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THE WHITE HOUSE

Office of the Press Secretary

Internal Transcript

March 28, 1991

INTERVIEW OF THE PRESIDENT  
BY RELIGIOUS MEDIA

The Roosevelt Room

1:30 P.M. EST

THE PRESIDENT: What we wanted to do here is to obviously answer your questions -- typical of the nutty schedule we're on in order to -- former President Reagan is appearing -- coming here at 2:15 p.m. I think it is. So I'm going to have to chop it off so I will not be rude to the former President of the United States. But let me say I'm very pleased you all are here. I know several have wanted to have Q&As for some time. I think this is good. I'll try to keep my answers relatively brief.

But one thing we did want to do -- we're into this Points of Light. And actually it's a concept that ties into the ministries of many people. Ties into one American helping another or communities, a body helping another. And it's fundamental, basic, and it is a wonderful thing. And when the government gets in it, then the whole concept of volunteerism isn't voluntary. All we're trying to do is stimulate the concept of volunteerism. And we have one Point of Light office here.

But what I want to do is show you just for -- it won't take a few seconds -- these are very short public service ads that I think you'll enjoy. But then I'd -- after that I'd like to get to your agenda. But this is -- I'd love to have the power of the media represented here reflect, if you felt comfortable so doing, commitment to this idea of neighbor helping neighbor, church helping people in the community, which is so fundamental anyway.

But why don't we run this thing up and see if this -- this is all done pro bono. This is all done by the top -- some of the top advertising agencies in this country. And it will be aired in a pro bono fashion.

(Viewing of public service ads.)

That's just a cross-section of some of the public presentations. The same time that's going on, you have the Media Coalition Against Drugs. Their goal is to spend a billion dollars in pro bono advertising in the fight against narcotics. And Jim Burke, who some of you may remember, was head of Johnson & Johnson, is heading that up. They've made their -- I would say halfway home in terms of the commitment of money or gifts of time to do this.

So there's a lot going on. And I don't want to divert you from questions, but it's something that church groups have been out in the forefront for years. And I think any push that can be given to this concept I think crosses over party lines, crosses over political ideology; certainly transcends the denominational differences. And it's American, it's us. It's one person helping another. So I wanted you to see that, and there's some -- I understand there's something in the kits on this.

But I don't know how we want to proceed now. But I thought we'd just try to answer questions. If you get too technical I may have to call on our able Chief of Staff or Lee Ann over here or

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Deb -- all these folks. I can't see whose around. Here we got some pros back here -- Bob Gates, who is next to Brent Scowcroft on the National Security Council. Who else is there -- Andy Card is the Deputy Chief of Staff; and Dave Demarest, who's one of our top Assistants to the President. So with no further -- have you got an order worked out, or shall we just --

Q Oldest first. (Laughter.)

Q Sir, as you know, the Supreme Court has accepted a case involving prayer at public school graduations. Your administration, filed a brief asking that the court reexamine how it's going to look at church-state issues. And I'm wondering how you would like to see our society move in this direction? Are you willing --

THE PRESIDENT: I'm one who believes in and have long been committed to the concept of voluntary prayer in school. So I would hope that the entry of the Justice Department into this -- I'm asking that this matter be restudied and given a new look -- means that we will be able to have invocations, prayer at a graduation. I mean, I simply do not agree that religion has no place in something like a graduation. So I hope that our intervention on that side will be effective.

Q Mr. President, Reverend James Andrews, the stated Clerk of the General Assembly of the Presbyterian Church, recently said that the Gulf war wasn't worth it. Other Presbyterian Church officials have been very critical. Reverend Howard Rice, the former moderator of the denomination, has said sending our troops to the Middle East was sacrificing children to the god of oil. And Reverend Eleanor Ivory, the head of the Washington office of the Presbyterian Church, revealed the denomination was strategizing to start a campaign against the war when your popularity dipped in the polls. Her associates suggested that would happen when 10,000 body bags came home. Would you share with us your feelings when you hear such reports coming from leaders of national church groups? And would you saying something about your own moral struggle as you dealt with the Gulf war decision?

THE PRESIDENT: One, I think statements like that are -- come from the heart. I have no argument with somebody who differs with me on this. And I have -- we are a country where people can say what they think. Thank heavens it's that kind of a country. And many religious leaders opposed me from day one; many on the grounds that there's no such thing as a just war; many on the grounds that we were going to have unconscionable numbers of returning body bags.

And so I start -- and I don't just say this because things have worked out differently than the way some of these people predicted. But I think we have to have a tolerance for diversity in this country. And I saw that. Some of you may know, I met with the presiding bishop of my own church, and he was strongly opposed to what I was fixing to do and did do. Having said that, I think they missed the point. There is a just war. And this, in my view, was good versus evil. In my view, the turning back of aggression has a moral underpinning to it that is sound.

And, you know, the toughest question was they'd say, well, how many people are you willing to lose? How many sons and daughters of somebody else are you willing to commit to war? They put it in a very personal way. And my answer is not one. I'm not willing to lose one. But sometimes in a nation's history it has to take a stand that is moral and that is right and decent, and in the long run will save lives. And that's what we did. And I think many of our critics now -- some will still disagree with me, but I think many understand that the turning back of aggression and the way in which we did it was necessary and morally correct.

And so, my answer -- just disagree with them. And I have

no anger about it. I have no feeling that somebody is less of an American or less patriotic than I am. But they're wrong and I was right. And most of the American people agree with that.

And there's no point in -- I say that I was right not with any attempt to put somebody down, but this wasn't all that easy to have to bring along the diplomacy and then the politics, getting the Congress to endorse what we did, and then taking the military action we took. But history will view it as a morally-correct position.

So that's what has to be the answer to that.

Q You dealt with this at the National Religious Broadcaster's Convention -- and by the way, we published this complete text in our magazine because we thought it was important for our people to understand it. One of the terms that you used that there seems to be some misunderstanding about is the matter of a new world order. Could you give us some idea of what you have in mind by the use of that term?

THE PRESIDENT: Yes, I will. In my view, a new world order is one in which big countries won't bully their neighbors. One in which the territorial integrity of countries will be respected. One in which the new-found credibility of the United States will be helpful in protecting the territorial integrity. And one in which, an order in which the United States having taken the lead in this coalition, the United States will be able to be a catalyst for bringing peace to a corner of the world that hadn't had any in a long time.

And I'm talking about three particular areas. The security and stability of the Gulf itself. We're seeing now restless turmoil inside Iraq, but out of this and out of the condemnation of aggression I think we got a better chance there. And we've got much better credibility with the Gulf countries to do that.

Secondly, the Lebanon. Many, many Christians and many other religions are very concerned about Lebanon. Many Muslims are concerned about Lebanon. But I now think that we have a better chance to restore not only the territorial integrity of Lebanon, which means the removal of all foreign forces, but restore Lebanon to what it was like before these days of religious strife. And I feel very strongly about it. I know the Lebanon somewhat and I've been over there a good deal.

And the third one, of course, is the age-old problem of the Palestinian-Israeli question. And once again, I am hopeful that our credibility in the Arab world, in the Israeli context, will enable us to bring this new world order, which is peace and respect for the other guys territorial integrity, to Israel and to the Palestinian people.

Q You don't see that as a one-rule government?

THE PRESIDENT: Absolutely not. And I'm very pleased that the United Nations had a very useful role. And the reason they had a useful role is that our relationship with the Soviet Union was such that they did not veto this stance against aggression. But that certainly does not mean surrendering one ounce of our sovereignty to the United Nations.

Q Now that we are looking, Mr. President, at the international affairs, would you comment on the policy of the United States as of now toward the South African government and perhaps Liberia?

THE PRESIDENT: Well, Liberia, of course, is in a state of turmoil. The United States has always had a very special relationship with Liberia. Actually, it was based on Christian

tenets. It was based on early appreciation of and support of Christianity in both areas. That was part of the special relationship of the United States to Liberia.

I regret that it's resulted -- that almost anarchaic conditions have existed in Liberia. So our role will be simply to help -- we can't dictate it, but to help restore order and help see that the respect for human rights that has been so violated by recent events is --

Q Is there a possibility of our --

THE PRESIDENT: I think there's a chance that we can do something there. Of course, we had a humanitarian role in Liberia that went unappreciated because of Desert Storm. And that was the evacuation of people and giving succor and sanctity to people that could have been destroyed.

South Africa is moving towards -- at long last, away from apartheid. And in my view, de Klerk deserves great credit for this. The sanctions that are on South Africa will be lifted when South Africa complies with five categories of law change and of things they have to do, like release of prisoners. When they do that, the sanctions under our law will be lifted. And the sanctions on our law, in my view, should be lifted when South Africa makes -- complies with these five categories.

So I'm encouraged. I'm in contact with Nelson Mandela. I'm in contact -- I haven't seen him recently, but Buthelezi's been in here many times. And, of course, de Klerk. So you have a generation of leaders who seem to be willing to work with each other, and that's what it's going to take.

But the United States, we're pleased that these changes are taking place. We regret the horrible killing of black against black in a lot of these townships. It's a terrible thing. And we regret anything that's oppressive or supportive of apartheid. But that's the bad news. The good news is there seems to be considerable change in South Africa. And they want business and they want relations with us to be on a good plane. And they know what they have to do to get it on a good plane.

So I'm encouraged about this one. And I think we have a chance for a much happier situation there in the elimination of this impossible system of apartheid.

Q As you know, Jerusalem is Judaism's Holy City. And that's probably one of the reasons why many Soviet Jews who emigrate to Israel now want to live there. And I know you've had some differences with the government of Israel over that. And I'd like to ask you what your opinion is about the right of Soviet Jews to live -- or any Jewish emigrants coming to Israel to live in Jerusalem.

THE PRESIDENT: Well, the right of Soviet Jews to live in Israel is a given. We have been very instrumental, incidentally, the United States government, and I take great pride in the fact that our administration has probably done more for the emigration of Soviet Jews than anybody. I think the Reagan administration, of which I was proudly a part, did pretty darn well.

But because of our relationship with the Soviet Union and because of our zeal in bringing this question to the fore, you've seen emigration in enormous numbers. But the problem with settlements is a problem where we have had a difference with the Israeli government. And we are not going to change our policy. And our policy is beyond the so-called Green Line these settlements should not be expanded. And we have a difference there. But I want to see peace in the Middle East, and I want to see peace for Israel. And I think we have the basis of peace in these resolutions that relate to 242 and 338, so we'll press for that.

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The fate of Jerusalem or the final status of Jerusalem should be handled in a negotiated manner and certainly will not be any dictation to the people of Israel on how that is handled. I'd like to hope that it would never be divided again and go back into that city where it was rent asunder by division.

Q There was an article today in The New York Post this morning that said in essence that while we achieved victory, we're having trouble handling the peace. I was one of the delegations that went with Jim Andrews that went into -- I went into Baghdad, he went into Lebanon. And the thing that we heard there right before the war from clerics, both Moslem and Christian, was that even if the allies would win this war that the peace would be hard to come by. How do you address this? Did you anticipate this?

THE PRESIDENT: Yes.

Q This whole question there might be a problem with peace once the war was won.

THE PRESIDENT: Remember there was talk, let the sanctions work, withdraw to the status quo ante. We didn't do that. What we have done is destroy Iraq's ability to project aggression. It's destroyed. They cannot threaten their neighbors. We have acted on the moral principle that aggression or bullying of one country on another isn't going to stand.

But you put your finger on a very difficult problem, and that is the internal affairs of Iraq. We never thought there would be a rose garden out there the minute the war was over. But we've known about the Kurdish differences, obviously. We've known about Shiite pressures in the south and we've known about the radicalism and brutality of the Baath regime in Baghdad, in the center and indeed the whole country.

If you had said to me, did you predict that you'd have uprisings in the south and uprisings in the north, I'm not sure I'd say no, but I don't remember having that totally in focus. Because when we set out to fulfill our goals and to fulfill those 12 resolutions of the United Nations, they stopped short of trying to dictate what the internal affairs of Iraq would be, what system would come beyond. That wasn't an objective. The objective was never to overthrow Saddam Hussein, though I hope the man will not survive because we will not, I can tell you, as long as I'm President have normal relations with Iraq as long as Saddam Hussein is there.

So we have turmoil now. And it is my hope that out of this turmoil you will have an Iraq that is willing to live safely with its neighbors; an Iraq without Saddam Hussein calling the shots and some kind of a government that takes into consideration these three very strong -- I don't know how to phrase it -- but these very strong objectives or religions of the different participants. And it is difficult.

But the idea that this comes as a big surprise is crazy. Because it's far better, in spite of the turmoil and in spite of the loss of life, than giving in to Saddam Hussein and compromising and assigning him somebody else's territory to go back to the status quo ante, which was about as brutal a regime as you possibly could have. We tried that. We tried improving relations with Iraq only to be smashed by this -- the hopes to be smashed by the invasion.

So I can't predict for you exactly what will happen. But it is not the United States role to go in and try to fine-tune whatever follows in Iraq. And it is not the United States role to keep soldiers in there or to march into Baghdad. Our troops are going to come out as soon as we can get the cease-fire in place and hopefully implemented. They're not going to stay there. And I know that some communities now say that we have an obligation to go in and

fine-tune this, and we don't. That is not the role of the United States.

So right now it's worrying me very much because there is an awful lot of innocent life being lost -- children and terrible, terrible loss of life. But we will do our best through diplomatic channels and working with others, but we are not going to change our goals now and go beyond the coalition objectives.

Q Mr. President, I'd just like to say thank you for setting a time aside. It was quite a pleasant surprise. But on another -- I have a question here regarding New York City. Recently, I'm sure you might know, the city Board of Ed, after a large and public fight, adopted a new program where condoms would be distributed to students without parental consent. The Catholic Church in the city strongly opposed the program for many reasons. I have a two-part question here.

I'm wondering what is your opinion of such a program, condom distribution to students without parental consent? The other part is, because of the Catholic Church and Cardinal O'Connor, as you know, is -- their opposition to this program, it unleashed yet the latest wave of Catholic-bashing by gay activist groups in New York City such as Act-Up. This Catholic-bashing has gone on in Boston, it's gone on in churches while Masses have happened, the Host has been defiled. John Leo in the U.S. News and World Report this week has a very good article documenting this. My second part, though, is -- my second question -- do you think this Catholic-bashing by gay activist groups like Act-Up should be condemned?

THE PRESIDENT: I think Act-Up resorts to tactics that are totally counterproductive. To the degree the AIDs question should be treated as a health question they work against even that because of their outrageous actions. And you're talking to somebody who has his own meetings broken up by them, or had two or three of them in the last year. And those tactics -- I condemn the kinds of tactics that are offensive to mainstream Catholics, Protestants, Jews, anybody else. It is not right. It is an excess of free speech to use -- to resort to some of the tactics that these people use.

And I've tried to be very sensitive to the question of babies suffering from AIDs, innocent people that are hurt by this disease. We're trying to treat it as a health problem. But I'm sorry, I condemn the kind of behavior that heaps ridicule on an established, a treasured religion. In this case, you asked about Catholicism. And I find it offensive, the attacks against Cardinal O'Connor. I think a handful of people can be very, very hurtful in how a nation treats a serious health problem. And they are counterproductive in what they are doing.

And in terms of the other, I'd like to let these communities handle this problem you mentioned about condoms, but my own view is that we want the parents involved. We want them involved in all kinds of counseling. We want to strengthen family, not weaken it. You don't want to peel somebody off through some -- whatever it is -- away from the family. So I'm one who happens to believe family participation in decisions of that nature are very, very important. I'm not trying to decree a federal policy here. That's not the role of the federal government. Let one community look at it one way, one another.

But the Bush view -- George Bush view is let's strengthen the family. And one way you do it is through consulting, helping your children when they have problems of this nature -- of sexual liberty or whatever you want to call it, or pregnancy -- are all these things that -- I'm the oldest guy at this table -- you always used to have to whisper about these kind of things. I'm not saying they ought to be whispered about, but I am saying there ought to be respect for family values. And that's the way I look at it.

Q Mr. President, during your administration you've shown a refreshing openness to the appeals and counsel of leaders of organized religion. I'm aware that you've received a contingent of United Methodist bishops last year to discuss antidrug initiatives, and that you referred earlier to your visit with Bishop Browning regarding the Gulf war crisis. What I'd like to know is this: as both a world political leader and a person of faith, how much weight do you attach to such overtures by religious leaders, honestly? And what kinds of appeals do you find helpful? What kinds of approaches do you consider constructive? And what are the the things that are least likely out of the religious community to be given serious consideration by you?

THE PRESIDENT: One, I think intervention in the nature of a petition is appropriate. I think it's part of our American system. I think it's historic. It's gone on a long time. And I think a President should listen and be open-minded enough to hear. Parker asked about the war. And I hope I was open-minded enough to sit down with people that disagreed with me. I mentioned Bishop Browning, and I have nothing in my heart that felt a bitterness or a restlessness that he didn't understand where I was coming from. And so I think it's most appropriate that there be a petition.

I obviously draw the line at separation of church and state. I don't believe that the President ought to involve himself in any way indicating a preference for denomination. I happen to be an Episcopalian. I am a Christian. I go to Episcopal service across the street when I'm not at Camp David. And there I attend faithfully, I hope, because I think -- and I think it's important. And if it's important -- if a family feels this way -- Barbara and I do -- we ought to demonstrate that.

And it has a way of spilling out and I think setting, hopefully, some kind of example for the country. Up there it happens to be a nondenominational. It's run by the Navy. And it's like -- you all have attended Navy services. Bishop O'Connor used to be a Navy chaplain, so you're respectful of the different denominations. But you go. So I think a President should try to do that. But I think you should -- we draw a line.

And I've confessed to some of you all -- or some different religious leaders that I am still not too comfortable with what the role ought to be. I don't want to act like I'm holier than thou, or that I want to wear my faith or my religion on my sleeve, or that I'm the guy out there, the Philistine in the temple beating his breast and praying the loudest. I don't want to do that. And yet, I want to do what many that have gone before me have done, and that is to try to amplify as best one can that we are one nation under God. And let others determine what that God is and how that God operates. But we're one nation under God.

And so I am trying to sort out this heretofore very personal area of my life. And time only tell whether we're successful in it.

I didn't answer a couple of your technical parts of your question.

Q I think you've indicated that you do take these petitions seriously, that you attach weight to those coming from the religious community --

THE PRESIDENT: I do.

Q -- for sure. I was just interested if you would have drawn any conclusions about what sorts of petitions, what sort of expressions of dissent or criticism you might find least helpful, least constructive.

THE PRESIDENT: Well, I don't know that there's any that

are least helpful. I mean, the Catholic bishops took a position -- some of them -- early on against the war. I found it helpful to read -- what was the Bishop's name? Mahoney or -- early on. Was it Clark? But they sent a thing in here, different than what I felt. I wanted to be sure I wasn't missing something. I read it -- a fairly readable thing. And we got the same from other churches. As I said, my own church, Bishop Browning came in here out of conscience, out of what he felt in his heart. And so that kind of petition I found extraordinarily useful. I don't find it useful when Reverend Berrigan stands out here and throw blood on the Pentagon, which he used to do -- hasn't done that lately -- in the name of God. I mean, what does that have to do with a reasoned dialogue? Nothing, in my view.

And I didn't get offended by the demonstrators that were out here. The only thing, I didn't like, the one beating the damn drums out there. (Laughter.) Bam-bam-bam. (Laughter.) And they showed up in Kennebunkport, Maine. And I'm saying what is it about drums? Why's everybody into drums these days when they say they don't like what I'm doing -- what the country's doing. I don't understand it. That kind of petition that's clothed in some religious background -- which this was not, the drummers -- I don't think it's particularly helpful. It's annoying to people. I don't think they ought to do that. People in the hotel can't sleep, so why don't they go someplace else?

But, I mean, in terms of -- I can't think of anything that I can think of as a petition of a religious nature other than what I mentioned. If you're throwing blood against the Pentagon in the name of God, I don't think it's good.

