



**- - BAPTIST PRESS**

News Service of the Southern Baptist Convention

**NATIONAL OFFICE**

SBC Executive Committee  
901 Commerce #750  
Nashville, Tennessee 37203  
(615) 244-2355  
Wilmer C. Fields, Director  
Dan Martin, News Editor  
Marv Knox, Feature Editor

**BUREAUS**

**ATLANTA** Jim Newton, Chief, 1350 Spring St., N.W., Atlanta, Ga. 30367, Telephone (404) 873-4041  
**DALLAS** Thomas J. Brannon, Chief, 103 Baptist Building, Dallas, Texas 75201, Telephone (214) 741-1996  
**NASHVILLE** (Baptist Sunday School Board) Lloyd T. Householder, Chief, 127 Ninth Ave., N., Nashville, Tenn. 37234, Telephone (615) 251-2300  
**RICHMOND** (Foreign) Robert L. Stanley, Chief, 3806 Monument Ave., Richmond, Va. 23230, Telephone (804) 353-0151  
**WASHINGTON** Stan L. Hastey, Chief, 200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226

May 12, 1986

86-70

Moore Is Willing  
To Be Nominated

By Dan Martin

AMARILLO, Texas (BP)—Saying he believes the primary responsibility of the president of the Southern Baptist Convention is reconciliation, Winfred Moore said he is willing to be nominated for the post when the SBC meets in Atlanta in June.

Moore, 66, told his congregation at First Baptist Church of Amarillo, Texas, May 11 he will allow his name to be presented for president of the 14.4-million-member denomination when it meets for its annual meeting, June 10-12 in the Georgia World Congress Center.

The announcement ended months of speculation as to whether Moore, currently first vice president of the convention, would allow his name to be placed in nomination, probably opposing Adrian Rogers, pastor of Bellevue Baptist Church of Memphis, Tenn., who announced April 2 to his congregation he will allow his nomination.

In 1985, Moore was the moderate-conservative candidate in a challenge to incumbent President Charles F. Stanley, of Atlanta, a fundamental-conservative, and drew 19,795 votes, the most ever for a losing candidate. Stanley was elected with 55.3 percent (24,453 votes).

Moore told his congregation: "For a long time now, I have been deeply disturbed about the direction of our convention. At the present we are headed in the direction of making doctrinal agreement a prerequisite for cooperative missions and evangelism. Our Cooperative Program (unified method of support) was established because Baptists were confident that cooperation was the most effective way to reach the world for Christ. History consistently has shown the basic rightness of that decision.

"Knowing Baptists, I am sure that those who agreed to begin the Cooperative Program did not completely agree on doctrine. We have agreed and do agree on the authority of the Bible, but we do not and have not and will not completely agree on the interpretation of the Bible. What we did back in 1926 (when the Cooperative Program was founded) was to trust each other and to agree on the priority and wisdom of cooperative missions and evangelism.

"At this moment, we are at a crossroad in our history. We need to know just how important and grave the decision before us is. We can choose the path of doctrinal uniformity as a prerequisite for missions, or we can reclaim the path we started on, the path of common commitment to missions, under God, under the authority of the Bible and in the freedom of the Spirit."

The statement continued: "It is because of my deep conviction that this is the path—the original path and the only right and baptistic path to lasting cooperative commitment to reaching the world for Christ—that I am brought to this moment and this statement.

"As cooperative Baptists, we must respect the integrity and freedom of our fellow Baptists. We must seek fairness for all Southern Baptists and join hands in the Great Commission. This is a crucial moment. You know that in more than a quarter of a century, I have not sought any office or place in Southern Baptist life. During this past year, I have prayed and longed and worked for someone to come forward or something to happen that would bring us reconciliation and cause me never to face the decision I now face."

Moore said he came to the decision to allow his name to be presented "after much prayer," hearing from church members, and "those who have gone out from our church to serve on mission fields and in other churches, from veteran preachers and other long-time servants of God." He also noted the church "unanimously adopted a resolution of affirmation and support."

