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The Prices Were Right  
For Pittsburgh Baptists

By Michael Tutterow

PITTSBURGH (BP)--Ed and Mary Price answered their own prayers.

In 1961, the Prices heard Joe Waltz, then pastor of Pittsburgh Baptist Church, plead for Baptist laypeople "to come and plant their lives in Pittsburgh." They put Waltz's request on their prayer list, but neither felt "inclined" to leave Atlanta. In fact, Ed had transferred from the Pittsburgh office to Atlanta 20 years earlier. When in 1943, he asked Mary to become his wife, she thought, "I'll go anywhere except Pittsburgh."

But three weeks after Waltz's visit, Ed was asked to fill a new position in the Pittsburgh office of Westinghouse Corporation. And after a family conference, the decision was made to move. They also decided that while in the North, they were "going to rest" from church duties.

Waltz had other plans. By the time the Prices arrived in Pittsburgh, he had already been by their house and left a note inviting them to Pittsburgh Baptist. "We joined," Mary said, "and I haven't spent an unhappy day in Pittsburgh since." Neither have they rested.

They became the nucleus for new church starts throughout western Pennsylvania. In 1963, they helped organize the Greater Pittsburgh Baptist Association, which stretched from inside the Ohio border in the west to Altoona, Pa., in the east and from Lake Erie in the north to Parkersburg, W.Va., in the south. The Pittsburgh association has since divided to form two more associations in western Pennsylvania.

Mary served as Woman's Missionary Union president for the Ohio Baptist Convention (Pennsylvania Baptists originally were part of the Ohio Convention) and, after Pennsylvania Baptists organized their own convention in 1970, was elected Pennsylvania WMU president. Her husband likes to point out that she is the first woman to serve as WMU president for two conventions without even having to move.

Ed was equally involved in Baptist work throughout the state. When the newly-elected executive-secretary of the Pennsylvania-South Jersey Baptist Convention died suddenly, he served as interim executive-secretary, often spending three days a week in his Westinghouse office, then packing up work and heading for Harrisburg to mind state Baptist affairs.

The Prices' commitment to and knowledge of Southern Baptists proved invaluable to the growth of the new convention. But getting Southern Baptists who move from the South to affiliate with Southern Baptist churches in the North is difficult, Price said. Many transferred Baptists choose to join larger, more established churches of other denominations rather than strengthen existing Southern Baptist churches. Though Pittsburgh Baptists do not want to build "Southern clubs" for transplanted Southerners, he said, Baptists are needed as the nucleus for starting churches.

Mary pointed out, "Southern Baptists need to be here because one-half of the people 13 years or older claim no church membership. We don't need to proselyte. We don't want other churches to think we have a monopoly on salvation. We're here to win the lost to Christ and lead them to an active participation in a New Testament church. Anything else is not enough."

However, convincing Pittsburgh residents Southern Baptists are legitimate has been tough. "In the beginning churches were primarily made up of Southerners," Price explained. "When residents would finally visit churches, it was difficult to get them to return. With no permanent meeting facilities and an interim pastor, we presented a 'fly-by-night' image."

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Meeting in storefronts or school buildings made it difficult for churches to attract "competent, mature ministers at the prime of their careers," added Price. "Church pastoral assistance funds are not enough for a pastor to go on. Most successful pastors in the South can't afford to come."

Those who do, often have little experience; the strain of birthing and growing a congregation from scratch proves taxing. When offered the chance, many return to the South. But needs continue to mount. More than 400,000 people live in the three-county area south of Pittsburgh. Yet a recent U.S. News and World Report article listed it as one of the most unchurched areas in the country.

Largely ethnic, the area "has not always been on the front burner of acceptance among White Anglo-Saxon Protestants," said Price. "But that's the kind of people here. They're just as much prospects as the new couple from Dallas."

Now retired, Price worked for Westinghouse Corporation for more than 40 years. He still receives letters from executives, recalling the influence of his faith on their lives. "If I had continued in Atlanta I probably would never have been concerned about the image I projected," he confessed.

