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October 29, 1987

87-163

Annuity Board Trustees
Assured Of Agency's Stability

N-CO
(A. Bd.)

DALLAS (BP)--Amid the stormy atmosphere of unstable stock markets, trustees of the Southern Baptist Annuity Board were assured that the Southern Baptist agency remains a stable and safe financial institution.

Trustees also reaffirmed hiring policies of officers in response to the report of the Southern Baptist Peace Committee.

The volatile growth in the stock market had to contain the potential for a major loss, Annuity Board President Darold H. Morgan told the trustees in their October meeting.

"I am not a prophet, but I think there will be more losses before we see an upturn in the market," Morgan said.

But despite the stock losses, Morgan encouraged trustees to caution members from moving their money from the retirement plan funds that contain stocks: "We never give advice on which fund to choose, but we must caution our people against panic reactions. Members in the Variable and Balanced funds have incurred paper losses. But if they start moving their money out now, they will incur real losses.

"In the pension world, we are in the market for the long-term. We don't panic over drops, and we don't get overly excited during a bull market."

Morgan reminded trustees, "We hire competent, capable managers who are evaluated for their performance by both paid consultants and your finance committee."

He noted bonds are gaining momentum, and said 70 percent of board investments are in fixed instruments.

Treasurer Harold Richardson reported income at the end of the third quarter was up \$30 million over last year, to \$173.3 million. Total assets increased 15 percent, to \$2.17 billion.

In response to the Peace Committee recommendations, the trustees unanimously approved a resolution that reaffirms the current hiring practices for officers. The resolution states, "All of the officers of the Annuity Board are active members of local Southern Baptist churches and all subscribe fully to the 1963 Baptist Faith and Message Statement."

Morgan told the trustees that he and W. Gordon Hobgood Jr., chairman of the board, are slated to meet with the Peace Committee in April. That committee was formed in 1985 to study causes of and propose solutions to the denomination's theological/political controversy.

In further action, the trustees approved 32 new members for a monthly \$50 supplemental assistance through the "Adopt an Annuitant" program. Fifteen annuitants were given relief grants from the Southern Baptist Cooperative Program unified budget allocations.

The next meeting will be in Dallas, Feb. 1-2, 1988.

2 Theologians Discuss
Differences Over Atonement

N- (O)
(Ld.)
By C. Lacy Thompson

NEW ORLEANS (BP)--Two Southern Baptist theologians discussed their long-standing differences of opinion on the death of Jesus Christ in a public forum on the campus of New Orleans Baptist Theological Seminary in mid-October before more than 300 on-lookers.

Fisher Humphreys, professor of theology at New Orleans Baptist Theological Seminary, and Paige Patterson, president of Criswell Center for Biblical Studies in Dallas, talked for more than three hours about what Jesus accomplished on the cross and how he accomplished it, the question of the necessity of the cross as the means of salvation and the place of the penal substitution theory of the cross, which holds that Jesus saved persons by bearing the penalty or punishment of their sins.

The discussion was part of an ongoing debate between the two men -- both of whom were doctoral students at New Orleans Seminary at the same time -- which began when Humphreys published a book in 1979, "The Death of Christ."

Patterson was critical of Humphreys' views and wrote an article entitled "A Cause For Concern," in which he claimed things were being taught in some Southern Baptist Convention seminaries that were dangerous to the future of evangelical Christianity.

Three quotations from Humphreys' book were included in Patterson's 1980 article, which also identified others whom Patterson said were "problem professors" in the SBC. Patterson and Humphreys discussed the book during that time and again at the 1987 SBC meeting. Following the latter meeting, Humphreys suggested the public forum.

Patterson said the dialogue will be continued in a series of articles on the atonement in the Criswell Theological Review, which is published by the Criswell Center for Biblical Studies, probably in the fall 1988 issue.

At the end of the discussion, Humphreys produced a document of affirmation outlining areas of agreement, but Patterson declined to sign the paper without writing a section outlining the points on which the two men disagree.

During the discussion, Humphreys defended his book as consistent with the Baptist Faith and Message Statement and said he hoped to clarify the views that had been criticized "and thereby try to make a small contribution toward peace in this little corner of the Southern Baptist Convention that I inhabit."

Humphreys and Patterson agreed on the historicity of the cross and resurrection, the gospel nature of the cross as God's saving act reconciling the world to himself, the need to believe and preach the gospel, the truth and authority of all biblical teachings on the cross.

