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News journal of Tennessee Baptist Convention

Convention creates 'peace committee'

More than 45,000 messengers register, doubling old record



SBC OFFICERS — Messengers to the Southern Baptist Convention in Dallas last week elected (left to right) Henry Huff, second vice-president; Winfred Moore, first vice-president; and Charles Stanley, president.

Record 44,278 messengers elect Stanley as president

DALLAS — Charles Stanley, incumbent president of the Southern Baptist Convention, was elected to a second term by garnering more than 55 percent of the vote (24,453 votes) against W. Winfred Moore's almost 45 percent (19,795 votes).

The 44,278 total ballots cast set records both in total votes ever cast at an SBC meeting and in the high percentage of registered messengers voting — 98.2 percent.

Stanley is pastor of First Baptist Church, Atlanta, Ga., and Moore is pastor of First Baptist Church, Amarillo, Tex.

Moore came back to win as first vice-president by receiving almost 67 percent (22,791 votes). Zig Ziglar, incumbent first vice-president and a layman from First Baptist Church, Dallas, received 32 percent (10,957 votes). A third nominee, Henry Huff, an attorney from Louisville, Ky., placed third and subsequently was elected as second vice-president.

Huff, a deacon at Crescent Hills Baptist Church, Louisville, won the second vice-presidential post in a runoff against W. O. Vaught, a retired pastor from Little Rock, Ark. Four other people were nominated for second vice-president, including Tennessean J. Oliver Wolfenbarger, pastor of Loveland Baptist Church, Knoxville. Others were Missionary Helen Begaye of Arlington, Tex.; Dan Yeary, a pastor in Coral Gables, Fla.; and Maurice Johnston, a laywoman from San Antonio, Tex.

Morris Chapman, pastor of First Baptist Church, Wichita Falls, Tex., and newly elected president of the Southern Baptist Pastors' Conference, placed Stanley's name in nomination, calling

him "one of the most extraordinary men of God in our generation." Telling the messengers that Stanley "loves his critics," Chapman said he is "grateful that God has raised up America's pastor to be ... our president."

Stanley, a graduate of Southwestern Baptist Theological Seminary, Fort Worth, Tex., has served as pastor of churches in North Carolina, Ohio, Florida, and Georgia. Chapman said Stanley reaches 75 percent of the nation through his "in Touch" television ministry.

In nominating Moore, Milton Cunningham, pastor of Westbury Baptist Church, Houston, said Moore would be "good news for missions, good news for evangelism, and good news for the kingdom of God" if he were elected president of the SBC.

In the first vice-presidential election, Moore was nominated by Ray Allen, a Virginia pastor, who referred to Stanley's presidential address in which he called on Southern Baptists to forgive, love, and humble themselves.

By Al Shackelford

DALLAS — Messengers to the 128th Southern Baptist Convention created a "peace committee" to study the controversies in the denomination and to make recommendations; elected Charles Stanley to a second one-year term as president; and approved a \$130-million Cooperative Program budget-goal for the 1985-86 convention year.

Unofficial registration figures indicate that a record of 45,431 messengers attended — nearly doubling the previous record of 22,872 who registered at the 1978 SBC in Atlanta.

In other actions, the messengers approved the Committee on Boards' nominations after defeating two challenges; approved the Committee on Committee's nominations to the 1986 Committee on Boards after parliamentary debate; and adopted 11 resolutions.

The messengers also defeated a motion to amend the Baptist Faith and Message statement and a motion to reconsider Las Vegas as the site for the 1989 SBC.

In an overwhelming vote, the messengers approved a motion from a coalition which included state convention presidents and former SBC President Frank-

lin Paschall of Nashville, to create a 22-member peace committee to deal with controversies in Southern Baptist life.

The committee is to operate within the guidelines of the Baptist Faith and Message statement and the SBC Constitution and Bylaws. It is to report and bring recommendations to the 1986 SBC in Atlanta.

According to the motion, the committee "shall seek to determine the sources of the controversies in our convention and make findings and recommendations regarding these controversies, so that Southern Baptists might effect reconciliation and effectively discharge their responsibilities to God by cooperating together to accomplish evangelism, missions, Christian education, and other causes authorized by our Constitution, all to the glory of God."

Two Tennesseans were named to the committee: Albert McClellan, former program planning secretary of the SBC Executive Committee, Nashville, and Adrian Rogers, pastor of Bellevue Baptist Church, Memphis.

Charles Stanley, pastor of First Baptist Church, Atlanta, was elected to a
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SBC messengers approve special 'peace committee'

DALLAS — Messengers to last week's Southern Baptist Convention overwhelmingly approved a motion to create a special "peace committee" to study the causes of the current SBC controversy and to recommend possible solutions.

The motion, which came from a coalition of state convention presidents and former SBC President Franklin Paschall of Nashville, was approved by an estimated 95 percent vote, according to Lee Porter, SBC registration secretary.

As a part of the convention action, the messengers named the 22 members of the peace committee.

At a press conference on Monday of last week, the coalition presented its pro-

posal and 19 names which would compose the peace committee.

However, the coalition added two women to their recommendation when it was presented to the messengers on Wednesday morning.

The motion was amended on the floor to add the "first vice-president" along with the "president" as "ex officio members with full rights" to the peace committee.

In presenting the motion to the convention, Paschall said, "We have been pitting power against power, and it is a no win situation. Whoever wins, we all lose," he added.

"Peace cannot come by war," Paschall stated.

Only one messenger spoke in opposition to the motion. Ed Drake, a member of First Baptist Church, Dallas, declared that the committee was not needed because the "crisis" had already passed. He referred to SBC President Charles Stanley's address the previous day and to the harmonious spirit which led to the election of Winfred Moore as first vice-president.

Drake also noted that the committee's activities could cost more than \$50,000, which he felt could be "better spent in
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SBC accepts nominees without amendments

DALLAS — Messengers to the Southern Baptist Convention beat down two attempts to replace trustee nominees from the Committee on Boards and then voted overwhelmingly to accept the committee's entire slate of 243 nominees.

Messengers also voted against allowing balloting requested by Bill Sherman, pastor of Woodmont Baptist Church, Nashville, on the two contested trustee nominations. In doing so, they supported a ruling by platform officials that such a ballot was unnecessary in view of an estimated two-thirds vote in one case and a 60 to 40 percent vote in the other.

Preston Callison, a deacon at First Baptist Church, Columbia, S.C., was nominated as a substitute for William Dial Delahoyde, Raleigh, N.C., on the list of trustee nominees for Southeastern Baptist Theological Seminary, Wake Forest, N.C.

Delahoyde, assistant U.S. attorney for the Eastern District of North Carolina, will be the third person from the U.S. attorney's office in Raleigh serving as a trustee of one of the SBC institutions.

This argument was not used, however, in the alternate nomination. Instead, it was argued that South Carolina lies within the 300-mile radius of the seminary from which "local" trustees are chosen, yet it has no local representatives on the Southeastern board.

In a hand vote, two-thirds voted against allowing the substitute nomination of Callison.

William Leathers III, pastor of First Baptist Church, Rockingham, N.C., was nominated as a substitute trustee nominee for Southern Baptist Theological Seminary, Louisville, Ky. But he was rejected by a 60 to 40 percent vote.

Messengers upheld the original nomination of Gerald C. Primm, pastor of Eller Memorial Baptist Church, Greensboro, N.C.

An expected move to renominate Jerry Gilmore, a Dallas attorney who has served as chairman of the Southern Baptist Home Mission Board, was eligible for a second four-year term. But the committee said questions were raised about Gilmore's wife, Martha, who is an ordained Methodist minister. Their vote was close.

Twenty-five Tennesseans were included in the Committee on Boards nominees. Thirteen of these are for re-election to additional terms.

Executive Committee: Frank Ingraham, a member of First Baptist Church, Franklin, (re-election); and William Collins Jr., a member of Trinity Baptist Church, Memphis, (re-election);

Foreign Mission Board: Lloyd Hansen, a member of Broadmoor Baptist Church, Memphis, (re-election); and Morris Mills, a member of Bellevue Baptist Church, Memphis;

Home Mission Board: Herschel Chevallier, pastor of Cumberland Baptist Church, Knoxville, (re-election); and Ron Phillips, pastor of Central Baptist Church, Hixson;

Sunday School Board: (at-large) Harold Jennings, a member of Trinity Baptist Church, Memphis (re-election); and Floyd Williams, a member of Broadmoor Baptist Church, Memphis; and (local) Bill Wilson, pastor of Brentwood Baptist Church, Brentwood; Billie Friel, pastor of First Baptist Church, Mt. Juliet; John David Laida, pastor of First Baptist Church, Clarksville (re-election); William Moench, a member of

Woodmont Baptist Church, Nashville, (re-election); and Robert H. Bible, a member of First Baptist Church, Morristown, (re-election); and Pat Landrum, pastor of Brighton Baptist Church, Brighton, (re-election);

Annuity Board: Carl Allen, retired pastor and member of Third Baptist Church, Murfreesboro;

Southeastern seminary: Bill Bruster, pastor of Central Baptist Church of Bearden, Knoxville, (re-election);

Southwestern Seminary: Ron Lewis, a member of Clearview Baptist Mission, Brentwood;

Southern Baptist Foundation: (at-large) Billy Cary, a member of First Baptist Church, Huntingdon, (re-election); Robert H. Wilhite, member of First Baptist Church, Hendersonville; (agency representatives) Norris Smith, pastor of Ardmore Baptist Church, Memphis, Historical Commission (re-election); Carl B. Allen, retired pastor and member of Third Baptist Church, Murfreesboro;

American Seminary Commission: Stephen Taylor, pastor of First Baptist Church, Goodlettsville;

Brotherhood Commission: Thomas Daniels, a member of Germantown Baptist Church, Germantown;

Historical Commission: Norris Smith, pastor of Ardmore Baptist Church, Memphis, (re-election);

Stewardship Commission: John Wallace, a member of First Baptist Church, Morristown;

The Tennessee members of the Committee on Boards, which is composed of a pastor and a layman from each state convention, are Richard White, pastor of First Baptist Church, Franklin, and Berl Garey Jr., a member of Broadmoor Baptist Church, Memphis.