After more than two decades in a highly unchurched area, he has learned valuable lessons about sharing his faith. "You don't have to preach to everybody you work with or advertis your faith. If it's not vital enough for people to sense it, it's not worth much anyway."

He is reluctant, however, to accept credit for Southern Baptist expansion in the North. At least 30 Southern Baptist families have "made their second activity church" throughout Southern Baptists' history in Pittsburgh, he said. "They did the same thing we did. We just stayed here longer. There are many willing to give over and above to support this work," he added. Some of them joined the Prices in organizing the Southwestern Pennsylvania Baptist Ministries Foundation, an independent laypersons' fund to help new churches.

Foundation monies have purchased several mobile chapels for church starting, helped struggling missions pay bills and purchased educational materials. But money is not enough. "The need for qualified laypeople is paramount in this type of work," he explained. "If people could learn how to raise money to support themselves, think of the influx of retired pastors and education leaders."

Pennsylvania Southern Baptists continue to struggle with an overload of denominational programs. "We started the convention with a minimum number of churches and members," explained Ed, "but we're acting like we're 100 years old, trying to have all the programs--WMU, RAs, GAs, Brotherhood. You have to invest your money where it will bring the best return. We should pour effort into growing churches so they can become self-supporting."

Variety in denominational programs is a Southern Baptist strength, Price feels, but churches should be free to choose programs geared to local needs rather than programs stemming from the traditional Southern Baptist approach to growth.

Price, 65, was recently diagnosed as having cancer but he remains active. He is the co-general chairman for the 1983 Southern Baptist Convention which will meet in Pittsburgh; Mary is registration chairman. Together, they will continue to tell Pittsburgh residents the "good news." He said, "God cares and through his Son has offered us salvation. There's no greater news. It doesn't mean freedom from problems." But, insisted Mary, "It has made for a more tranquil life."

"We've been involved more deeply than we could have been anywhere else," Price admitt d. "There's been a tie that's given us a common goal to work toward. It's hard not to be involved, and once you're involved, it becomes personal.

"I didn't realize it at the time," he concludes, "but laypeople can be called to move just as surely as a pastor can." Mary added, "We should be careful how we pray. It's a calculated risk. Often we're not willing to be the answer to prayer."

Parks: Romanian Baptists Vibrant  
Despite Shortage Of Leadership

RICHMOND, Va. (BP)--Baptists in Romania face a leadership crisis but still express their faith with vibrancy and vitality, R. Keith Parks said after visiting churches in the eastern European nation.

The Southern Baptist Convention Foreign Mission Board president estimated within five years Romanian Baptists could lose 60 of their 200 pastors to retirement. Some pastors already lead five, eight--one as many as 13--of Romania's 600 Baptist churches.

Because of government restrictions, only 5 of 100 applicants to the Baptist Seminary in Bucharest were allowed to enroll last year.

Public religious expression is limited almost entirely to worship services, Parks said. He and his wife, Helen Jean, attended five services in just three days and came away impressed by what they experienced. During one congregation's Sunday morning service, more than a thousand crowded into a meeting place with a seating capacity of 650. That sort of response was typical, they were told.

A Sunday evening service lasted three and a half hours, including an hour of intense prayer and sharing prior to the formal service. Morning services include choir music and evening worship, orchestra music--"some of the finest music I've heard anywhere," Parks said.

"When the service is over, virtually every person in the house speaks to you," he said. "Often they will kiss you on either cheek and say, 'Peace' or 'The peace of the Lord.'"

"You're not a church member there just for fun," he said. "It's a reflection of a deep commitment." Romania is one of those places where the challenge, excitement and thrill of the work cause one to say, "Man, I'd just like to stay here," the former missionary said. The Parkses also visited eight western European countries on their 19-day trip, including Switzerland, England, Belgium, France, Austria, Portugal, Spain and Italy.