SOUTHERN BAPTIST HISTORICAL  
LIBRARY AND ARCHIVES  
Historical Commission, SBC  
Nashville, Tennessee

"I think God has put me in a place to help us reclaim our original mission and spirit. I do not want to be here, but by God's grace and under his leadership, I am announcing my willingness to be nominated for the presidency of the Southern Baptist Convention," Moore said.

He added: "I believe that the prime task of the president of our convention at this time is reconciliation, that his role, even as the role of a pastor, must be that of a servant, not a ruler. If I should be nominated and if I should be elected, I will give my best to these goals and to fairness for all of our churches and people."

The veteran Amarillo pastor, who is immediate past president of the Baptist General Convention of Texas, said he dislikes "strident words. I don't even like that in secular politics, and certainly don't think it has any place in Christian organizations. I will not indulge in name-calling, period."

Asked to respond to a recent statement that "liberal professors" in some Baptist schools and seminaries are teaching "slop," Moore replied: "I regret hearing any of that. I regret that anybody said that. I don't think the people teaching in our schools are teaching slop in any sense of the word. The ones I have run into, have talked with, have listened to, are doing an excellent job. All of the students from our church in the seminaries feel like what they are getting is super."

Moore, who serves on the 22-member SBC Peace Committee, also commented on a statement by Rogers that the Diversity Statement recently adopted by the Peace Committee shows that theological diversity in the denomination "is a problem."

"I did not understand the Diversity Statement to be what he (Rogers) understands it to be at all. I thought what we were doing was formally recognizing what we knew all the time—that there is diversity in our denomination and has always been. I don't think we were identifying a problem. I think we were identifying a fact that has long existed," Moore said.

The Diversity Statement says the committee "found significant theological diversity in our seminaries reflective of the theological diversity within our wider constituency." It spelled out four examples—differences of opinion of the historicity of Adam and Eve, the historicity of "every event" in Scripture, the stated authorship of the books of the Bible and concerning the miracles.

Moore said he "would not agree with people who say Adam and Eve were not real people. I believe they were two real people that God created, but I do not think anybody who sees it different from the way I do should be read out because of that."

Moore also disagreed that theological diversity is a problem and if allowed to continue will spell the demise of the denomination. "I think if that were true, we have had enough time with this kind of diversity that we would have lost it all, by now. We have theological diversity and we have always had it," he said. "It is one of our strengths."

The Amarillo pastor said his recently-suggested "Peace Plan" was not "a peace plan at all. I never called it that. It was simply a call for fairness in the appointive process in the convention. I think we have to have everybody involved in the process. You can't read one group out and not consider what they think and what they feel. You have to have representation from every section of the convention."

The plan, announced during a news conference in Atlanta in April, calls for limiting participation of any church to two persons on any board or agency, calling for nominations from state convention presidents, Woman's Missionary Union presidents and executive directors for positions on boards of trust, urging all nominees be from churches with a history of Cooperative Program support and urging the appointment of an official parliamentarian.

Moore said the response to the plan "has been very positive."

He also added he hopes the fact he and Rogers both have announced their willingness to be nominated "will not hamper the work of the Peace Committee. I know I do not intend for it to interfere with the work of that group."

Controversial Presidency  
Doesn't Bother Stanley

By Dan Martin

ATLANTA (BP)—The fact he has what is probably the most controversial presidency in the history of the Southern Baptist Convention doesn't bother Charles F. Stanley.

"It doesn't bother me whether it has been or not," said Stanley, who has served two one-year terms of office and will not be eligible for re-election when the SBC meets in the Georgia World Congress Center in Atlanta June 10-12.

"Paul was controversial; so was Jesus. Everybody else who has ever accomplished much in life has been controversial to some degree," Stanley said, and added, "I have not chosen to be controversial; other people have made it so."

Stanley's two years at the helm of the 14.4-million-member denomination have been tumultuous, starting with his first-ballot victory at the 1984 annual meeting in Kansas City, when he drew 52.18 percent of the vote to defeat two opponents.

The tall, slender Atlanta pastor told Baptist Press: "It seems somehow my election ignited some kind of explosion. It may be that God placed me in this position as a spark to surface and to deal with some of the underlying problems that have desperately needed to be dealt with.