I'll give you one tiny personal example, religious. There was this guy. I go to a little church up in Kennebunkport. In the summer it's Episcopal church right next to the sea; in the winter, when we're there, it's a little congregational church. And the minister, a woman, got up and prayed, and then said, well, does anybody else have any special prayers? Here's a guy, nicely dressed in a suit and he jumps up and starts yelling and screaming about the war, and, yes, he wanted to pray for the dead babies in Iraq and all. But he didn't really want to pray for the dead babies in Iraq; he wanted to lecture the President of the United States.

And very candidly, he was operating, up to a point, within his rights of free speech. But it was offensive to this tiny community and the people in the church, some of whom disagreed with me, maybe; and many of whom agreed with me. But that's not the point. They were coming into this holy service, tiny, informal though it may have been, and offensively petitioning, and doing it in the name of the Lord. And I disapprove of that. Although, a person has a right.

Q Yes, Mr. President, in the Points of Light Foundation Campaign, I noticed that in the ads when they addressed issues related to blacks that they focused on the issue of crime. And much of what comes forth in relationship to blacks has to do with crime. And I wonder if you feel that there might be some relationship between the fact that -- even when you ran the campaign -- that when this administration talks about blacks, it talks about criminal problems in our community that contributes toward police brutality that they experience and the attitude that general society seems to be validated that it's all right to deal in a brutal and harsh way in the black community with folks who run afoul of the law because that's the only way that they can be dealt with it.

THE PRESIDENT: No, I don't -- I hope that our administration is not projecting that. When we talk about a tough anticriminal crime legislation, I hope we're not projecting something that's subtly racist.

Q It comes across that way sometimes.

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THE PRESIDENT: Well, then, we've got to do better to be sure that that's not what -- because that's not the heartbeat. That's not the reality. And what I'm talking about when we say, give back the streets, I'm thinking about some people whose areas are the most heavily afflicted by crime. And some of them do happen to be from heavily minority-concentrated areas. And we ought to be concerned about their safety and welfare. And so some of the things we're proposing on our crime legislation -- with which you may agree or disagree -- in my view, can be of enormous benefit to those communities that have the highest incidence of crime. But if we're in any way projecting that it's racist, I reject it.

You see, I've never agreed -- I've never accepted the charge made by some people that don't know the facts about Willie Horton. Willie Horton was a man who brutalized people and was condemned by the community, was sentenced to jail, happened to be black, and was exposed after he got out of jail for doing it all over again. It doesn't matter whether he's black or white. This is not good for our society. And the people that won the Pulitzer Prize up there, from a little town -- what was the paper, John?

GOVERNOR SUNUNU: Lawrence, Massachusetts.

THE PRESIDENT: Lawrence. And they brought that to the attention of the people. And we never ran a Willie Horton ad; although, people think we did. But the idea that a person can go out and rape and then go into jail and then come out and do it again, and that anybody that brings that out is racist, I'm sorry, I disagree with that. So I've always felt a little stung by that. But if there's a feeling abroad that anything we're talking about -- and if you think that these ads had a racist overtone, then we've got to do better, because there's nothing like that all. These are not done by the administration; they're done by one of the most sensitive advertising agencies in the country, and one of the biggest. But I just am glad to have this opportunity to say there is no intention of anything of that nature.

Q What new initiatives can we expect from the administration in terms of the larger social issues that affect black and poor communities?

THE PRESIDENT: Education.

Q Yes.

THE PRESIDENT: We've got a marvelous new education program. And I hope everybody here will look at it. We've got a great new Secretary of Education. And I hope everybody will look at it. We've got an antidrug program: National Drug Strategy II that followed on a successful one. And we're making some headway there. The housing initiative I think deserves a lot of support, and it's not getting it because a lot of people want to think the same old way -- build more bricks and mortar. It doesn't matter that the St. Louis projects were a disaster. We want to try again, build more bricks and mortar. We've got a home ownership concept -- a tenant ownership concept and it's very difficult to get it through people that think the same old answers again up in the United States Congress. We've got beat in a committee the other day on it.

So I think in those three areas, you have special areas of interest to minority communities in this country. And frankly, I'd like to see them take a look at our civil rights bill and pass that, instead of passing a civil rights bill that I am not going to sign if it comes down here the way the last year did, because I don't believe in quotas. But I do believe in eliminating discrimination in the workplace, and that's what our bill is designed to do. But I don't think many people have read it, because we don't control any of the committees up there.

But I think we've got a good program, but we need to get it out better and get the message out better.

Q Mr. President, you just mentioned education. The Wall Street Journal said that you truly might go down as the -- or be known as the Education President by virtue of your decisions to ask David Kearns to serve as the Under Secretary of Education under Governor Alexander. What changes do you really hope to see Mr. Kearns -- a highly successful businessman -- bring about in the education system? And do you think he, together with Secretary Alexander, can really deal with the NEA and others who might resist change and provide parents with more leeway in the choice of where they send their children to school?

THE PRESIDENT: Yes, I think they can cope with the NEA. And the NEA ought to think anew. They ought to do like I'm trying to do, say this program might not work. What will work? Let's try something different. It is a shame that we are spending more money per capita than all but two countries on education, and we're way the heck down in the bottom. It isn't throwing money out there is the answer to it. And so what I think is, the national governor's met -- liberal, conservative, Democrat, Republican -- and agreed on a national education strategy. Goals for the year 2000. And this in itself was a first, getting all those people together. And a lot of people sitting right behind me -- oops, they've depleted the ranks -- (laughter) -- but they get great credit for having done this.

Now we've got a first-class team to try to implement those goals -- or help the states implement them. But the NEA ought to start thinking over again when it comes to testing, when it comes to educational excellence, when it comes to more math and science, when it comes to choice. Some people think that when you talk about choice, that works against those in the minority communities, for example. And it doesn't. It offers them the same kind of opportunity that I had as a rich kid, going to a darn good, rich school because my parents could pay for it.

And so we've got a lot of new ideas. And I'm a little tired of the establishment up there and the NEA telling me that we've got to try the old ideas again. We've tried them. And we're not doing well in math and science. And we're not doing well under the old idea of mandated programs.

I have a lot more confidence in Rochester being able to take a school in the ghetto and turn it into a great experience working with these people from industry and giving these kids a real chance at a real education, and thus, a job that is real with dignity. And that's exactly what's happening through this concept of educational excellence and choice.

And so my challenge is, let's get the old establishment to think something different. We're trying to do it. We've tried that old approach to just double the money for Title I, II, or III. And now the governors, many who supported that old approach, are saying it's not getting the job done. And do it where you have a chance for choice and excellence, and where parents can have a greater involvement. Where the family doesn't have a parent get him what they call a mentor.

And so, I'm all excited about it because I really think now we've got this war over that took about six months of almost all my time, I want to put the emphasis to help a guy like David Kearns and Lamar Alexander -- to make this program work. And it's going to be tough because some people are thinking the same old thoughts. But we're going to try very hard.

Q Mr. President, I'm John Q. Public sitting in the pews and my religious leader says President Bush. What context can the Gulf war and the other -- policy -- what context do you think the American public should put the --

THE PRESIDENT: Well, measure it like everybody else does. They ought to weight that, they ought to weigh what the political leaders say. But I mean, that's an individual choice. And I don't think there can be any formula -- and some people can be a member of a church and they'll disagree with almost everything their presiding bishop will say. (Laughter.) And be an enthusiastic member of the church. And some can disagree on some of the questions, some of the social questions I know that are troubling members of the Catholic Church, and they've got to sort that out.

But, again, I think the religious petition that Steve asked about is an important thing. But when I hear some guy come to me -- just take the Episcopalians, for example, Episcopalians -- and say I speak for eight million Episcopalians -- here's one that disagrees. I don't know, there are probably others around that disagree on these issues. The National Council of Churches will come in and say, we represent 18 jillion people. Well, they don't represent me, and I'm one of them. My denomination is part of it.

So I think the American people have to sort through this, but have respect for the leaders assembled in groups like the National Council who predictably come out with positions. But I've learned over the years, listen, sort through it. Make your own mind up. -- your own brain power. And then go ahead and do what you think is right. But give it some weight, give it some prayerful consideration.

I don't know that that's helpful to you, but that's -- everybody has got to sort it out.

Q Mr. President, you said a moment ago, talking with Steven, that you were sorting through this issue of how much public endorsement you should give to the Church, and so forth. I was aware that the National Association of Evangelicals was critical of the fact that you didn't acknowledge that God got us through the war. And later, of course, you announced the days of thanksgiving. Was that something that you were wrestling with during that time?

THE PRESIDENT: No. Now, from day one, I was sustained by faith. And from day one, I think our troops were sustained by faith, and I know our commanders were. So there was never any doubt. Maybe that's one piece of criticism I didn't see, because I thought most people understood that. But when we had a national day of prayer it was because I felt that that power should be recognized and mobilized.

Similarly, when we declared a national day of thanksgiving, which is coming up 10 days from now and it's across three different days to accommodate the different religions, it was to say thanks to God -- not for winning, just for winning the war, but for saving lives, helping us do what was right. And it gets back to the concept of a just war. And I believe it. So it was all a part of that.

I think President Reagan is showing up now. I'm sorry to cut you off, but we've got to run. (Applause.)

END

2:16 P.M. EST

# Faith in God, health more important than riches to Americans

■ Findings of a recent poll suggest greed and ambition aren't as significant as popular culture depicts.

NEW YORK (AP) — The Age of the Yuppie is dying. Faith in God is the most important part of Americans' lives, followed by good health and a happy marriage, say a poll.

Forty percent of respondents said they value their relationship with God above all else, while only 2 percent said a job that pays well is the most important thing in their life.

"That's an astounding set of figures, it seems to me. It suggests a re-orientation, a cultural shift," Wade Clark Roof, a professor of religion and society at the University of California, Santa Barbara, said yesterday.

The responses are part of a growing body of survey data that deflates the notion built up in popular culture in the '70s and '80s that

many Americans are mainly motivated by greed and personal ambition, sociologists said.

"The people who are shocked are those who believe this country is more secular than it really is," said William McKinney, dean of Hartford Seminary. "We're in some ways an incurably religious culture."

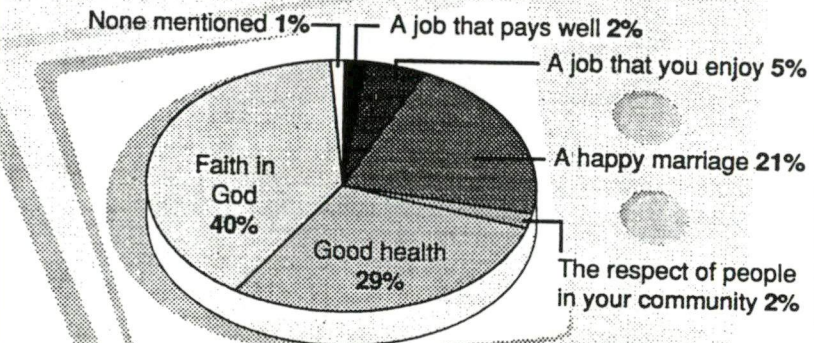
The telephone survey of 600 adults was conducted Jan. 17-20 for the Lifetime television show *The Great American TV Poll*. The survey by Princeton Survey Research Associates has a margin of sampling error of plus or minus 4 percentage points.

Diane Colasanto, who oversaw the survey, said it is difficult to compare it to other polls because the question was asked in a new way. The question compared faith in importance with other concerns rather than solely addressing the importance of religion. But she said the results are consistent with other surveys showing the importance of religion.

"My guess is that this is not a new phenomenon. It's something we've never looked at in this particu-

## What matters to Americans

A survey conducted for the Lifetime television show *The Great American TV Poll* asked Americans what they felt is the most important thing in their lives.



Telephone survey of 600 adults (300 men and 300 women) conducted by Princeton Research, Jan. 17-20. Survey has margin of error of plus or minus 4 percentage points.

Source: Lifetime Press

Dispatch/AP graphic

lar way," she said.

Fifty-eight percent of the respondents to a 1990 Associated Press poll said religion is very important in their lives, and 86 percent said it is either very important or fairly important.

Professional goals ranked at the bottom of the things Americans said are most important, says the poll.

In addition to the 40 percent who said faith in God was what they value most, 29 percent cited good health and 21 percent said a happy marriage is most important.

Only 5 percent said a job that

they enjoy was most important, while 2 percent said the money they make counted most. Two percent said the respect of people in their community is most important, and 1 percent said none of the values mentioned are most important.

Roof, who is working on a book on the "Baby Boom" generation of Americans in their 30s and 40s, said the survey results suggest the Baby Boomers are maturing.

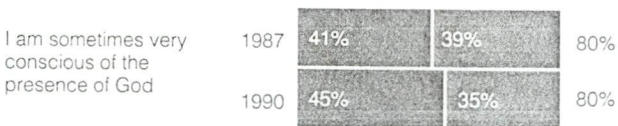
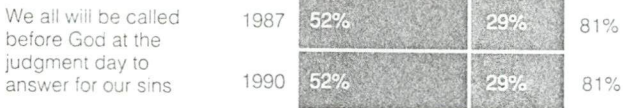
"I see it as a kind of a shift from a me-generation, me-first, to a more balanced set of concerns about self and others," he said. "Something going on that's encouraging."

# I Believe...

Americans remain strongly committed to traditional religious norms and beliefs.

Question: Here are some statements on a different topic. Please tell how much you agree or disagree with each of these statements.

■ Completely agree    ■ Mostly agree

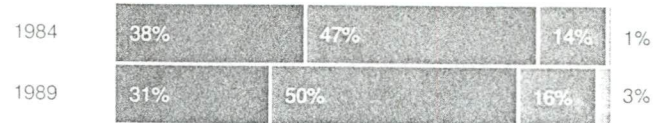


Source: Surveys by the Gallup Organization, 1987 and Princeton Survey Research Associates for the Times Mirror Center for The People and The Press, May 1-31, 1990.

Question: Which of these statements comes closest to describing your feelings about the Bible?

■ The Bible is the actual word of God and is to be taken literally, word for word    ■ The Bible is the inspired word of God but not everything in it should be taken literally, word for word

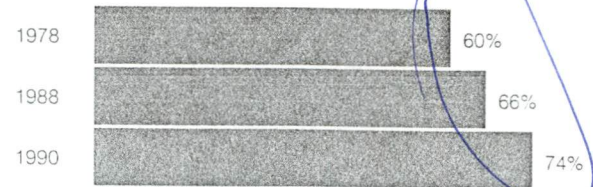
■ The Bible is an ancient book of fables, legends, history, and moral precepts recorded by men    ■ Other (vol./)don't know



Source: Surveys by the National Opinion Research Center, latest that of February-April, 1989.

Question: Would you say you have made a commitment to Jesus Christ, or not?

Have made a commitment to Jesus Christ

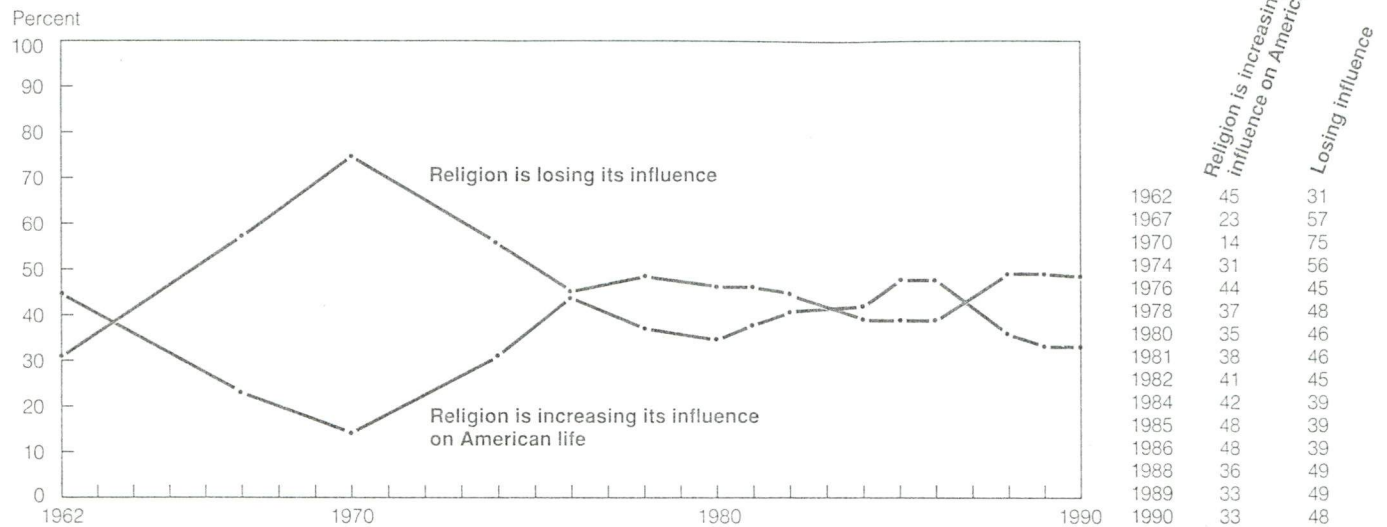


Source: Survey by the Gallup Organization, latest that of June 15-17, 1990.

# Religion's Influence

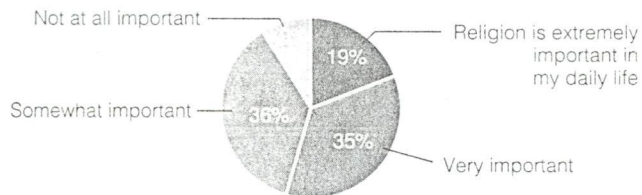
Nearly half of Americans now feel that religion is losing its influence in American life. They don't feel that way, though, about its role in their lives, where it serves as an important guide.

Question: **At the present time, do you think religion as a whole is increasing its influence on American life or losing its influence?**



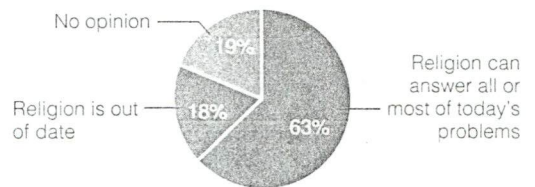
Source: Surveys by the Gallup Organization, latest that of June 15-17, 1990

Question: **How important is religion in your daily life—is it extremely important, very important, somewhat important, or not at all important?**



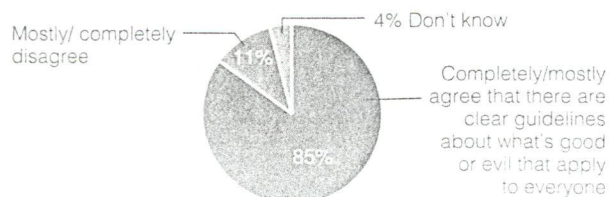
Source: Survey by CBS News/New York Times, latest that of March 30-April 2, 1990.

Question: **Do you believe that religion can answer all or most of today's problems, or that religion is largely old-fashioned and out of date?**



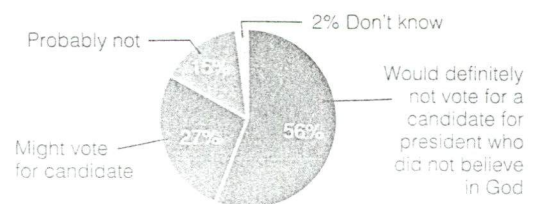
Source: Surveys by the Gallup Organization, latest that of June 15-17, 1990.

Question: **Please tell me how much you agree or disagree with this statement—"There are clear guidelines about what's good or evil that apply to everyone regardless of their situation." Do you completely agree, mostly agree, mostly disagree, or completely disagree?**



Source: Survey by the Gallup Organization, June 15-17, 1990.

Question: **What about a candidate who does not believe in God? Would you personally not vote for him for president even if you really liked him and you shared his political views? Would you say definitely not, probably not, or you might?**



Source: Survey by Frank Rich, Skeely and White for Time, September 20-22, 1990.

staffed 6/4 5:00

(Lange/Simon)

May 31, 1991

7:10 P.M.

91 MAY 31 PM 7:15 [BAPTIST.DOC]

PRESIDENTIAL ADDRESS: SOUTHERN BAPTIST CONVENTION  
GEORGIA WORLD CONGRESS CENTER, ATLANTA  
THURSDAY, JUNE 6, 1991  
11:45 A.M.

