

(BP)**-- BAPTIST PRESS**

News Service of the Southern Baptist Convention

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June 28, 1978

78-105

SBC Educators
Elect Officers

ASHEVILLE, N. C. (BP)--Southern Baptist educators elected slates of officers for 1978-79 and conducted business in annual meetings in Asheville, N. C.

The Education Commission of the Southern Baptist Convention, which earlier elected Arthur L. Walker Jr. as its new executive director-treasurer, also named Dan Grant, president of Ouachita Baptist University, Arkadelphia, Ark., as commission chairman; John Johns, president of Furman University, Greenville, S. C., as vice chairman; and Tom J. Madden, director of convention ministries, Tennessee Baptist Convention, Brentwood, Tenn., secretary. Walker, vice president for student affairs at The Southern Baptist Theological Seminary, Louisville, Ky., will succeed Ben C. Fisher.

The Association of Southern Baptist Colleges and Schools elected Randall H. Minor, president of Shorter College, Rome, Ga., as association president, and Robert Sutherland, president, Missouri Baptist College, St. Louis, Mo., vice president. H. I. Hester, retired educator of Liberty, Mo., was re-elected secretary, and Milton Ferguson, president of Midwestern Baptist Theological Seminary, Kansas City, Mo., was re-elected assistant secretary.

The Education Commission voted to retain Fisher as a consultant on call for two years, to continue his hospitalization and insurance in retirement and present him with a retirement check for \$2,500. Both the association and the commission honored him with tributes and gifts at a retirement dinner. He will live in Murfreesboro, in his native North Carolina and will write, lecture and serve as an educational consultant.

The ASBCS re-elected Fisher as executive secretary for the coming year. The dean's group of the association elected Charles Martin, vice president for academic affairs, Mississippi College, Clinton, Miss., as president; Kirby Godsey, vice president for academic affairs, Mercer University, Macon, Ga., as vice president; and Roy Dobyns, academic dean, Carson-Newman College, Jefferson City, Tenn., secretary.

In other business, the Education Commission voted to recommend a \$304,000 annual budget for 1978-79 and agreed with the Association of Southern Baptist Colleges and Schools to hold a national Conference on Christian Education and Bold Mission Thrust, June 8-9, 1979, in Galveston, Texas. That meeting would follow the association's annual meeting, June 7, in the same location and precede the annual meeting of the Southern Baptist Convention and related meetings, June 10-14, 1979, in Houston.

The association, made up of 71 Southern Baptist related seminaries, colleges and schools from coast to coast, also voted an annual budget of \$5,400, revised its membership requirements, and honored H. I. Hester for 30 years service as secretary-treasurer of the association and more than 40 years of service to Southern Baptists.

The membership requirements stipulate that after July 1 a school, to become a member, must be directly accountable to a state Baptist convention or the Southern Baptist Convention.

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Baptist Editor Resigns
N. C. Advisory PostBaptist Press
6/28/78

RALEIGH, N. C. (BP)--J. Marse Grant, editor of the "Biblical Recorder," official journal of the Baptist State Convention of North Carolina, has resigned as chairman of the State Goals and Policy Board because of tactics used to push a mixed drink bill through the legislature.

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NASHVILLE, TENNESSEE

Grant was appointed to head the 15-member top citizens advisory group a year ago by Gov. James B. Hunt Jr. Hunt praised Grant for the "excellent job" he did and said he accepted the resignation with regrets.

Grant said he was "disillusioned" with the actions of the General Assembly in his letter resigning from the unpaid post.

"It's not that we lost," Grant said about passage of the local option liquor-by-the-drink measure, "but the manner in which the proponents won."

Grant told the governor his "faith in government had been shaken by maneuvers which I had never seen before in the General Assembly."

Grant previously had expressed disappointment that Gov. Hunt, who was in Key Biscayne, Fla., attending an education meeting, did not use his influence to help kill the local option liquor-by-the-drink bill while it was in the House. The governor had stated his opposition to the bill several times, but was not in Raleigh when three crucial House votes occurred.

Grant also wrote the governor, that while he and his wife, Marian, were in Atlanta attending the recent Southern Baptist Convention, both of them had "an opportunity to listen to people who are even more disillusioned than we are about some of the things which took place."

"Anyone who minimizes this concern is in for a rude shock when people eventually have an opportunity to let their feelings be known," Grant said.