But Patterson outlined three concerns about Humphreys' book during an opening statement. In the ensuing dialogue period, the two theologians set forth their views on each area of concern. They then responded to audience questions primarily related to these areas.

Patterson objected to the use of non-biblical models for understanding the cross as unnecessarily raising questions about the adequacy of the biblical revelation and diverting attention from biblical theology.

Patterson said his concern was for clearness, asserting that if one chooses to use non-biblical models, "then he is under an even greater mandate it seems to me to make sure that he does not say things that can be easily interpreted to be critical of the biblical models." He said he believes Humphreys failed to achieve that in his book.

Humphreys denied he was critical or suggesting replacement of biblical models in his book. "God chose the best possible models. Our models are not better. They simply happen to be from our world. I'm simply suggesting thinking about the cross, trying to understand it better, thinking about it in our own terms for ourselves."

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In another area, both men agreed the cross was necessary to fulfill Scripture and as a demonstration that God takes sin seriously, but Patterson argued the cross also was necessary because of some constraint God had placed on himself and that the Bible indicates there "is some sort of moral necessity out there that says sin had to be dealt with in this kind of way."

He asserted the Bible makes it clear God's holiness demands punishment of sin and there is a penalty attached to sin.

Humphreys answered he is concerned with the freedom of God, with whether "God out of his love and compassion freely chose to do this as his way of forgiving us of our sins." He defended his statement that it is "unwise to seek for a 'necessity' for the cross."

The two men also focused on the theory of penal substitution.

Patterson referred to penal substitution as the "ultimate model in the Bible" and said Humphreys should make it clear the theory "is the major motif for understanding the atonement in the Word of God." He also said penal substitution is the "one indispensable model" off of which the whole salvation plan of the Bible operates.

Humphreys said it is not appropriate to view the theory in this way and that everything the Bible says about the cross does not have to be tied to that idea. He contended the primary biblical model for understanding the cross is sacrifice, which does not always involve punishment.

Patterson differed, arguing that every sacrifice in the Bible involved penalty and that in each sacrifice the people understood the animal "was dying the death they should die and that they were going to be free from sin because that guilt had been transferred."

Humphreys said his impression was the ancient people were told the shedding of blood provides remission of sins and that they understood the sacrificial system as such and not as penal.

At the close of the discussion, Humphreys presented -- and expressed hope Patterson would sign -- a document of affirmation, which noted, "Over the past several years, many Southern Baptists have come to believe that we, Fisher Humphreys and Paige Patterson, hold to radically differing understandings of the atonement made by Jesus Christ. As a gesture of clarification and of peace, we offer the following affirmations to our fellow Christians.

The affirmations focused on the historicity of the cross, the gospel nature of the cross, the truthfulness and authority of biblical teachings on the cross, the need to proclaim the meaning of the cross and the mystery of the cross.

Humphreys termed the paper a positive, biblical statement about "very important things. I think we agree completely on it."

But Patterson declined to sign the document without writing a portion noting disagreements so that it would not imply that all differences had been settled and that there was no problem. "And I believe there is a problem. So while I do agree with the things you've written there, I will only sign it under the provision that we also note the disagreements," he said.

Humphreys expressed disappointment with that decision, and Patterson said he thought it was unfair for Humphreys to present the document without prior knowledge. Humphreys later apologized for the manner of his attempt at producing a document of affirmation.

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Baptist Churches Damaged
As Typhoon Blasts Taiwan

N-FMB
By Linda Phillips

Baptist Press
10/29/87

TAIPEI, Taiwan (BP)--Typhoon Lynn brought floods, destruction and death in late October to the people of Taiwan, including Baptists.

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The typhoon hit southern Taiwan Oct. 24, but caused the most serious damage as it moved north toward Taipei. The capital city was hit by the worst flooding in 40 years as the overflowing Keelung River swept through streets and homes. Wire reports said 49 people had died by Oct. 26. The typhoon dumped 68 inches of rain on the Taipei area in 72 hours.

Hardest hit was the town of Hsichih, north of Taipei. The whole town was flooded as the river overflowed its banks. Police rescued 3,000 stranded residents. The Hsichih Baptist Chapel, where Southern Baptist missionaries Herbert and Alice Barrett work, was flooded with six feet of water. The Barretts are from Missouri, he from Milan and she from Kirksville.