*Bennett Chapman*  
[[ Acknowledgements... ]]

The last time I attended a Southern Baptist Convention was in 1982. Too long ago. But never so long that I'd lose touch with the rock-solid values of this community -- the qualities that make it uniquely American. Strong but compassionate, proud but not boastful, decent and giving -- bearing an enduring belief in freedom, and an abiding faith in the power of prayer.

Everywhere you turn, it seems, American values are ascendant around the world. Look to Eastern Europe and the Soviet Union: Places of worship long subdued and silent, forced underground by the iron fist of the state -- now reclaimed by the people, joyfully emerging to proclaim their faith anew.

In Africa, in Asia, in Latin America -- your ministries flourish and spread the word of God around the world.

And even in the heat of the Persian Gulf, nearly 200 Southern Baptist chaplains reported well over 1,000 conversions among the servicemen and women of Operation Desert Storm -- with poncho-lined holes in the sand serving as makeshift baptistries.

Southern Baptists have been doing quiet but crucial work -- engaging in countless acts of kindness and compassion, spreading the word of God and the undeniable value of religious freedom.

S. Baptist  
Celebration!  
May 91  
see  
file

You've held to faith where others have lost it -- gained in numbers where others haven't -- made a difference where others couldn't. You prove that faith is a flower that can bloom anywhere -- that no matter how hard the journey, no matter how high or humble the surroundings, God's love provides.

During the Gulf crisis, Barbara and I found guidance and comfort in prayer -- and throughout the struggle, your prayers sustained us. So I want to thank you all -- and ask that you keep us in your prayers.

And above all, after all the months of prayer and asking for God's guidance -- I thought it important to thank Him for sustaining our nation through this crisis.

You know, for too long, too many have worried that we Americans have lost our way. That the two fundamental pillars supporting this society -- our families, and our faith -- have been undermined. Damaged beyond repair.

But in a real sense, America is the one place forever being rediscovered -- renewed in faith, and reborn in freedom.

Some now sense a return to the roots -- an end to the 60's self-centeredness, the 70's cynicism, the 80's apathy and "thirtysomething" self-absorption. After decades of departure, they say, we're rediscovering the core values -- our fundamental goodness and decency, our deliverance from apathy.

Some may call this merely another trend in the cross-current of American life -- but you know better. You know that we are, as we have always been, a deeply religious culture.

Devoted to family and community. Drawing strength from our faith in God. Not loudly, but in quiet ways and small acts of kindness.

So while the cynics may sense some kind of "religious resurgence" over the last two or three years, they've always been a lagging indicator of American life. Most of us have never had to get our faith in God back, because we never lost it.

In a recent survey, 40 percent of Americans named "faith in God" as the most important part of their lives. Only two percent said "a job that pays well" was most important.

Far from being motivated only by greed and ambition, Americans' broad river of faith runs quietly -- but deep rivers always do. We would never claim to have a special place in God's soul -- but we are better as a people because He has a hallowed place in ours.

The founding fathers thought long and carefully about the role of religion and government in our society. It's no accident that among all of the freedoms guaranteed by the First Amendment -- freedoms of speech, of the press, of assembly, of petition -- the first was freedom of religion. That's why the story of a little girl named Monette Rethford, out in Norman, Oklahoma, is getting national attention.

A fifth-grader in a public elementary school, Monette liked to read her bible under a shade tree during recess. No teachers involved, no disruption of school activities -- just Monette and

Columbus  
Dispatch  
Lifetime TV  
Poll  
Jan. 1991

see  
US Const.  
1st Amendment

Nat  
Hentoff  
Wash.  
Post.  
4-2-91

a handful of friends who joined her, voluntarily, to share their faith and discuss how it touched their daily lives.

Yet school officials told Monette her prayer group was illegal on school property -- an "unlawful assembly." They forgot that the First Amendment was written to protect people against religious intrusions by the state -- not to protect the state from voluntary religious activity by the people.

My friends, the day a child's quiet prayer group during recess becomes an "unlawful assembly," law in America ceases to make sense. \\ In that spirit, today I again call on Congress: Pass a Constitutional Amendment restoring voluntary prayer to our nation's schools. \\ Let's put people first -- and allow them the freedom to follow their faith. \\

Putting people first also means making sure government allows people to make their own decisions -- and that means giving parents and families the power to choose the kind of child care they want for their kids. \\

It means giving all parents -- rich and poor, in every community, of every kind -- the power to choose the kind of school their children attend. \\ Every family should have the power of an alternative -- and through our efforts for choice in schools, we want to put power in parent's hands -- because we trust them to make the right decisions for their kids.

And something more: we believe that kids should be safe to walk the streets -- any streets -- free from the fear of crime and the despair of drugs.

*Joint Session of Congress*  
 3/6/91 That's why, on March 6, I challenged the Congress to pass a tough Crime Bill in 100 days -- to keep our streets safe. Yet among all the items Congress put on their agenda for last month, crime didn't even make the list.

If God created the world in six days, surely the United States Congress can pass a crime bill in a hundred days. \\  
 \

Whatever we've learned over the last few decades, it's clear that America is a nation that no longer lacks a moral vocabulary. Ideals like decency and virtue are no longer subject to scorn.

And while every President learns the limits to the power of the "bully pulpit" -- the power of your pulpits to persuade, to guide, to lead, is as limitless as God's love.

*Southern Baptist "Basic Beliefs"*  
 So I'd ask that you hold fast to the Southern Baptist ideal of "a free church in a free state" -- to protect all of America's faiths, in freedom. In all we do, let us ask first -- are we supporting that most essential unit of American life, the family? In child care, in education, in crime legislation -- are we doing all we can to preserve the twin pillars of faith and family? Only then does government by the people serve the people.

While the world's challenges seem to change shape almost daily, our fundamental values remain constant. Our principles endure.

We are, as ever, "one nation under God." No nation better reconciles diversity of faith with unity of purpose. Of all the sources of this nation's strength -- our love of family, our

commitment to freedom -- none is more enduring or inspiring than our faith in God.

Let me close with a story about family, about faith, and about freedom. It's the story of a Kurdish family -- Mikail and Sophia Dosky -- who escaped from Iraq over a decade ago. During their perilous journey across the Turkish border, they became separated from their 3-year-old daughter Gelawish. Mikail and Sophia made it out of Iraq, but their daughter did not.

After settling in America, Mikail kept trying to get his daughter out of Iraq, even traveling there himself, but to no avail. Just a few weeks ago, Mikail and Sophia got a phone call from an American helicopter pilot in Turkey. The pilot had been flying supplies to Kurdish refugees when he got a note from Gelawish -- now 18 years old -- asking him to call her parents in America. He did -- and Mikail asked his friends at the First Baptist Church in Alexandria, Virginia to help him get to Turkey and bring his daughter back. After thousands of miles, thousands of days, and thousands of dollars, Mikail and Gelawish <sup>arrived</sup> ~~will soon~~ be back in America -- where years of sorrow <sup>Tuesday night afternoon</sup> ~~will be~~ wiped away with tears of joy.

What a testament to the power of faith, love, and hope -- all of which God provides in abundance.

In war and in peace, faith provides our solace and our strength, our shield and our shelter. God's light leads us forward -- bringing strength in challenge, grace in adversity, solace in hardship, humility in achievement.

[Safiya]

Dosky's  
763-  
836-4327

Ray  
Beardon  
1st Baptist  
Church  
703-684-  
3720

[GAL-a-wish]

So today and always, let us pray for God's continued guidance: that His grace will sustain us -- as it has throughout our lives -- in the challenges ahead.

Thank you all for your leadership, your love, and your prayers.

# # #

THE WHITE HOUSE

WASHINGTON  
May 21, 1991

MEMORANDUM FOR DAVID DEMAREST  
THROUGH: LEIGH ANN METZGER  
FROM: LES CSORBA  
  
SUBJECT: 1991 - Southern Baptist Convention  
"THE WAR IS OVER."

"The War is over," declared the Rev. John Hewitt announcing an end to hostilities against conservative Southern Baptists who have won 12 straight Presidential elections. Hewitt is the newly elected moderator of the "Cooperative Baptist Fellowship," a new moderate/liberal splinter organization that announced it will not challenge the conservatives this year in Atlanta. Peace has returned to the nation's largest protestant denomination.[1]

Observers anticipate that no controversial issues will arise in Atlanta. One church historian predicts a "love feast", while John Dart, the religion writer for the Los Angeles Times, predicts a "subdued meeting." [2]

Moderates gathered on May 11 for their own "shadow" convention to follow up on a 1990 decision to set up a separate group. Some reports have characterized this move as a "split," but it really is a "splinter." Out of 37,900 SBC churches of the 15 million member denomination, only 211 joined the new "fellowship" last year. Funding to the SBC cooperative program has actually increased by 1% in less than a year. Contributions to the new group have only been \$1.6 million of a projected budget of \$4 million for FY90/91 while the conservative SBC raised \$140 million and holds estimated assets of near \$17 billion.[3]

In 1982, President Bush addressed his first Convention at the height of the controversy in New Orleans, speaking at the conservative Pastor's Conference; an event that proved crucial in developing key evangelical relationships which bore fruit in the 1988 primary and general elections. Last year's events surrounding the SBC invitation did little to repair a damaged relationship with some of our strongest supporters - but this is probably a better year anyways. 1992 would be seen as too political and tempers were hot in 1990. But in 1991, emotions have cooled and the theological war is finally over.

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1. See "Moderate Southern Baptists Set Autonomous Group Within Denomination." (WASHINGTON POST, May 12, 1991).
  2. See "Meeting of Moderate Baptist Unit May Hold Key to Separatist Talk" (LOS ANGELES TIMES, May 9, 1991).
  3. See "6,000 Form Rival Baptist Organization." (NEW YORK TIMES, May 11, 1991).

**BACKGROUND:  
THE THEOLOGICAL ISSUE IN THE SBC AND THE LABEL ISSUE**

Labels are a real problem in the SBC. Some have characterized the current leadership as "Fundamentalist" and others have characterized the old leadership of the 60's and 70's as "Liberal" or "Moderate." The conservatives want to be called conservatives and the moderates want to be called conservatives and the liberals want to be called moderates. The fact is that most Southern Baptists are conservative people, 95% of whom believe the Bible. [An overwhelmingly majority supported BUSH/QUAYLE in 1988.] Nobody wants to be called a "liberal." Some have said that Southern Baptist "liberals" are like unicorns: Everyone knows what one looks like, but no one has seen any. Or as some quip, it is better to be called an adulterer than a liberal among Southern Baptists. At least adulterers can be forgiven.

The issue in the convention has always been theological. Neo-orthodoxy or theological liberalism began to creep into America's seminaries in the fifties and the sixties. The SBC felt its influence in the seventies when it became difficult to find conservative professors at the six SBC seminaries and fifty colleges. While SBC churches remained steadfast, many of its' seminaries and schools flirted and began to accept theological liberalism. [The Hollyfield Thesis of 1976 of Southern Seminary confirmed that while 100% of all entering students believed in God, only 63% of all graduating students believed so. While 96% of all entering students believed the miracles in the Bible, only 37% graduating students believed so. While 100% of all entering students believed that it was necessary to believe in Jesus as Savior for salvation, only 53% of all graduating believed so.]

Bible believing Southern Baptists began to ask a familiar question: "Why should we continue to give our offerings to Baptist institutions that teach and promote something which we, the vast majority of Southern Baptists, do not believe? We need to organize." And they did.

Instead of breaking away from the SBC, Conservatives organized grassroot Baptists and within 12 years returned the convention to its roots. Today the SBC is the only mainline protestant denomination that continues to grow in membership, Sunday School enrollment and career missionaries. (The Yearbook of American and Canadian Churches 1979-1989).

THE VICE PRESIDENT  
OFFICE OF THE PRESS SECRETARY

For Immediate Release:  
June 13, 1982

Contact: Peter Teeley  
202-456-6772

Remarks of Vice President George Bush Before The Southern  
Baptist Convention, New Orleans Louisiana, June 13, 1982

I want to thank you for asking me to be with you this evening, I've never spoken to 75,000 people before. I feel a little faint actually. This is quite an event and I'm honored to be part of it. My home is Houston, so I can speak with great authority about Ed Young, and his marvelous influence.

I told Ed I would not be political, feeling that you didn't want to hear about deficits, interest rates, or the missile capabilities of the Soviet Union.

I was contemplating what I would say, I got a letter from a friend, here tonight, saying "Baptists are wise enough to know that America's future hopes do not rest upon the shoulders of political parties, neither Democrat or Republican -- but upon the shoulders of the Almighty God in whom we must trust."

But since I do come from the world of politics or at least inhabit that world for the time being, I thought I might say a few words about a matter that is often in the news, and perhaps often misunderstood.

There is a part of America that is wary of what it calls the "Religious Right". A great many people, Republicans and Democrats alike, including large numbers who are unquestionably conservative on political issues, frankly fear that this Religious Right as they call it wants to impose its moral values on American society as a whole.

Now if that really were the aim of the people in this country who worry about the moral drift, concern might be justified. Certainly one can find among the statements of some individual spokesmen of this new movement, as among individual spokesmen for almost any sizeable persuasion, ill-advised utterances to almost any desired effect.

but I think careful analysis of the movement as a whole does not justify a conclusion that the Religious Right has a serious intention to impose its own moral activity in any way. On the contrary, I think this awakened concern in recent years has been an essentially healthy development in our politics. I think wisdom counsels us not to fear it, or to condemn it, but to welcome it,

and I embrace the constructive contributions it can make to strengthening the United States as one nation under God.

Let's remember that in the first place there is nothing in the least Un-American -- let alone unprecedented -- about organizing politically in support of principles and policies approved by those having a particular religious viewpoint. The long history of the Temperance Movement, not to mention the more recent political involvement of such famous Americans as Reverend Martin Luther King, Reverend William Sloan Coffin -- and many Protestant and Catholic Bishops and leading Jewish Rabbis, to say nothing of today's heartfelt concern on nuclear weapons expressed so eloquently by many religious leaders make it clear that the famous wall of separation between Church and State is there to keep the State from interfering with the Churches, not to keep the Churches or individual religious leaders, or ordinary church members from participating in our politics.

And, in the second place, let us recognize that the organization of the Religious Right has been, in the strictest sense of the word, a reaction -- many would say inevitable and some would say belated -- to earlier, highly controversial developments in the history of this country.

Let us remember, without in anyway attempting to judge the merits of these various complicated issues, that only a quarter century ago abortion was a felony in almost every State of the Union that the use of drugs was not nearly as widespread as it is today that pornography, while available, was sold "under the counter" and that the public standard in matters of sexual conduct, and with regard to marriage, was notably different than many would consider it to be today.

In such circumstances it was surely to be expected that individuals whose religious beliefs have been affronted by the striking social developments of these past 25 years would band together to take political action in defense of those beliefs.

Taught by my own church and by parents devoted to the teachings of Christ, I for one deplore the weakening of the family and the acceptance of the drug culture. In sum I deplore the condoning of things I learned early on to condemn.

Others, with other beliefs, may disagree strenuously. That is their privilege -- perhaps even their obligation. But the process, point and counterpoint, is as American as apple pie.

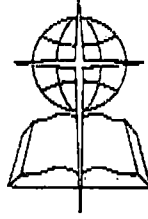
It would be very dangerous for society to condemn, or to resist unthinkingly, the fundamental impulse represented by this point of view. For that impulse, correctly understood -- and however imperfectly it may be expressed or applied in some cases -- is simply to bring this nation into a closer accord with the One from whom all blessings flow. Just a few months ago, our President said, "there is a great hunger on the part of our people for a spiritual revival in this land". Our country was born out of a spirit of renewal. We as a people must make our country anew. It will not

At that same talk the President went on to say that "many people are praying and waiting for God to do something...I just wonder if maybe God isn't waiting for us to do something".

Looking out on such a group as this one, on this extraordinary expression of your faith, I think the renewal is well begun. And I think of the words of Isaiah who said "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint".

Thank you very much.

# # # # #



**Executive Committee  
Southern Baptist Convention**

901 Commerce Street, Suite 750, Nashville, Tennessee 37203  
Fax (615) 742-8919

TO: Carol M. Blymire (202) 456-2820

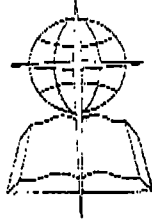
FROM: Mark Coppenger

DATE: 5-25-91

NUMBER OF PAGES (INCLUDING COVER): 6

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**Executive Committee  
Southern Baptist Convention**

Harold C. Bennett *President and Treasurer*

Mark T. Coppenger  
*Vice-President  
for Public Relations*

May 25

Dear Carol,

Here's another background piece on the SBC. It's something of a good news update.

It was a pleasure meeting you and the team in Atlanta.

Sincerely,  
Mark Coppenger

# SOUTHERN BAPTIST CELEBRATOR!

May 1991

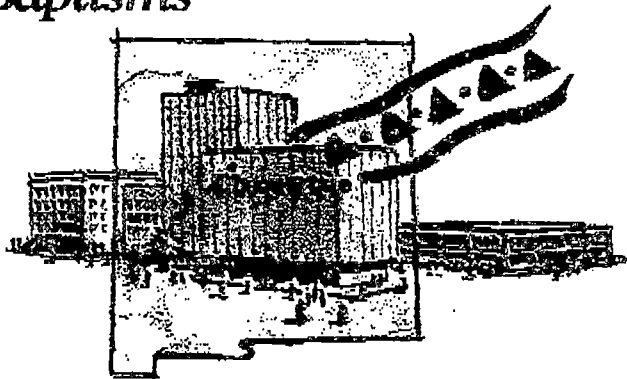
## Power Bands

Reports are coming in from all around the Southern Baptist Convention about the use of tens of thousands of "power bands." The colored beads outline the plan of salvation and serve as the beginning point for conversation about the gospel. The state Baptist papers tell of wide distribution in the churches, at state evangelism conferences and on volunteer mission trips. They've been used in winning thousands to the Lord.

Here's a sample interpretation of the beads: Gold (God's Love); Black (Sin); Red (The Cross); White (Cleansing); Blue (Baptism); Green (Growth).



## Baptisms

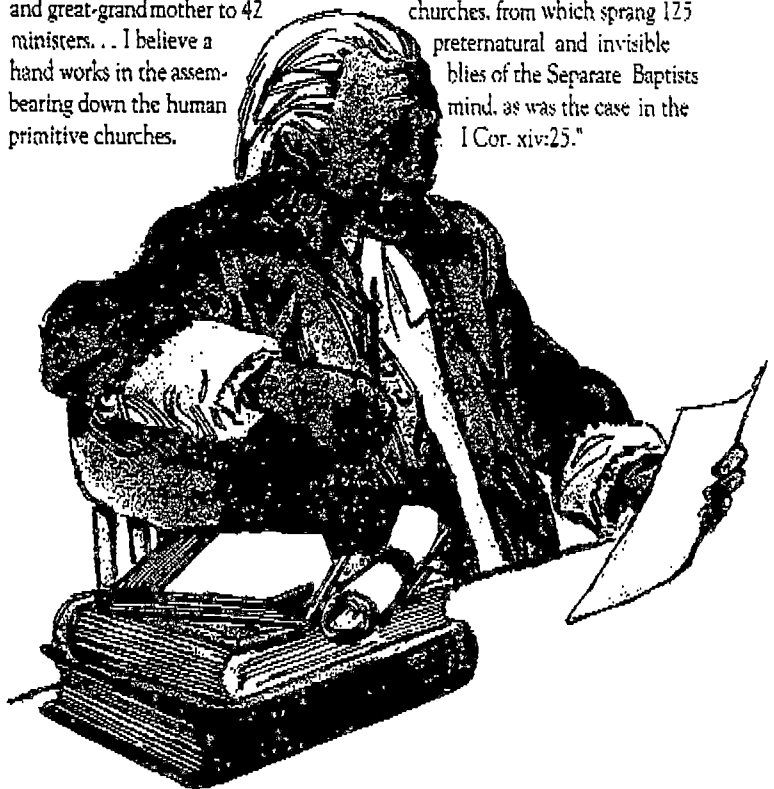


Last year, Southern Baptists baptized 385,031 people in the United States. This was a 9.7% increase over the previous year, a number equal to the population of Albuquerque, New Mexico.