Tennesseans serve during Dallas SBC

DALLAS — Southern Baptists from Tennessee were actively involved in the workings of last week's Southern Baptist Convention at Dallas Convention Center.

Wayne Allen, pastor of Briarcrest Baptist Church, Memphis, was parliamentarian, assisting SBC President Charles Stanley.

Stanley appointed two Tennessee pastors to serve on the Tellers Committee, to aid in counting the record number of ballots cast during the convention. Serving were James Porch, First Baptist Church of Tullahoma, and John Lee Taylor, West Jackson Baptist Church, Jackson.

Serving on the Committee on Committees were Robert Burch, pastor of Calvary Baptist Church in Knoxville, and Joe Rowell, a member of Briarcrest Baptist Church of Memphis. These were appointed to that committee by Stanley.

Members of the Committee on Boards from Tennessee were Richard White, pastor of Franklin's First Baptist Church, and Berl Garey Jr., a member of Broadmoor Baptist Church of Memphis.

Two Tennessee Royal Ambassadors worked as pages in Dallas, assisting the SBC officers, convention office, and press room. These were Miller Hogan, a member of Brentwood Baptist Church of Brentwood, and Tim Spencer, a member of First Baptist Church, Collierville.



PARLIAMENTARY PROCEDURES — SBC President Charles Stanley speaks with his parliamentarian, Wayne Allen, pastor of Briarcrest Baptist Church, Memphis.

Challenge to committee erupts into hot debate

DALLAS — The usual automatic approval of the SBC Committee on Committees' nominations for the Committee on Boards erupted into one of the most hotly debated issues at last week's Southern Baptist Convention.

When the nominations were presented to the Wednesday morning session, James Slatton of Virginia made a motion that the Committee on Committees' nominations be set aside and that the 1986 Committee on Boards be composed of the presidents of the state conventions and the presidents of the state WMU organizations.

Normally the SBC president appoints the 52-member Committee on Committees which in turn nominates the Committee on Boards, which has the responsibility of nominating trustees for SBC boards, agencies, and institutions. Both of these committees are to be composed of a minister and a layperson from each of the 26 state conventions which are eligible for trustee representation.

This process has been a key factor on establishing control of trustee boards in the current controversy between "conservative" and "moderate" factions in the convention.

Slatton's motion brought confusion and numerous "point of order" calls. Finally, SBC President Charles Stanley ruled that Slatton would have to amend the 52 nominations individually. A motion to overrule the chair's decision was judged to be "too close to call" on hand and standing votes, so a ballot was taken.

At the Wednesday night session, it was announced that the president's ruling had been overruled by a 12,576 to 11,801 vote, which was thought to mean that Slatton could present his entire slate of nominations as an amendment to the Committee on Committees' nominations.

However, Parliamentarian Wayne Allen of Memphis' Briarcrest Baptist Church declared that this process was out of order under Bylaw 16 which he said did not allow for nominations from the floor. Therefore, Allen ruled that the messengers must vote on the Committee on Committees' entire slate as a whole, and if defeated, the committee would then bring another slate of nominees.

Amid a chorus of "point of order" calls which Stanley failed to acknowledge, he immediately called for a hand vote and then a standing vote, both of which were judged by the officers on the podium as being "too close to call."

Stanley called for a ballot on accepting or rejecting the Committee on Committees' nominations. The committee nominations were approved by a 13,123 to 9,851 vote.

At the Thursday morning session, several attempts were made by messengers to bring the matter back to the floor. One messenger noted that the chair had failed to consider Bylaw 32 which states that the convention "reserves the right to consider and amend the body of all reports."

Allen responded that the bylaws make a clear distinction between the Committee on Committees' "nominations" and the Committee on Boards' "report." He said that the Committee on Committees presents nominations and not a report, so Bylaw 32 does not apply.

He further stated, "The election process has been finished, and it cannot be rescinded or appealed."

Then, Stanley declared that no additional "point of order" requests would be recognized.

The two Tennesseans appointed by Stanley to the Committee on Committees were Robert Burch, pastor of Knoxville's Central Baptist Church, and Joe Rowell, a member of Briarcrest Baptist Church, Memphis.

The committee had nominated to the Committee on Boards J. C. Parrott, pastor of Knoxville's Black Oak Heights Baptist Church, and Don Allen, a member of Briarcrest Baptist Church, Memphis.

Following the Wednesday night session, Bill Sherman, pastor of Woodmont Baptist Church in Nashville; Cecil Sherman, pastor in Fort Worth, Tex.; and Slatton held an impromptu press conference to protest what they called a lack of justice in the voting process on the Committee on Committees' nominations.

They challenged Stanley's pushing through the vote on the nominations while ignoring numerous of "point of order" shouts from all over the convention hall.

"I'm here making an appeal," Bill Sherman told reporters, "since I can't be heard out there (convention hall)."

Slatton disputed the parliamentarian's decision, noting that the Committee on Committees was fulfilling its duties by presenting a slate of nominations. "That doesn't prohibit a call for an amendment. It's normal rules of order to be allowed to amend a committee report," he added.

Stanley notes excitement over Baptist interest

DALLAS — Southern Baptist Convention President Charles Stanley, in a press conference following his re-election to the top SBC post, continued to push for reconciliation and peace, and expressed encouragement over the interest Southern Baptists displayed by turning out more than 45,000 messengers — twice the number of the previous record registration of 22,872 set in Atlanta in 1978.

"One of the most exciting things about it for me is that 45,000 Southern Baptists got interested enough to show up at one convention to express their personal opinions," said Stanley, pastor of First Baptist Church, Atlanta, Ga.

"Whatever has brought 45,000 Southern Baptists, many of them out of the closet, out of the woods, out of their apathy, out of their indifference, to become involved in this process, has got to be good," he continued.

"I think there are many people out there who are genuinely concerned, not about being conservative or moderate, they're just generally concerned about the heartache, the hurt, the distress that's gone on, about the things that have been said about their friends on both sides."

Such concern, Stanley predicted, will lead Southern Baptists on both sides to be more sensitive to each other.

"This has been the most prayed over convention in the history of Southern Baptists," Stanley stated.

He told members of secular and denominational press that the key to reconciliation in the controversy-torn convention will be for both sides to replace rejection and criticism with acceptance and respect.

"I think two people can hold very different convictions and still be accepting and respectful," he explained. "A basic issue here is our willingness to accept

one another as persons. I don't have to agree with a person's theology. I would never compromise what I believe in some areas, but I can still accept the person. We don't have to agree but we still need to get over the hump of rejection and criticism."

Stanley admitted that he sees some serious problems in the convention and suggested they must be dealt with openly, honestly, and in a Christlike fashion. He said he believes the "peace" committee that was named during the convention will deal with the problems.

"They have the responsibility for finding out what the problems are, where they are, and whatever this convention agrees to do, I will wholeheartedly support," Stanley pledged. "The key is our spirit. When our spirit is right, it's amazing what we can agree upon. I don't really think there are that many major differences."

When asked by news reporters, Stanley denied that he or any other "conservatives" have ever been interested in a "purge" of Baptist colleges or seminaries.

Stanley also denied the accusation that he had not conferred with other convention officers and state convention leadership concerning the appointment of the SBC Committee on Committees.

"I just had some personal opinions of my own in making these appointments," he said. "The Constitution does not say you have to agree — it says you have to consult. So I did what I believe was fair and right."

He promised to consult with officers and state leaders as he makes appointments next year, saying, "I certainly want to be more sensitive than ever before."

Several motions and suggested changes to the SBC Constitution arose during the convention which supported stripping the president of his power to appoint the



STANLEY FACES PRESS — Charles Stanley answers questions from secular and denominational reporters during a press conference following his election to a second term as president of the Southern Baptist Convention. W. C. Fields (in background), director of Baptist Press, directed the press conference.

Committee on Committees. Asked his opinion of these, Stanley replied, "I think it should remain just like it is."

In an unusual turn of events, Winfred Moore, pastor of First Baptist Church, Amarillo, Tex., who allowed his name to be nominated in a challenge to Stanley's re-election, was later elected as first vice-president of the convention.

Stanley, who met Moore for the first time last week, said he felt "the most wonderful sense of love in my heart for him," and promised to work cooperatively with him.

Following another press conference featuring Moore, Stanley told Moore, "I

think you and I might be a lot closer together than they think we are."

Stanley also was questioned about his "alliance" with the Religious Right.

"I am a Christian citizen and I have a personal responsibility to be involved," Stanley responded. "I think all Christians should be involved in the political process in whatever way they see fit."

"I am against abortion. I am for prayer in the schools. I am for many things those people are for. I don't consider myself a right-winger. I just consider myself a very strong Christian citizen who intends for my life and my influence to be felt as much as possible."

Moore senses growing unity during Dallas convention

DALLAS — After defeat in his bid for the Southern Baptist Convention presidency and his subsequent election as SBC first vice-president, Winfred Moore told a news conference he senses a "growing unity among our Baptist people ... a unity we have not seen in our convention for several years."

"What we've found out is that all of us own all these toys together, so nobody can pick up his toys — they belong to all of us," Moore told news reporters. "So we're going to have to keep on playing together."