A Baptist seminary student reported she and her husband spent the night of Oct. 24 stranded in the police station next door to the church. The brother of a member of the Hsichih chapel was killed in an auto accident related to the storm.

Many Baptists' homes were damaged by flooding in Taipei. Ten Baptist churches are located close to the Keelung River. Several churches were damaged extensively by flooding, and at least two other seminarians and a pastor were evacuated from churches where they were stranded by high water. No damage to missionary homes and property was reported.

Lynn was called the second-worst typhoon to hit Taiwan since 1959. The worst, Typhoon Wayne, killed 52 people last year.

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(Phillips is a Southern Baptist press representative in Taiwan.)

First Baptist, San Antonio
Dismisses Walker As Pastor

N-Texas
By Ken Camp

Baptist Press
10/29/87

DALLAS (BP)--First Baptist Church of San Antonio, Texas, voted 623 to 614 Oct. 25 to dismiss David C. Walker as pastor of the 126-year-old church.

Citing problems with the pastor's "leadership style" that resulted in divisions in the church, the deacons voted Oct. 18 to ask for Walker's resignation. When he failed to resign, the deacons sent a recommendation to the church's personnel committee that Walker be dismissed, effective immediately. Joyce Williams, chair of the personnel committee, presented the motion to the church.

After the vote was taken, Walker led the church in a hymn and invited anyone interested in forming a new congregation to meet with him in the church's chapel. Observers reported more than 300 people attended that meeting. Participants were invited to attend the first service of the new congregation at 11 a.m., Nov. 1, at the San Antonio Econolodge.

Walker was unable to be reached for comment on the church's decision or on his plans for the future.

The 34-year-old Vicksburg, Miss., native went to the San Antonio church in 1984 after being pastor of San Jacinto Baptist Church in Amarillo, Texas, and First Baptist Church of Hobart, Okla. He also had worked on the staff of Sagamore Hill Baptist Church in Fort Worth, Texas; First Baptist Church of Houston; and Garden Oaks Baptist Church in Houston.

Walker is a graduate of Houston Baptist University and Southwestern Baptist Theological Seminary in Fort Worth, where he earned master of divinity and doctor of ministry degrees.

First Baptist Church of San Antonio led Texas Baptist churches with 1,182 baptisms in 1986. The church ranked 15th statewide in Cooperative Program missions giving with \$262,000 contributed.

The church, which had an average Sunday school attendance of 2,153 in 1986, has averaged 1,465 in recent months. Weekly receipts have run about \$38,000, or 10 to 15 percent below offerings at the same last year. Offerings have been almost \$6,000 per week behind requirements for the amended church budget.

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"We as an association join the members of First Baptist Church in concern and prayer," said Robert Schmeltkopf, director of missions for San Antonio Baptist Association. "This is a dark day in the life of that congregation, and the churches of our association stand beside them offering our prayer support and assistance at this difficult time."

Jim Stone, chairman of the deacons at First Baptist Church, described the church's action as traumatic and painful for everyone involved. "We wish David nothing but the best and pray God's richest blessings upon him," he said.

A pastor search committee is expected to be named "in a few weeks when things calm down," Stone noted. He said William B. Tolar, dean of the School of Theology at Southwestern Seminary, is scheduled to fill the pulpit at First Baptist Church several Sundays through the end of the year.

"We want to keep marching on. We don't have a pastor, but we still have a Lord," said Stone. "We just want to heal our wounds and go on with being a church."

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Seminarian Overcomes Paralyzing Fear
In Successful Ministry Internship

By Elizabeth Watson

Baptist Press
10/29/87

FORT WORTH, Texas (BP)--Fear paralyzed Kellie Bonham more than the spinal injury she received in a diving accident.

Now seven years later, Bonham is helping other quadriplegics understand how to break free of that fear. The Southwestern Baptist Theological Seminary master of divinity student is developing her ministry skills as a chaplain-intern with "physically challenged" people at Hot Springs Rehabilitation Center in Arkansas.

Bonham wants spinal-injury victims to know they can lead full and meaningful lives. As a quadriplegic paralyzed below the shoulders, she is living proof of her message.

After the diving accident as a teen-ager, she stepped back into the world in a wheelchair. But she had to sort through much pain to accept her condition. Bonham said her biggest challenge was loosening the grip fear held on her life.