## Roots: An Early Mission-Minded Church

18th Century Baptist historian Morgan Edwards, describes the fruitfulness of a mother church in North Carolina. By "Separate Baptist," he means churches which identified with the sweeping revivals of the era. They distinguished themselves from the cold churches which did not stress a personal encounter with Christ. These Separate Baptists were forerunners of ours.

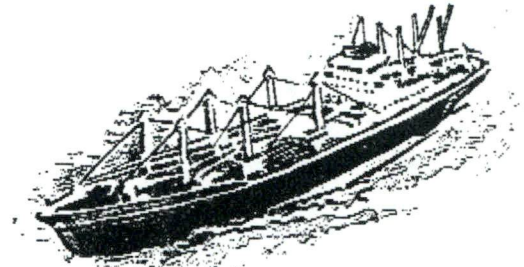
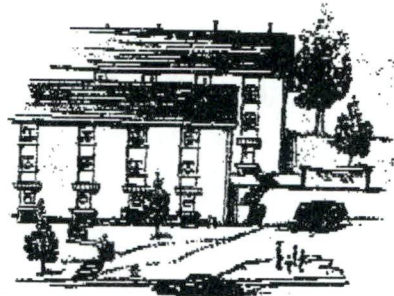
"Sandy Creek church is the mother of all the Separate Baptists. From this Zion went forth the word, and great was the company of them who published it: it, in 17 years, has spread branches westward as far as the great river Mississippi; southward as far as Georgia; eastward to the sea and Chesapeake Bay; and northward to the waters of the Potomac; it, in 17 years, is become the mother, grandmother, and great-grandmother to 42 churches, from which sprang 125 ministers. . . I believe a preternatural and invisible hand works in the assembling of the Separate Baptists, bearing down the human mind, as was the case in the primitive churches. I Cor. xiv:25."



# Southern Baptists at Home

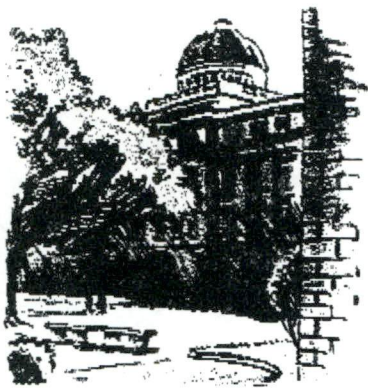
## 1 Oakland, CA

A housing project near Oakland's True Vine Baptist Church was so dangerously drug and crime infested that police wouldn't enter it. The church decided to march around it seven times and pray along the way. In the months that followed, the project opened to the gospel. The church also began door-to-door evangelism in their neighborhood, using Here's Hope marked New Testaments. This resulted in 1,200 conversions, 700 in one day!



## 2 Burns Harbor, IN

The Burns Harbor, Indiana, Seamen's Center, ministered to the crew of the freighter Capitaine Torres during their eight-day stay at this Great Lake port. On the way home to Taiwan, the ship sank in a storm in the Gulf of St. Lawrence. All 23 men were lost. Except for a brief fueling stop in Montreal, this was their last contact with land. One man had taken a bag of Sunday School quarterlies for his mother to use in her teaching.

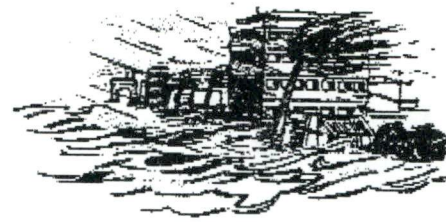


## 3 South Carolina

The six South Carolina associations hit hardest by Hurricane Hugo saw no decrease in their missions giving despite the devastation. In fact, as they witnessed the outpouring of Baptist concern from around the nation, they were inspired to give more. At year's end their Cooperative Program contributions were up 23%.

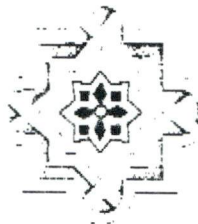
## 7 College Station, TX

In 1987, Baptist Student Union members at Texas A & M University were burdened for revival. They prayed all night for a special touch from God. Since then, almost 400 students have made professions of faith, many of them reached through one-on-one witnessing and "Follow Jesus" rallies. They've used the names of God in the Bible as an outline for training these new Christians.



## 6 Birmingham, AL

In 1986, WMU planned a Middle Eastern Foreign Mission study for December of 1990. At that time, they had no way of knowing that Iraq, Kuwait, and Saudi Arabia would then be the center of world attention and that thousands of Southern Baptists would be on military assignment there.



## 5 Cameron, TX

Cameron, Texas, was a troubled town, suffering from a four-year drought, a hospital closing, job cutbacks and school difficulties. A number of Christians became convinced that the town lay under the remedial judgment of God. Taking their cues from the SBC call for solemn assemblies, receiving help from the Lay Ministries Section of Texas Baptist Men, and working from II Chronicles 7:14, a number of pastors scheduled a citywide prayer meeting at the school cafeteria. The call went out over the radio and people of many denominations attended. That meeting and the ones that followed saw an extraordinary outpouring of the Spirit, with confession, reclamation and reconciliation. Those involved saw no accident in the fact that the rains came immediately, the hospital was reopened and relief came in a variety of other sectors.



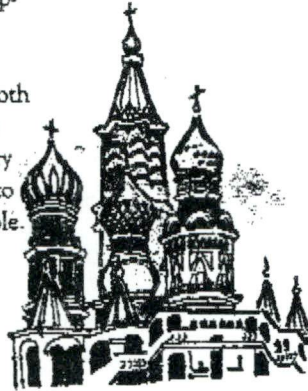
## 4 Texas

4,000 Texas Baptist youth gathered at the flag poles of over 1,000 high school campuses. There, they prayed, thanking God for their schools, teachers, staffs, freedoms and churches. They asked God for cleansing, renewal, and the filling of the Holy Spirit, interceded for their fellow students and asked the Lord for boldness in witnessing.

# Southern Baptists Abroad

## 1 Moscow, U.S.S.R.

The Foreign Mission Board is assisting in the establishment of a Baptist seminary in the U.S.S.R. In response to a newly opened door, Southern Baptists are contributing both money and personnel to help launch this historic enterprise. The seminary will open in Odessa and then move to Moscow as property becomes available.



## 2 Eastern Europe

Not long ago, it was unthinkable that the Berlin Wall would come down and that new freedoms would flood the communist bloc countries. Southern Baptists are scrambling to take advantage of these astonishing opportunities.

In the early going, the FMB allocated over \$3 million for Bibles, literature, films, tracts, construction, renovation and hunger relief. And plans were made to expand the mission force in the region from 10 to 100.



## 6 Brazil

Where is God when your mission plane's engine quits over the jungle? A missionary based in Brasilia discovered His providence in what followed. A dirt landing strip appeared below them, and they were able to bring the plane down safely. The engine was a loss, so they were delayed for two days in getting to their destination. If they had been on schedule, a resistant Indian chief would have been there to block their preaching. The delay allowed them to arrive when he was away, and the gospel was preached unhindered. *Romans 8:28.*



## 3 Mombasa

In the Kenya Coastal Crusade, the Lord used missionaries, Kenyan Baptists and nearly 600 volunteers from Baptist churches in the U.S. to lead 53,000 people to Christ in a four-week period. In that same time, 84 new churches were organized.

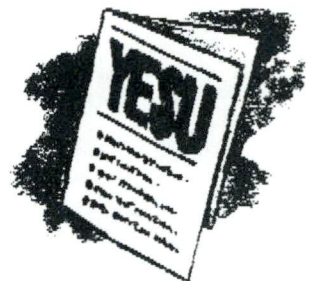


## 5 Persian Gulf

Nearly 200 Southern Baptist chaplains reported well over 1,000 conversions among the military personnel involved in Operation Desert Storm. Water-filled caskets and poncho-lined holes in the sand served as makeshift baptistries.

## 4 Kenya

For the Kenya Coastal Crusade, 500,000 gospel tracts were printed in Swahili. Without help from missionaries or national pastors, a group of 75 Christians emerged simply from reading and sharing the tracts. Since no church existed in their area, they decided to build their own. They wrote a missionary asking what they should do next. He, of course, was able to bring them literature and guidance.



# Baptistry Art

For generations, Southern Baptists have been inspired by paintings and ornamentation on the walls above their baptistries. Southern Seminary Professor William Hendricks is now collecting and studying examples of this art form, working from photos sent him from churches.

The art falls into groupings. Many churches have a Jordan River Holy Land scene. In other cases, the river and its setting more nearly resemble one in the church's locale. Some feature the figure of Christ beside the river. Others have no river at all. Instead they may display a dove in relief or a cross. More recently, we're beginning to see constructions of stone and foliage down which real water runs. The varieties are endless.

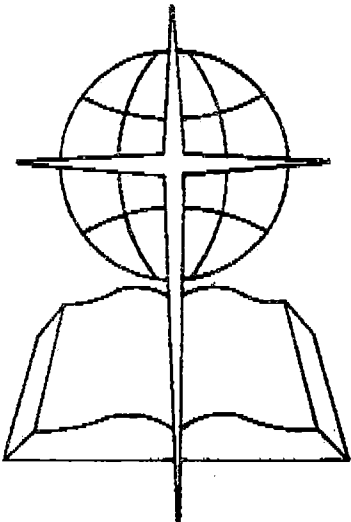
Among the notable artists in this tradition are the late Gracia Halsted of Oklahoma, who painted more than 100 baptismal scenes, and Phil Preddy of Louisiana, who has painted more than 150. Here are a few representative sketches:



*for your church publication files*

*for your church publication files*


**WHEN YOU SEE THIS . . .**



. . . You should expect to find people who are faithful to the Bible, faithful to Jesus and faithful to God's missionary mandate.

***Southern Baptists.***

**SOUTHERN BAPTISTS**



Southern heritage, global vision. Since 1963, there have been Southern Baptist churches in every state in the Union. And today there are Southern Baptist Missionaries in 121 nations. Here you see Ted Sutton, pastor of Mountain View Native Baptist Church in Anchorage, Alaska, and his wife Olia.

***Southern Baptists:  
They're not just Southern anymore.***

THE WHITE HOUSE

WASHINGTON

May 23, 1991

MEMORANDUM FOR MARK LANGE  
BOB SIMON

FROM: CAROL BLYMIRE *CMB*  
SUBJECT: SOUTHERN BAPTIST CONVENTION

Hello, again! I went to Atlanta on the pre-advance on Wednesday, May 22. Here's some background:

POTUS will arrive at Dobbins AFB; Atlanta, GA. He will arrive at the Georgia World Congress Center at 11:15 a.m., and be announced onstage at 11:35 a.m. There will be two speakers TBD before him, and he will speak at 11:45 a.m. There will be a closing prayer, and at noon, he'll depart.

There are billboards enroute to the GWCC that say:

Crossover Atlanta  
Southern Baptists  
Celebrating Hope with the International City

Points to keep in mind: the 1994 Super Bowl will take place in Atlanta, in the being-built Georgia Dome (home of the Falcons), as well as the 1996 Olympics.

There will be nearly 26,000 attendees at this function. The room is huge, and nondescript. That's all we discussed. The Advance team will be going down on the 29th, I think, so they'll be able to give you a better idea about things then.

Bob, I've enclosed a convention booklet, as well as a pamphlet describing the Baptist religion.



City/State: Atlanta GA

Event: Address Southern Baptist

Date: June 6, 1991

# OFFICE OF PRESIDENTIAL ADVANCE CONTACT SHEET

Name	Office	Phone Number
Presidential Advance Office		202/456-7565
Presidential Advance Fax Number		202/456-2820
Leo Tomeu	Presidential Advance	202/456-7565
Peter Gaillard	for Press	"
Suzanne Faulk	Presidential Adv.	"
Lucy Muckeman	"	"
Gordon Koch	White House Comm	202-395-6092
Lillian Landrum	White House Comm	202-395-4040
Glenn McEwen	SBC Radio & TV	817-737-4011
Richard (Buffy) Rosenbaum	V.P. Bus & Finance, Exec. Comm SBC	615/244-2355
Major Mike Gould	Air Force Aide to the President	202-395-1747
	SBC Exec. Comm	(615) 244-2355
	SBC Exec. Comm	(615) 244-2355
Paula McEluff	Event Services Manager Fla. Wood Congress Ctr	404-656-7662
Harriett Madison	G.W.C.C. Marketing Dept.	(204) 656-7676
Bob A. Thompson	Event Services Manager	(404) 656-7662
Alan Danks	Exec. Security	404-656-7666
Billy Sauls	SECRET SERVICE	404-331-6111
Patrick Davis	POLITICAL AFFAIRS-WH	202-456-7730
Peg Hazelrigg	Pres. Advance	202/456-7565
DICK RATHMELL	US SECRET SERVICE	202-395-4112
Carol Blymire	Presidential Speechwriting	(202) 456-7750
Mark Coppenger	SBC Exec. Comm. V-P PR	(615) 244-2355
	SBC Exec. Comm. V-P PR	(615) 244-2355
	SBC Exec. Comm. V-P PR	(615) 244-2355
Herk Heckinger	SBC Exec. Comm. V-P PR	(615) 244-2355

THE WHITE HOUSE  
WASHINGTON

June 3, 1991


MEMORANDUM FOR THE CHIEF OF STAFF

DEB ANDERSON	FRED MCCLURE
PAUL BATEMAN	LAURA MELILLO
TONY BENEDI	ROGER PORTER
PHILLIP BRADY	PATTY PRESOCK
ANDREW CARD	ED ROGERS
DAVID CARNEY	SUSAN PORTER ROSE
LINDA CASEY	BRENT SCOWCROFT
BRUCE CAUGHMAN	SICHAN SIV
CATHERINE COUGHLIN	DORRANCE SMITH
BILLY DALE	TONY SNOW
DAVID DEMAREST	KATHY SUPER
LAURIE FIRESTONE	PEGGY SWIFT
MARLIN FITZWATER	RICHARD TREFRY
BOYDEN GRAY	CHASE UNTERMEYER
JOHN HERRICK	DAVID VALDEZ
EDE HOLIDAY	ROSE ZAMARIA
TOM HUFFORD	USSS/PPD OPS
RON KAUFMAN	WHCA OPERATIONS
BOBBIE KILBERG	WHTV
WILLIAM KRISTOL	MEDICAL UNIT
	AIRLIFT OPS

THROUGH:

SIG ROGICH  
ASSISTANT TO THE PRESIDENT FOR  
PUBLIC EVENTS AND INITIATIVES

FROM:

JAY PARMER   
SPECIAL ASSISTANT TO THE PRESIDENT AND  
DIRECTOR OF PRESIDENTIAL ADVANCE

SUBJECT:

TRIP OF THE PRESIDENT TO ATLANTA, GEORGIA  
THURSDAY, JUNE 6, 1991

For your use and planning purpose, the attached is a preliminary outline schedule for the Trip of the President to Atlanta, Georgia, June 6, 1991. Please keep in mind the following information has not been finally approved and is subject to change.

Attachments

**PRELIMINARY OUTLINE SCHEDULE**

Thursday, June 6, 1991

GUEST AND STAFF INSTRUCTIONS:

7:45 am Vans depart West Basement en route Andrews Air Force Base.

8:05 am Guests and Staff with own transportation should arrive Distinguished Visitor's Lounge, Andrews Air Force Base at this time for check-in.

8:35 am MARINE ONE departs White House en route Andrews Air Force Base.

(Flying Time: 10 Minutes)

8:45 am MARINE ONE arrives Andrews Air Force Base.

8:50 am AIR FORCE ONE departs Andrews Air Force Base en route Dobbins Air Force Base, Atlanta, Georgia.

(Flying Time: 1 Hours 30 Minutes)  
(Time Change: No)  
(Interchange: No)

10:20 am AIR FORCE ONE arrives Dobbins Air Force Base, Atlanta, Georgia.

10:25 am MOTORCADE departs Dobbins Air Force Base en route Central Presbyterian Church.

(Drive Time: 25 Minutes)

10:50 am MOTORCADE arrives Child Development Center, Central Presbyterian Church.

- \* TOUR CHILD DEVELOPMENT CENTER  
(10:55 am - 11:10 am)  
- Expanded Pool Coverage

11:15 am MOTORCADE departs Central Presbyterian Church  
en route Georgia World Congress Center.

(Drive Time: 5 Minutes)

11:20 am MOTORCADE arrives Georgia World Congress Center.

- \* STAFF PHOTO  
(11:25 am - 11:35 am)  
-Closed Press  
-25 Photos

- \* ADDRESS SOUTHERN BAPTIST CONVENTION  
(11:40 am - 12:15 pm)  
-Open Press  
-26,000 Attendees  
-Remarks  
-Teleprompter

12:20 pm MOTORCADE departs Georgia World Congress Center en  
route Dobbins Air Force Base.

(Drive Time: 20 Minutes)

12:40 pm MOTORCADE arrives Dobbins Air Force Base.

12:45 pm AIR FORCE ONE departs Atlanta, Georgia en route  
Andrews Air Force Base.

(Flying Time: 1 Hour 25 Minutes)  
(Time Change: No)  
(Interchange: No)

2:10 pm AIR FORCE ONE arrives Andrews Air Force Base.

2:15 pm            MARINE ONE departs Andrews Air Force Base  
                     en route White House.

(Flying Time: 10 Minutes)

2:25 pm            MARINE ONE arrives White House.

# Southern Baptists In Convention

Disturbed by denominational trends,  
the conservatives mobilized

BY LES CSORBA

**I**T WAS THE evening prior to what would be the most historic vote taken in the nation's largest Protestant denomination, the Southern Baptist Convention. It was a simple prayer meeting, but one that most members of the press dream of partaking; I was ushered quickly into the San Antonio hotel room meeting. It wasn't your conventional backroom political meeting: There wasn't a cloud of smoke, a drop of alcohol, any arguments or profanities. Then again, the assemblage really wasn't political — something else was going on here. Those present were devout men of God, fiery Baptist preachers meditating on the direction of their theological cause. It is a cause with enormous political ramifications.

Relatively unnoticed, an enduring remnant of the conservative tide that surged with the election of Ronald

Reagan in 1980 was prospering within the 14.7 million member Southern Baptist Convention. Conservative Southern Baptist leaders responded to what they viewed as a destructive 20th century "neo-orthodoxy" movement which destroyed the forces of evangelism. They helped organize a strategy that would sweep the prominent presidential post, penetrate the hefty bureaucracy, and govern with exceptional effectiveness. Southern Baptists by the mid-1980s had positioned themselves as one of the major forces behind the spread of Christian evangelism around the world.

## Salty Saints In A Sick Society

Referred to as "salty saints in a sick society" by their former president Adrian Rogers, the Southern Baptist Convention, the denomination of Billy Graham and Jimmy Carter, is unique in size and in scope: 37,286 churches in all 50 states; with 20 agencies, including six seminaries; and an annual budget of over \$145 million.

---

*Les Csorba is a trustee member of the Public Affairs Committee (PAC) of the Southern Baptist Convention.*

Adrian Rogers presided during the San Antonio prayer meeting that evening of June 13, 1988. It was in 1979 that the conservatives captured the presidency of the Convention, and several former conservative presidents, including Charles Stanley, Jimmy Draper, and Bailey Smith, counseled and exhorted that evening. Their candidate, Jerry Vines, a Georgia country preacher, sat quietly. The two "architects" of the conservative resurgence, Dr. Paige Patterson and Judge Paul Pressler, stood silent, leaning against a wall.