The Tennessean pastor of First Baptist Church, Amarillo, Tex., predicted Southern Baptists are going to "see more unity, more effort on the part of more people on every side to work together than you've ever seen before."

Born near Humboldt, Moore attended Union University, Jackson, where he had a student pastorate. He also attended other state colleges. His mother, member of First Baptist Church, Milan, teaches three Sunday School classes every week.

Moore said this year's convention was the most affirming convention he has attended in years.

"I have not heard the kind of rhetoric in the hallways, in the convention hall, or from the platform that I've been hearing all year long. When we get together, it's a strange thing, we get along a lot better

than when we're separated by a mile."

He said he believes the convention needs to isolate any possible problems, look at them, and determine if they really are problems.

"If they are not, then we need to say to people, 'These really aren't problems. We've heard they were but they're not,' instead of putting a blanket of suspicion and mistrust over an institution. But I'm perfectly willing in proper channels to look at any problem we think we have."

He said he believes the "peace" committee, named during the convention, will report to next year's convention that some "problems" people have perceived are not really problems. Other real problems will be pinpointed and plans will be outlined for dealing with them.

Asked if he thinks there are liberals in Southern Baptist seminaries, Moore responded, "I don't say there are not. I just don't know any of them. I know some with whom I disagree, but it never occurs to me that they do not believe that the Book is God's holy and infallible Word. If there are some (liberals), then we need, through proper channels, to deal with them on an individual basis."

Concerning his role as first vice-president, Moore said he hopes to continue to do what he has been trying to do — to make a contribution to the Southern Baptist Convention.

"I hope to have input with Dr. Stan-

ley," he said. "I want us to remember that I'm remembering that he is the president of this convention and it is my purpose and plan to work with him under his direction."

He also said he hopes to influence Stanley's appointments to the Committee on Committees. Stanley has been criticized



MOORE FIELDS QUESTIONS — Winfred Moore answers questions from reporters following his election as first vice-president of the Southern Baptist Convention.

this year for failing to appoint names suggested by other SBC officers and state convention leaders.

Asked if he feels the procedure for naming the influential committee needs to be changed, Moore answered, "I think we are going to come to the place in a convention this large where we're going to share, one way or the other, the appointive powers with far more people."

Moore apologized openly for "the biggest blunder anybody ever pulled," referring to an encounter with Stanley which occurred on the platform during nominations for first vice-president.

Moore was being interviewed by dozens of reporters when he heard Stanley call him to the platform to ask if he would accept a first vice-presidential nomination by Ray Allen, a pastor from Blacksburg, Va.

Arriving at the podium, Moore put his arm around Stanley's shoulder and said, "Let me ask, are you asking me that?"

That series of events, Moore told reporters, was a blunder because he did not know that Allen had nominated him. "It was a horrible mistake on my part," he said. "If the Lord turns it into good, we'll all be thankful."

When a reporter asked him about the role of politics in the Southern Baptist Convention, Moore quipped, "As long as Baptists are Baptists, we're going to do this now and then."

1985 SBC: 'good news, bad news' in Dallas

The 1985 Southern Baptist Convention gathered in Dallas last week and produced what could be described as "good news, bad news" for Southern Baptists.

The huge registration of messengers was larger than anyone had predicted — unofficially 45,431, which is nearly twice the previous registration record of 22,872 at the 1978 Atlanta SBC. The "good news" is that this is a strong indication that Southern Baptists are truly concerned about the present problems and future effectiveness of our denomination.

Probably two-thirds and perhaps three-fourths of those in Dallas had never attended an SBC. Add to this the thousands who viewed the convention on television, and it is evident that Southern Baptists — as never before in our history — are deeply aware of our controversies and want to see something happen. This is healthy.

Another "good news" was the attitude of the messengers. In spite of crowded conditions which necessitated the use of two overflow auditoriums, long business sessions, and difficulties in seeing and hearing, nearly all of the messengers maintained an exceptional Christian spirit. The messengers are the real heroes of the Dallas convention.

The major focus of the convention was obviously the election of the SBC president. We all knew this would be a "head-to-head" confrontation between two popular pastors: Charles Stanley, supported by the "conservative" party, and Winfred Moore, supported by the "moderate" party.

The election of Stanley was decisive — but not overwhelming.

In a moment of true reconciliation, a messenger from Virginia took to the microphone to nominate Moore for first vice-president. This spontaneous move met with tremendous approval by the messengers — and perhaps even Stanley himself — as Moore was elected by a large margin over the "conservative" party's nominee, Zig Ziglar, the incumbent first vice-president.

Interest in the presidential election is evident in that 98.2 percent of the then registered messengers (44,248 out of 45,049) voted in that election.

This interest continued into the election of first vice-president when 75 percent of those then registered (34,049 out of 45,187) cast ballots.

Perhaps it is worthy to note that the 24,453 votes for Stanley in his election as president and the 22,791 votes for Moore in his election as first vice-president are both more than the total number of ballots ever cast in any previous SBC vote!

There was another indication of the messengers' desire for fairness and balance in the election of second vice-president. Henry Huff, a "moderate," defeated W. O. Vaught, a leading Arkansas "conservative," in the runoff by a 9,302 to 7,334 vote count.

On Tuesday night of the convention, there was a great feeling among the messengers that reconciliation and healing had already begun. Then came the "bad news."

The positive optimism which resulted from the elections on Tuesday deteriorated on Wednesday when nominations were presented by the Committee on Boards and the Committee on Committees.

Challenges were made to two trustees' nominations from the Committee on Boards, but these substitutionary amendments were defeated. A request for ballots — instead of voting by raised hands — was put to the messengers and soundly defeated.

The nominations by the Committee on Committees for the 1986 Committee on Boards produced a parliamentary fiasco. There were no precedents, since no one could recall the Committee on Committees' nominations being amended or even debated at previous conventions.

The power of the elected SBC president to appoint personally (in consultation with the vice-presidents) the Committee on Committees has been a key factor in the "conservative" party's announced method of controlling the convention's institutions. The Committee on Committees nominates the Committee on Boards, and the Committee on Boards nominates trustees for all SBC institutions, boards, and agencies.

Unsuccessful in their attempt to elect a "moderate" president, that group sought to circumvent the president's Constitutional power by having the messengers select a 1986 Committee on Boards which did not come from the presidential-appointed Committee on Committees. This move apparently infuriated the "conservative" party leaders.

It would appear their response to this power play was to use the "power of the podium" to either make it difficult if not impossible to amend the committee's nominations.

First, the chair ruled that the entire slate could not be amended in one motion, but these would have to be amended individually — that is, 52 amendments to the 52 nominees.

The ruling of the chair was appealed, resulting in a vote which overruled the chair. According to longtime convention observers, it is extremely rare for messengers to overrule an SBC president on a parliamentary matter.

When the messengers convened for the next session, they expected to vote on one amendment which could replace the entire slate of nominees to the 1986 Committee on Boards. Instead, they were told that not only could they not vote on the proposed amendment, but also that the amendment and the earlier vote on overruling the chair were "out of order."

Attempts to appeal this ruling were ignored, and the vote was taken which did approve the nominations from the Committee on Committees.

Whether the rulings were correct or incorrect, we will leave to the parliamentary experts who have studied Roberts Rules of Order and the SBC bylaws. It was indeed disturbing that church-elected messengers to a Baptist convention were not permitted to speak to a critical issue on the floor of a democratic, deliberative body.

Apparently, those in charge of the convention were afraid to allow the messengers to question their actions. Later calls for a "point of order" were not recognized.

Then, a hurried motion to adjourn (no vote in opposition was taken) cancelled a scheduled 50-minute business period on Thursday afternoon.

Throughout our history, Southern Baptists have been known for their willingness to debate and to vote on any issue — and then to leave a convention in a spirit of unity because the body had spoken. Many left Dallas feeling that they did not have an opportunity to debate and to vote on an issue which had been raised.

The major "good news" from last week's convention was the establishment of the peace committee. That action opens the door to our convention's best answer (humanly speaking) for reconciliation and healing.

The committee has a tremendous assignment. Let us give them time and freedom to perform their convention-assigned task. The problems in our denomination have come over many years. These cannot be solved in a few months. It will take time and patience — and a mutual trust — along with that faith in each other and what God is doing in each other's lives which has led to the great ministry of our denomination.

We are pleased that the creation of the peace committee has received strong support from all parts of our constituency. It is a good, balanced committee. Oh, it may not be the exact committee that you or we would have selected, but it is representative of all Southern Baptists.

The committee must have our prayers and support.

The Dallas convention was not the showdown nor shootout that many predicted. We came in record numbers, conducted our business, and left — without any mention or motion that we should split. The fact that we are still together is an answer to the prayers of many Southern Baptists.

What happens between now and our convention next June — particularly under the peace committee's leadership — will determine whether the Dallas convention was a step toward healing or toward division.

The commitment to pray for the Southern Baptist Convention which many of you made before the Dallas convention must continue.

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Resolutions sidestep controversial issues

In its effort to promote harmony and unity, the Southern Baptist Convention's Resolutions Committee successfully sidestepped controversy by presenting 11 tame, non-volatile resolutions during the 128th annual meeting of the convention.

A record 44,375 messengers to the convention submitted 74 resolutions this year, far surpassing the previous record of 46 submitted in 1982.

Despite the large number sent to the committee, however, Larry Lewis, committee chairman, said the committee agreed to help the healing process in the troubled convention by avoiding controversial subjects.

The committee decided to ignore resolutions on issues dealt with in recent conventions. It also chose to eliminate resolutions which would either applaud or censure individuals, institutions, or agencies.

"We did not feel it would be helpful to embroil this convention in that kind of debate," Lewis said. "It would be better to have no resolutions at all than for these resolutions to divide us at this time."