"My election seemed to spark off the controversy and that may be the biggest contribution I have made to the denomination. I think we have made a tremendous amount of progress as we have been forced to deal with issues we have avoided for years and years."

Stanley's presidency drew the most intensive campaign to unseat an incumbent in recent history, resulting in the largest gathering of Southern Baptists in history as 45,519 messengers registered at the 1985 annual meeting in Dallas, almost doubling the previous record of 22,872 set in Atlanta in 1978. Despite the bitter campaign, Stanley defeated moderate-conservative candidate Winfred Moore of Amarillo, Texas, 24,453 (55.3 percent) to 19,795 (44.7 percent).

Stanley commented: "More people voted for me (in Dallas) than ever even attended a convention before. Last year the threats were that if I was elected, the Foreign Mission Board would be damaged, missions and the Cooperative Program were in danger and that we would lose our seminaries. Well, I was elected and the Cooperative Program is up, the Foreign Mission Board hasn't been hurt and nobody has lost any seminaries.

"All of the indications are that the results of Good News America (Southern Baptists' national simultaneous evangelistic campaign) have been tremendous, so evangelism is up.

"One of the reasons the moderates and liberals are in trouble is that they told so many stories that had no credibility. A year has gone by and none of their predictions came true. In fact, the strong conservative approach is paying off financially, in missions, evangelistically and in every way."

Stanley said "conservatives" are "beginning to do things the moderates have been talking about, but are not doing, and cannot do because until you get your attitude toward the Word of God right, the power of God will not flow. His power does not come in doubt. The power flows from the truth."

The recent Diversity Statement issued by the SBC Peace Committee, speaks to concerns of fundamental-conservatives and "confirms what has been our major concern—that we are departing from the truth," he said.

Much of Stanley's concern for the SBC revolves around the attitude of Southern Baptists to the Bible and a belief the SBC must not become liberal and dwindle, as others have done.

"The greatest need of the SBC is that we must come to some kind of unified agreement that the Bible is the inerrant Word of God. Once we settle that, we will see the most dramatic, powerful moving of God, which I believe will exceed the movement of God in any denomination in the history of our country. As long as we are divided about the Bible, that will not happen.

He noted he believes there can be "diversity in methods without any problem, but you can only have so much diversity in what you believe and still cooperate effectively."

Stanley said he "did not seek, nor did I want" the presidency of the nation's largest non-Catholic denomination, but felt he must be "obedient to God in all things."

He recounted for Baptist Press his struggle about allowing his nomination, particularly when his name kept coming up because of his post as president of the SBC Pastors' Conference, to which he had been elected at the 1983 annual meeting in Pittsburgh.

"In February, March and April (1984) I really began to feel the pressure that I had to make a decision. I did not want to do it. I can say to you or to anyone that the morning of the start of the convention in my hotel room was when it was decided. God told me not to walk out the door until I was willing to be committed to him. I broke out crying.

"I know the Lord told me I had to be at least willing to be obedient to him. I did not want to do it. With all of the furor that was going on, I did not want to do it, but I knew I had to be obedient to God."

Stanley recounted he talked with a denominational leader following a speech in which he told of the experience. "He told me a lot of people did not buy that story. I told him it did not make any difference to me whether he bought it or not, that I did not tell it for people to buy it. I had been asked the truth (about the nomination) and I told it."

Stanley admitted he "zoomed out of nowhere" to positions of responsibility, such as the 1983 chairmanship of the Committee on Boards, the 1984 presidency of the Pastor's Conference and ultimately to the presidency, a fact he says "appeared to have upset some people."

But, he said, "I believe God puts you where he wants you, when he wants you there, for whatever reason he wants, regardless. I did not seek the presidency."

The Atlantan, who has been pastor of First Baptist Church for 16 years, said he was "an outsider" and was not part of the group which had organized politically to express its concerns the denomination was becoming liberal. He was involved with Jerry Falwell and Moral Majority, but says he does not "see any relationship to that and my being president of the SBC. The SBC has kind of kept at arms' length from what Jerry is doing."