It was Judge Pressler, a sixth generation lawyer and an eighth generation Baptist, who, in 1978, carefully constructed the strategy for conservative victory and predicted further that it would take ten consecutive conservative victories to consolidate the "course correction." Pressler was educated at Phillips Exeter Academy and Princeton where he first tasted "theological liberalism." While a 16 year old at Exeter, he explained the "plan of salvation" to his own pastor. He was a law school student at the University of Texas when he was elected to the state legislature as a Democrat and later became a respected Texas jurist. Soon Pressler became concerned about accounts that his denomination was beginning to accept the same theological liberalism that many of the other mainline denominations had accepted in the early 20th century. The straw that broke the camel's back was when students in his Bible study class approached him with modernistic the-

ology taught in their religion class at Baylor University, a Southern Baptist institution. Pressler promised God he would do something about it.

We rested our knees on the carpet that evening and began praying, audibly. The men surrounding me prayed that God's will be done for reconciliation between opponents and for a greater evangelical fervor in their denomination. Hours later, Jerry Vines was elected President, awarding conservatives their tenth consecutive victory in so many years. Besieged by reporters, Pressler, a portly and jovial, but distinguished looking fellow, glided through the press room smiling ear to ear. Evangelical leaders Ed MacTeer and Tim LaHaye, both Southern Baptists, were seen in the convention hall breathing a sigh of relief as Vines won by less than 700 votes out of 31,274 ballots cast, but the victory, as the *New York Times* put it, was decisive. The *Washington Post* and *USA Today* reported that the close margin demonstrated resurging "moderate" strength.

What they failed to report was that Vines' opponent, Richard Jackson, is a "conservative-fundamentalist" and, in fact, the theological spectrum of the convention had shifted significantly to the right in the last decade as moderate and liberal Southern Baptists had little choice but to support theological conservatives. Those resisting would have to face the "convictional" conservatives like Pressler, Rogers, and Vines who were deter-

mined to see a greater focus on "soul-winning" and an end to abortion.

### A Grass Roots Strategy

Shortly after Judge Pressler became concerned with the direction of his denomination, he and Dr. Patterson, president of the W.A. Criswell Center for Biblical Studies, met in New Orleans. The discussion dwelt on what both men viewed as a creeping liberalism in the Convention and what specifically could be done to stop it. They were determined to halt it before the damaging effects could fully contaminate Southern Baptist institutions.

Between 1960 and 1979, according to the *Yearbook of American and Canadian Churches 1981*, the Episcopal Church lost 430,000 members, the Lutheran Church in America, 130,000; United Presbyterian Church, 770,000; and the United Methodist Church 1,150,000 members. During the last fifteen years, the Presbyterian Church (USA) lost more than a quarter of its members. United Methodists have seen Sunday School attendance drop from 4.2 million to 2.1 million in the past 20 years. More recently, Harvard scholar William Hutchinson, reported that Presbyterian, Methodist, Episcopal, and other mainline church bodies dropped from 76 percent of America's Protestant population in 1920 to 53 percent in 1984. Hutchinson found that many of the mainline churches lost members to a secular society at twice the rate of conservative churches. While South-

ern Baptists experienced both a growth in career missionaries as well as in membership during the 1970s, evidence was mounting that some seminaries were promoting "neo-orthodoxy," which Vines defines as a philosophy espoused by those who use "our vocabulary but not our dictionary."

The account of Adam and Eve in Genesis, the Flood, and even the resurrection of Jesus Christ had been denied by some seminary professors, including one missionary fired by the Convention's Foreign Mission Board. Portions of scripture were characterized as "saga or legend." In essence, the neo-orthodoxy school argued that the Bible is only partially inspired. However, like Clement of Rome, Augustine, Calvin, and other prominent Christian apologists who all held the Bible to be infallible and authoritative, Pressler and Patterson argued that the Holy Scriptures lose their immediacy and power when myth or ambiguity are allowed to prosper. Their concerns and views, they found, were widely shared within the Convention.

As the lawyer, Pressler decided to study the structure and bylaws of the Southern Baptist Convention, which he found to be remarkably democratic. As the bright theologian (fluent in Greek and Hebrew) Patterson accumulated evidence that "neo-orthodoxy" had crept into Southern Baptist institutions; he challenged modernistic theologians to debate the issue of "infallibility." To succeed, they both

# The Silver Spike: The Coming Surge In Silver Prices And How You Can Profit From It



Nearly a decade ago, a remarkable thing happened. The "Insiders" lost control of precious metals prices.

A lot of people made a lot of money, as gold exploded upward to \$800 and silver skyrocketed to \$50.

But here are two things about that incredible period you may not remember:

(1). When the jump in metals prices took place, *silver roared ahead* far more than gold. Gold nearly tripled in price. But silver went up *almost 1,000 percent!*

(2). The people who made a ton of money on that move weren't "Insiders" or even friends of "Insiders." Instead, they tended to be conservative, anti-Big Government "gold bugs" — people the "Insiders" hate.

*We believe gold and silver prices are about to break out of the narrow, artificial, contrived trading pattern they've been in for months.*

When that happens, both gold and silver prices will shoot up *explosively*, making many new fortunes in the process.

*You can be among the huge winners — if you know how to get properly positioned now.*

## "The Silver Spike"

The subtitle of this important new report is, "The Coming Surge In Silver Prices And How You Can Profit From It." This is the first special report issued by **Larry Abraham's INSIDER REPORT** since last October's stock market crash, so you know we think it's important.

What will you learn in **The Silver Spike?** For starters,

- How (and why) the "Insiders" have kept precious metals prices artificially low.
- Why we believe the price of silver (and to a lesser extent, gold) is about to *explode* upward.
- The safest, smartest, highest-return ways *you can profit* when this happens.

**The Silver Spike** will tell you what silver investments look best to us now . . . which ones will be powerful "buys" as this move gets underway . . . and which ones you should avoid like the plague under any circumstances.

We tell you what to look for . . . what to look out for . . . how to select a dealer . . . and how to get *the very best prices* on your purchases. (This section alone could be worth a fortune to you!)

## Half-Price Offer

In a few weeks, we are going to launch a major marketing campaign for **The Silver Spike**. When we do, the price will be \$79 per copy. And frankly, even at \$79 we think it will be a bargain.

But right now, you may order an advance copy of **The Silver Spike** for less than half that amount. Just \$39 per copy is all it costs; we'll even pay for shipping and handling.

You're protected by our engraved-in-stone money-back guarantee. If you're ever unhappy with *anything* we publish, just return it to us and we'll immediately refund every penny you paid.

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*Here's your chance to beat the "Insiders" at a game they thought they had rigged against you.*

Order your copy of **The Silver Spike** today!

## SOUTHERN BAPTISTS

knew they would need to motivate grass roots opinion, majority at the grass roots level, 90% of which they felt was theologically conservative. But it was also this same group that did not realize that the "destructive criticism" was prevalent in institutions that they were, in fact, subsidizing through church offerings or cooperative funds.

With the issue defined and the evidence accumulated, Pressler hit the road with a fanatical travel schedule that had him leaving Houston on Thursday evenings after hearing oral arguments in his court, and returning on Wednesday evenings with opinions he had written in hotel rooms. He delivered as many as 50 speeches a week to groups ranging from only a few pastors to over 1,000 laymen. By appealing to the "brethren," Pressler was convinced that he could mobilize the greatest Southern Baptist movement in history.

## The Power Source

Pressler soon realized the source of power within the structure of Convention: These were the "messengers" sent from cooperating Southern Baptist churches. Messengers elect the presidents at each Convention, and the president appoints a committee that in turn nominates almost 1,000 trustees who govern the 24 Southern Baptist agencies and boards, including the important seminaries which produce the pastors who shepherd the churches. Each cooperating congrega-

tion is entitled to one messenger, but most can send a maximum of ten depending on how much they contributed to the cooperative program.

Pressler saw that more than 70 percent of the 37,286 participating Southern Baptist churches were eligible to send the full slate of 10 messengers. Their attendance at the conventions could go as high as 250,000; Pressler was quick to see the source of his winning strategy. "We saw the handwriting on the wall and started early. We sought to work within the system instead of tearing it down," he wrote.

Soon, Pressler, Patterson, and Southern Baptist patriarch, W.A. Criswell, who leads the strong 25,000-member First Baptist Church of Dallas, began to shift their strategy to focus on the presidency. It was nearly 10 years earlier, in Houston in 1979, that the eloquent and passionate Adrian Rogers of Memphis agreed to be nominated for the presidency at a prayer meeting held just hours before the vote. Although there were five candidates, Rogers was elected on the first ballot. Conservatives were ecstatic, but Pressler urged restraint and called on conservatives not to claim victory. His viewpoint and advice was firm: An unbroken line of at least 10 conservative presidents needed to be elected to appoint the right people to the committees and agencies, who could then bring back the Convention to the "faith of our fathers."

Rogers chose not to run in 1980 in St. Louis, leaving it open to the

stormy Bailey Smith, who won in St. Louis and won again in Los Angeles in 1981. (Southern Baptist Convention presidents can serve only two years consecutively, but may serve at a later time.) The gentle Jimmy Draper of Texas won in New Orleans in 1982 and in Pittsburgh in 1983. The enormously popular Charles Stanley won in Kansas City in 1984 and in Dallas in 1985. Adrian Rogers was reelected in Atlanta in 1986 and in St. Louis in 1987. In 1988, the witty country preacher Jerry Vines made it 10 in a row.

From 1977 to 1988, the numbers of messengers attending the conventions had swelled enormously. At the Houston convention, in 1979, their attendance was 15,700, but by 1985 in Dallas, 45,579 messengers registered making it the largest parliamentary church business meeting in American history if not the largest in the history of Christendom. Pressler's grass roots following had worked, and those opponents who had acknowledged his skills, also realized they had underestimated his tenacity and the genuine concerns of the Baptist laity.

Conservative leaders, however, began to question the theory that simply winning the presidency would return the denomination back to its conservative theological roots. The realization was that *governing* was quite different from winning elections. Pressler, in response, escalated his already intense schedule on the road

with over 1,000 speaking engagements in 40 different states during a 10-year period. He kept the grass roots motivated to turn out at conventions and met hundreds of new people who were brought into the movement. Southern Baptists were returning to their theological roots.

#### Unicorn Liberals

Adrian Rogers was angry. In his last sermon as president, he described January 22, 1973 as the "blackest day in American history" when "nine-robed U.S. Supreme Court justices . . . made their infamous ruling that pre-born babies are not human beings." Since 1973, "the nation has

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Since 1973, "the nation has been stained and flooded with the blood of 20 million pre-born babies," compared to 1.4 million killed in all of America's wars.

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been stained and flooded with the blood of 20 million pre-born babies," compared to 1.4 million killed in all of America's wars, Rogers yelled out at the gathering. He paused while emotional silence lingered. Rogers exhorted this huge Christian army to affect change in the political arena and become once again "salty saints in a sick society."

Southern Baptists have always been

suspicious of liberalism. It is said that Southern Baptist "liberals" are like unicorns: Everyone knows what one looks like, but no one has seen any. As some quip, "It is better to be called an adulterer than a liberal among Southern Baptists. At least adulterers can be forgiven." When Criswell addressed the convention in San Antonio, he brought the crowd immediately to its feet when he announced that he was going to speak on "the curse of liberalism." In 1986 President Reagan sent a popular greeting to Southern Baptists proclaiming that "liberalism has been thrown on the defensive." We still have a long way to go, Reagan said, in restoring "protection for the unborn" and the "right for our children to pray . . . [but] I'm counting on people like you to continue to work until these things have been remedied."

In spite of President Reagan's exhortation, conservative Southern Baptists have been frustrated by the industrious efforts of some liberals who were "misrepresenting" Southern Baptist concerns in Washington. One such person is James Dunn, who heads the Baptist Joint Committee on Public Affairs (BJCPA). The BJCPA is the Washington agency representing nine Baptist denominations, including the Southern Baptist Convention. The BJCPA has been closely connected with the political left in America. It is reported that Dunn supported Jimmy Carter's Presidential campaign in 1980 while on the payroll of the Texas Bap-

tist Convention as executive director of the Texas Christian Life Commission. In Washington, he also served as a trustee of People for the American Way (PAW), promoted PAW participation in a video production attacking prominent Southern Baptists, testified in Congress against school prayer, and refused to do anything to fight abortion on behalf of Southern Baptists. Dunn particularly infuriated the Southern Baptist denomination when he referred to President Reagan as a "despicable demagogue," and when he was quoted later as calling Gary Bauer (of the White House) and Dr. James Dobson (of Focus on the Family) "crazies" for opposing the Civil Rights Restoration Act.

Church messengers in St. Louis decided to move against the BJCPA in 1987 when they voted to create a new Public Affairs Committee (PAC) dominated by conservatives like Congressman Albert Lee Smith, State Judge Samuel T. Currin, and Richard Land, a former top aide to Texas Governor Bill Clements. (Land was recently appointed to head the Christian Life Commission, the Southern Baptist agency that deals with social and moral concerns.)

The PAC immediately went to work blasting the BJCPA for the "left-wing bias" of its publications and then endorsed Judge Robert Bork for a seat on the Supreme Court. The BJCPA, in an administrative decision, disallowed a PAC "staff evaluation" of its activities and orientation and thus, in-

## CONSERVATIVE DIGEST

licated it was not accountable to the PAC. The PAC responded by recommending a dissolution of ties with the BJCPA which eventually resulted in a 14% cut in funds appropriated for 1988-1989 for the now floundering BJCPA. The PAC is currently publishing its own publications, planning for its first annual conference, and thinking about staffing its own office in Washington, D.C. "This is a new day," remarked Norris Syndor, a black conservative pastor who serves on the Public Affairs Committee.

This rising conservative strength within the Baptist congregation has prompted numerous attacks from the secular media. On December 16, 1987, Bill Moyers, a former Southern Baptist and personal friend of Dunn, narrated a PBS documentary titled "Battle for the Bible," which attacked the conservative Southern Baptist resurgence and attempted to tie Pressler with the New Right. "Their [*Pressler's*] Biblical agenda and the social agenda of the New Right has become indistinguishable," Moyers editorialized, ignoring the well-orchestrated political agenda of the religious left in America over the last few decades. Surreptitiously, he omitted mention in the airing of his own membership with the liberal United Church of Christ. Moyers interviewed Dunn

about what he referred to as the New Right "threat," but said nothing about Dunn's political affiliations with the left. Moyers further criticized the PAC for endorsing Judge Bork, but failed to mention the National Council of Churches or the Progressive Baptist Association, both of which opposed Bork's nomination.

Except for Missouri Synod Lutherans who fought off creeping "higher criticism" in their main seminary in 1974, the conservative movement in the Southern Baptist Convention represents the only other such successful effort in the history of American Christianity to push back liberal theological thought. But conservative leaders within the Southern Baptist Convention are now looking forward to the day when their successful grass roots strategy might be utilized as a model by other conservative movements sprouting up in other Christian denominations. "Our victory should give hope to other conservatives who are surrounded by institutional liberalism, whether it is political or theological," said Pressler after the conservative victory in San Antonio. "No matter how deeply liberalism is entrenched in a denomination, if the grass roots are supportive of your views, they can be mobilized to correct the imbalances." ■■



HALF-WIT AT WORK. A used-car dealership in Allentown, Pennsylvania, boasts: "Insist On Our 50/50 Warranty. If Any Of Our Cars Break In Half, You Get To Keep Both Pieces."

including Isaac Backus, who became an outstanding theologian and historian. The Separatist movement spread, but the Separatists were not for a long time accepted by many Baptists, in part because of their acceptance of those baptized but not immersed. In 1801, a union was effected between the Regular and Separate Baptists. Some Separatists did not accept the union, and continued to exist west of the Allegheny Mountains. In 1912, several of these associations came together as the General Association of Separatist Baptists.

The Separatist Baptists are similar to the Regular Baptists. A mild Calvinism is generally held. There is no universally accepted creed. Footwashing is an ordinance. Immersion is the only form of baptism. The government is congregational. Sunday schools and home missionary work are supported on a local level. Education is more highly rated than with the Regular Baptists.

**Membership:** In 1982 the Separate Baptists reported 8,800 members, 100 congregations, and 160 ministers.

**Periodicals:** *The Messenger*.

## ★588★

**SOUTH CAROLINA BAPTIST FELLOWSHIP**

% Rev. John R. Waters  
Faith Baptist Church  
1600 Greenwood Rd.  
Laurens, SC 29360

The South Carolina Baptist Fellowship was formed at a meeting in 1954 in Greenville, South Carolina, called by the Rev. John R. Waters and the Rev. Vendyl Jones. It was known as the Carolina Baptist Fellowship until its incorporation in 1965. Eleven independent Baptist pastors were present at the 1954 meeting. Rev. Waters was editor of *The Baptist Bible Trumpet*, and in 1955 at the Fellowship meeting, it was adopted as the official organ. Doctrine is fundamental and premillennial; polity is congregational. Meetings of the Fellowship are held monthly. Some are affiliated with International Council of Christian Churches and the Southwide Baptist Fellowship or Baptist Bible Fellowship. Missions are supported through independent fundamentalist faith mission organizations such as Baptist Mid-Missions.

**Membership:** In 1987 there were over 285 churches with a membership of approximately 50,000 affiliated with the fellowship, though no formal membership list is kept.

**Educational facilities:** Approved educational facilities: Bob Jones University, Greenville, South Carolina; Tennessee Temple University, Chattanooga, Tennessee, and Tabernaee Baptist College.

**Periodicals:** *The Baptist Bible Trumpet*, 1607 Greenwood Rd., Laurens, SC 29360.

## ★589★

**SOUTHERN BAPTIST CONVENTION**

% Executive Committee  
460 James Robertson Pkwy.  
Nashville, TN 37219

**History.** The Southern Baptist Convention was formed in 1845 by the Baptist congregations in the southern United States. Underlying the separation of the southerners were the variety of tensions that would fifteen years later divide the nation and lead to the Civil War. Some of those tensions had become focused in the American Baptist Home Mission Board which many felt had neglected the south and southwest in the appointment of missionaries. The immediate occasion for the separation of the southern Baptists was the refusal in 1844 of the American Baptist Foreign Mission Board to appoint a slaveholder as a missionary and American Baptist Home Mission Board to appoint a slaveholder to a mission in Georgia. These refusals seemed to violate longstanding practice and the agreement of the Triennial Convention (the meeting of the foreign mission board), that cooperation in the foreign mission enterprise would sanction neither slavery nor anti-slavery.

Delegates met in Augusta, Georgia in May 1845 to form the convention which would in turn coordinate and direct the churches as a whole in the propagation of the gospel. A constitution was adopted and both a foreign and domestic mission board established. Thus, from the beginning, the southerners, without infringing upon traditional Baptist emphases upon congregational polity, provided a more unified approach in structuring their denominational work. After several attempts to establish a publishing concern failed, a Sunday school board was created in 1891. It provided a single set of materials for the churches' educational program, a major force in unifying southern Baptist thought.

Significant in the life of the convention was the adoption in 1925 of the Cooperative Program by which all the boards, commissions and programs (with the exception of the Sunday School Board) supported by the church came under a unified budget. The program provided stable financial support for all the church's ministries and eliminated competitive fund-raising among the congregations.

**Beliefs.** Southern Baptists inherited the Puritan-Reformed theological tradition which had been passed through the Baptist confessions of London (1677 and 1689), Philadelphia (1742) and New Hampshire (1833). The New Hampshire Confession was slightly revised and adopted by the convention as the Baptist Faith and Message in 1925, and it was again slightly revised in 1963. These statements, which place Southern Baptists clearly within the Reformed theological tradition, are balanced on the one hand by the frequently articulated belief in the freedom of the individual to interpret Scripture not bound by any creedal statement, and on the other hand by the

dispensational theological perspective of fundamentalism which has the support of many Southern Baptist leaders.

During the twentieth century, the convention has been embroiled in a series of battles between those who have championed a variety of innovative perspectives that the more conservative elements of the convention have seen as deviating from traditional Baptist standards of doctrine. The controversy over evolution which began before the turn of the century sharply divided Baptists during the 1920s but gradually gave way to an accommodation to the several forms of theistic evolution as a means of reconciling science with Genesis. During the early 1960s, conservatives attacked *The Message of Genesis*, a book by Midwestern Baptist Theological Seminary professor Ralph H. Elliott. Elliott advocated a critical view of Genesis which sees it as a compilation of various documents rather than a unitive volume written by Moses. In the resulting controversy, Elliott was forced out of his teaching position.