During the Tuesday morning business session, Clay Warf of Temple Baptist Church, Durham, N.C., introduced a motion to discontinue resolutions beginning with the 1986 convention in Atlanta. His motion, which eventually was referred to the SBC Executive Committee, noted that resolutions are only statements of opinion, are frequently misunderstood, and "customarily eat up an enormous amount of time in our convention sessions."

Lewis said the committee discussed the possibility of a moratorium on resolutions, but "felt this would not be a wise approach. The resolutions process is good and it can be and will this year be a healing process, helpful to the convention."

Of the 11 resolutions presented by the committee, four dealt with church-state and/or political issues, three addressed moral and social issues, three spoke to areas of Baptist life, and one expressed appreciation. Three of the committee's resolutions were amended by messengers and two additional attempts at amendments failed.

Except for the amendments, the 11 resolutions drew little debate. Messengers defeated a Kentucky messenger's attempt to bring to the floor a resolution on secret tape recordings.

Appreciation

The first resolution presented expressed appreciation to the citizens of Dallas for their hospitality, to the local committees, to the press, to convention officers, and to the Committee on Order of Business. It was amended to include appreciation for leaders of SBC agencies and institutions.

Priorities

The second resolution affirmed the messengers' commitment to the priorities of evangelism and missions. An amendment to resolution number two added "education" to the list of priorities.

Lewis told messengers that the committee concurred in the addition and the amendment passed as amended.

Spiritual awakening

Resolution number three called "churches and individuals to pray for a spiritual awakening." It specifically mentioned Good News America, God Love You, a program of simultaneous revivals scheduled in 1986, and Bold Mission Thrust, the convention's effort to

present the gospel to every person in the world by A.D. 2000, urging that the programs "must be saturated with prayer."

An amendment proposing to add "fasting" to the call to prayer was defeated by the messengers.

Cooperative Program

The fourth resolution affirmed the Cooperative Program on its 60th anniversary. It urged churches to increase Cooperative Program giving, to pray for the administration of the Cooperative Program, and to study Cooperation: The Baptist Way to a Lost World, a book about the Cooperative Program. It also urged SBC leaders to give high budget priority to evangelism and missions and urged state conventions to consider a 50-50 distribution to state convention and SBC causes.

Equal Access

A resolution on equal access in public schools urged Southern Baptists to "work diligently for the education of our people for the purpose of understanding and implementing the provisions of the Equal Access Act in their local communities."

Refugee Resettlement

The sixth resolution encouraged Southern Baptists "to increase their involvement in resettlement of legal refugees through the enlistment of sponsors and the provision of church-centered ministries."

Opposition to a national lottery

Another resolution expressed "strong objection" to proposals for the establishment of a national lottery, urged Southern Baptists to "work for the defeat" of such proposals, and asked the Southern Baptist Christian Life Commission to send a copy of the resolution to the president and the Congress of the United

States and "to continue to oppose vigorously any efforts to establish a national lottery."

Churches as political campaign committees

The eighth resolution opposed the attorney general of Tennessee's interpretation that the Tennessee Campaign Financial Disclosure Act of 1980 means churches are political campaign committees if they spend at least \$250 in any quarter for or against any measure submitted to voters.

The resolution registered alarm over any law that "would require filing with the government when churches address moral and ethical issues in the public forum." The resolution further urged Baptists to "protest government rulings and oppose passage of laws which attempt to restrict Christian influence on public policy," and urged churches to oppose any law that would classify churches as political campaign committees.

The statement pointed out that public officials in Tennessee have ordered some churches in Jackson to file forms as political campaign committees because of their opposition to a liquor-by-the-drink proposal. It said the "effects of the enforcement of the cited law would be to chill the free exercise of religion, to stifle religion's voice on moral issues in the public forum, and to draw churches into entangling subservience to government."

The resolution was presented by John Lee Taylor, pastor of West Jackson Baptist Church, Jackson. Messengers were informed that similar resolutions had been passed earlier by the Tennessee Baptist Convention.

Deductibility of charitable contributions

The ninth resolution, concerning tax

reform legislation now under consideration, opposed any tax reform plan that would "have a chilling effect on charitable giving," and urged Congress to continue current policies which permit charitable contributions both for taxpayers who itemize deductions and those who do not.

Pornography

Resolution number 10 expressed opposition to all forms of pornography, encouraged churches to influence public policy to eliminate the availability of pornography, and urged the Christian Life Commission to continue to develop and disseminate materials opposing pornography. The statement also called for churches and the Christian Life Commission to push for passage of anti-pornography legislation.

The resolution was amended to express particular concern over child pornography.

Homosexuality

The final resolution deplored "the proliferation of all homosexual practices" and reaffirmed "the Biblical position of Southern Baptists that all such practices are sin." The statement also opposed "the identification of homosexuality as a minority; with attendant benefits or advantages."

An attempted amendment to add that churches should extend a redemptive ministry to all persons was defeated after Larry Holly of Beaumont, Tex., a member of the committee, said the amendment was redundant. The resolution pointed out that the Bible teaches forgiveness and transformation, upon repentance, through Jesus Christ.

Challenge defeated

After the committee's report, William Shoulta, pastor of First Baptist Church, Providence, Ky., who had proposed a resolution on secret recordings, attempted to amend the report, asking messengers to support his resolution.

The 10-member committee had declined to take action on the resolution, which condemned the practice of secretly recording conversations and discouraged the election of persons who use such tactics to leadership positions in the convention.

Shoulta said he understood the committee's desire to establish trust, but said "trust comes with integrity." He said his resolution was submitted not to cause division but "to establish our integrity."

Lewis responded, "If we want to have a fight on our hands, we can have a good one" and urged messengers to defeat it "in the name of harmony and peace."

Messengers voted overwhelmingly not to consider Shoulta's resolution.

Lewis commented later, "I was amazed that people with such strong feelings resisted the temptation to ventilate their feelings and to amend resolutions by introducing volatile, divisive issues."

He called the lack of divisive amendments an answer to prayer.

Lewis also said that while he had hoped his committee would take corrective action on the 1984 resolution that blamed women for the fall of man in the Garden of Eden, he said the committee decided not to address the issue.

"If we had attempted corrective action on the 1984 resolution, there would almost certainly have been amendments supporting or opposing ordination of women," he said. "This was not the time to stage that kind of battle."



TENNESSEE EVANGELIST — Bob Kendig (left) of Memphis was elected as parliamentarian of the Southern Baptist Evangelist Conference for next year. Other officers were (left to right) Rudy A. Hernandez, Catarina, Tex., vice-president; Larry Taylor, Bandera, Tex., president; Jim McNeil, St. Louis, music director; Dick Barrett, Breman, Ga., assistant music director; and Jackson Cox, Milledgeville, Ga., secretary/treasurer.

Evangelists adopt new Constitution, elect officers, support Criswell

DALLAS — In a business session, Southern Baptist evangelists adopted a new Constitution, elected officers, and sent a message of support to W. A. Criswell.

Newly elected president Larry Taylor of San Antonio, Tex., said the session was one of the most peaceful in the history of the Conference of Southern Baptist Evangelists, which in recent years has struggled for harmony.

The new Constitution states the group's purpose is fellowship, inspira-

tion, teaching, and to "offer to its members a means of expressing the convictions of the conference to the Southern Baptist Convention — and to a lost world."

The evangelists voted to thank Criswell, pastor of First Baptist Church, Dallas, for his ministry and for a message he preached to the Southern Baptist Pastors' Conference.

In addition to Taylor, other officers elected by the groups include Bob Kendig of Memphis as parliamentarian, and Jerry Glisson, pastor of Leawood Baptist Church in Memphis, as pastor advisor.

WMUers seek 'First Love,' warn of loss to controversy

By Connie R. Davis

DALLAS — Controversy-plagued Southern Baptists stand in danger of a rebuke from God because they have slipped from their "First Love" — the love of Jesus Christ which overflows in missions, warned two Woman's Missionary Union leaders during the two-day 97th annual meeting of WMU. About 2,000 attended sessions in the Dallas Convention Center Arena.

In business session, they re-elected Dorothy E. Sample of Flint, Mich., as national president of the 1.1-million-member woman's auxiliary and Betty Gilreath of Charlotte, N.C., as recording secretary.

Sample and WMU Executive Director Carolyn Weatherford cited Biblical references to how God threatened to withdraw from Ephesian Christians unless they repented and returned to the first



WMU LEADERS — Re-elected officers, Dorothy Sample (left), president, of Flint, Mich., and Betty Gilreath (right), recording secretary, of Charlotte, N.C., stand with executive director, Carolyn Weatherford.

love they had forsaken.

Both women cited good things Southern Baptists had done — just like the Ephesian Christians.

Citing successes of foreign missionaries around the world, Weatherford shared one foreign missionary's letter grieving over his battle against the famine in western Africa while the SBC is embroiled in controversy.

Weatherford challenged, "Members of Woman's Missionary Union, we must not dissipate our energies and our spirit in any cause less than that of light bearers to a darkened world."

Two presentations marked the centennial celebration set for September 1988. A multimedia show asked members to become missionaries who have vision to equal "visionaries" and enroll 2-million in WMU. Also a candlestick was presented to WMU from the post of the church in

Richmond, Va., where WMU was founded by Annie Armstrong in 1888.

A special offering was taken during the meeting for the new building, which they plan to pay for by 1988.

Set against a huge backdrop of the words "First Love," a muted stage set showed searching people. The program was interspersed with music. Tennessee Scott Bennett, instructor at Union University in Jackson, was organist.

Tennessee Acteen Bonnie Hughes of Clinton served as one of six pages.

It was reported that the organization had 1,169,630 members, a loss of 5,800 from the previous year. There were 92,709 WMU organizations, however, a gain of 21,880.