Stanley described himself as a man whose "primary objective in life is to become the person God wants me to be. The governing principle of my life is to be obedient to God. My heart is to be a pastor and my greatest joy and delight is in preaching and teaching the Word of God. I have no desire to build kingdoms and have never sought any public recognition and prominence."

He added: "My goal is to be preach and teach the gospel in every city in America where that is possible, not because I want to be seen or heard, but because I believe God has given me a message people desperately need. The church needs to understand who we are in Christ Jesus and to begin to respond to life on the basis of that truth. Once a person understands who they are in him, they begin to live out of his resources and not out of their own.

"You simply do what God wants you to do and you leave all of the consequences to him."

Stanley said in the church he sees his primary responsibility "as giving leadership and showing the way. I am a strong leader because I believe you have to be in a large organization. I am the kind of person that once I see what the goal is, I am interested in reaching that goal; to me, it is a straight line."

He commented: "I have been accused of being a loner, and I probably have been to a great degree. I would rather be reading, studying and praying, being quiet and listening and learning and seeking the Lord. I am totally fulfilled in that. I do not need all of this other. My desires have all been in the areas of spiritual things.

"My biggest love affair is with God. My most intense goal is to know the Lord in a personal relationship and to walk intimately with him. That is above every thing else. My whole approach is to find out what God wants and to commit myself to being obedient. He works out the details and the end result is always better that way."

Convicted Preacher  
Seeking Forgiveness

By Tim Nicholas

GULFPORT, Miss. (BP)—Rick Edwards, former pastor of Pass Road Baptist Church, Gulfport, Miss., once had a billboard proclaiming that he was "Shaking the Gates of Hell," but for the past several years, Edwards has done his shaking from the inside.

Edwards, 32, just completed two years as a federal prison inmate for his part in a drug smuggling attempt. He had been sentenced to three years in prison and fined \$10,000 and was placed on five years probation after pleading guilty to conspiring to smuggle cocaine and leaving the U.S. without declaring \$115,000 in cash to Customs officials.

Now Edwards is back home in Gulfport, hoping for the same forgiveness from this fellow Baptists that he feels he has received from God. He was released from a New Orleans halfway house April 25, after serving time at the Fort Worth Federal Correctional Institution, and later at Eglin, Fla., Prison Camp which is closer to his home.

While in prison, Edwards worked highways picking up trash and cutting bushes. Eventually, he worked himself into a job driving a taxi inside Eglin Air Force Base. And he worked himself back into a preaching ministry.

"I've never been in a place where opportunities for evangelism were so abundant," says Edwards. "People were going to hell, lives being destroyed. I wasn't sharing the Word." Edwards met with some other Christian inmates and "asked them to pray for me that I'd get things straight with God, he says.

"Once I knew he had forgiven me and I'd forgiven myself, I began to preach with power." He went to the chaplain, asking for an all-inmates worship service on Wednesday evenings. "We started a church," he says, with Edwards as inmate pastor.

Concerning his crimes, he says: "I did a stupid thing, it's that simple. I had become so fleshly in my life, (I believed) I could do no wrong."

While preaching at Eglin, Edwards says a number of men made professions of faith and he was able to baptize them at First Baptist Church, Fort Walton Beach, Fla. But he notes, "God's anointing and the power to be used again did not come until I confessed my sin before God."

Being open about a Christian in prison is tough, he says. "You live under a microscope by other inmates as well as staff. But there is something I can't put a handle on, something about being locked up away from the world and able to spend time with God. You come to know him in a more dynamic way."

While working in construction in New Orleans out of the halfway house, a mission church, Cathedral Baptist, extended a call for him to be associate pastor. He turned the offer down because he didn't feel led of the Lord to take it and he intended to come home. "This is where I fell and I want to give God every opportunity to restore me in the community," he says.

Edwards says being in prison taught him success is more than the achievement of things, "Prison has taught me it is being the right person. Through this God has restored my home. My marriage is stronger than ever." He also believes he has matured. "I think my preaching is totally different," he says. "I know that Jesus is the most exciting thing in my life."

He preached his first Sunday out at New Hope Baptist Church, a black congregation in Gulfport, and was to sing at his home church of Salem in Carthage in early May.