"Total nurture by family and friends made it impossible for me to become independent," said Bonham, a native of Longview, Texas. "Because my emotional and physical well-being largely depended on others, I didn't believe I could face life on my own. I was afraid of failing."

Bonham's decision to become more independent was related directly to feeling more secure about her disability. "Acceptance that I'm in this for life triggered the change,"-she said. "No more denial."

Last summer Bonham took her biggest step toward independence. She moved to Hot Springs to participate in a clinical pastoral education program, without a full-time roommate.

"The Texas Rehabilitation Foundation has always funded a roommate for me," Bonham explained. "But I decided I should try to do certain things myself."

Bonham's summer experience stretched into a year-long venture. Administrators at the rehabilitation center and the Arkansas Baptist Convention asked Bonham to stay on for one year before returning to seminary classes.

She hopes to make a difference in clients' lives by adopting an "investment" attitude. "We had good results this summer, but I only scratched the surface. It takes time to help people discover their self-worth," she said.

Bonham said the internship gives her a foundation for future ministerial positions. "I'm watching my book knowledge come to life, as well as learning through the hard times," she said.

"There was no one to rescue me this summer. I appreciate what God has allowed me to learn through my limitations.

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"One thing I have learned at seminary and Hot Springs is true love lets you do it yourself. That's how Jesus loves us. He lets us fall but assures us that in his strength we can stand back up again."

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20-Year Radio Ministry
Helps Build Churches

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Baptist Press
10/29/87

CARACAS, Venezuela (BP)--Ten times a week, a Venezuelan broadcast is sent out to start and then nurture Baptist churches throughout Latin America.

"Christ the Only Hope," now in its 20th year, has been instrumental in starting 15 churches in Venezuela alone. The radio ministry probably has sparked a sizable number of churches in other Spanish-speaking countries, says Larry Rice, a Southern Baptist missionary who has worked with the program since 1971.

It's one of the few religious broadcasts with a church-planting emphasis, Rice notes.

The program is aired 10 times a week over a 500,000-watt AM and 50,000-watt short-wave Trans World Radio station on the island of Bonaire, Netherlands Antilles, 90 miles north of Venezuela. It also is aired on various AM stations in Venezuela and several other countries.

"Christ the Only Hope" builds churches in two ways, recounts Rice, the program's music producer: "Someone will listen to the program and receive Christ as their Savior. Many of them will tell their families, who also begin to listen to the program. One by one, they, too, receive Christ. Then they invite their neighbors to come and listen. And the next thing you know, a group is formed."

Often, after correspondence with the radio ministry, a fledgling group gets help in forming into a church from a nearby pastor, a home missionary or a Southern Baptist missionary.

A second way the program helps start churches is by providing missionaries intending to start new churches with lists of listeners in an area who have written for a correspondence course. "That provides open doors," people who are familiar with the program, Rice says.

Two men who turned to Christ while listening to the program later became Baptist pastors. One of them also is a singer who will join the broadcast later this year.

"Christ the Only Hope," which has been picked up from the southern tip of Chile north to Canada, is produced by the seven communications staff members of the National Baptist Convention of Venezuela.

The 15-minute evangelistic edition is broadcast Tuesday through Friday and Sunday in the evenings, and early on Tuesday and Wednesday mornings. A 15-minute youth program airs during the same time slot on Saturdays. And a 30-minute session on the Bible and Baptist beliefs is heard each Friday night. More than 5,000 people are enrolled in its six-part evangelistic Bible correspondence course, not counting participants in Colombia and Dominican Republic, where the Baptist conventions handle the follow-up.

The broadcast's evangelistic speaker the past two years has been a layman, Magin Alvarez, associate secretary, director of public relations and editor of The Baptist Light newspaper for the Venezuelan convention and a member of Central Baptist Church in Caracas. He also is a part-time high school geography teacher.

Typical of the program's church-planting impact is a new congregation on Venezuela's Margarita island in the Caribbean. Letters arrived from two men wanting to know more about faith in Christ. A Venezuelan home missionary, Arnoldo Aray, who was working with four other congregations on the island, went to visit. The missionary learned that the first man already had become a Christian and a church member.

In the other visit, the man readily accepted the missionary's encouragement to give his life to Christ. The new convert then told of a friend who wanted to start a church. They went to visit the man who affirmed, "I want to start a church here. Would you help me?" Aray soon was working with his fifth congregation on the island.

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