At Baptist Theological Seminary at Ruschlikon, Switzerland, Parks challenged 15 graduating seminarians from 11 countries to minister to those who have nothing to give and to expect nothing in return. He urged each to live a "life of humility, service, self-denial and crucifixion, a life poured out in meeting the needs of people."

Parks found the seminary filled with 79 students from 22 countries, some from as far away as Australia and Indonesia and others from Eastern Europe. He was impressed with the awareness among students and faculty alike of the missions impact of the seminary, particularly as he talked with students from Eastern Europe and sensed their commitment and excitement.

Parks reported positive response to two partnership efforts with stateside Baptists. In Lisbon, Baptists told him they appreciated the partnership between Portugal and the Richmond (Va.) Baptist Association. In Madrid, the Parkses heard missionaries and Spanish Baptists alike praising Oklahoma Baptists' partnership with Spain.

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Silk Worms Help  
Start House Church

Baptist Press  
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BULAVANAHALLI, India (BP)--It looked like silk worms were going to keep C. Gowda from starting a church.

Gowda, an Indian farmer, wanted to start a church in his home, but the silk worms he cultivated there were in the way.

Before he became a Christian, Gowda had spent years and all his money searching for a religion that would bring him peace and happiness. Not until a Baptist evangelist witnessed to him did he find what he had been looking for.

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Convinced Jesus was the only way to God, Gowda wanted to spread the news. He arranged with a friend to keep the silk worms, explaining why he needed the space and what Jesus meant to him. Because of his witness the friend and his family became the first members of the new house church.

Soon several outcaste families became interested. Cultural rules prohibited their worshipping with the others, they stood outside the door to hear about Jesus. Now this group is starting another church in the village.

Gowda hopes soon the village leaders will allow the two groups to meet together.

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Baptists Give Aid As Drought  
Spreads In Southern Africa

Baptist Press  
5/13/83

RICHMOND, Va. (BP)--The Southern Baptist Foreign Mission Board has sent \$55,000 to Southern Africa for victims of what some call the region's worst drought in a century. Others call it the worst in history.

The board sent \$50,000 to South Africa to be used with \$40,000 raised by South African Baptists for food distribution in the Natal province and in the independent homeland of Ciskei.

Another \$5,000 went to Bophuthatswana, another independent homeland within South Africa. Southern Baptist missionary nurse Carolyn Roberson will use the money for food distribution, malnutrition clinics and a program of gardening and chicken production at her clinic in Morokweng.

The impact of the drought, which also affects Botswana, South West Africa, Mozambique, Zimbabwe and Zambia, continues to spread. Subsistence farmers who have already lost crops to drought find imported grain more scarce because the drought has cut production in Zimbabwe and South Africa, major grain suppliers in the area.

Cattle--a mainstay of the economy in much of the region--fall prey to the drought as grazing lands dry up. Tourists find themselves bathing in the muddy dregs from the bottom of the well and rural residents find the well nearest their home dry.

Now the drought threatens energy supplies in South Africa, the region's most industrialized nation. Its coal-fired electric generating plants and plants for producing oil from coal both require large amounts of water. Reservoir levels have fallen so low that some power plants have cut their production by as much as 60 percent.

Besides sending recent aid to South Africa and Bophuthatswana, the Foreign Mission Board is sponsoring a major development project in the droughtstricken Gokwe region of Zimbabwe, where people had been reduced to eating weeds and grass seeds.

Louisiana Baptists have committed volunteers and other aid to the project for the next three years. One of their first acts was to commission the construction of a drilling rig and send it on its way to the waterstarved region.

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Davis Predicts Values Shift  
Will Adversely Affect CSM

By Michael Tutterow

Baptist Press  
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VIRGINIA BEACH, Va. (BP)--A shift in values in American society is making it harder for Christian social ministers "to do what God has called you to do," charged a Southern Baptist Theological Seminary professor.

There has been a major shift in American society from equality to "elitism," claimed Anne Davis, associate professor of social work at Southern seminary. The shift, she added, has also occurred among Southern Baptists.