Edwards says his first revival came out of being in prison. People he had won to Christ told the pastor, who is a probation officer himself, about him. The revival will be May 18-22 at Northeast Baptist Church, Sarasota, Fla. The pastor is Allen Davis.

Edwards knows that some Baptists will believe him that he's a changed man, some won't. He'll likely remain under the microscope for a while. But he also knows that "It's not what I say, it's how I'm going to have to live."

Gambling Industry Hopes  
For Toehold In Florida

By David Wilkinson

WASHINGTON (BP)—As state legislatures adjourn for the year, opponents in the nationwide debate over legalized gambling are preparing for a battle of the ballot in at least three states.

In Kansas, pari-mutuel gambling on horse and dog racing will be on this fall's ballot, and in Wisconsin voters will decide on a proposed lottery.

But in terms of national implications, all eyes are on Florida, where voters this fall will decide on both casino and lottery proposals. The issues were added to the ballot as a result of petition drives which successfully bypassed a thumbs-down verdict by the state legislature.

Pro-gambling strategists, who have been trying to gain a toehold in the conservative South, believe Florida presents the best possibility yet, especially after several key defeats in the 1986 legislative sessions.

Nevertheless, they face growing opposition. Dan C. Stringer, executive director-treasurer of the Florida Baptist Convention, is spearheading efforts to organize an anti-lottery movement in the religious community. A statewide political organization has been formed to oppose casino gambling.

Indeed, while petition drives to get gambling issues on the ballot are underway in several states, most pro-gambling legislation was stymied in state legislatures this year. "The gambling industry sought a tidal wave," said anti-gambling strategist Larry Braidfoot of the Southern Baptist Christian Life Commission. "But thanks to the hard work of Baptists and other concerned citizens, they have created only a strong ripple."

One of the fiercest battles of the 1986 sessions was waged in Mississippi, one of only four states which still has no form of legalized gambling. Gambling proponents, championing the lottery as an answer to the state's fiscal crisis, managed repeatedly to resuscitate their proposal before it finally died in a decisive Senate vote.

According to Braidfoot, Mississippi was targeted for "the most intense lobbying yet" by Scientific Games, Inc., which has funneled millions of dollars into lottery campaigns in several states. Scientific Games is a subsidiary of Bally Corporation, which owns casinos in Nevada and Atlantic City, N.J.

In Tennessee, anti-gambling leaders are preparing for a ninth-hour push by lottery proponents who need a two-thirds vote in both houses of the legislature to amend the state constitution. The Senate gave the lottery resolution exactly two-thirds support, but legislative observers say at least one senator who voted for the measure has now changed his mind. In the House, straw polls indicating a shortage of votes have kept supporters from bringing the measure to a floor vote. The legislature reconvenes May 15 for a one-day session, and the lottery measure could surface again then.

In Indiana, another of the states without legalized gambling, a lottery bill was approved in the waning hours of the legislative session. But the bill must be approved again in 1987 or 1988 to be submitted to the voters.

Gambling proponents failed to get enough votes for proposed legislation in Virginia, South Carolina, Georgia, Alabama, Nebraska and Kentucky. In Idaho, a lottery proposal was defeated when lottery lobbyists failed to sway legislators holding swing votes. Nevertheless, signature campaigns in Idaho and Nebraska could bring a lottery referendum to both states this fall.

Lottery petitions also are being circulated in Oklahoma and in several other states where legislatures have turned down proposals. Lottery enthusiasts in Oklahoma have said they expect a minimum of \$500,000 in assistance from lottery industry supporters, including Scientific Games.

William G. Tanner, who begins duties July 1 as executive director-treasurer of the Baptist General Convention of Oklahoma, announced in a press conference following his election that lottery supporters can expect a fight from Oklahoma Baptists. Tanner said he planned to "jump right into the middle" of the lottery battle. "I'm Irish and I'm not afraid of a fight," he said.

BJCPA Staff 'Listens'  
To Baptist Concerns

DALLAS (BP)—Church-state issues ranged from abortion to private prisons when the Baptist Joint Committee on Public Affairs held listening sessions in Dallas and Fort Worth, Texas, this spring.