Additional meetings were at meal-times for nurses, ethnics, WMU history writers, and for prayer.

National leaders to laypersons challenge WMU to do missions

By Connie Davis

DALLAS — In addition to the WMU leaders, other speakers at the WMU meeting spoke of the controversy and missions.

Marjorie McCullough, former president of Tennessee WMU and an interim executive-director in 1984, related that her love for missions began when she learned about the Chinese as a young girl in Sunbeams. She served as a missionary to Nigeria, Ghana, and Brazil.

She attributes her successful life to the fact that her love for missions never wavered.

Missionary to homeless

Baptist Missionary Michael Elliott from Louisville, Ky., drew a standing ovation as he challenged Southern Baptists "to lift up Jesus Christ, not moderates or conservatives or liberals or fundamentalists."

If we did what the Bible says, "it wouldn't need defending," proclaimed pastor-director of Jefferson Street Baptist Center, which helps the homeless. "It's not fundamentalism or liberalism being lift up; it's Christ," said Elliott.

Christianity must "first be demonstrated and then proclaimed. We've forgotten that."

Mexican WMU leader

A leader of WMU in Mexico, Esther de Fuentes, reported on the growing WMU there, but asked for prayer for the poor,

hungry, and people running away from the country.

Foreign hunger specialist

Representing hunger work at the Foreign Mission Board, John Cheyne enthusiastically reported that southern Africa was having the best rain in 13 years and that it had rained in Ethiopia, but the crops will not come in for a long time. The whole continent still needs rain, he added.

Cheyne described the most physical need and spiritual response ever known in Africa.

Missionary in Harlem

A home missionary in New York City, Michael Thomas Williams, spoke of the need for more staff, finances, and a supporting congregation for the small church that started from the ministries of the Baptist center he directs.

Missionary during war

Sharing her experience in war-torn Lebanon, Nancie Wingo said the 17 Southern Baptist missionaries stay because they still have a chance they would not have in a Moslem-dominated country.

A radio ministry developed by the Arab Baptist Theological Seminary received 1,300 letters in two months. Some 900 are involved in correspondence and Bible studies from the seminary.

Most of the students at the Beirut Baptist School where she teaches are

Moslem. The building is even being expanded though part of it will be a bomb shelter.

Eastern-bloc missionary

John David Hopper, foreign missionary and fraternal representative to Baptists in eastern Europe, predicted that boundaries — like those of the countries he crosses — can "separate us from each other and even lead to the self-destruction of the spaceship Planet Earth."

During an evangelistic tour in the Soviet Union, thousands of people worshipped with the group.

Hopper shared the varied restrictions of religious freedom but that some have three-hour services with youth groups, poetry, and song. The seminaries cannot provide for the many students.

Hopper thanked the crowd for the \$1-million of aid for Poland, which included agricultural projects and 25 tons of Bible paper.

Missionary during conflict

Joe Bruce, missionary to Guatemala, said the political conflict of Central America has caused the dollar to be one-third of its value. He added, however, that these problems have led many people to see their spiritual needs.

Bruce estimated that 20 percent of the citizens are evangelicals.

Pioneer missionaries

Jim and Connie Markham are both home missionaries in Montpelier, Vt., where he serves as a pastor and she works in Christian social ministries. They asked for helpers, as many positions are open and many people are unchurched.

Baptist from China

A professor from China, who had studied at Baptist schools in the U.S., is back for the first time in 45 years. C. K. Zhang of Shanghai thanked the crowd for sending the women missionaries who led his grandmother to Christ and taught him English with a Southern accent.

Zhang shared some of the problems he faces and others face in the Communist country. Sharing that it is the beginning of a new era, Zhang told about his church that seats 700 but has 1,700 every Sunday. Many of those walk far distances and many churches have three or four services on Sunday and one on Saturday.

Zhang reported that a recently revised Constitution has increased freedom of religion, especially for children and youth. Some 2- to 3-million Christians, including Catholics, could be meeting in

this largest country of 1-billion, but it is difficult to estimate because many meet in homes, he added.

He estimated there are 700 churches in China.

To help Chinese Christians, Zhang asked those present to not send Chinese Bibles even though they need them. The churches can print Bibles now. Sending them by illegal means will possibly bring bad results.

Starting new churches

Among four giving testimonies about starting new churches was W. Winfred Moore, pastor of First Baptist Church, Amarillo, Tex. Moore, who was nominated as SBC president but elected as first vice-president, told of blessings the large west Texas church had reaped from helping begin new churches in the western U.S. and in Japan and Korea.

Missionary vet

Dale Beigle, a missionary to Taung, Bophuthatswana, expressed gratitude to Southern Baptists for their gifts through the Cooperative Program which, he said, has helped his ministry as a veterinarian.

Missionary in capital

Marilyn Prickett shared ministries in Washington, D.C., that provide homes for children and battered women, food in churches, counseling, help for refugees and diplomats, a home for the elderly, and other programs in a Baptist center.

Spanish language missionary

Miguel Mojica, home missionary in Austin, Tex., cited high growth of ethnics in America and urged increased efforts to reach them. "The mission field is coming to us," he said of the growing influx of immigrants, many overstay their visas. Their biggest problems are caused by illiteracy and no skills.

Layperson leads missions

Norma Mackey of Wayne County, Miss., said it amazes her when pastors and deacons of Baptist churches still tell her that her efforts to help down-and-out people are not needed in the county.

She and several other women made an impact on the county, which has 17.5 percent unemployment, by launching Operation HOPE to help needy people survive.

Missionary to Indians

Jane Parker, missionary to Guatemala, urged Southern Baptists "never to forget the love motive in missions" which has caused the K'ekchi' Indians with whom she works to turn from pagan worship to Christianity.



MISSIONARIES SHARE — Nancy Wingo (left), missionary in Beirut, Lebanon, and Michael Thomas Williams, missionary in Harlem, New York City, spoke during the WMU meeting.



PREACHING TO PREACHERS — Adrian Rogers (above) tells his fellow pastors not to fight for victory because Jesus Christ already has won the victory. W. A. Criswell (above right) traces the decline of denominations that tolerate liberalism.

Pastors ponder peace, liberalism in schools

By Charlie Warren

DALLAS — More than 20,000 people filled the final session of the 1985 Southern Baptist Pastors' Conference to hear W. A. Criswell evaluate the "death of a denomination" and the "promise of resurrection."

After Tennessee's Adrian Rogers, pastor of Bellevue Baptist Church, Memphis; Florida Presbyterian Pastor James Kennedy; and Texas Pastor Bill Weber led off the conference with their Sunday night addresses (see June 12 Baptist and Reflector, page 1), 11 other preachers addressed the three Monday sessions of the two-day Pastors' Conference.

While the messages were sprinkled with references to reconciliation within the controversy-plagued Southern Baptist Convention, accusations of liberalism in the SBC continued to arise from several speakers.

Criswell, pastor of First Baptist Church, Dallas, and a former president of the Southern Baptist Convention, urged Baptists to work together in cooperation without compromising commitment to the inerrant Word of God.

"Whether we live or die as a denomination lies in our dedication to the inerrant Word of God," warned Criswell, who has addressed the Pastors' Conference 30 times in his 58 years of ministry.

"As Baptist people, we need each other," Criswell said. "One segment cannot do the work alone. Our strength lies in the common determination and dedication. We cannot fail if we join hands with the Lord Jesus and stand on the inerrant Word of God."

In his message of warning to Southern Baptists, Criswell traced the pattern of decline he said has befallen victims of neo-orthodoxy and German higher criticism. He said the pattern led to the downfall of British Baptists and the censuring of Charles Hadden Spurgeon.

Criswell warned that if the "parasite" of neo-orthodoxy continues to prey on Baptist institutions and if the higher critical method of interpretation continues to dominate our denomination, "there will be no missions or missionaries to hurt — they will cease to exist."

Expressing hope that Southern Baptists' "greatest days are yet to come," Criswell's address was interrupted many times with thunderous applause,

followed by an extended standing ovation at the end.

Another lengthy standing ovation came as SBC President Charles Stanley moved to the podium to bring a greeting to the conference.

"We need to send a clear signal to the world that we are bound to the Word of God as His revelation to man," Stanley said, "and secondly, that we still know how to be forgiving and loving toward one another."

Ed Young, pastor of Second Baptist Church, Houston, Tex., blamed the decline of baptisms in recent years on the current SBC controversy, decried political maneuvering in the convention, and attacked neo-orthodoxy in Baptist colleges and seminaries.

He urged both factions in the convention to get down on their knees together to seek God's help in solving their differences. The "real enemy," according to Young, "is not your brother; it's old slewfoot, the devil."

Expressing concern about the sluggish rate of baptisms in the convention, Young said, "Never have so many accomplished so little with so much."

He said one of the problems is that so many Southern Baptists have doubts about the accuracy and reliability of the Scriptures.

He accused some of going too far in offering other explanations for the miracles in the Old Testament and for

raising questions about New Testament miracles. He criticized one seminary president for saying, "We are committed to theology pluralism."

Neo-orthodoxy, according to Young, is "permeating some of our colleges and seminaries." He said those who are neo-orthodox "talk about being conservative; they talk about being evangelical; they can sign the Baptist Faith and Message; but they are redefining the honest meaning of what it says" by saying the Bible "contains" God's Word or it "becomes" God's Word as the Holy Spirit activates it in a person's life.

On the other hand, Young charged, "It is wrong and dishonest for anybody to stand up and condemn our professors in our institutions and to say they're so liberal and they're so wrong, and to castigate all of them. I firmly believe that the majority of those who teach in our Baptist schools and seminaries are warm-hearted, conservative evangelicals."

