The women helped in our craft shop and with a few painting projects. Some in this group had been to Oneida several times, but most were here for the very first time. Nearly all of these campers had been at Clear Creek the week before they came to Oneida.

Two other couples, Campers on Mission from Florida, arrived later in the week to help for a week or two. Their skills are mostly in the area of installing phones. We always try to use the skills each person has to help meet our most pressing needs. These two couples came last fall and installed several extensions to our phones, making it possible to terminate three phone lines. This will save the school several hundred dollars each year. Now they are installing several other extension lines to various buildings on our campus. This is not only a much-needed addition to our campus, but also will save the school some needless expense.

As the Indiana group was leaving, three other groups were arriving. One was from Nashville. This was their first trip to Oneida, and they were very excited to be here. They arrived late Sunday. Like the other groups, they were up early Monday morning to assume their responsibilities.

A second group came from Huntsville, Ala. In all, there will be about six groups from Alabama helping us this year. One or two in this group had been here before, but like the Indiana group, most were here for the first time. They had chartered a bus to make the 10-hour trip. After they got settled in, we met with them in our Campus Ministry Center to discuss their job skills. Some women asked to help in crafts, painting and sewing. Others wanted to work in our flower beds and gardens. Three of the men agreed to help in our maintenance department. Two electricians helped with several electrical jobs. Three men helped with some painting projects, and the rest worked on the remodeling project the men from Indiana had started the week before.

A third group arrived Monday evening from West Kentucky. This faithful group has been coming the first week in June for many years. One in this group is an electrician and always works with one of our full-time volunteers who also is an electrician. The rest of the men agreed to work on the new apartments, which some of the men from Indiana had started the week before. The women in this group worked in the craft shop.

It is so marvelous to see how each of these groups brings their talents and skills to help meet our needs. While some projects are started and completed the same week, many projects will be worked on by several different groups. Working together we can accomplish so much.

As this group leaves this weekend others will be packing up to make their trip to Oneida. They will pick up where these have left off. Thank you, Lord, for volunteers.

W.F. Underwood is president of Oneida Baptist Institute, P.O. Box 67, Oneida, Ky. 40972

THIS IS ONEIDA



W.F. Underwood

An opportunity in Novgorod, Russia

"For years we prayed for communism to fall, and now the door for the gospel is open. We better jump on it and do all we can," Bill Pffoff declared after his latest trip to Russia.

Pffoff is professor of Bible and general education and a primary encourager of our link-up with the Novgorod Pastor/Church Planter School. Trustees unanimously approved a plan to send 10 teachers a year to provide basic pastoral training for 35 students. The first instructor departs in September.

Pffoff journeyed to Novgorod last month to develop plans for a Bible distribution program in that state, distribute creation materials and seek contact with Orthodox priests. He also joined a First Baptist, Little Rock, Ark., team for a five-day crusade.

The crusade saw 200 counseled decisions and the distribution of 2,500 Bibles. He presented 200 creation answer books to professionals.

Each night after the crusade four lines of people nearly 50 feet long formed to receive Bibles, the first ones most had ever seen.

The new church facilities at Novgorod include dorm rooms for

church planters and visiting teachers.

Most of the funds for the \$1.1 million facility came from FBC Little Rock, the Christian Farmers of Iowa and the Non-denominational Christians of Rochester, N.Y.

The pastor's vision for the congregation is to be a strong central church that establishes 40 churches throughout the state.

The pastor/church planter school is a crucial part of that vision. Pffoff presented five pastors from the region with 100 Bibles each for their local ministries.

Christ has brought together former enemies. Col. Ivan trained troops to fight NATO forces. Pffoff trained Air Force crewmembers.