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"We had made progress in the last 25 years to say every living creature was made by God, every human being was a child of God and therefore a significant person," Davis explained. She added such a stance had led Baptists to declare each person had inalienable rights, including the "right to life, liberty, even a good education."

Yet Baptists for the most part have been silent while budget cuts have stripped away social services programs, leaving senior citizens with inadequate health care, less aid for families with dependent children and cutting school lunch programs. "We've moved back to say there is an elite group at the top, a silent middle and an end group of no value," said Davis. "We've said certain people are expendable, and these are the people you (CSM workers) are called to minister to. The less valuable that group becomes to society the more difficult it will be for you to do what God has called you to do."

With the rise in unemployment and increased budget cuts in areas of social services, Davis predicted the poor "are going to grow faster" than the number of persons working with the poor. "We've virtually sliced off the second level of middle class," she said, "and they have become the poor." Davis said increases in needs of the poor demand Southern Baptist attention. With the rise in unemployment has come a 25 percent increase in child and spouse abuse. Southern Baptists are needed to help parents deal with frustration and ensure proper child care and stimulation, she advised.

Davis noted about 75 percent of mental retardation in the nation is functional, stemming from lack of stimulation, poor nutrition and improper care. With government help the past generation had seen reductions in functional mental retardation, but now "many of those programs no longer exist." Davis said Southern Baptist CSM workers must do more in the area of child development to pick up the slack created by government cutbacks.

She also suggested CSM workers concentrate more efforts in alcohol and substance abuse rehabilitation/education, stating that "the Christian faith has a potent rehabilitative influence on the human spirit."

Davis encouraged beginning job training programs. She said by noting "every Baptist person who ever would have reason to hire," CSM workers and Baptist centers could serve as brokers between people with jobs and people who need jobs. "If you can make a person qualifiable for a job today you may be the greatest ministry you can do for them," said Davis.

"We will have to go back to teaching people to make their own clothes, raise their children and get employed because no one else is doing that now," said Davis. She also suggested Baptist centers purchase computers to teach youth because "in the not so distant future, those who cannot use basic computer skills will be illiterate," Davis explained. "We're living in a data revolution and the rest of the world is passing us by. We've not yet learned to use (technology) for good things like ministry."

Davis encouraged CSM workers to start nutrition programs, teaching people to shop for nutritious food and "play the coupon game" to improve their diets. "We won't get people who can think and work and enjoy any kind of living if they do not have basic nutrition," he said.

CSM workers are also going to have to pay closer attention to basic health care needs. "More and more there are not going to be hospitals for non-paying people," said Davis, citing a recent closure of the last Louisville hospital that accepted indigent cases. Davis advised CSM workers to enlist Baptist laypeople trained in the medical field to teach and provide basic health care to people most affected by the trend.

"If our people can see this level of need I think they will respond," said Davis. "And if we ask them to give what they think they are expert in doing, it will make it easier."

The time when government provided those basic social services is over, warned Davis. Southern Baptists are going to have to return to ministries that they performed in the thirties: providing survival needs of food, clothing and shelter.

Now that government has moved out, we're going to have to fill in the gaps," she advised. "Even if we had a change in the economy or politics, we could not rebuild the human services systems in the United States that have been dismantled in the last three years."

"I'm not sure we're going to be able to sell arts and crafts in an era where people are starving and have no place to sleep," added Davis. Southern Baptists must follow the lead of Jesus and meet the growing needs.

"Jesus was always with the poor, the downtrodden, the broken and the abused," said Davis. Using Jesus as the model, she added, Southern Baptists must provide care for human need, all the while "bundling it in swaddling cloth so that everyone knows that the unconditional love that comes from you came first to you in salvation."

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HMB Executive Committee  
Appoints 43 Missionaries

Baptist Press  
5/13/83

ATLANTA (BP)--Members of the Southern Baptist Home Mission Board executive committee, during their May meeting, elected a new staff member and approved seven missionaries, 13 missionary associates and 23 persons who will receive pastoral aid.