Young said Baptists on both sides of the controversy have entered the political process and "nobody is pleased with this."

"In subtle ways, we begin to think like politicians. We begin to act like politicians. And all of us know we are called to be men of God," Young declared.

"We need to beware of the habits we learn in a time of crisis and controversy," he warned.

Offering solutions to bring healing, Young advocated transparency and openness, response to criticism with prayer, and the renegotiation and clarification of the foundation and nature of our denomination.

Another speaker, Jack Taylor, president of Dimension in Christian Living, Fort Worth, Tex., said if healing comes within Baptist life, it will have to be direct intervention from God, and "God is not interested in saving denominations unless that denomination is interested in saving souls through its witness."

Richard Jackson, pastor of North Phoenix Baptist Church, Phoenix, Ariz., told of his longing for a movement of the spirit of God in Phoenix and across our nation.

"I want to see what I can't understand," Jackson said. "I want to experience what I can't explain."

He said that while there is a hunger among evangelicals for spiritual awakening in America, "God is much more anxious to move in our lives than we are to see Him move."

Arthur Blessitt, Hollywood evangelist, begged the crowd to "not embarrass Jesus before the world."

"A lot of people came here expecting to see a fight," Blessitt said. "I came here expecting a revival."

Other speakers at the conference were David Walker, pastor of First Baptist Church, San Antonio, Tex.; Jack Graham, pastor of First Baptist Church, West Palm Beach, Fla.; Tom Elliff, pastor of Applewood Baptist Church, Denver, Colo.; Morris Chapman, pastor of First Baptist Church, Wichita Falls, Tex.; John Wood, pastor of First Baptist Church, Waco, Tex.; and R. T. Kendall, pastor of Westminster Chapel, London, England.

Chapman was elected president of the group. Ned Mathews, pastor of Parkwood Baptist Church, Gastonia, N.C., was elected vice-president, and Dwight Reighard, pastor of New Hope Baptist Church, Fayetteville, Ga., was elected secretary-treasurer.

During the conference, this year's president, O. S. Hawkins, pastor of First Baptist Church, Fort Lauderdale, Fla., read a telegram from President Ronald Reagan expressing regret that he was unable to accept an invitation to attend the conference and sharing his unity with the spiritual values of the group.



PASTORS' CONFERENCE OFFICERS — Elected as officers for the 1986 Pastors' Conference in Atlanta were (left to right) Dwight Reighard, pastor of New Hope Baptist Church, Fayetteville, Ga., secretary-treasurer; Morris Chapman, pastor of First Baptist Church, Wichita Falls, Tex., president; and Ned Mathews, pastor of Parkwood Baptist Church, Gastonia, N.C., vice-president.

Largest convention approves \$130-million budget...

(Continued from page 1)

second one-year term as SBC president. Stanley received 24,453 votes to 19,795 for Winfred Moore, pastor of First Baptist Church, Amarillo, Tex.

In a surprise spontaneous move, Moore was then nominated and elected as first vice-president. Moore received 22,791 votes to 10,957 votes for the current first vice-president, Zig Ziglar of Dallas, and to 301 vote for Henry Huff of Louisville, Ky.

Huff was later elected second vice-president in a runoff with W. O. Vaught, Little Rock, Ark., pastor, by a 9,302 to 7,334 count. Other nominees who were eliminated in the first ballot were Mrs. Russell Begaye of Arlington, Tex.; Mrs. Earl Johnston of San Antonio, Tex.; Dan Yeary, Coral Gables, Fla., pastor; and Oliver Wolfenbarger, pastor of Loveland Baptist Church, Knoxville.

Without discussion or question, the messengers approved a \$130-million Cooperative Program budget-goal for the 1985-86 convention year.

The two major components are \$120.6-million for the basic operating budget and \$7.8-million for capital needs. Almost \$84-million of the basic operating budget is allocated for the Foreign Mission Board and the Home Mission Board.

After defeating two amendments to the Committee on Boards' report which would have substituted two names for those nominated, the messengers approved the committee's recommendations.

Bill Sherman, pastor of Woodmont Baptist Church in Nashville, requested that ballots be taken on the two amendments after the chair had ruled that both of these were defeated in a hand-raised vote. The call for ballots was defeated by an estimated 5-1 vote on a hand vote.

The nominations by the Committee on Committees for the 1986 Committee on Boards also drew debate and an amendment that next year's Committee on Boards be composed of state convention presidents and presidents of the state WMU organizations.

Stanley and Parliamentarian Wayne Allen, pastor of Briarcrest Baptist Church in Memphis, ruled that the names would have to be amended individually. This ruling by the chair was overruled by a 12,576 to 11,801 vote.

Later, Allen declared that the bylaws permit nomination only from the Committee on Committees and that the vote to overrule the chair was out of order. Ignoring numerous calls for "point of order," Stanley proceeded with the vote of the committee's nominations. A ballot was taken and the committee's nominations were approved 13,123 to 9,851.

The Resolutions Committee, in an effort to avoid controversy, reported out only 11 of the 74 resolutions introduced by messengers. The resolutions supported the priority of evangelism and missions, the Cooperative Program, equal access of school facilities by religious groups, and refugee resettlement, while opposing judging churches as political action committees, a national lottery, efforts to disallow tax deductions for charitable contributions, pornography, and homosexuality rights.

In another action, the messengers defeated a motion to amend the Baptist Faith and Message statement which would have declared that the Bible is "truth without error" rather than the present reading, "truth without any mixture of error."

Herschel Hobbs, who served as chairman of the committee which authored the statement in 1963, stated that the phrase in its present form had served Baptists well for many years. He said it was used in the 1925 Baptist Faith and Message statement and in the 1833 New Hampshire Confession of Faith.

The messengers also defeated a motion to reconsider a vote by the 1983 SBC to hold the 1989 convention in Las Vegas, Nev. The motion to reconsider failed to receive the two-thirds vote necessary for reconsideration.

In another vote, the messengers upheld a recommendation from the Denominational Calendar Committee that a

"Sanctity of Human Life" day be observed on the third Sunday in January, beginning in 1986. An amendment was defeated which would have placed that emphasis on the first Sunday in April.

Several motions which would have asked for bylaw changes to limit the number of trustees on an institution board or committee from one church were introduced. These were referred to the Executive Committee for study and report to the 1986 SBC.

Also referred for study by the Executive Committee were several motions concerning the selection and authority of the Committee on Committees.

Peace committee...

(Continued from page 1)

Bold Mission Thrust."

The approved motion authorized the peace committee to "determine the sources of controversies in our convention and make findings and recommendations regarding these controversies, so that Southern Baptists might effect reconciliation."

The peace committee is to work within the guidelines of the Baptist Faith and Message statement and the SBC Constitution and Bylaws.

The committee will make progress reports to each meeting of the Executive Committee and to the 1986 convention. According to the motion the committee may make its final report and recommendations to the 1986 SBC or may ask for an additional year. It is not to continue beyond the 1987 SBC.

Named chairman of the peace committee was Charles Fuller, pastor of First Baptist Church, Roanoke, Va. Other members of the committee (listed alphabetically) are:

-Harmon Born, automobile dealer, Register, Ga.;

-Doyle Carlton, businessman, Wauchula, Fla.;

-Mrs. Jodi Chapman, wife of the pastor of First Baptist Church, Wichita Falls, Tex.;

-Bill Crews, pastor of Magnolia Avenue Baptist Church, Riverside, Calif.;

-Robert Cuttino, pastor of First Baptist Church, Lancaster, S.C.;

-Mrs. Christine Gregory, former national WMU president and SBC first vice-president, Danville, Va.;

-Jim Henry, pastor of First Baptist Church, Orlando, Fla.;

-Bill Hull, pastor of First Baptist Church, Shreveport, La.;

-Herschel Hobbs, retired pastor and

former SBC president, Oklahoma City, Okla.;

-Albert McClellan, retired program planning secretary for the SBC Executive Committee, Nashville.;

-Charles Pickering, attorney, president of the Mississippi Baptist Convention and chairman of the state convention presidents.;

-William Poe, attorney, Charlotte, N.C.;

-Ray Roberts, retired executive director, Baptist State Convention of Ohio, Columbus, Ohio.;

-Adrian Rogers, pastor of Bellevue Baptist Church, Memphis.;

-Cecil Sherman, pastor of Broadway Baptist Church, Fort Worth, Tex.;

-John Sullivan, pastor of Broadmoor Baptist Church, Shreveport, La.;

-Dan Vestal, pastor of First Baptist Church, Midland, Tex.;

-Jerry Vines, co-pastor of First Baptist Church, Jacksonville, Fla.;

-Ed Young, pastor of Second Baptist Church, Houston, Tex.

In addition, the SBC president (Charles Stanley, pastor of First Baptist Church, Atlanta, Ga.) and SBC first vice-president (Winfred Moore, pastor of First Baptist Church, Amarillo, Tex.) shall serve as ex officio members with full rights.

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Golden Gate gives awards to alumni

DALLAS — One of the largest groups of Golden Gate Baptist Theological Seminary alumni and friends ever gathered in one place attended the institution's annual alumni luncheon during the Southern Baptist Convention.

Honored as "Alumnus of the Year" for 1985 was L. Arthur Nunn Jr., director of missions for Sacramento Association of the California Baptist Convention.

The Alumni Association presented its fourth "Meritorious Service Award" to Martha Roper Saul, who has served in the seminary's Counseling Center since it opened in 1981.

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Stanley offers ingredients to bring healing in SBC

DALLAS — Love, forgiveness, and humility are ingredients in the medicine needed to bring healing to the deep wounds within the Southern Baptist Convention family, SBC President Charles Stanley told messengers during his president's address last week.