Crucial to Baptist thought has been the authority of the Bible. The Baptist Faith and Message declares the Bible to be divinely inspired with God as its author. In recent decades that belief has been interpreted by some in terms of Biblical inerrancy. Among conservatives that has led to debates on exactly how inerrancy is to be defined. More moderate and "liberal" positions have rejected errancy as a means of defining Biblical inspiration.

**Organization.** The Southern Baptist Convention has a congregational polity. Congregations are related successively to three levels of cooperative affiliation. Associations operate on the county level. State conventions organize churches in one or more states. Nationally, the annual convention is composed of from one to ten messengers from each congregation which cooperates that the work of the convention and contributes to its support. The national convention has direct oversight of the national boards and commissions: the Foreign Mission Board, the Home Mission Board, the Sunday School Board, the Christian Life Commission, the Education Commission, the Historical Commission, the Radio and Television Commission and the Stewardship Commission. It also oversees the several seminaries. Broadman Press, one of America's major publishers of religious literature, is officially the Sunday School Board's publishing arm. The mission program has over 2,000 missionaries in over 50 countries.

The Southern Baptist Convention has not been among the most active church bodies in the twentieth-century ecumenical movement that has drawn so many of the larger denominations into cooperative actions. It has preferred to work cooperatively within the larger Baptist family and has been active in the World Baptist Alliance and has helped fund and staff the Baptist Joint Committee on Public Affairs. It has, however, refrained from participation in such organizations as the World Council

of Churches, the National Council of Churches or the National Association of Evangelicals.

**Membership:** In 1982 the Convention reported 13,991,709 members, 36,246 congregations, and 61,600 ministers.

**Educational facilities:** Seminaries: Golden Gate Baptist Theological Seminary, Midwestern Baptist Theological Seminary, Kansas City, Missouri; New Orleans Baptist Theological Seminary, New Orleans, Louisiana; Southeastern Baptist Theological Seminary, Wake Forest, North Carolina; Southern Baptist Theological Seminary, Louisville, Kentucky; Southwestern Baptist Theological Seminary, Fort Worth, Texas. Colleges and Universities: Baptist College at Charleston, Charleston, South Carolina; Baylor University, Waco, Texas; Belmont College, Nashville, Tennessee; Blue Mountain College, Blue Mountain, Mississippi; Bluefield College, Bluefield, West Virginia; California Baptist College, Riverside, California; Campbell University, Buies Creek, North Carolina; Campbellsville College, Campbellsville, Kentucky; Carson Newman College, St. Louis, Missouri; Cumberland College, Williamsburg, Kentucky; Dallas Baptist College, Irving, Texas; East Texas Baptist College, Marshall, Texas; Furman University, Greenville, South Carolina; Gardner-Webb College, Boiling Springs, North Carolina; Grand Canyon College, Phoenix, Arizona; Hannibal-La Grange College, Hannibal, Missouri; Hardin-Simmons University, Abilene, Texas; Houston Baptist University, Houston, Texas; Howard Payne University, Brownwood, Texas; Judson College, Marion, Alabama; Louisiana College, Pineville, Louisiana; Mars Hill College, Mars Hill, North Carolina; University of Mary Hardin-Baylor, Belton, Texas; Mercer University, Macon, Georgia; Mercer University in Atlanta, Atlanta, Georgia; Meredith College, Raleigh, North Carolina; Mississippi College, Clinton, Mississippi; Missouri Baptist College, St. Louis, Missouri; Mobile College, Mobile, Alabama; Oklahoma Baptist University, Shawnee, Oklahoma; Ouachita Baptist University, Arkadelphia, Arkansas; University of Richmond, Richmond, Virginia; Sanford University, Birmingham, Alabama; Shorter College, Rome, Georgia; Southwest Baptist University, Bolivar, Missouri; Stetson University, De Land, Florida; Tift College, Forsyth, Georgia; Union University, Jackson, Tennessee; Virginia Intermont College, Bristol, Virginia; Wake Forest University, Winston-Salem, North Carolina; Wayland Baptist College, Plainview, Texas; William Carey College, Hattisburg, Mississippi; William Jewell College, Liberty, Missouri; Wingate College, Wingate, North Carolina.

**Periodicals:** *The Baptist Program*, 460 James Robertson Pkwy., Nashville, TN 37219; *Home Missions*, 1350 Spring St., Atlanta, GA 30303.

**Sources:** C. Brownlow Hastings, *Introducing Southern Baptists, Their Faith and their Life*. New York: Paulist Press, 1981; Robert A. Baker, ed., *A Baptist Source Book*. Nashville, TN: Broadman Press, 1966; Albert McClellan, *Meet Southern Baptists*. Nashville, TN: Broadman Press,

## Chapter 9

# Baptist Family

Directory listings for the groups belonging to the Baptist Family may be found in the section beginning on page 453.

The Baptist churches are free churches, called "free" to show that they are free associations of adult believers. Other free-churches include those in the European free-church family, discussed in the previous chapter, and those in the independent Fundamentalist family, discussed in the next chapter. A cursory examination might suggest that the Baptists are a subgroup of the European free-church family, which includes the Mennonites, the Amish, the Brethren, and the Quakers. The Baptists, like that family, are anti-authoritarian, lay-oriented, nonliturgical, noncreedal; they oppose state churches, and they baptize adult believers, not infants.

But the size of the Baptist churches and their continued growth suggest significant differences between the Baptists and the European free-church family. The Baptists make up the second largest family on the American religious scene, second only to Roman Catholics. One difference between the Baptists and the smaller European free churches is historical. The Baptists are related to British Puritanism, whereas the European free churches are related to the continental radical reformers. Second, Baptists are free from some hindrances to growth that characterize the European free churches. These hindrances include pacifism, the ban (a form of excommunication), and prohibitions against participation in public life such as voting, holding public office, and serving in the armed forces. The Baptists are free of such provisions that tend to limit membership. Finally, the Baptists' evangelistic revivalistic lifestyle has attracted many followers. All of these factors help explain why great numbers of people find the Baptist churches appealing.

**HISTORY.** History is a problem for the Baptists. When and where did the Baptists originate? Baptist scholars give widely divergent answers to that question.

One school, the earliest to appear in Baptist circles, holds to what one scholar calls the "Jerusalem-Jordan-John theory." These scholars believe that the Baptists can be dated to John the Baptist and his baptism of Jesus in the Jordan River. David Benedict, writing in the second decade of the nineteenth century, expresses this view:

"All sects trace their origin to the Apostles, or at least to the early ages of Christianity. But men, and especially the

powerful ones, have laboured hard to cut off the Baptists from this common retreat. They have often asserted and taken much pains to prove that the people now called Baptists originated with the mad men of Münster, about 1522. We have only to say to this statement, that it is not true. And not withstanding all that has been said to the contrary, we still date the origin of our sentiments, and the beginning of our denomination, about the year of our Lord twenty-nine or thirty; for at that period John the Baptist began to immerse professed believers in Jordan and Enon, and to prepare the way for the coming of the Lord's Anointed, and for the setting up of his kingdom" (David Benedict, *A General History of the Baptist Denomination in America and Other Parts of the World* [Boston: Lincoln and Edmunds, 1813], 1:92).

Followers of this school generally deny that the term Protestant has any reference to them because, they say, they predate Luther. They are also concerned with an "apostolic succession" of Baptist congregations and take great pains to define and locate it.

A second group of scholars criticized the first group for seeking a continuity of organization and called upon them to seek rather a continuity of doctrine. The second group tended to locate Baptist organizational origins in the Anabaptist wing of the Reformation. (Anabaptists called for an adult believer's baptism, which necessitated the rebaptism of those baptized as infants.) This second view was theologically, if not historically, attractive for a church that sought to recreate the first century church. As Thomas Armitage put it:

"If it can be shown that their churches are the most like the Apostolic that now exist, and that the elements which make them so have passed successfully through the long struggle, succession from the times of their blessed Lord gives them the noblest history that any people can crave. To procure a servile imitation of merely primitive things has never been the mission of Baptists. Their work has been to promote the living reproduction of New Testament Christians, and so to make the Christlike old, the ever delightfully new. Their perpetually fresh appeal to the Scriptures as the only warrant for their existence at all must not be cut off, in a foolish

attempt to turn the weapons of the hierarchy against itself. The sword of the Spirit must still be their only arm of service, offensive and defensive. An appeal to false credentials now would only cut them off from the use of all that now remains undiscovered and unapplied in the word of God. The distinctive attribute in the Kingdom of Christ is life; not an historic life, but a life supernatural, flowing eternally from Christ alone by his living truth" (Thomas Armitage, *A History of the Baptists* [New York: Bryan, Taylor and Co., 1887], 11-12).

The final school of thought on Baptist origins, which gained ascendancy in the twentieth century, looks to seventeenth century England for the beginnings of the Baptist movement. Robert Torbet, the contemporary exponent of this view, points out in relation to the first school:

"To say, however, that any single one of these early segments of the Christian church may be identified definitively with the communion we now know as Baptists is to make an assertion which lacks convincing historical support. That there are similarities of teaching between each of these groups and the Baptists is not to be denied. Yet, although it is not possible to trace a clear lineage of Baptists as an historical entity back to the early church, Baptist history may certainly be traced from the stirring days of the Protestant Reformation" (Robert G. Torbet, *A History of Baptists* [Chicago: The Judson Press, 1950], 15).

Torbet also refutes the Anabaptist theory by holding up the difference between Baptist and Anabaptist theology:

"Baptists have not shared with Anabaptists the latter's aversion to oath-taking and holding public office. Neither have they adopted the Anabaptists' doctrine of pacifism, or their theological views concerning the incarnation, soul sleeping, and the necessity of observing an apostolic succession in the administration of baptism." (Torbet, 62).

One could also note the lack of vital intercourse and familial attachment between the contemporary Baptist churches and the contemporary Anabaptist churches (i.e., the Mennonites, Hutterites, and Amish) and the lack of Anabaptists in Baptist ecumenical bodies.

Henry C. Vedder is cited by Torbet as an able exponent of the third school. Vedder believed that "after 1610 we have an unbroken succession of Baptist Churches" (Torbet, 201). Further support for this third school is found in the theology of the early Baptists: they continued to operate out of their basic Calvinist theology, deviating at two points—the sacraments and the church—rather than adopt a Mennonite theology which was adjusted for their use. While they differ with their Presbyterian and Congregationalist forefathers on two issues, they disagree with the Anabaptists on a number of issues.

English Baptists can trace their history to Holland where Separatists had located after the execution of some of their leaders in 1593. John Smyth's congregation and another led by John Robinson arrived in Holland in the first decade of the seventeenth century. In a short time Smyth issued a tract, *The Differences of the Churches of the Separation* (1608), in which he explained why the two congregations could not

fellowship. Baptism was not an issue; extemporaneous preaching was. Smyth's congregation became heavily influenced by the Dutch Mennonites and in the winter of 1608-09, Smyth and about 40 people were rebaptized. Continued Anabaptist influence led to schism, however, and Smyth, whose congregation was absorbed by the Mennonites, returned to England. The schism resulted from the collision of the Calvinists' belief in predestination and the Mennonites' belief in free will. Thomas Helwys, the leader of the schismatic group, tried to reject both by adopting an Arminian theology. He also rejected any attempt at tracing the Apostolic succession of the true church.

John Smyth founded the first Baptist Church on English soil in 1611. In England and later in America, the first Baptists were Arminian in their theology instead of Calvinist. That means the first Baptists believed in a "general" atonement—salvation is possible for all—not in the "particular" atonement or limited atonement—predestination—of the Calvinist Baptists. Thus the first Baptists were called General Baptists; the Calvinist Baptists were called Particular Baptists. The growth of Smyth's church and local squabbles among Baptists led to the founding of five more churches in England by 1630 and 41 more by 1644.

The founding of the second main grouping of Baptists, the Particular Baptists, came about through the Puritans' move toward a Baptist position in the 1630s. In 1638, a group in the church at Southwark pastored by Henry Jacob rejected Congregational Church baptism because it was of the Church of England. Anabaptism began to emerge; dismissals led to the formation of a Calvinistic Baptist church pastored by John Spilsbury.

Among these Calvinistic Baptists (or Particular Baptists), the issue of immersion as the correct mode of baptism was raised. In 1644, they promulgated the London Confession of Faith, which provided for immersion and incorporated Calvinist theology with a call for religious freedom. This confession outlined the major issues which were to separate Baptists from other Christian bodies. Baptists would be congregationally governed but completely separated from the state. While being orthodox Christians, they would hold to adult baptism by immersion as the Apostolic, hence correct, mode of baptism. They would divide among themselves on Calvinist and Arminian lines.

A third Baptist group believed that Saturday was the true Sabbath. This belief arose as early as 1617. Seventh-day Baptists have never made up a large percentage of Baptists, overall, but have persisted as one of the oldest continually existing Baptist bodies, and have been the source of almost all Sabbatarian teaching in the United States.

In rejecting affiliation with the state and asserting the sovereignty of the local congregation, Baptists took the major step toward their typical form of congregational government. The next step came in the 1600s when various issues led local congregations to associate together in order to present a united front on an issue. As early as 1624, General Baptists issued a common document against the Mennonites. In 1644, Particular Baptists issued the London Confession. These united-front gatherings eventuated into associations—regular

structures for affiliation of congregations. As a rule, General Baptists began to move toward strong associations with more centralized authority, while Particular Baptists tended toward a very loose organization.

**BELIEFS.** Baptists have generally been among those churches which professed a 'noncreedal' theology. This position does not imply an absence of either doctrinal standards nor creedal statements. Rather, it suggests that Baptists assign a secondary role to creeds in the life of the church, that they recognize their subordination to the Bible, and that they attempt (by no means always successfully) to refrain from calling individuals to account for their dissent from any particular creedal formulation. In that tone, the Baptists have continually produced confessions of faith with the purpose of acknowledging consensus internally and of informing the world of their stance in relation to other churches.

Among the first of the Baptist confessions were the London Confessions of 1644 and 1677, the latter a revision of the Presbyterian's Westminster Confession, a second edition of which appeared in 1688. In the United States, the Philadelphia Confession of 1742, based upon the English Baptists' confessions, circulated widely until the middle of the nineteenth century. Then it began to be superseded by the New Hampshire Confessions, which would subsequently assume importance as the most used and revised statement of belief for American Baptists. The confession was approved in 1833 by the Baptist Convention of New Hampshire and represented a modification of the strict Calvinism of the older British confessions whose authors were trying to affirm their close theological ties to the Presbyterians and Congregationalists.

The New Hampshire Confession might have become a mere relic had not J. Newton Brown inserted it in the 1853 edition of *The Baptist Church Manual*, issued by the American Baptist Publication Society. From there it passed into other church manuals used by National (i.e., black), Southern, and Landmark Baptists. It was also found acceptable by some of the fundamentalist Baptists. (For a copy of the text of the New Hampshire Confession see the *Encyclopedia of American Religions: Religious Creeds*.)

Briefly, the confession summarized the traditional Christian affirmations of the much longer and more detailed London and Philadelphia confessions. Following the practice of the Westminster Confessions, it begins with an affirmation of the authority of Scripture, followed by paragraphs on the Trinity, the role of grace in the salvation of sinful humanity, and the nature of Christ as the mediator between God and humanity. The major emphasis of the confession is salvation and the Christian life, in which the confession reflects a middle ground between the two major groupings [Calvinist (predestination) and Arminian (free will)] within the larger Baptist community. The confession affirms both Calvinist emphases such as the depravity of humans, the absolute need of God's grace, and the perseverance of the saints, as well as Arminian emphases such as the free gift of salvation to all and the role of human free agency.

The confession's very brief statement on the relation of Christians to civil government is similar to the position of both Presbyterians (Westminster Confession) and Mennonites (Dordrecht Confession) in affirming a proper role of civil government and the duty of the Christian to obey it in all matters not opposed to the will of God. Not mentioned, but assumed from earlier statements, the confession denies the Mennonite positions on bearing arms, oaths, and holding government office.

The sacraments are central to the differences between Baptists and the other groups of the Puritan milieu out of which the Baptists emerged. Baptists have generally rejected the notion of sacrament in their consideration of the common Christian rites of baptism and the Lord's Supper. They have termed these rites ordinances, by which they affirm that they are followed out of obedience to God's command (in Scripture). Baptists deny that they have in and of themselves any supernatural effects. The Lord's Supper is considered a memorial meal. Baptism by immersion is seen as an emblem of the believer's faith. It is limited to adults, those old enough to make a profession of faith.

Also at issue between the Baptists and other Puritans was the doctrine of the church and its relation to the state. The Baptist rejected both episcopal (leadership by bishops) and presbyterian (leadership by elders) forms of polity in which a leadership beyond the local church is in authority. To Baptists, the local church is the main focus of church life and authority. Each local church is autonomous and affiliated with other churches for fellowship, common endeavors, and advice. Neither another local church nor a judicatory higher than the local church should be given the power to dictate to any local congregation. While Congregationalists also favored the power of the local church, Baptists rejected the Congregationalists' attempts to tie themselves to the state. The Congregational Church, when given the opportunity in the Massachusetts colony, tried to establish itself as the one true church, with the state's backing. Under Congregationalist rule, Baptists suffered greatly from the associated intolerance.

**IN AMERICA.** Some Baptists came to America from England; some emerged from the established British churches in the colonies. The earliest Baptist churches were founded by Roger Williams and John Clarke in Rhode Island. First Church in Providence, founded by Williams, dates to 1639, and Clarke's Newport congregation to 1648. Apart from the Rhode Island churches, the early Baptists were persecuted for not allowing their infants to be baptized. This persecution was all but ended in 1691 with the Americanization of the British government's 1689 Act of Toleration.

In the 1680s, Baptists began to enter the middle colonies. A short-lived congregation was founded in 1684, and, in 1688, the Pennepack Church in Philadelphia opened. Because of the lack of established churches in the middle colonies, the Baptists were to thrive here in a way not possible in the Northeast or South until after the Revolutionary War.

In 1707, the first Baptist association in the colonies was formed. The Philadelphia Association was patterned on an English model. It was a very loose association acting only as

an advisory body. To it was left the task of disciplining the ministers and of acting as a council of ordination. In 1742, the association adopted the London Confession of Particular Baptists of 1689, thus identifying American Baptists with Calvinist doctrine. Benjamin Griffith and Jenkin Jones added a statement on the relation of churches and the association "based on theological agreement."

In the South, Baptists arrived in the late 1600s and formed the first Baptist church in 1714. The earliest Baptists were Arminians, which means they opposed strict Calvinist views on predestination and instead believed people were given free will so they could choose whether or not to follow the gospel. From the Arminian Baptists would come the Free-Will Baptist associations.

In the early 1700s the Great Awakening began to affect the Baptists. Their number increased tremendously, but they also found themselves involved in new controversy. Among the Particular Baptists arose the Separatist Baptists, whose membership requirement was the personal experience of regeneration (in modern terms, the "born again" experience, involving an awareness of Jesus as personal savior). The Separatist Baptists separated themselves from those who practiced anything less. Among both the Particularists (now called Regulars) and the Separatists, divisions arose on the emotional appeal of revivalism. The New Lights were for it and the Old Lights against it. A final union of the various Particular groups was effected in 1801. The 1700s also saw the rise of Particular Baptists to predominance over the General Baptists in most areas.

The 1800s were a time of significant growth for Baptists, who were beginning to structure themselves and develop the adjuncts of a successful church—a publishing concern, a missionary arm, and institutions of higher education. In 1824, the Triennial Convention was formed. This meeting was, at its inception, a convention of associations called together for missionary concerns. "The General Missionary Convention of the Baptist Denomination in America" was the official designation, but the meeting every three years was popularly called the Triennial Convention. While missionary in its base, it became the forum in which many issues would be argued and out of which most schisms would come. Most Calvinistic Baptists, in the beginning, related themselves to the convention.