The committee received an updated report on receipts from the 1983 Annie Armstrong Easter Offering for Home Missions. HMB President William G. Tanner said the \$4,881,424.29 received to date is 19.5 percent of the offering's \$25 million goal and 2.9 percent more than had been received by the same time last year.

Highlights of a "home missions awareness" tour which carried 37 HMB board members to see missions efforts in the Pacific Northwest also garnered attention. Board member John Cox of Papillion, Neb., told of visiting missionaries Allen and Juanita Elston on the Warm Springs Indian reservation and of touring their home built with Annie Armstrong offering funds in 1975. Before that the Elston family had lived in the church building for 15 years.

Ron Henning, board member from Atlanta, described himself as "feeling back-slidden after seeing the zeal and commitment of those mission pastors in frontier areas." If other Southern Baptists could "catch the vision of what our home missionaries are doing, the Annie Armstrong offering would double," he predicted.

Thomas M. McEachin, who has served under Foreign Mission Board appointment in Taiwan since 1974, was elected associate director of the mass evangelism department. McEachin, a native of Albany, Ga., is a graduate of Oklahoma Baptist University and New Orleans Baptist Theological Seminary. Before his appointment to Taiwan, he was minister of music at three Florida churches and taught school in Orlando, Fla. He and his wife, Mary, have three children.

Tanner also announced the resignation of Don Hammer, director of the metropolitan missions department in the associational missions division since 1975. Hammer is now associate professor in ministries studies and field education coordinator at Midwestern Baptist Theological Seminary in Kansas City. "The Home Mission Board may be losing a fine staff member, but we're gaining a missionary in Kansas City," Tanner said, adding Hammer's "deep commitment to home missions will continue to be an asset to us and to Midwestern."

Patricia and Raymond Bailey of Louisville, Ky.; Karen Gross of Hope, Ark.; Neal and Eva Myers of Las Vegas, Nev.; and Robert Earl and Brenda Darlene Smith of Kingsville, Texas were appointed missionaries.

Named missionary associates were Samuel and Susan Birky of Mill Valley, Calif.; Mike Chiew of Bethany, Okla.; Debra Ann McCustion of Louisville, Ky.; Marcus and Sylva Rego of Fort Worth, Texas; James and Catherine Ward of Dateland, Ariz.; Marcos Castro of Albuquerque, N.M.; Wayne and Cindy Parker of Louisville, Ky.; and John and Judy Schexnayder of New Orleans.

The Baileys will move to Illinois to begin missionary work at Cook County Hospital in Chicago. She attended Sul Ross State College in Texas, Northern Kentucky University in Highland Heights, Southern Baptist Theological Seminary in Louisville, and the University of Louisville. She is presently the executive director of Kentucky National Association of Social Workers. He is a graduate of Baylor University in Waco, Texas; Texas Tech University in Lubbock; and Southern Seminary. He is presently professor of communication and preaching at Southern Baptist Theological Seminary.

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Gross will remain in Arizona, assisting her husband in their missionary work. She is a graduate of Oklahoma Baptist University in Shawnee and Southwestern Baptist Theological Seminary, Fort Worth, Texas. She is associational Sunday school director for the Southwest Arkansas Baptist Association.

The Myers will move from Las Vegas to Reno, where he will be director of missions for the Spooner and Northern Nevada associations. He is a graduate of Golden Gate Baptist Theological Seminary, Mill Valley, Calif., and Luther Rice Seminary in Jacksonville, Fla. He is pastor of the West Oakey Baptist Church, Las Vegas. She is graduate of California State University, Sacramento, attended Arizona State University in Tempe, and is an elementary school teacher.

The Smiths will move from Texas to Minnesota to begin work in Minneapolis. He is a graduate of Texas A & I University, Kingsville and Southwestern Seminary. He is Baptist Student Union director for the Baptist General Convention of Texas in Dallas. She is a graduate of Texas A & I University and teaches kindergarten at the First United Methodist Church in Kingsville.