Stanley, pastor of First Baptist Church, Atlanta, Ga., said the world is watching the Dallas convention not to see how we agree but to see how we disagree.

"How you and I respond to each other, that's what's going to leave an impression on them," he observed. "If we don't walk out of the convention saying to the world, 'We don't always agree but we love each other,' it will drive a wedge into our witness," he said.

He referred to the SBC as a big family. "We have the same Father and we are brothers and sisters in Christ," he said. "If we ever needed healing, we need it today. One hundred percent of us want peace, but right now we are a troubled family and we are hurting."

The only way the huge SBC family can deal with the hurt, according to Stanley, is to "look to the only Healer of hurts — the Lord Jesus Christ."

He said the convention is plagued with emotional bondage that "divides our minds, drains our energies, and keeps us from doing what God has called us to do."

"Family members don't always think alike and do things alike," Stanley noted. "There must be breathing room to allow creativity."

Forgiveness, "the flow of the Christian," is part of the answer to overcoming the SBC crisis, according to Stanley.

"We don't have a right to hold in bondage someone who has wronged us," Stanley explained. "We have no right to hold grudges. We have no right to be bitter. We have no right to criticize and tear down one another. We belong to the same family of the Living God. We walk in forgiveness. Our message is the message of forgiveness."

The well-known television evangelist urged messengers to commit themselves to love those with whom they disagree.

"Love never keeps a list of wrongs," he said. "Love flows in forgiveness. Love asks the question, 'What is best for the other person?' Healing must also involve our loving."

"It is amazing what love can conquer," Stanley continued. "Love won't fail among Southern Baptists. It never fails."

The third ingredient for healing is the spirit of humility, Stanley said.

"If there's going to be healing among us, we must humble ourselves before God and before each other," he sug-

gested. "It requires that you and I allow God to nail everything that is fleshly, carnal, or involves self to the cross in order to allow Almighty God to express Himself."

Stanley noted that three things are at stake if healing does not occur in the convention.

The first is each individual's own personal relationship with God. "You can't be right with God and wrong with your brother," Stanley said.

The second is damage to each person's personal ministries and a loss of God's power in each individual's life.

"How can you stand in pulpits Sunday after Sunday, open the Word of God, and expound on God's love and forgiveness and expect the power of Almighty God to come upon us if those qualities don't prevail in your heart?" Stanley asked.

"As you think about what God has done in your life, will you agree that the last thing you want is for God to take His hand off your life?"

Also at stake, he noted, is the witness of Southern Baptists around the world.

Stanley pointed out that the price of healing will be very painful, but without it, "all the talking and all the discussion will be to no avail."

In closing, Stanley called for messengers to stand for a moment of silence as a

demonstration of making "a new commitment to God and to each other to be loving, forgiving, and to walk in humility and repentance before God."

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BIBLE BOOK SERIES

Lesson for June 23

Ministry on the cross

By Rice Pierce
deacon and Sunday School teacher
Mt. Juliet

Basic Passage: Luke 23:26-49
Focal Passage: Luke 23:33-47

With remarkable, inspired insight, Luke summed up the irony of Pilate's final decision in verse 25. Luke sharply contrasted Barabbas and Jesus.

The man who had been thrown into prison and was awaiting crucifixion for riot and murder, the Jewish rulers demanded released — and secured it. The One Who came to bring peace and love to mankind replaced Barabbas on the list of the condemned.

Truly the Scripture was fulfilled: "And He was reckoned [listed with] transgressors" (Luke 22:37; Isaiah 53:12). And David's words, written 1,000 years earlier in Psalm 22:1-8, sound as if he was standing near the cross and describing the agonies of Jesus' death.

Jesus' reply to the women who followed (23:26-31)

Why the soldiers seized Simon of Cyrene (Libya) to carry Jesus' crossbeam (v.26), we do not know. This event seems to have created a bond between Simon and Jesus which would go far into the future (see Mark 15:21; Romans 16:13).

As the execution party went along, a crowd lined the way, including the customary women of Jerusalem weeping over the condemned. Jesus accepted their sympathy, but he told them they should be weeping for themselves. The time would come, He said, when they would be lucky to have no children (v.29) — usually a great honor — to suffer (at Jerusalem's destruction). The dire event He predicted occurred 40 years later.

Then in a cryptic proverb ("the timber is green") in verse 31, Jesus asked a question. If the Romans would crucify One Who came in peace (Jesus), what indeed would they do to a people actually guilty of rebellion (the Jewish War, A.D. 66-70)?

The crucifixion and mocking (23:32-38)

Since Jesus had been given Barabbas' place on the crucifixion list, He was placed (likely) between Barabbas' two companions in robbery, sedition, riot, and murder (v.25; see also Isaiah 53:9, 12). Did Jesus' substitution for Barabbas touch his heart? Apparently not.

Jesus hung on the cross, stripped naked, burning with fever, bleeding, scorching in the white heat of the oriental sun and wind; and in overwhelming spiritual agony. This was what the sin of the world could do to the Sinless One.

But Jesus thought of others: His mother and the beloved young John (John 19:25-27), and the Jews who crucified Him (v.34). Jesus' prayer for his murderers' forgiveness was heard by the Father, Who spared them and offered them a time of 40 years for repentance after the witness of Jesus' resurrection and the apostles' preaching.

The centurion (v.47) also heard Jesus' prayer, as did the second thief on the cross (v.42). Truly the Jewish rulers had not known what they were doing (v.34). But they finally received divine punishment for doing the evil things they did know they were doing, which included jealousy and hatred of Jesus and the

dishonest, conniving methods they used to accomplish what they considered to be "God's work."

Our sins also nailed Jesus to the cross. It was the only way we could be delivered from our sin.

Crucifixion could take from 12 to 36 hours to kill its victim. Jesus died in six hours (9 a.m. to 3 p.m.). He died from physical and spiritual exhaustion. Did Jesus die of a broken heart at the mockery and rejection He faced, when all He wanted to do was to love and save mankind?

Jesus rewards a man's faith (23:39-43)

Only Luke reported this beautiful account of the penitent thief. At first both criminals mocked Jesus (Mark 15:32). The first robber, possibly also a Zealot arrested for insurrection, kept blaspheming Jesus relentlessly: "You are the Christ, are You not? Then rescue Yourself and us from this death!" (v.39). The second thief underwent a change of heart. Perhaps he had witnessed the trial before Pilate. He had heard Jesus' prayer to the Father for His murderers. And now his and his companion's mockery of Jesus, the Christ, brought him revulsion. He may have seen and heard Jesus before. He now accepted Jesus' idea of what a Messiah would be. He rebuked his fellow criminal for his continued blasphemy of Jesus.

Then he turned with a remarkable faith to the dying Jesus, repeatedly asking to be remembered whenever Jesus should come in His kingly power and glory (v.42). He called his new Lord "Jesus," a word meaning "Jehovah is salvation." He was praying for spiritual salvation.

Jesus relied (v.43) that the converted man would not have to wait until some distant time of messianic climax, as he thought. "Today shalt thou be with Me in paradise." The man would go over the bridge with Jesus immediately from death to eternal life in paradise, that part of Hades which was the abode of the faithful when they died.

Jesus' death (23:44-47)

At noon a strange supernatural darkness settled over the Holy Land, visible no doubt in neighboring regions. Matthew mentioned an earthquake and graves opened (27:51-52) immediately after Jesus' death. Even nature rebelled at the awful crime against God. The massive veil of the Temple which marked off the holy of holies was split from top to bottom (Matthew 27:51). Henceforth man had free access to God. No high priest was necessary (see Hebrews 4:16). Nor was the Temple any longer necessary in God's redemptive plan.

Jesus uttered a loud cry, "It is finished" (see John 19:30), and placed His spirit on deposit with the heavenly Father (v.46). Then He breathed out His last breath (see Psalm 31:5). The centurion, who had seen it all from the Roman trial to Jesus' last breath, exclaimed that beyond a doubt, Jesus was what He had said He was — a righteous (innocent) man and the Son of God (see also Matthew 27:54). He kept on glorifying God (Luke 23:47). Was this not the first fruits of the conversion of the Gentiles? Early Christians thought so.



Pierce



Tullock

UNIFORM LESSON SERIES

Lesson for June 23

The Lord's complaint

By John H. Tullock, chairman
department of religion and philosophy
Belmont College, Nashville

Basic Passages: Micah 3; 6
Focal Passages: Micah 6:1-8

Four prophets are called the eighth-century prophets. They are Amos, Hosea, Isaiah, and Micah. The two earliest, Amos and Hosea, both preached in the Northern Kingdom (Israel) while those who came a bit later, Isaiah and Micah, preached in the Southern Kingdom (Judah).

Since historical records make no mention of Micah, we probably know less about him than any of the others. All that we know of him has to be gleaned from the book that bears his name. All that his book tells us about him directly is that he preached in the last third of the eighth century B.C. and that he was from the town of Moresheth-gath (1:1). In contrast to Isaiah, who was a resident of Jerusalem, Micah was from a country village. As such, he had the country man's suspicions about the big cities. For him, they were centers of sin (1:5-7; 3:9-12). His denunciation of the leaders of Israel was among the most scathing in all the Old Testament (3:1-4). He included money-grubbing prophets in his attack (3:5-8).

Our focal passage is in the form of a trial. The prophets often used the language of the courts, since cases were tried in the city gate, which served as a combination fort and courthouse. There were alcoves set back from the road that ran through the gate-house where the elders of the city sat and tried disputes that were brought before them.

The court is called to order (6:1-2)

As a college student, I received a summons to appear before the grand jury as a witness in a case. Since I had never been in court before, I decided to sit in the courtroom and watch a case being tried. The bailiff came in and called for everyone to rise as the judge took his seat. Then the trial got under way.