Baptist Joint Committee staff members James Dunn, executive director; Stan Hasteley, director of information services; and Oliver S. Thomas, general counsel, met with Southern Baptists at Cliff Temple Baptist Church in Dallas and Southwestern Baptist Theological Seminary in Fort Worth. The meetings were the first of planned ongoing hearings across the country to focus attention on church-state issues, particularly as they affect local matters.

"We want to hear you," Dunn told participants. "We deal so much with legislative matters we are acutely aware of our need to hear your concerns."

One concern is the criticism of church-state separation by some Southern Baptists, said Dallas attorney Oswin Chrisman, who noted the criticism reveals "how 'liberal' some have become."

Chrisman, a Baptist layman, termed the indiscriminate and often-inaccurate labeling of persons as "liberal" and "conservative" as "the single-most dangerous trend in religious and political life." He described the historic church-state separatist position advocated by the Joint Committee as the truly "conservative" one.

The former judge decried the inroads being made by civil religion and exploitation of religion by politicians. The proper role for the Baptist Joint Committee is as a watchdog for religious liberty, "alienating most everybody he barks at, but protecting his home and the territory he stakes out."

Four key church-state issues—Bible chairs at state universities, clergy confidentiality, state definition of private and home schools and church zoning laws—specifically affect Texans, noted Weston Ware, associate director of the Texas Baptist Christian Life Commission.

Noting the pervasiveness of the issues, Ware said: "Church-state questions are not the domain of scholars in lofty towers nor of specialists in our national or state capitols. Instead, these matters affect the daily lives of university administrators and students, ministers and parishioners, churches and neighborhoods, parents and children."

Another concern was expressed by David Sweet, a seminary student from Austin, Texas, who expressed alarm at what he called the Baptist Joint Committee's "consistent pro-choice stance" on abortion and Thomas' alleged opposition to a Texas law requiring pastors to report child abuse.

Sweet distributed two handouts which quoted the Baptist Joint Committee in support of pro-choice and silence on knowledge of child abuse. Thanking Sweet for the materials, which were printed in 1979, Dunn said: "I have been hearing about them for years, but I have never laid eyes on them until now. We have stated publicly and repeatedly that the Joint Committee has no position on abortion. And we have repeatedly asked pro-choice groups not to use our name in any way."

Thomas explained his objection to the Texas law on reporting child abuse was based on the danger it poses to the pastoral role as counselor.

"I have two preschool children and am very aware of and distressed by child abuse," he said. "But what happens to the process of confession, repentance and rehabilitation if a person can't seek help from his pastor? What happens to the ability of a pastor to give a word from God to someone struggling with their sins if everyone is afraid to talk to him because they know he has to tell the district attorney everything?"

In another matter, Shelby Sharp, who defended an Oklahoma City Church of Christ congregation against an invasion of privacy suit, said churches should fight government attempts "to intrude inside the four walls of the church" and dictate church matters.

The Oklahoma case featured a woman who had been disfellowshipped by the church. "She didn't sue for slander or libel because truth is a defense to those charges, so she sued for invasion of privacy because her 'sin' was announced to the church body," Sharp related.

His defense was going to focus on the church leadership's responsibility "to advise the balance of the congregation when a member is committing open and deliberate sin so as to cause the name of Jesus Christ to suffer damage in the community." The suit was dropped before coming to trial.

Sharp advised churches should make certain they purchase special insurance coverage against invasion of privacy, "because churches are getting sued every day and finding out their general coverage doesn't cover them."

In other testimony, Bill Robinson, executive director of Corrections Concepts, Inc., in Bedford, Texas, outlined his organization's plan to build privately-operated, non-profit minimum security prisons in three counties. The proposed prisons would be operated on Christian principles and would be designed to offer the inmate a positive alternative to his former lifestyle, he said.

He asked for advice on how the proposed prisons could avoid church-state conflicts. Thomas said while Christian counsel readily could be made available to prisoners, he suggested prisons avoid any appearance of promoting Christianity coercively. He also advised Robinson to involve civil liberties organizations and other groups from across the religious and political spectrum in formulating guidelines for the prison.