As missionary associates, the Birkys will begin church extension work in the northern California area. He is a graduate of San Diego State University and will graduate from Golden Gate Seminary in December. He is associate pastor of Italian Baptist Mission in San Francisco. She attended Trinity College, Deerfield, Ill., and works as a secretary at Golden Gate Seminary.

Chiew will move to New York as a language missions/catalytic missionary in New York. H attended school in Korea and is pastor of the Bethany (Okla.) Korean Church.

McCustion will move from Kentucky to Maryland in Christian Social Ministries. She is a graduate of Arkansas State University, Jonesboro, and Southern Seminary.

The Regos will move from Texas to Portland, Ore., to begin language missions/catalytic missionary work. He is a graduate of Missouri Western State College, St. Joseph, and will graduate from Southwestern Seminary this year. He is pastor of the DeSoto Baptist Hispanic Church in Dallas. She attended Northwest Missouri State University, Maryville, and Southwestern Seminary.

The Wards will remain in Dateland, Ariz., to begin church extension work. He is a graduate of Georgetown College, in Kentucky and attended Southern Seminary. He is a pastor and church starter in Dateland.

Castro will remain in New Mexico to begin language missions work in Albuquerque. He is a graduate of the University of Corpus Christi in Texas and Southwestern Seminary.

The Parkers will move to Big Rapids, Mich., as church planter apprentices. He is a graduate of Eastern Michigan University, Ypsilanti, and Southern Seminary. He is associate pastor of the Bedford Baptist Church. She is a graduate of the Branson Methodist Hospital School of Nursing in Kalamazoo, Mich., and works as a staff nurse at Jewish Hospital in Louisville.

The Schexnayders will leave New Orleans for Buffalo, Iowa, to begin as church planter apprentices. He is a graduate of New Orleans Baptist Theological Seminary. She also attended New Orleans Seminary.

Named to receive church pastoral aid were Pablo and Esperanza Arencibia of Santa Ana, Calif.; Edward and P. Jean Bard of Mason City, Iowa; Ronald and Sharon Burkett of New Kensington, Pa.; Robert and Marian Dove of Sequim, Wash.; William and Jean Hopkins of Elkins, W.Va.; Fred and D. Maxine Jolly of Butler, Pa.; David and Diane Milner of Buffalo, N.Y.; Donald and Brenda Ross of Grand Lake, Colo.; Rodney Smith of Kalamazoo, Mich.; William and Alta Thornton of Fresno, Calif.; Teddy and Charlotte Ward of Jamestown, N.Y., and Timothy and Jeannie Gramley of Onawa, Iowa.

Moody Won't Be Sent  
To Teach in Hong Kong

RICHMOND, Va. (BP)--Administrators at the Southern Baptist Foreign Mission Board decided May 12 not to send seminary professor Dale Moody as a volunteer teacher to the Hong Kong Baptist Theological Seminary.

President R. Keith Parks said staff members felt it would be disruptive to the mission program "to export the current controversy" concerning Moody's views on apostasy, or falling from grace. Parks said the decision was not based on any attempt to judge Moody's theology. Moody has taught at Baptist seminaries overseas in the past.

Moody told Baptist Press, "I can't give them a year of my life if they don't want me to. When you're not wanted, you're not wanted. They (the Foreign Mission Board) simply did what the seminary (Southern Baptist Theological Seminary in Louisville, Ky.) did."

After a long running controversy over Moody's beliefs on apostasy--including a resolution passed by the Arkansas Baptist Convention calling for him to be fired--the Southern trustees declined to renew the 67-year-old professor's contract beyond the present semester but authorized a one-year, paid leave of absence.