These verses are a call for the trial to get under way. Verse One calls for the defendants to plead their case before the mountains. Verse two is a call for the mountains to look on as the Lord tries His case against Israel. The word "controversy" (RSV) is the technical word in Hebrew for a lawsuit. Thus the prophets says, "The Lord has a lawsuit to try against His people" (6:2).

The indictment (6:3-5)

The case against Israel begins with some questions that are both penetrating and pleading. The tone of the question indicates that Israel has grown careless in its commitment to the Lord. The people have become cynical in attitude and careless in conduct. God demands an answer (6:3).

He reminds them of blessings that have been forgotten by recalling their escape from Egypt during the Exodus. His provision of leaders in the persons of Moses and Miriam, how He confounded the plans of Balak of Moab by turning Balaam's curses into blessings for Israel, and how He led them in the conquest of the land. All this was for their salvation. They had turned away from the One Who had given them life (6:3-5).

The defense (6:6-7)

Israel responds by asking God what He

wants in the form of worship and service (6:6a). Then a series of offers are made — burnt offerings of year-old calves (6:6b), thousands of rams, and 10,000 rivers of oil (6:7a). Then comes a striking and shocking offer — firstborn sons to be offered as human sacrifices to God (6:7b). Despite the fact that Abraham's offer of Isaac (Genesis 22) had shown that human sacrifice was not what God wanted, these Israelites had been so influenced by their pagan neighbors that they thought they could bribe God into blessing them by killing their children in His name. All of their offers, in fact, were simply attempts to bribe God to overlook their sins and to continue His blessing upon them. Such attempts at spiritual bribery, in different forms, of course, are still tried by people today.

The judgment (6:8)

If any one verse in the Old Testament sums up the message of the prophets, this is it. It is to the Old Testament what John 3:16 is to the New Testament. The attempt at bribery is rejected, not by word, but by ignoring it and by stating what the Lord really wants.

His requirements were and are simple, yet profound. First, He expects every person to be treated fairly and with respect ("to do justice"). This was the essence of the message of the prophet Amos who had seen the poor oppressed by the powerful. According to the prophets, justice is the God-given right of every person. It is a person-to-person obligation.

The second requirement is "to love kindness" (RSV). While justice primarily manifests itself in concrete actions, the emphasis here is upon an attitude that produces not only justice but goes beyond the requirements of justice in its reach (as we shall see in Hosea). Justice is not necessarily accompanied by love, but, if we are to be like Him, an attitude of concern and compassion is essential in our treatment of others.

The third aspect of the Lords' requirement is "to walk humbly with your God" (RSV). Here we touch on the message of the prophet Isaiah. This comes as near the New Testament idea of faith as one finds in the Old Testament. The humble acknowledgement of the Lord's leadership, the earnest seeking of His will for life's decisions, and a commitment to follow that will are the prerequisites to any other service that we might attempt to do in His name. This is the kind of human sacrifice that the Lord requests. As Paul stated it, "Present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship" (Romans 12:1 RSV).

Tennesseans receive Golden Gate degrees

MILL VALLEY, Calif. — Two Tennesseans were among the 103 students who received degrees during commencement activities May 31 at Golden Gate Baptist Theological Seminary here.

David Lee Hawkins of Chattanooga and John Arthur Yarbrough of Memphis each received the master of divinity degree.

LIFE AND WORK SERIES
Lesson for June 23

Fidelity in economics

By Fred Wood
full-time author, preacher, teacher
Memphis

Basic Passage: Malachi 2:17-3:12
Focal Passage: Malachi 3:2-10

Moving from the subject of infidelity in marriage, Malachi addressed the problem of those who had become disenchanted with the Lord because righteous people suffered and the wicked prospered. This problem has, of course, occurred in every generation and no completely satisfying answer has ever been found to it.

Jeremiah, Job, and Habakkuk all wrestled with it, but Malachi sent one strong word about it. God would appear quickly and the wicked would be destroyed. Because the world was not morally prepared for the coming judgment, God would send a messenger. He would purify the people and then things would once more be pleasant. The unrighteous, however, would be dealt with according to that which they deserved.

He urged the people to get right on the matter of giving to God the money that was due Him. In that way, blessings would come.

God's fierce judgment (3:2-3a)

The two questions Malachi asked were designed to call attention to the seriousness of God's coming in judgment. The first one implied a searching ordeal while the second, borrowed from battle imagery, means, "who will be able to stand his ground?" The prophet meant, of course, that no one would pass the penetrating tests which the Lord would impose.

The purpose, however, was not to destroy but to purify. We are more familiar with the picture of a refiner's fire than the fuller's soap. The latter, which was actually alkali, since soap as we know it was not yet in use, was applied in order to whiten cloth. Both metaphors suggest that suffering fulfills a divine plan to remove impurities of character.

The reference to "sons of Levi" calls attention to the fact that the priests, who were leaders in the corruption, must be disciplined. An important lesson is presented here. When spiritual leaders abuse their privileges, God deals with them more severely. Probably Malachi referred to the "true Levites," the ones who functioned at the altar, rather than those who performed the menial tasks of maintaining the Temple area.

The results of purging (3:3b-6)

Malachi looked forward to a time when the worship would be as it was in former times. This would be the situation when the people were made to see how much they had sinned against God. Though the sins Malachi listed covered a wide range

of wrongdoing, they were all, in a sense, related to the people's materialistic desire and greed for things.

In what sense can we interpret the prophet's words that God never changes? His character never changes. He is holy, righteous, and moral in every sense of the word. Also, He is merciful. Because the latter is true, He changes His methods in order to help man in his weakness. Since God does not change, Israel remains His people. We should remember, however, in what sense this is true. God chose Israel as the agent to bring the Redeemer into the world. This was her mission, but now that Jesus has come, all who receive the Saviour are a part of the New Israel, the people of God.

Wrongful withholding of tithes and offerings

Taking another look at Israel's history, Malachi called the people's attention to the fact that the nation had been rebellious in every generation. He was not inconsistent at this point, for even though they had periods in which they worshiped God in the beauty of His holiness, they were at heart selfishly oriented and sought to gratify their worldly desires. He, therefore, called them to repentance. However, even when Malachi called them back to God, they protested, demanding to know where they had fallen short.

Malachi did not hesitate to make it plain where they showed their greatest rebellion. They had refused to bring to God the material things necessary to carry on His work. Malachi called it "robbing God" when they withheld from

God that which was His and spent it on themselves. He contrasted the "curse" when they held back their gifts with the "blessing" that would be theirs when they brought the tithe into the storehouse.

Southern Baptists have built a great mission program through cooperative giving based on bringing the tithe to the churches where we hold our memberships. When we do this faithfully, the churches can, in turn, support our mission program around the world. We, as Baptists, must keep this spirit. Supporting separate causes and vested interests fragments our work.

Malachi would agree with the truism



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Tennesseans at the SBC in Dallas



EXHIBITS — Mr. and Mrs. James Porch of Tullahoma look over the Home Mission Board's exhibit at the Dallas Convention Center.



SIGN IN — Robert Lee of Covington registers as one of 45,431 messengers to the convention in Dallas.



ON THE INSIDE — Mr. and Mrs. John Laida of Clarksville seem pleased that they found seats inside the main hall for the crowded SBC Tuesday morning session.



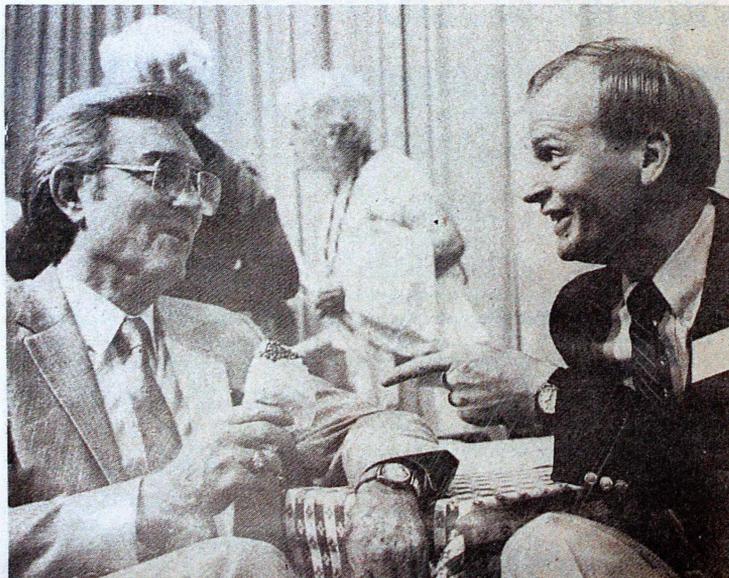
PACK THE PEW — Messengers from Black Oak Heights Baptist Church in Knoxville nearly fill a row of the Dallas Convention Center for last week's Southern Baptist Convention.



CROWDED CHATTANOOGANS — Among the record number of messengers at last week's Southern Baptist Convention were Bob Mounts (left) and Mr. and Mrs. Ron Phillips of Chattanooga.



AT THE CENTER — Mr. and Mrs. Marshall Gupton of Nashville bask in the warm sunlight near the entrance to Dallas Convention Center, site of last week's SBC.



MESSENGER MEALS — Finding something to eat between sessions when 45,000 Baptists are all trying to eat was a real problem at the Dallas SBC. Larry Allen Reeves of Jacksboro (right) tries to strike a bargain for an ice cream bar with Jack Prince of Knoxville.



LARGEST CONVENTION — Many Southern Baptists from Tennessee were among the unofficial registration of 45,431 messengers to the Southern Baptist Convention in Dallas last week. Only 30,000 could get into this area of the Convention Center so others saw the proceedings on television in two overflow auditoriums.