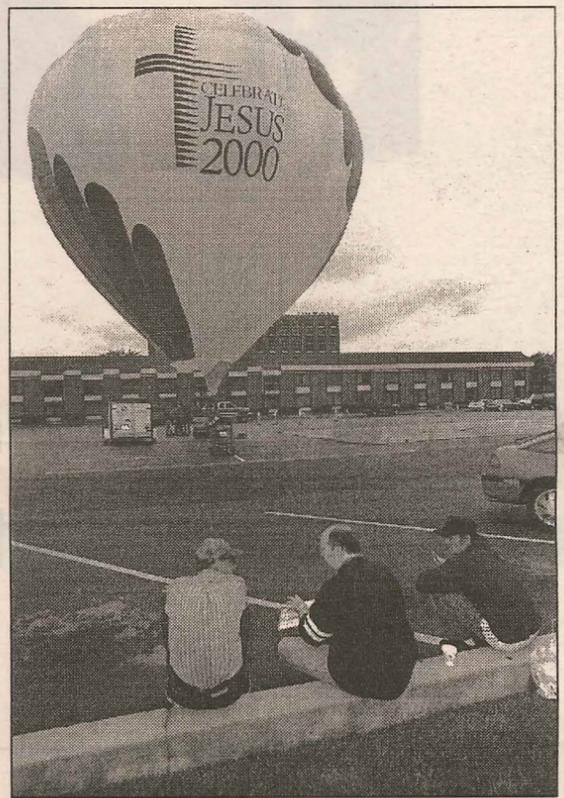
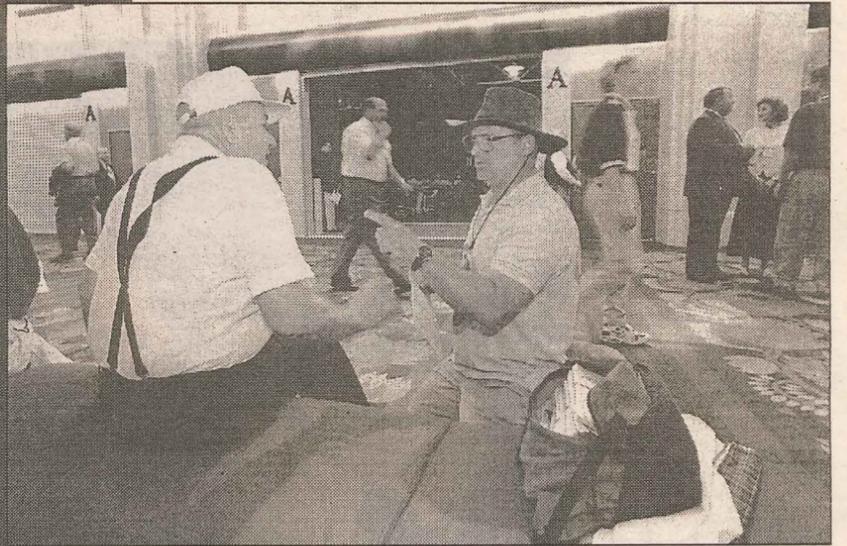
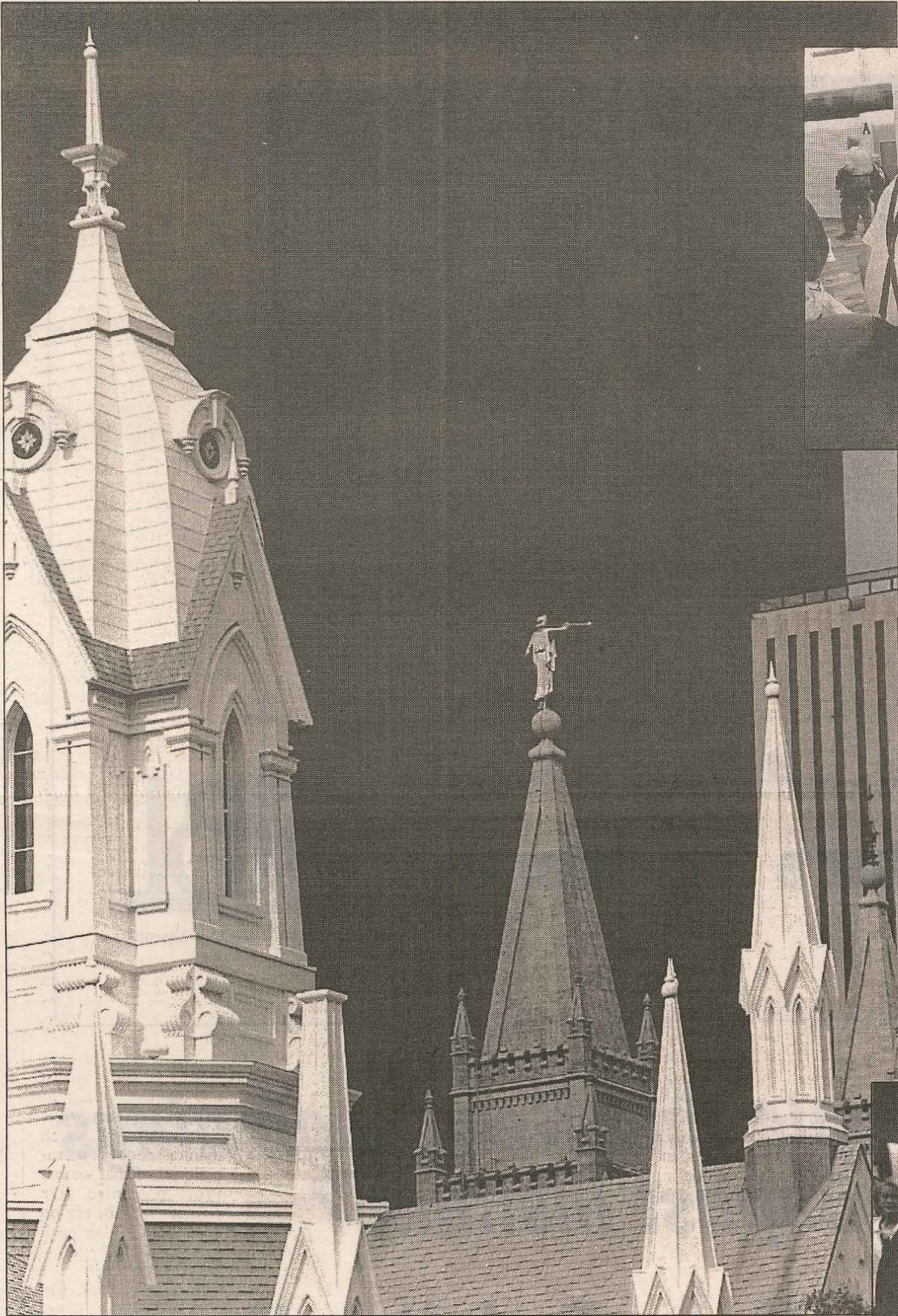
"I'm glad we met under these circumstances," Pffoff said. "This partnership is a great opportunity God has given Clear Creek to make a lasting impact on the state of Novgorod."