**IN CANADA.** Baptists in Canada had three separate starts, each essentially unrelated to the others, which are currently reflected in the three large regional conventions which make up the Canadian Baptist Federation. The first Baptists in Canada came from New England to Nova Scotia around 1760 to move onto land vacated because of the government's expulsion of the Arcadians. Ebenezer Moulton arrived from Massachusetts in 1761 and founded the first Baptist church at Horton (now Wolfville). Though Moulton left the ministry and Canada two years later, his congregation survives and is the oldest Baptist church in the country.

Coming with the Baptists were a number of Congregationalists and Presbyterians, among whom were some who had accepted revivalism and its associated phenomena. They were called Newlights. A break began

between the Newlights and the more staid traditional Congregationalists and Presbyterians, with the Newlights moving to form independent Separatist congregations. Into this situation stepped Henry Alline (1748-1784), devoted Newlight preacher. His efforts throughout the New England settlements brought many Presbyterians and almost all of the Congregationalists into the Newlight Separatist camp. As in the United States, these Separatist congregations eventually identified themselves as Baptists, and, by the time of the merger between the Newlights and the older Baptists, the former actually constituted the bulk of the Baptist movement in the Maritimes.

There were enough Baptists in Nova Scotia and New Brunswick by 1798 to form an initial association. As the work extended, the other associations formed. These associations came together in 1846 to constitute what is known to today as the Baptist Convention of the Maritime Provinces.

A decade after the first Baptists arrived in Nova Scotia, other Baptists slipped across the American Border into Ontario and Quebec. The migration increased with the influx of Loyalists after the American Revolution. However, the first congregation was not formed until 1788, at Beamsville on the western tip of the peninsula in southern Ontario. From this early church established by Jacob Beam Sr., the Baptist movement spread through Ontario. The first congregation formed in Quebec was a rural church established in 1794. Baptist growth was small in the province. The first association was formed in 1836 in the Bay of Quinte area. Other associations including a missionary association, were formed over the century. Finally in 1888, the Baptist work came together as the Baptist Convention of Ontario and Quebec.

Further west, Baptist settlement began in 1862 when John Morton began to farm some 600 acres of what is now downtown Vancouver. The Reverend McDonald, a home missionary, initiated work in 1873 in the prairie provinces from his residence in Winnipeg. As the railroad was laid, congregations were formed in the communities along the rail line. Many of the churches were built around converts from the various ethnic groups which moved onto the new farm land. Consolidation of the western work led to the formation of the Baptist Union of Western Canada in 1909.

The three Baptist conventions, joined by a small group of French-speaking Baptists in Quebec, came together in 1946 to form the Canadian Baptist Federation. The federation is a loosely organized body and much of the work of the denomination was retained by the several member conventions.

**THE GROWTH OF THE LARGER BAPTIST BODIES IN THE UNITED STATES.** The founding of the Triennial Convention was a signal for other cooperative efforts to form. The American Baptist Publication Society began in 1824, the American Baptist Home Mission Society in 1832, and the American Foreign Bible Society in 1837. A number of state societies and conventions were also organized. These were the building blocks out of which a national group consciousness could grow and from which a national convention or the

equivalent of a national denomination eventually could emerge. It is difficult to say just when that national consciousness emerged, but it was certainly before 1907, when the American Baptist Convention was formed. That convention represents a gradual move toward centralization.

Proceedings in the Triennial Convention moved in the 1830s from missions to educational leadership and publications. In the 1840s, however, a new issue emerged—slavery. In April 1840, an “American Baptist Anti-Slavery Convention” was organized to press the issue which had been resisted earlier as a topic for consideration.

At the 1841 Triennial Convention, the Southerners, led by Richard Fuller, protested the abolitionist agitation and argued that, while slavery was a calamity and a great evil, it was not a sin according to the Bible. The Savannah River Association threatened to withdraw cooperation unless the abolitionists were dismissed from the board of managers. The debate began a controversy that would result in the gradual withdrawal of the Southern Baptists from participation in convention activities and from support of the *Missionary Magazine* and missions.

The 1844 session proved decisive; the Southern delegates showed up in force with several test cases. The Alabama Convention sent a query to the Board of Foreign Missions asking “whether or not slaveholders are eligible and entitled equally with nonslaveholders to all the privileges and immunities of the several Unions.” The Georgia Baptists chose a slave-owner as a missionary and forwarded his appointment to the Home Mission Society as a test case. The convention dodged the issues by referring them to the respective subsidiary boards.

Because the issue of slavery was raised in the nomination from Georgia, the board ruled that it was not at liberty to consider it. The Alabama query was answered in the negative. Appointment of a slaveholder would make the Northern brethren responsible for an institution they could not conscientiously sanction. The situation of the mission board was further complicated by the formation of a Free Mission Society, which refused “tainted” Southern money. In the face of these two issues, the Southern members decided to withdraw, and in 1845, they formed the Southern Baptist Convention.

The split brought to the forefront a second issue between Southern and Northern Baptists, organizational centralization. The Southern Baptist Convention became a single organization overseeing all the activities which were separated in the Northern boards and conventions. Some 300 churches entered the new church convention, which met every two years.

The Northern and Southern churches are similar in church government, both being congregationally oriented, and in doctrine, both accepting the New Hampshire Confession of Faith. The Southern church, in fact, is more centralized in its aggressive mission activity, and has expanded northward in the twentieth century. The Northern church has been much more open to modern theological trends, the ecumenical movement, and social activism, and it tends to be more “liberal” in its outlook.

As a rule, ecumenical participation by Baptists has been hindered by both the extreme congregational polity and the demand for doctrinal unity with those with whom they fellowship. There is a Baptist World Alliance, with which many Baptists associate, however, the larger Baptist bodies have tended to refrain from affiliation with the National and World Council of Churches or the National Association of Evangelicals. In Canada the Canadian Baptist Federation joined, then withdrew, from the Canadian Council of Churches.

**CONSERVATIVE BAPTIST MOVEMENT.** In the early decades of the twentieth century, the Northern Baptist Convention, like other large Christian bodies, was rent asunder by the fundamentalist-modernist controversy. Among the Baptists, the Fundamentalist movement focused on the issues of social action and the deviation from doctrine by missionaries. The Fundamentalists opposed the post-World War I policies which seemed to involve unsuitable social activism, and they opposed the sending of missionaries who did not hold a strong conservative Baptist position. When the convention turned away from their demands, the members of the Fundamentalist Fellowship organized, in 1920, the Conservative Baptist Fellowship (CBF) to continue their understanding of the gospel.

For many years, the CBF continued within the Northern Baptist Convention, but during World War II, plans for separation were pursued. Over the years, at least five new Baptist denominations have resulted from splintering associated with the CBF.

The Conservative Baptist Movement must also be seen as a reaction to the centralization signaled by the formation of the Northern Baptist Convention, itself, in 1907. An extreme congregational polity exists in churches belonging to the Conservative Baptist Fellowship. Congregations associate freely. Mission work is carried on by separate but approved mission agencies; schools tend to operate similarly.

**PRIMITIVE BAPTISTS.** In the years following the American Revolution, a great wave of enthusiasm for missions swept across the American church. Among the Baptists, this enthusiasm was occasioned by the acceptance of the Baptist view on immersion by two Congregationalist missionaries on their voyage to the mission field in India. Having lost the support of the American Board of Commissioners for Foreign Missions, Adoniram Judson and Luther Rice turned to the Baptists to support their work.

In response to Rice’s appeal, a new structure, “the General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions,” was created in 1814. In 1815, Elder Martin Ross presented to the Kehukee Association meeting at Fishing Creek, North Carolina, a report on the new mission board. Elder Ross had already built up a reputation for missionary zeal. In 1803, he had placed his concern before the association in the form of a query:

“Is not the Kehukee Association, with her numerous and respectable friends, called on in Providence, in some way, to step forward in support of that missionary spirit which the great God is so wonderfully reviving amongst the different

*SBC the only mainline protestant denom. that continues to grow.*

May 22, 1991

Bob:

Here is some material for you. I have additional stuff at home and will be glad to bring it in tomorrow.

Although the SBC has been rocked with dissension for the last 15 years or so, there are a number of principles that Southern Baptists are generally united about:

1. While there might be some disagreement on the ordination of women and whether God really created the world in seven days or not, the overwhelming majority of Southern Baptists believe and love the Bible. "The Bible speaks with authority because it is the word of God." (Baptist Ideals)
2. Southern Baptists have long been advocates of the religious liberty and the separation of church and state. "Baptists cherish freedom of conscience and full freedom of religious for all persons." (Baptist Ideals)
3. Southern Baptists are mission minded people. The SBC has the world's largest Christian foreign mission effort. "Co-operation in world missions is imperative... Every Baptist is a missionary, no matter where he lives or where he lives or what his position or vocation may be." (Baptist Ideals)
4. The autonomous nature of each Southern Baptist Church. The Southern Baptist Convention is not a Church. Unlike other mainline denominations, the SBC is not a Church. We are familiar with the Presbyterian Church, USA or the United Methodist Church, the Episcopal Church or the Catholic Church. The SBC is a convention that has 37,900 cooperating churches that can send "messengers" to annual conventions, only if they contribute to the Cooperative Program which distributes funds for mission projects, the seminaries and other Baptist agencies. The President of the SBC is not the head of the Church like other denominations. Christ is the Head of the church and all Southern Baptists will insist on it.
5. Southern Baptists all believe that the home is God's basic unit in society. "The building of enduring Christian homes should be of primary concern to all believers in Christ. Such homes are built upon the union of a Christian man and a Christian women who are emotionally, spiritually, and physically mature, and who are bound by a deep and genuine love..."

*cc  
pro. Sam. Palmer*

*- incl. a page  
- add. about how  
imp. program was  
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of us  
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(The Baptist Ideals)

Some of the issues that might be covered in the text could include:

- **President's faith during the Gulf War:**  
Cite the two days of prayer that the President proclaimed during the crisis and then the proclamation of thanksgiving after the war. The fact that the President gave God the glory for the quickness of the war and the relatively low casualty rate was very popular among Southern Baptists. Also, many Southern Baptist parents had sons and daughters in Desert Shield and Desert Storm. Honoring them, of course, is a must.
- **Child Care:**  
The President won passage of comprehensive child care legislation that guarantees parental choice that can be used by churches and mothers who stay home.
- **Fight against Pornography:**  
The Justice Department's aggressive activity against pornographers. The President won passage of anti-pornography legislation that prohibits possession of child pornography.
- **Sanctity of Human Life:**  
Vetoes of abortion legislation and encouragement of adoption instead of abortion.
- **Choice in Education:**  
Fighting hard for vouchers and choice in education.
- **Support of Democracy and Religious Freedom around the world:**  
Religious freedom is now thriving in Central and Eastern Europe where Southern Baptist missionaries are becoming more and more active. [Bob, I think it significant that I was in fact allowed to take leave from the White House for two weeks in April to participate in a Southern Baptist mission in Hungary, especially since many evangelicals erroneously believe that the President has hardly any evangelicals on his staff. His own evangelical liaison, Leigh Ann Metzger is a Southern Baptist].

Jeh

Vat Hentoff

# Playground Bible Bust

W P 4-2-91

615-371-1956  
804-978-3888

In Norman, Okla., Monette Rethford, an 11-year-old fifth-grader at the public Lakeview Elementary School, was in the habit of reading the Bible under a shade tree in the playground during recess. No teacher was involved. It was just Monette and her friend, April Jones.

Once a week, they read and talked about the Bible as it affected their daily lives. They would end with prayers for themselves, their parents, teachers and school authorities. Eventually, they invited four classmates to join them in these weekly talks, and those other students voluntarily agreed.

All of this was student-initiated. The school had nothing to do with it. There was no disruption of school activities under the shade tree.

When a parent complained, principal Lynn Miller told Monette that her activities during recess were illegal on school property and would have to cease immediately. The principal also contacted the parents of the students

who had been meeting with Monette during recess and instructed them to tell their children not to associate with Monette in these unlawful assemblies.

Monette's father, Stanley Rethford, a postal worker, was summoned to meet Lynn Miller and the director of principals, John Scroggins. The father

was also told that his daughter was breaking the law. After the meeting, Stanley Rethford received a letter ordering Monette to no longer discuss religious matters with her classmates during recess.

A friend told Monette's father about the Rutherford Institute, which delights in taking First Amendment religious-liberty cases. Based in Charlottesville, Va., it can call on attorneys around the country. And, like the American Civil Liberties Union, the Rutherford Institute does not charge for its services.

Larry Crain, who became Monette's attorney in this dispute, wrote to the principal and suggested that instead of litigation his client would accept an apology along with some written assurance to the youngster and her parents that "Monette is free to engage in

## SWEET LAND OF LIBERTY

such voluntary religious activity so long as she does not materially and substantially interfere with the requirements of appropriate discipline in the operation of the school."

The letter was answered by Robert Pendarvis, the school's attorney, who rejected the proposal. Pendarvis claims that Monette's illegal activity consists of violating the Establishment Clause of the First Amendment. (The state—or its agency, a public school—cannot give support to any or all religions.)

Monette, he says, has a right to free speech under the First Amendment, but not in this

context in a public school, where impressionable fifth-graders are not able to distinguish between student-initiated religious activities and those that are school-sponsored. So seeing Monette and her friends clustered around the Bible at recess, they will think the school has given that religious assembly its imprimatur.

Larry Crain's answer is that "only when a school official becomes involved does separation of church and state become an issue." The only valid argument the Lakeview Elementary School could have against religious conversations by the students during recess, he says, would be if they disrupted school activities. And there is no evidence of that.

Also, I would think that if the principal is concerned that the other fifth-graders might be confused by what was going on under the shade tree, she could clarify it for them. Indeed, not many fifth-graders around the country get to understand how the Free Exercise clause, the Establishment clause and the

Free Speech clause get along—and how they got into the Bill of Rights in the first place.

Monette is now in federal district court in Oklahoma City, calling for recognition of her constitutional right of free speech, free association and equal protection under the laws. She also points out that as a result of the principal having discouraged other parents from allowing their children to associate with her, she has suffered "humiliation, embarrassment and mental anguish."

She is asking for compensatory damages "in excess of \$10,000" against the defendants—Principal Lynn Miller, Director of Principals John Scroggins and the Norman Public School System.

She might also have asked that the defendants take a remedial course in constitutional law as it applies to schools. It is no wonder that students across the country know so little about the Bill of Rights and the 14th Amendment—considering who runs the schools.

6:00 PM  
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1ST STORY of Level 1 printed in FULL format.

Copyright (c) 1991 The Washington PostMay 11, 1991, Saturday, Final Edition

SECTION: EDITORIAL; PAGE A19; FREE FOR ALL

LENGTH: 547 words

HEADLINE: Constitutional Rights During Recess

SERIES: Occasional

## BODY:

Criticism of the press by the press can be valuable. I say this even as the target of such criticism. In an April 2 op-ed column, "Playground Bible Bust," I wrote of an 11-year-old fifth-grader in Norman, Okla. -- Monette Rethford -- who liked to read her Bible in the playground during recess. A friend would join her, and four other classmates eventually became part of the weekly discussion of how the Bible intersected with their daily lives.

School officials -- according to that column -- ordered the Bible reading to stop even though it had been initiated by a student and carried no school imprimatur. This exercise of religious speech, said school officials, was illegal. A lawsuit followed.

Another reporter, Walter C. Rodgers of ABC News, went to Norman and found a story "quite different" [Free for All, May 4] from the one I wrote.

Rodgers's account presents -- as in a Stephen King movie -- the 11-year-old as so fierce and threatening a soldier of the Lord that she scared her classmates and was responsible for one of them having nightmares.

This fiery apostle -- armed with the Truth by her fundamentalist father -- said, according to Rodgers, that children who did not join the prayer group were "followers of Satan and full of the devil."

Oddly, none of these charges was made when the attorney for the child and her family initially met with school officials. "If they had shown any proof that Monette was disruptive in sharing her religious views," says the attorney, Larry Crain, "we would never have filed the suit." And in court, "the only evidence offered was that Monette discussed her religious views only after a discussion of the subject was initiated by the classmate."

There is never a free-speech or free-exercise-of-religion exception when it comes to disciplining students who disrupt school activities.

But during the entire period Monette was reading the Bible and talking about it at recess, her report card showed "excellent" grades and conduct.

This story is another illustration of how some principals and school boards do not understand that the Establishment Clause of the First Amendment can only be violated by the state -- as in the introduction of organized prayer by school authorities. What Monette was doing -- if she was not turning into Jimmy Swaggart -- was protected speech under the First Amendment.

Mat  
Hentoff



(c) 1991 The Washington Post, May 11, 1991

Yet Walter Rodgers of ABC News says that "according to school officials" with whom he spoke, Monette's right to read the Bible and pray during recess was, in any case, "never challenged."

Rodgers may not have seen the official letter sent -- before the lawsuit began -- to Monette's lawyer by Robert Pendarvis, attorney for the school board. Pendarvis says not a word about the alleged frightening threats by Monette in the schoolyard. But he does very clearly insist that because of the Establishment Clause, she does not have the right to "free speech and the free exercise of religion" in the schoolyard.

So, Monette's First Amendment rights had indeed been thumpingly challenged by school officials. And she did not -- contrary to Rodgers -- drop her suit. It was settled, and only now can it be said that school officials no longer challenge her right to read the Bible and pray at recess. -- Nat Hentoff

TYPE: LETTER



2ND STORY of Level 1 printed in FULL format.

Copyright (c) 1991 The Washington Post

May 4, 1991, Saturday, Final Edition

SECTION: EDITORIAL; PAGE A21

LENGTH: 446 words

HEADLINE: 'Playground Bible Bust'

SERIES: Occasional

## BODY:

Nat Hentoff's column "Playground Bible Bust" [op-ed, April 2] dealt with the case of Monette Rethford, an 11-year-old fifth-grader in Norman, Okla., whose "habit of reading the Bible under a shade tree in the playground during recess" got her in trouble with the authorities at her public school.

The idea of a girl and her friends being ordered to cease and desist Bible reading and discussion got me interested enough to go to Norman and do a report on the controversy for ABC News. The story I found there turned out to be quite different from the one Hentoff presented in The Post.

In fact, it seemed to me, after I had looked into it, that the Monette Rethford case had less to do with religious freedom than with intimidation and bullying on a school playground by some very determined religious zealots.

What had occurred, according to some of the parents I talked to in Norman, was a very aggressive kind of proselytizing by Monette in which she cited Scripture in ways that scared many of her classmates. One parent, Carolyn Moore, complained that Monette told her 10-year-old daughter that her "spirit was dying" and if she was not "saved immediately she would go to hell." The mother said her daughter now has nightmares about the school gym turning into a church.

Another mother, Debbie Baskeyfield, said Monette told her daughter, "If you don't believe in my way, then there is no way." The Baskeyfield child was told, according to her mother, that she and her friends who did not attend the recess prayer group were "followers of Satan and full of the devil."

The school's principal, Lynne Miller, said she blames Monette's father, Stanley Rethford, for urging his daughter to carry on missionary work at school. She said he is conducting a campaign to force prayer back into the public schools.

Rethford did not dispute this allegation. He complained to me that "satanism, humanism and atheism" are now being taught in the schools and said that fundamentalist Christianity should be introduced in them to combat these influences.

Monette's parents have dropped their case and agreed that their daughter will not frighten other children or write disruptive notes in class (the passing-around of notes about "Armageddon and the end of the world" was one of the incidents that led school authorities to act). She also will not proselytize if a student indicates an unwillingness to be exposed to her religious views.



(c) 1991 The Washington Post, May 4, 1991

Monette can still bring her Bible to school and pray during recess, rights which, according to school officials I spoke with, were never challenged. --  
Walter C. Rodgers The writer is a correspondent in Washington for ABC News.

TYPE: LETTER

Monette can still bring her Bible to school and pray during recess, rights which, according to school officials I spoke with, were never challenged. -- Walter J. Rodgers The writer is a correspondent in Washington for ABC News.

TYPE: LETTER

Feb 27 1991  
USA Today

Norman, OK

Sch. dir. didn't violate rights by telling  
5th gr. pupil Monet Ruth to stop holding  
Bible studies during recesses, sch. officials  
said.

School will fight parents' suit.

Catholic ... '82 fed. court decision  
banning prayers from school  
outweighs student's right to free  
speech.