He added in his resignation letter, "In the weeks and months ahead, I will reassess my feelings as to where my time and energy can best be spent. For the past year, I have been happy to devote considerable time to the State Goals and Policy Board in an effort to help it get back on its feet. I have tried to do this job as I have other volunteer work, unselfishly and in a spirit of complete dedication." The board had not met in 2 1/2 years when Grant took over the chairmanship.

He said he still has an interest in prison inmates, those in mental hospitals, the physically handicapped "and others who don't have highly-paid lobbyists like the liquor industry has."

Grant and his wife, Marian, who continues to chair the newly-formed Advocacy Council for the Mentally Ill and Developmentally Disabled, met with Gov. Hunt for 70 minutes to discuss his decision. Grant said that he and Hunt had "a meaningful talk."

"One of the reasons that I just really could not continue is that one of the goals we've been striving for is to restore people's confidence in government," he said, adding he was not bitter.

The House killed the local option liquor-by-the-drink measure on first reading, 61 to 56, but gave approval to the measure 57 to 56 and 62 to 55 on the next two days. The bill was revived by a 63 to 51 vote to reconsider. The Senate approved the measure the next week with three House approved amendments.

Deploring legislative tactics that pushed the liquor bill through the House, Grant said the clincher came when Speaker Carl Stewart passed over Rep. Dan Lilley, a liquor opponent, to recognize Charlotte's Park Helms' move to adjourn at the end of the first day's voting. Grant says that Stewart knew liquor opponents wanted to move to require a two-thirds majority in the next day's voting.

"The speaker was appearing to be neutral," Grant said, "but I do not believe he was neutral."

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Secularism: A Diluter
Of Christian Education

By Robert O'Brien

Baptist Press
6/28/78

ASHEVILLE, N.C. (BP)--Christian educators must ignore the "mischievous pretense" by proponents of secularism "that the free society depends upon totally secularized education," Englishman Harry Blamires declared during the H. I. Hester Lectures at the annual meeting of the Association of Southern Baptist Colleges and Schools.

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Blamires, an author, teacher, and theologian, proposed a prescription for the modern tendency to secularize all aspects of life which recognizes that the manner in which a person "trains and occupies his mind is of interest to God in the same way as how he disciplines himself as a moral and spiritual being."

In short, Blamires declared that too many Christian educators have diluted themselves and isolated God from the intellectual processes, while contradictorily accepting his leadership in other spheres of life.

"When we tussle with a testing personal problem like disease or bereavement," he told presidents, deans and other representatives of Southern Baptist colleges, seminaries and schools, "we know it is our Christian duty to ask God to see us through and make the experience fruitful."

"When we tussle with intellectual problems, when we enter the academic arena, do we assume that he is no longer interested, that the matter is outside divine competence?" Blamires asks. "Indeed, it seems to be assumed in some quarters that God is crucially interested in our social and economic problems, our attitude towards sex and race but totally uninterested in what one might call humane and scientific pursuits."

"I, for one, cannot reconcile myself to the notion (held by many so called Christian educators) of a God who is fervently interested in practical economics but bored stiff by literature," Blamires said. "We cannot have it both ways. We worship a God to whom practical affairs, down to the last detail, are of concern. We cannot tell him that we should welcome his presence in some areas of activity, but that he should keep his nose out of education."

Blamires, a member of the Church of England, declared that Christian distinctives should not be blurred into a worldly environment until one cannot distinguish between a Christian and a socially conscious humanist.

He said such a pattern exists because Christians fear the scorn of clashing secular thought, while thinking nothing of plunging into the social and spiritual aspects of Christianity which blend with the practices of a secular world.

"In short, the 20th century Christian social gospel for the world, in its practical manifestations, is now in tune with the powerful currents of thought outside the church," he said. "But the 20th century Christian's interpretation of man's nature and vocation in a fallen world is at loggerheads with established thinking."

"It is nice to wave banners that the outside world will applaud you for waving. It is exciting now to be socially conscious. It is respectable, too. But it is less invigorating to attack established modes of thought that have the backing of contemporary academic culture with its vast authority and influence....we cannot readily relish espousing causes which the established and fashionable intellectual circles of our time tend to regard as obscurantist and fanciful."