CLEAR CREEK CHRONICLE



Bill Whittaker

Bill Whittaker is president of Clear Creek Baptist Bible College, Pineville, Ky. 40977

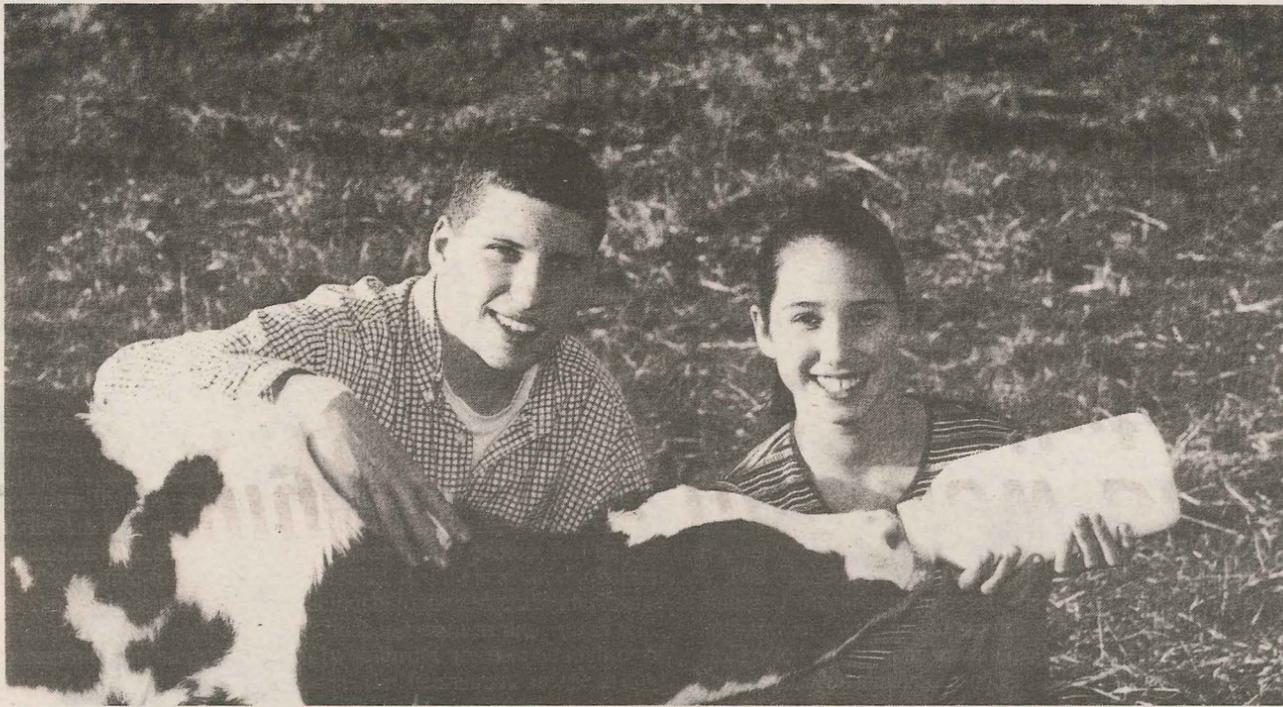


Contrasts in Salt Lake City

Mormon territory, where this year's Southern Baptist Convention annual meeting was held, is a land of spires, but not many steeples. Mormon temples and wards (the term for local churches) always feature spires, but never crosses. Most Mormon buildings also feature the Mormon prophet Moroni. The above photo shows the spires rising from Temple Square in downtown Salt Lake City. Against this backdrop, Southern Baptists carried out business, witnessed (even in the convention hall as the top photo shows) and made displays for the gospel (as with Rusty Ellison's "Celebrate Jesus 2000" hot air balloon). Kentucky Baptists also were on hand, sometimes dropping by the exhibits of Campbellsville University and Clear Creek Baptist Bible College. (Photos by David Winfrey, Bill Bangham, Gibbs Frazeur and Bob Carey)



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