Thomas also urged any churches or individuals involved in church-state disputes on the local level to send copies of their legal briefs and to relay other pertinent information to the Joint Committee, 200 Maryland Ave., NE, Washington, D.C. 20002.

—30—

Coretta Scott King Honored  
By Japanese Baptist University

By Erich Bridges

Baptist Press  
5/12/86

FUKUOKA, Japan (BP)—Coretta Scott King, the widow of civil rights leader Martin Luther King Jr., accepted an honorary doctorate May 9 from Seinan Gakuin University as she brought her late husband's philosophy of nonviolence to Japan.

The Christian university in Fukuoka, Japan, honored her during a celebration of the 70th anniversary of the school's founding by Southern Baptist missionaries. Begun as a junior high school for boys in 1916, Seinan Gakuin has become a leading university in Japan, teaching some 10,000 students in college, seminary and high school programs.

"Seven decades of quality Christian education is a great achievement," King said as she accepted the doctorate of literature, her 30th honorary degree but the first she has received outside the United States. "I accept this honor as a challenge to carry forward the great ideals and commitment...exemplified by this great university."

King recounted her own "personal struggle to get a decent education" in the segregated American South of her youth. She recalled asking her mother why she had to suffer humiliation by white children. Her mother, who had little formal education, replied, "You are just as good as anyone else. You get an education and try to be somebody." She did just that, and later met her husband and helped make history in the civil rights movement.

But education alone isn't the mark of a great person, King told an audience of some 4,000 people at Fukuoka's International Center. She quoted her husband, who once said: "You don't have to know Plato and Aristotle to serve. You don't have to know the second theory of thermodynamics to serve. You only need a heart full of grace, a soul generated by love, and you can be that servant."

During an address later in the day to a second audience of 4,000, King spoke of continuing world impact of nonviolence, which Martin Luther King Jr. championed until his assassination in 1968. Nonviolent social action, she said:

—more—



--Ended racial segregation in American public facilities and institutions and brought "free elections" to millions of formerly disenfranchised black Americans.

--Gave dignity to American racial minorities and women, and fueled the more recent environmental and human rights movements.

--"Gave us Mahatma Gandhi, Martin Luther King Jr., Bishop Desmond Tutu, Corazon Aquino and a long list of role models for young people."

--Is "the most potent weapon we have in the struggle to end the nuclear arms race."

"No people have a better understanding of the urgency of the worldwide movement for nuclear disarmament than the people of Japan," she said. "And as I stand before you today, in this beautiful city halfway between Hiroshima and Nagasaki, I pledge my unshakable commitment to the nonviolent movement to eliminate these evil and abominable weapons from the face of the earth."

Again quoting her late husband, King claimed the healing power of forgiveness and "agape," the Greek word for selfless love used often in the New Testament, can still change the world. "For too long, we have reacted to violence with more violence and that's why it never seems to end," she said. "I believe that the recent U.S. bombing of Libya was a tragic mistake which clearly illustrates this truth."

At a news conference, King responded to a question by suggesting the same principles of Christian nonviolence and justice could be applied to Japan's own nagging minority rights problems, such as continuing social discrimination against the many ethnic Koreans living in Japan.

King's visit received national media attention, as has the anniversary of Seinan Gakuin. One major newspaper in the western part of Japan is exploring the school and its Baptist and Christian heritage in a 33-article feature series. An hour-long television documentary funded by alumni is profiling the school's founder, Southern Baptist missionary C.K. Dozier, who gave the university its famous motto on his deathbed: "Seinan, be true to Christ."

Twenty Southern Baptist missionaries are associated with the university, including its chancellor, Charles Whaley.

Other anniversary projects include a two-volume, 2,000-page history of the school and two major community concerts scheduled for May 10 in Fukuoka's Sun Palace auditorium. The university also is purchasing a \$40 million plot of land this year and will build a \$5 million multi-story classroom building on campus.

The university could accept only about 10 percent of the students who applied for entrance last year because of its national prestige and rigorous academic standards. Graduates of the university have become leaders in many areas of Japanese life and help direct the work of numerous Japanese Baptist churches.