The crisp, precise Englishman said it's a modern irony that secularization of Christian thought has gained momentum at a time when great secular writers express a loss of confidence in the secular order.

He expressed dismay at the church institutions which relegate Christian commitment only to "worship in chapel, some pastoral care, and the maintenance of a specialist's theology department," but allow "no conscious organized overlap of Christian intellectual life into the centers of academic planning or into areas of specialist teaching--even those areas where education of the young is of prime concern."

Students, he said, need a touchstone by which they can test what they study against Christian presuppositions, not simply having to accept the teachings of "psychologists, educationalists, historians, and the like," who are at variance with those presuppositions.

High Court Rules For Bakke,
Upholds Affirmative Action

By Stan Haste

WASHINGTON (BP)--The U. S. Supreme Court has ruled that state universities may not establish quota systems which set aside specific places for admission to minority students but held at the same time that race may be taken into account in admissions programs.

In a highly complex judgment, the high court ruled 5-4 that Allan Bakke, a white applicant to the medical school at the University of California at Davis--who was twice denied admission despite the fact that 16 less-qualified blacks, hispanics, and others from minority groups were admitted--must be admitted. The court ruled that Title VI of the Civil Rights Act of 1964 forbids state institutions and agencies from establishing so-called "quota systems" in admissions and employment.

But the court, in a similar 5-4 fashion, held that the constitution allows for race to be taken into account in such admissions and employment. Title VI, the majority of five held, forbids only those racial classifications that would violate the equal protection clause of the 14th amendment.

In announcing the "judgment," a word used to describe the high court's ruling when a clear majority cannot be achieved, Justice Lewis F. Powell Jr., said that the court was faced with a "notable lack of unanimity." Pointing to the fact that more than 60 friend-of-the-court briefs were filed by interested parties in the case, he said: "We needed all this advice."

In his announcement that Bakke must be admitted, Powell spoke for himself, Chief Justice Warren E. Burger, and Associate Justices Potter Stewart, William H. Rehnquist, and John Paul Stevens.

But in upholding the concept of affirmative action as permissible in admissions, Powell was joined by the other four justices, William J. Brennan Jr., Byron R. White, Thurgood Marshall, and Harry A. Blackmun.

The split in the court occurred along lines impossible to predict and unlikely in some respects. While Justices Brennan and Marshall might have been predicted to rule in favor of the university's plan and thus against Bakke, and while the chief justice and Justice Rehnquist likewise might have been expected to rule in favor of Bakke, the five justices in the middle split in an unusual manner.

In their separate opinion, Stevens, joined by Burger, Stewart, and Rehnquist, said that the language of Title VI of the Civil Rights Act, forbidding discrimination because of color, "is exceptionally plain." He said that the legislative history surrounding enactment of the act, "makes it clear that congress meant exactly what it said."

Stevens also cited a well-known judicial principle of settling a case on statutory, or legal grounds if possible, thereby avoiding broad constitutional issues. He and the other three justices for whom he spoke, said they would have preferred that the high court simply affirm the California Supreme Court's decision in favor of Bakke and against the university.

Brennan, who spoke for himself as well as for White, Marshall, and Blackmun, agreed with Powell's controlling view that Title VI forbids only those racial classifications which would violate the equal protection clause.

He went on to say that the 14th amendment, which in part guarantees that no state may "deny to any person...the equal protection of the laws," must be interpreted against the backdrop of what he called our "national betrayal" of the principle that "all men are created equal."

The "central meaning" of the court's decision, he elaborated, is that government may take race into account in devising admissions and employment programs designed to offset past racial discrimination.

In a separate statement read from the bench, Blackmun expressed the same viewpoint, saying that "in order to treat some people equally, we must treat them differently."

Marshall, the high court's first and only black justice, reviewed the history of Negro slavery in the United States, saying that not even the adoption of the 13th, 14th, and 15th amendments to the constitution after the Civil War, brought equality to the country's black population.

He said that while the constitution itself over most of the last 200 years has not prohibited the "most ingenious" means of racial discrimination, "I cannot believe that this same constitution now stands as a barrier" to true equality.

Referring to the hopeless cycle of many blacks' lives, in which discrimination is experienced "at every point, from birth to death," Marshall declared, "I do not believe that the 14th Amendment requires us to accept that fate."