Moody has said he accepts the Baptist Faith and Message statement, the Southern Baptist Convention-adopted standard by which the Foreign Mission Board evaluates those desiring to serve overseas. But he has criticized Southern Seminary's Abstract of Principles, which contains 20 doctrinal statements. One says once a person is saved by the grace of Jesus Christ, his salvation is eternal. Moody claims this statement cannot be supported by Scripture.

He had spoken out publicly for several years on the matter and devoted an entire chapter on the subject in one of his books.

In an address to the Arkansas pastors' conference, Moody had preached on Hebrews 10:26 and II Peter 2:20, which he said "are the clearest of the 48 passages in the New Testament" warning against falling away. He said people who think "They can believe and be baptized and live like the devil" are "going to get a surprise at the Judgment."

For a number of years, Southern Baptist seminary teachers have been invited to teach at Baptist seminaries overseas when such a need existed. Applicants must go through volunteer processing by the board staff. If they are recommended by the staff, final approval comes from the elected board.

The Hong Kong seminary, in projecting its need for volunteer teachers more than a year ago, made initial contact with Moody as a possible teacher for the 1983-84 academic year. This was before the Arkansas convention action focused publicity on Moody's position.

In this case, Parks said Moody's application had been rejected and will not be presented to the elected board.

Moody said the action, "will give me more time to teach the Bible at home (leading January Bible studies in churches in the United States). Our special study (across the SBC) is I Corinthians and Southern Baptists need very much to ponder I Cor. 3:15, 5:5, 11:30, 8:11, 9:27 and 15:1-2."

"We love this man and think he's a great teacher," Parks said, "but in view of the current controversy do not think it is wise to send him to teach overseas."



Inerrantists To 'Conserve'  
At Pittsburgh Annual Meet

By Dan Martin

NASHVILLE, Tenn. (BP)--The inerrancy faction of the Southern Baptist Convention is expected to conserve previous gains but launch no new strategies at the 1983 annual meeting of the 13.9 million member denomination.

"We really don't have much agenda for Pittsburgh," said Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, and a leader of a movement to turn the convention and its agencies to a more conservative stance. "We hope Pittsburgh will be a reasonably peaceful convention."

With an incumbent president generally sympathetic to their views, a very conservative slate of nominees to serve on SBC boards and previously-passed, strongly conservative statements on abortion, doctrinal integrity, belief and support of the Constitutional amendment on school prayer already in place, the inerrancy faction is not expected to launch any new battles, but merely to react to challenges to these gains.

Incumbent President James T. Draper Jr., pastor of First Baptist Church of Euless, Texas, who says he is a believer in the inerrancy of the Bible, but has tried to be open to all elements of the denomination, is expected to win unopposed re-election to a second term.

He will be supported by the inerrancy camp, as will be John Sullivan, current first vice president and pastor of Broadmoor Baptist Church of Shreveport, La., who may be nominated to a second term, a departure from SBC tradition, which generally allows vice presidents only one term.

The faction also is expected to support Tal Bonham, executive director of the State Convention of Baptists in Ohio, Columbus, as second vice president. Gene Garrison, current second vice president and pastor of First Baptist Church of Oklahoma City, is not expected to run for a second term.

Another item expected to gain the group's support in Pittsburgh is any effort to discipline the Baptist Joint Committee on Public Affairs in Washington, D.C., which has continued its opposition to the prayer amendment.

One way is in the support of the committee on boards report, which nominates two conservatives to the SBC's Public Affairs Committee (the group which relates to the BJCPA, composed of nine Baptist bodies).

"If the board of trustees cannot control them (and keep) them from misrepresenting the views of Baptists to the public and the government, then the only alternative is to defund it," Patterson said, adding he does not believe the BJCPA "has represented conservative concerns."

Although there is no formal agenda, the faction also is expected to support a resolution on support of Israel, to oppose proposed bylaws changes which would require disclosure of the names of appointees 45 days in advance of the convention, and to support any effort to further clarify the Dale Moody issue at Southern Baptist Theological Seminary in Louisville, Ky.