--30--

Historians, Musicians Study  
Music's Effect On Theology

By Shellyn C. Poole

Baptist Press  
5/12/86

NASHVILLE, Tenn. (BP)--Baptist theology has been shaped by music only indirectly and sporadically, theologian William L. Hendricks told a group of historians and musicians meeting in Nashville, Tenn.

Hendricks, professor of Christian theology at Southern Baptist Theological Seminary in Louisville, Ky., said music's influence on theology occurs when ministers of proclamation, or preachers, and ministers of music plan theological themes and motifs where both the biblical context and the context of the hymns have a chance to be heard and interpreted together.

Speaking at the joint annual meeting of the Southern Baptist Historical Commission and Southern Baptist Historical Society, Hendricks concluded pastors and ministers of music share a responsibility in planning to "integrate theology and music in our church worship services."

--more--

"Baptist Church Music Heritage" was the theme for the conference, which also explored the history of music missions.

Music missions has been an important part of the work of Roman Catholic missionaries since the discovery of the New World, insisted T.W. Hunt, professor of church music at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

But in 1951, Southern Baptists gave birth to the modern music missions movement when their Foreign Mission Board became the first missions agency in history to appoint a music specialist as a missionary.

Although some native music had been used all along, the 1960s saw a strong leaning toward using indigenous music in all areas of mission work, Hunt noted. This thrust for national expression came largely from outside sources, but Southern Baptist missionaries soon followed suit and began using the approach.

Today, Southern Baptists have 94 music missionaries, he said.

The conference also featured William J. Reynolds, associate professor of church music at Southwestern Seminary, who discussed the life and contributions of B.B. McKinney, the first director of the church music department at the Southern Baptist Sunday School Board.

Hugh T. McElrath, professor of church music at Southern Baptist Theological Seminary in Louisville, Ky., spoke on "The Minister of Music in Southern Baptist Life." Harry Eskew, professor of music history and hymnology at New Orleans Baptist Theological Seminary, addressed the early uses and types of hymnals used by Southern Baptist churches. Paul McCommon, retired state church music director of the Georgia Baptist Convention, described trends of Baptist church music in the 20th century.

A program of vocal and instrumental music comprised the opening session, illustrating the various forms of music in Baptist life.

Setting the stage for the 100th anniversary of the Southern Baptist Woman's Missionary Union in 1988, the theme for the 1987 joint meeting will be "Women in Southern Baptist History." The conference will be held April 20-22 at the WMU offices in Birmingham, Ala.

--30--

(Shellyn C. Poole is communications specialist for the Southern Baptist Historical Commission.)

Isolated Church In Africa  
Remains Strong In Faith

Baptist Press  
5/12/86

MORETAN, Togo (BP)--A Southern Baptist missionary journeyed to an isolated church recently and found believers were still strong in their faith despite little outside encouragement.

Michael Key of Perryton, Texas, is a general evangelist responsible for 30 churches and preaching points in central Togo. On a recent Sunday, he was asked to visit a church in another region where he had worked.

Since the church is in an isolated area, it had not been visited by a missionary in several years, said Key's wife, Marsha, of Houston. The road to the church is in poor condition and at one point Key spent an hour driving six miles.

But at the church, he had joyful hours of worship with Christians who had received little outside encouragement over the years. Key baptized 13 new believers.

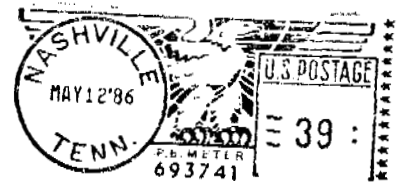
"What a privilege to see visible fruits of their faithful witness," Marsha Key said. It was reassuring, she said, to know that even in places where a missionary seldom can visit, "any believer, no matter where he may reside, has the Holy Spirit as his teacher and comforter...."

--30--



**BAPTIST PRESS**

901 Commerce #750  
Nashville, Tennessee 37203



LYNN MAY                      NO  
HISTORICAL COMMISSION  
901 COMMERCE  
NASHVILLE, TN 37203