"It is because of a legacy of unequal treatment," Marshall concluded, that the institutions of America must provide for special opportunities for black citizens.

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Missionary Accidentally Shot In Philippines Fighting

BISLIG, Philippines (BP)--James I. (Bo) Stanley, Southern Baptist missionary to the Philippines, has been released from Andreos Sorriano Hospital after being accidentally shot June 27 during a crossfire between the New People's Army and the Philippine military.

Stanley was driving through the area when he was hit in the shoulder by a gunshot not intended for him or other missionaries or whites, according to William R. Wakefield, the SBC Foreign Mission Board's secretary for Southeast Asia.

The shooting occurred in the timberlands owned by Paper Industries Corporation of the Philippines. Stanley works closely with company personnel and lives on land purchased from it.

The New People's Army is part of a communist guerrilla movement in the Philippines. Fighting between these rebels and government forces has gone on for several years but had been slack during a cease-fire in recent months. Stanley is the first Southern Baptist missionary to have been hurt in the fighting.

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SBC Messengers Refuse To Stampede in Atlanta

By Robert O'Brien

Baptist Press
6/28/78

NASHVILLE, Tenn. (BP)--The only stampede which took place at the Southern Baptist Convention annual meeting in Atlanta in June occurred when the 22,872 elected messengers scrambled toward the jammed escalators at the Georgia World Congress Center.

Following a pattern of bygone conventions, the Southern Baptists adhered to the middle of the road, bypassing controversy, veering neither to the left nor right, and affirming Bible based missions and evangelism.

That analysis comes from state Baptist editors who have taken an editorial look at the 121st annual meeting of the 133 year SBC. But that analysis doesn't mean they viewed it as sterile, dull or meaningless.

While praising messengers for not stampeding toward extreme viewpoints and lauding their maturity, spirit and concern for human rights and the denomination's Bold Mission Thrust, the editors did take a swipe at one problem--the acoustics of the World Congress Center. That problem made it difficult for the awesome number of messengers and visitors--which set an all time SBC record--to hear what they were seeing on the giant image magnification screens in the mammoth hall.

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It evoked a refrain the editors touch on every year in convention post-mortems--how can the SBC accommodate its growth and nationwide interest, and still maintain its effectiveness as an annual meeting of grassroots Baptists?

But, aside from the scattering of negative criticism about various aspects of the convention, such as not enough time for business session, the editors generally felt it was not only the biggest but the best in recent years.

They especially praised the way messengers handled the Anita Bryant phenomenon, which captured headlines in and out of denominational circles.

Miss Bryant, who has received an awesome amount of criticism, pro and con, for her stand on homosexual rights, received thunderous applause and obvious adoration from more than 21,000 persons at the SBC Pastors' Conference preceding the convention. Even gay rights activists demonstrating outside did not deter the spirit--nor did they generate any open hostility.

But, three days later when her name was placed in nomination for first vice president of the SBC, A. Douglas Watterson, pastor of First Baptist Church, Knoxville, Tenn., defeated her by a vote of 6,807 to 3,272.

That vote surprised state editors, because Miss Bryant had been predicted as a shoo-in after the pre-convention news that her name would probably be placed in nomination. "The decision (to elect Watterson over Miss Bryant) reaffirmed the Baptist conviction that when people are given adequate information, the majority is more apt to make the right decision," said R. G. Puckett, editor of "The Maryland Baptist." "Only when messengers are deprived of the fact and/or stampeded by the motions do they make erroneous decisions. This was not the case in Atlanta!"

The vote for Watterson, the state editors said, did not reflect a repudiation of Anita, whom the convention later commended in a resolution as it has done previously, nor did it indicate opposition to what she stands for.

But it did reflect, the editors declared, a maturity on the part of the messengers who could admire a person for one thing but decline to confer an office on someone not prepared to fill it. Miss Bryant had said in pre-convention statements that she didn't have the background or knowledge or the time to contribute beyond an honorary role. Several editors commented that those statements played a role in the ballot outcome.

Some editors such as Marse Grant of the "Biblical Recorder," Raleigh, N.C., and Theo Sommerkamp of the Ohio "Baptist Messenger," noted that she had been pushed for the first vice presidency by the Baptist Faith and Message Fellowship, an unofficial group of Southern Baptists dedicated to ferreting out what it calls "liberals" in SBC ranks. Sommerkamp said some messengers "were bothered by reports that Baptist Faith and Message Fellowship was backing her candidacy in an effort to gain more power within the SBC."