"We don't have anything to do with it, but there is indication the Dale Moody thing at Southern might not be dead," Patterson said. He referred to a controversy concerning the views of Moody, a veteran SBTS professor, on apostasy, or falling from grace.

The Arkansas Baptist Convention passed a resolution calling for Moody to be fired. Southern trustees granted him a paid leave of absence for 1983-83, but ended his teaching assignments at the end of the current semester. Moody, 67, has taught on a year-to-year extension since he reached 65.

The inerrantist movement began in the denomination about 10 years ago, born of the concern of some persons that denominational institutions were becoming more liberal in theology. It surfaced in the 1979 annual meeting, with Patterson and Paul Pressler, a Houston appeals court judge, its visible leaders.

"Contrary to popular expectation, we did not set out to cause a rupture," Patterson said. "We felt it had taken a long time for the denomination to drift away from its historic positions...and we could not reverse that overnight. We deliberately chose not to cause a big upheaval on the floor of the convention, but to work within the existing framework to try to bring about changes."

Pressler and Patterson have publicly said they intended to use the machinery of the denomination to make their views heard. That strategy included electing presidents sympathetic to inerrantist causes, who would appoint like-minded committees, which in turn would nominate inerrantist trustees for the 20 denominational agencies, including six seminaries.

Patterson says the faction does not intend to take over the seminaries and agencies, but seeks to achieve "parity" in which their views on inerrancy of the Bible and theology are given fair treatment in publications and in the classroom.

The 1979 and 1980 conventions featured marked turns to the right, including the elections of Adrian Rogers, pastor of Bellevue Baptist Church of Memphis, and Bailey E. Smith, pastor of First Southern Baptist Church of Del City, Okla., as presidents.

In the fall of 1980, a faction was formed to counter the "takeover," and generally referred to as the moderates. Its leaders are Kenneth Chafin, pastor of South Main Baptist Church in Houston and Cecil Sherman, pastor of First Baptist Church of Asheville, N.C.

The moderate faction met May 4 at the Atlanta airport to devise strategy for the 1983 meeting, and came away "frustrated" by their failure to stem the conservative tide.

"We were just waiting for the liberals to meet and see what they were going to do," said one pastor active in the conservative movement. "If they don't try anything mean (at Pittsburgh) we won't do much."

A feeling pervading the inerrancy camp is that many gains already have been made and their movement is underway and on schedule. With strong resolutions on abortion (1980), doctrinal integrity of the institutions (1980), reaffirmation of the Baptist Faith and Message Statement, with interpretation (1979 and 1981) and affirmation of a Constitutional amendment on school prayer (1982), they see no need to fight those battles again, unless challenged.

"I feel the convention is moving in the right direction and that direction is set," Pressler told Baptist Press. "I think most Southern Baptists now recognize that it is not improper for a person with legitimate concerns to voice those concerns in the system."

Both Pressler and Patterson said the faction did not call a formalized meeting, as did the moderates, but generally have communicated their concerns in small meetings and in telephone conversations.

"We have not had a meeting where we called in people from across the country," Patterson told Baptist Press. "We have met with people wherever we have been ... and have communicated on the telephone a great deal." He added he "generally" is invited to speak to associational pastor's conferences "whenever I am in a city," and estimated he has made "30 or 35" such presentations during the past year.

"When we started this effort, we realized we did not know, except by reputation, many of the people across the nation we felt would feel about things as we did. We simply tried to introduce like minded conservatives to one another. We thought this was true because we had watched these guys come before the convention with a complaint or a heartache--like the challenge to the Broadman Commentary--and get ostracized," Patterson added.

Since the beginning the "network"--as it is called--has been an informal communications system designed to "disseminate information and stay in touch," Pressler said. "We realized our motivation would be badly misrepresented in the Baptist media and we would have to communicate with people in ways other than the state Baptist newspapers."

Patterson added the network "includes eight or 10 people we try to stay in touch with in each state on a regular basis. We find out what is going on where they are and try to keep everybody informed."