Several editors, such as William O. Crews of the "Northwest Baptist Witness," Portland, Ore., saw the defeat keying the fact that she was "a heartbeat away from the SBC presidency." Others such as Julian Pentecost, of the "Religious Herald," Richmond, Va., added that Southern Baptists see an office as an honor but not as honorary. Others, such as Sommerkamp and Al Shackelford of the "Baptist and Reflector," Brentwood, Tenn., saw hesitation to place a woman in such a role, in addition to other reasons cited. Others such as John Roberts, "Baptist Courier," Greenville, S.C., added that Southern Baptists refused to get bogged down with a one-issue officer.

Gene Medaris of the "Indiana Baptist," Indianapolis, saw it as ironical "that Anita Bryant was defeated by a man who caused such a stir last year when the church he (then) pastored (Cliff Temple, Dallas) ordained a woman to the ministry (to serve as a chaplain). We are unpredictable, us Baptists," he said.

Another aspect of SBC week, the appearance of President Jimmy Carter at the National Conference of Baptist Men, the day after the SBC, drew favorable comment from editors, who saw the presence of the Southern Baptist layman as a plus for Southern Baptists.

Those who commented on the fact that the 8,500 in attendance only half filled the Omni on the final day of six days of meetings, did not interpret that as an indication that Carter's popularity is slipping.

They viewed it instead as an indication that Baptists were tired of meetings, traditionally leave early, and reacted against the \$12.50 cost for breakfast and meeting. The sponsoring SBC Brotherhood Commission offered to return \$5 when ticket sales went slowly.

Presnall Wood of Dallas, editor of "The Baptist Standard," commenting on both Carter and Miss Bryant, observed that the main convention took second billing to those celebrities. "The SBC," he said, "deserves top billing. Those planning the extra meetings surrounding the session need to realize that their existence is dependent on a strong convention."

Roberts said the attendance at the Carter meeting, "says clearly that when the Southern Baptist Convention adjourns the messengers are ready to go home. They don't want to wait around for another meeting. Good!"

He added: "We sincerely hope the National Conference of Baptist Men...does not set a precedent. If there is anything we do not need it is another meeting as an addendum to the Southern Baptist Convention."

Jack Harwell of the "Christian Index," Atlanta, and chairman of the SBC local publicity committee, summed up how the majority of state editors viewed the convention.

"Anybody who thinks the Southern Baptist Convention is going off on some extreme tangent, to the right or left, just doesn't know how to read the 'signs of the times,'" he wrote. "They spoke out in enthusiastic support of Anita Bryant in her stand against homosexuality; but they refused to elect her as vice president; they spoke out against extending the deadline for ratifying the ERA Amendment; but they refused to poll the messengers for some kind of 'official' reading on ordination of women. They left that to the local churches where it belongs."

"SBC messengers voted solidly on behalf of biblical authority; but they reaffirmed the priesthood of believers by refusing to add such restrictive words as 'verbal, plenary, infallible' to their 1963 doctrinal statement on the Bible. They spoke out for family life and against pornography and child abuse; they refused to move away from their centrist positions of 1976 and 1977 on abortion."

The emphasis at the convention on Bold Mission Thrust, the SBC goal to evangelize the world in this century, drew widespread commendation from the editors although one, Puckett of Maryland, expressed concern that it might be more of a slogan than a groundswell from the grassroots.

The majority of editors, such as James Lee Young, of the "Rocky Mountain Baptist," Denver, saw it as a strong thread of the convention and SBC life which places Southern Baptists on the threshold of evangelistic breakthrough.

Robert Hastings of the "Illinois Baptist", Springfield, summing up a widely held view, referred to the 1978 SBC in Atlanta as "the overarching spiritual emphasis, echoed on every side by commitments to Bold Mission."

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EDITOR'S NOTE: Identification for (BP) picture mailed 6-27-78 for Archie Dunaway graveside service--Slain missionary Archie Dunaway's survivors attending a graveside service are, from left, Idella Lanier, Mrs. Dunaway's mother; Mrs. (Margaret) Dunaway; sons Mark and John, daughter-in-law Becky; nephew Christopher Gallaher, and daughter Martha.



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