# Baptist Ideals

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# BAPTIST IDEALS

## I. AUTHORITY

### 1. Christ as Lord

The ultimate source of Christian authority is Jesus Christ the Lord. His lordship springs from his eternal deity and power—as the anointed Son of the sovereign God—and from his vicarious redemption and victorious resurrection. His authority is the expression of righteous love, infinite wisdom, and divine holiness. This authority applies to the totality of life. It supplies integrity and unity to Christian purpose, strength to Christian commitment, and motivation for Christian loyalty. It demands willing obedience to Christ's commandments, dedication to his service, fidelity to his kingdom, and the utmost devotion to him as living Lord.

*The ultimate source of authority is Jesus Christ the Lord, and every area of life is to be subject to his lordship.*

### 2. The Scriptures

The Bible speaks with authority because it is the word of God. It is the final rule for faith and practice because it is the inspired and trustworthy witness to the mighty acts of God in self-revelation and redemption, all brought to fulfilment in the life, teachings, and saving work of Jesus Christ. It reveals the mind of Christ and teaches the meaning of his lordship. In its unique and unified disclosure of the will of God for mankind, the Bible is the final authority in pointing persons to Christ and in guiding them in all matters of Christian faith and moral duty. The responsibility must be accepted to study the Bible with an open and reverent mind, to seek the meaning of its message through research and prayer, and to bring one's life under the discipline of its instruction.

agencies should defend and protect the right of our people to question and to criticize constructively.

Healthy self-criticism will center on basic issues and will thus save us from the disintegrating effects of accusation and recrimination. For one to criticize does not necessarily mean that he is disloyal; his criticism may stem from a deep commitment to the welfare of the denomination. Such criticism will aim at growth toward full maturity both for the individual and the denomination.

*Every Christian group, if it is to remain healthy and fruitful, must accept the responsibility of constructive self-criticism.*

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*This is a reprint of the material prepared for the 1964 celebration of the one hundred and fiftieth anniversary of the organization of the first Baptist national organization in America. It was prepared by Committee on Baptist Ideals (Ralph A. Herring, chairman, and eighteen Southern Baptist Convention leaders and scholars.)*

thing less than the highest academic standards. At the same time, they should provide a distinctive type of education—an education thoroughly infused with the Christian spirit, permeated by the Christian perspective, and dedicated to genuine Christian values.

Our Christian schools have a responsibility to train and inspire men and women for effective lay and vocational leadership in our churches and in the world. The churches, in turn, have a responsibility to support adequately all their educational institutions.

The members of our churches should be interested in those who teach in their own institutions and in what they teach. It should be recognized that there are limits to academic freedom; it should also be recognized that teachers in our institutions should have adequate freedom for creative scholarship. This freedom can be and should be balanced by a deep sense of personal responsibility to God, to the truth, to the denomination, and to the constituency they serve.

*Christian education grows out of the relation of faith and reason and calls for academic excellence and freedom that are both real and responsible.*

### 9. Self-Criticism

Both the local church and the denomination, if they are to remain healthy and fruitful, must accept the responsibility of constructive self-criticism. It would be damaging to our churches and to our denomination to deny the right to differ or to consider that our methods and policies are final and perfect. The work of our churches and of our denomination needs frequent re-evaluation to prevent the sterility of traditionalism. This is particularly true in the area of methods, but it also applies to historic principles and practices as they relate to contemporary life. This means that our churches and denominational institutions and

*The Bible as the inspired revelation of God's will and way, made full and complete in the life and teachings of Christ, is our authoritative rule of faith and practice.*

### 3. The Holy Spirit

The Holy Spirit is God actively present in the world and, particularly, in human experience. He is God revealing himself and his will to man. The Spirit therefore is the voice of divine authority. He is the Spirit of Christ, and his authority is the will of Christ. Inasmuch as the Scriptures came into being as men inspired by the Spirit spoke for God, the truth of the Bible expresses the will of the Spirit and is apprehended by the illumination of the Spirit. He convicts men of sin and of righteousness and of judgment, thus making effective for individual salvation the saving work of Christ. He abides in the heart of the believer acting as man's advocate with God and God's interpreter to man. He calls the believer to trust and obedience and thereby produces in his life the fruits of holiness and love.

The Spirit seeks to achieve God's will and purpose among men. He empowers Christians for the work of ministry and sanctifies and preserves the redeemed for the praise of Christ. He calls for a free and dynamic response to the lordship of Christ and for a creative and faithful obedience to the Word of God.

*The Holy Spirit is God actively revealing himself and his will to man. He therefore interprets and confirms the voice of divine authority.*

## II. THE INDIVIDUAL

### 1. His Worth

The Bible reveals that each human being is created in the image of God—is unique, precious, and irreplaceable. Created a rational being, each person is morally responsible to God and his fel-

low man. Man as an individual is distinguishable from all other persons. As a person, he is bound with others in the bundle of life, for no one lives or dies to himself.

The Bible also reveals that Christ died for all men. The fact that man was created in the image of God and that Christ died for him is the source of his worth and dignity. He has the God-given right to be recognized and accepted as an individual regardless of race, color, creed, or culture; to belong with dignity and respect to his community; and to have the full opportunity to achieve his potentiality.

*Every individual is created in the image of God and therefore merits respect and consideration as a person of infinite dignity and worth.*

## 2. His Competence

The individual, because he is created in the image of God, is responsible for his moral and religious decisions. He is competent under the leadership of the Holy Spirit to make his own response to God's call in the gospel of Christ, to commune with God, and to grow in the grace and knowledge of our Lord. With his competence is linked the responsibility to seek the truth and, having found it, to act upon it and to share it with others. While there can properly be no coercion in religion, the Christian is never free to be neutral in matters of conscience and conviction.

*Each person is competent under God to make his own moral and religious decisions and is responsible to God in all matters of moral and religious duty.*

## 3. His Freedom

Baptists cherish freedom of conscience and full freedom of religion for all persons. Man is free to accept or reject religion; to choose or change his faith; to preach and teach the truth as he sees it, always with due regard for the rights and con-

## 7. Teaching and Training

Teaching and training are central in Christ's commission to his followers. The nature of the Christian faith and the nature of Christian experience constitute a divine imperative to teach and train. Teaching and training are necessary to the development of Christian attitudes, the demonstration of Christian virtues, the enjoyment of Christian privileges, the fulfilment of Christian responsibilities, and the achievement of Christian certainty. Teaching and training should begin at birth and continue throughout life. They are divinely ordained functions of the home and the church. They are the way toward Christian maturity.

Since faith must be personal and every response to the lordship of Christ must be voluntary, teaching and training are prerequisites to responsible Christian discipleship and to a vital Christian witness. This means that the educational task of a church is central. The test of the teaching and training ministry is the extent to which it results in Christ-likeness and in the ability to deal effectively with the moral, social, and spiritual issues of the contemporary world. We must teach and train that persons may know the truth that makes them free, experience the love that makes them servants of mankind, and achieve the faith that imparts hope in the kingdom of God.

*The nature of Christian faith and Christian experience and the nature and needs of persons make teaching and training imperative.*

## 8. Christian Education

Faith and reason stand together in true knowledge. Genuine faith seeks intelligent understanding and expression. Christian schools should keep faith and reason in proper balance. This means that they should not be satisfied with any-

group acts and attitudes towards those of other nations, races, and religions are part of our testimony for or gainst Christ. Our witness in every realm and relationship of life must lend credence to our proclamation that Jesus Christ is Lord of all.

*Missions seeks the extension of God's redemptive purpose in all the world through evangelism, education, and Christian service and calls for the utmost dedication on the part of Christians to this task.*

## 6. Stewardship

Christian stewardship is the responsible employment under God of one's life, talents, time, and material substance in the proclamation of the gospel and in Christian service. In the sharing of the gospel, stewardship finds its highest meaning. Stewardship is based on the acknowledgment that all we are and have comes from God as a sacred trust.

Material possessions in themselves are neither good nor evil. The love of money rather than money itself is the root of all kinds of evil. In Christian stewardship, money becomes the means to spiritual ends both for the one who gives and for those who receive. Accepted as a sacred trust, money becomes not a threat but an opportunity. Jesus was concerned that man be free from the tyranny of material things and that man use material things to serve his own needs and the needs of others.

The responsibility of stewardship applies not only to the individual Christian but also to each local church, convention, agency, and institution of the denomination. What is intrusted to each individual or institution is not to be hoarded nor spent selfishly but administered wisely in the service of mankind and to the glory of God.

*Christian stewardship conceives the whole of life as a sacred trust from God and requires the responsible use of life, time, talents, and substance—personal and corporate—in the service of Christ.*

victions of others; to worship both privately and publicly; to invite others to share in services of worship and church activities; and to own property and all needed facilities with which to propagate his faith. Such religious liberty is cherished not as a privilege to be granted, denied, or merely tolerated—either by the state or by any religious body—but as a right under God.

*Every person is free under God in all matters of conscience and has the right to embrace or reject religion and to witness to his religious beliefs, always with proper regard for the rights of other persons.*

## III. THE CHRISTIAN LIFE

### 1. Salvation by Grace

Grace is God's loving and merciful provision for the need of lost man. Man in his natural state is self-centered and proud; he is in bondage to Satan and spiritually dead in trespasses and sins. Because of his sinful nature, man is helpless to save himself. But God is graciously disposed toward all men in spite of their moral corruption and spiritual rebellion. Salvation is not the result of human merit or achievement but of divine purpose and initiative. It is not by means of sacramental mediation or moral training but by divine mercy and power. Salvation from sin is the free gift of God through Jesus Christ, conditioned only upon repentance toward God and trust in and commitment to Christ the Lord.

Salvation, which comes by grace, through faith, brings one into a vital life-changing union with Christ, which is characterized by a life of holiness and good works. The same grace by means of which one has been saved is the assurance of God's continuing forgiveness and help in living the Christian life.

*Salvation from sin is the free gift of God through Jesus Christ, conditioned only upon trust in and commitment to Christ the Lord.*

## 2. The Demands of Discipleship

Christian discipleship begins with a commitment to Christ as Lord. It develops as one abides in Christ and obeys his commands. The disciple learns the truth of Christ only as he becomes obedient to it. This obedience demands the surrender of selfish ambitions and purposes and requires obedience to the will of the Father. Obedience led Christ to the cross and requires that each disciple take up his own cross and follow him.

Cross-bearing or self-denial will be expressed in many ways in the life of the disciple. He will seek first the kingdom of God. His supreme loyalty will be to Christ. He will be faithful to the commission of Christ. His personal life will manifest self-discipline, purity, integrity, and Christian love in every relationship. Christian discipleship is all-inclusive.

*The demands of Christian discipleship, based on the recognition of the lordship of Christ, relate to the whole of life and call for full obedience and complete devotion.*

## 3. The Priesthood of the Believer

Every man is competent to go directly to God for forgiveness through repentance and faith. He needs neither individual nor church to dispense salvation: There is but one mediator of God and man, Jesus Christ our Lord. After one has become a Christian, he has direct access to God through Christ. He has entered into a royal priesthood and is privileged to minister for Christ to all men. He is to share with them the faith he cherishes and to serve them in the name and spirit of his Lord. The priesthood of believers, therefore, means that all members serve as equals under God in the fellowship of a local church.

*Each Christian, having direct access to God through Christ, is his own priest and is also under obligation to become a priest for Christ in behalf of other persons.*

Personal and mass evangelism, church-centered evangelism, the use of sound methods and every worthy medium, the witness of personal piety and a Christlike spirit, agonizing intercession for the mercy and power of God, and utter dependence on the Holy Spirit point the way to the kind of evangelism desperately needed for this critical time.

*Evangelism which is primary in the mission of the church and the vocation of every Christian, is the proclamation of God's judgment and grace in Jesus Christ and the call to accept and follow him as Lord.*

## 5. Missions

Missions, as we use the term, is the extension of God's redemptive purpose through evangelism, education, and Christian service beyond the local church. The lost masses of the world constitute a stirring challenge to Christian churches.

Since Baptists believe in the freedom and competence of each person to make his own decisions in matters of religion, it is our responsibility under God to see that each individual has the knowledge and opportunity to make the right decision. We are under the compulsion of the divine commission to proclaim the gospel to every person of every race and nation. The urgency of the present world situation, the aggressive appeal of competing faiths and ideologies, and our concern for the lost call us to dedicate our utmost in men and money to proclaim the redemption of Christ to the world.

Co-operation in world missions is imperative. We must use every means at our disposal, including the modern media of mass communication, to give Christ to the world. We cannot rely exclusively on a small, specially trained and dedicated group of missionaries. Every Baptist is a missionary, no matter where he lives or what his position or vocation may be. Our personal and

Churches are responsible under God for those whom they ordain. They should maintain high standards for those seeking ordination as to Christian experience, Christian character, and the conviction of a divine call. They should also encourage those ordained to seek adequate training for their work.

*Every Christian is under obligation to minister or to serve with complete selfgiving, but God in his wisdom calls many persons in a unique way to dedicate their lives to a full-time church-related ministry.*

#### 4. Evangelism

Evangelism is the proclamation of God's judgment on sin and of the good news of God's grace in Jesus Christ. Evangelism is the response of Christians to persons in the bondage of evil and to the charge of Christ that his followers are to be his witnesses to all men. It declares that the gospel and the gospel alone is the power of God for salvation. The task of evangelism is primary in the mission of the church and in the vocation of every Christian.

Evangelism thus conceived calls for a firm theological foundation and for unflinching emphasis on the basic doctrines of salvation. New Testament evangelism is evangelism by means of the gospel and by the power of the Spirit. It aims at the saving of the whole man. It confronts the lost with the cost of discipleship and the claims of the lordship of Christ. It magnifies divine grace, voluntariness of faith, and reality in the experience of conversion.

Invitations to unsaved persons should never minimize these imperative realities. The manipulation of individuals, use of the tricks of mass psychology, cheap substitutes for conviction, and all vainglorious schemes are a sin against God and a sin against lost persons. The constraining love of Christ, the doom of the unsaved, and the strength of sin constitute a compelling urgency.

#### 4. The Christian and His Home

The home is God's basic unit in society. The building of enduring Christian homes should be of primary concern to all believers in Christ. Such homes are built upon the union of a Christian man and a Christian woman who are emotionally, spiritually, and physically mature, and who are bound by a deep and genuine love. The two should share similar ideals and ambitions and should be dedicated to the rearing of their children in the instruction and discipline of the Lord. This calls for regular Bible study and family worship in the home. In such homes, the spirit of Christ permeates all the relationships of the family.

Churches are under obligation to guide and prepare young people for marriage, to train and aid parents in their responsibilities, to help parents and children face adequately the tests and crises of life, to assist those who suffer from broken homes, and to help the bereaved and aged to find continuing significance in life.

*The home is basic in God's purpose for human well-being, and the development of Christian family life should be a supreme concern of all believers in Christ.*

#### 5. The Christian as a Citizen

The Christian is a citizen of two worlds—the kingdom of God and the political state—and should be obedient to the law of the land as well as the higher law of God. If a choice must be made, the Christian must obey God rather than man. He should be respectful to those who interpret and enforce the law; and he should participate actively in the life of the community, seeking to permeate social, economic, and political life with Christian spirit and principles. The Christian's stewardship of life includes such citizenship responsibilities as paying taxes, voting, and supporting

worthy legislation. He should pray for those in authority and should encourage Christians to accept civic responsibility as a service to God and man.

*The Christian is a citizen of two worlds—the kingdom of God and the state—and should be obedient to the law of the land as well as to the higher law of God.*

## IV. THE CHURCH

### 1. Its Nature

In the New Testament the term church designates God's people in their totality or in local assembly. The church is a fellowship of persons redeemed in Christ Jesus, divinely called, divinely created, and made one under the sovereign rule of God. The church as a local body—an organism indwelt by the Holy Spirit—is a fellowship of baptized believers, voluntarily banded together for worship, study, mutual discipline, Christian service, and the propagation of the gospel at home and abroad.

*The church, in its inclusive sense, is the fellowship of persons redeemed by Christ and made one in the family of God. The church, in its local sense, is a fellowship of baptized believers, voluntarily banded together for worship, nurture, and service.*

### 2. Its Membership

The church in local embodiment is a fellowship of regenerated and baptized believers associated by covenant in the faith and fellowship of the gospel. Properly, one qualifies for church membership by being begotten of God and by voluntarily accepting baptism. For such persons membership in a local church becomes a holy privilege and a sacred duty. Simply to be enrolled in the membership of a church does not constitute membership in the body of Christ. The utmost care should be exercised to see that per-

giving. It is not merely a religious service but communion with God in the reality of praise, in the sincerity of love, and in the beauty of holiness.

Worship becomes most meaningful when in reverence and orderliness it combines the inspiration of the presence of God, the proclamation of the gospel, and the freedom of the Spirit. The result of such worship will be a stronger awareness of the holiness and majesty and grace of God, greater devotion to him, and fuller commitment to his will.

*Worship—which involves an experience of communion with the living and holy God—calls for a new emphasis on reverence and orderliness, on confession and humility, and on awareness of the holiness and majesty and grace and purpose of God.*

### 3. The Christian Ministry

The church and all of its members are in the world to serve. In one sense, every child of God is called to minister as a Christian. However, there has been widespread failure to emphasize adequately the uniqueness of the call to vocational Christian service. An emphasis at this point is particularly pertinent in view of the pressure on highly competent young people to enter scientific and related fields and also because of the decreasing number of young people who are responding to God's call to vocational Christian work.

Those who have been called by the Lord into the Christian ministry should realize that their basic call is a mandate to serve. They are in a special sense slaves of Christ and are his ministers in the churches and to the people. They should magnify their responsibilities rather than their special privileges. Their distinctive functions are not for the purpose of vainglory but are means whereby they serve God, the church, and their fellow men.

## 1. Centrality of the Individual

Baptists historically have placed emphasis on the worth of the individual, giving him a central place in the work of their churches and denomination. This distinctive, however, is endangered in this day of automation and pressures to conformity. Alert to these dangers within their own ranks as well as in the world, Baptists should make sure that the individual's integrity is preserved.

The individual's high value should be reflected in our worship services, evangelistic work, missionary labors, stewardship emphasis, teaching and training program, and Christian education. Programs are justified by what they do for persons reached by them. This means, among other things, that the individual should never be used as a mere means, never manipulated, and never treated simply as a statistic. This requires, rather, that we give primary consideration to his supreme worth, his moral freedom, his urgent needs, and his potential for Christ.

*The individual and his worth, his needs and moral freedom, and his potential for Christ should have primary consideration in the life and work of our churches.*

## 2. Worship

The worship of God, whether personal or corporate, is the highest expression of Christian faith and devotion. It is supreme both in privilege and in duty. Baptists face an urgent need to improve the quality of their worship so that they may experience corporately a renewal of faith, hope, and love from communion with a great and loving God.

Worship must be in keeping with the nature of God as the Holy One. Therefore, it must be an experience of adoration and confession expressed with reverential awe and humility. Worship is not mere form and ritual but an experience of the living God through holy meditation and self-

sons are accepted into the fellowship of a church only on reasonable evidence of regeneration and true commitment to Christ as Lord.

*Membership in a church is a privilege properly extended only to regenerated persons who voluntarily accept baptism and commit themselves to faithful discipleship in the body of Christ.*

## 3. Its Ordinances

Baptism and the Lord's Supper are the two ordinances of the church. They are symbolic, but their observance involves faith, confession, self-examination, discernment, gratitude, dedication, fellowship, and worship. Baptism is to be administered by the church under the authority of the triune God and is the immersion in water of those who by faith have received Jesus as Saviour and Lord. In that act the believer is portrayed as buried with Christ and raised with him to walk in newness of life.

The Lord's Supper, observed through the symbols of the bread and the cup, is a sober searching of one's heart, a thankful remembrance of Christ and his sacrificial death on the cross, a blessed assurance of his return, and a joyous fellowship with the living Christ and his people.

*Baptism and the Lord's Supper, the two ordinances of the church, are symbolic of redemption, but their observance involves spiritual realities in personal Christian experience.*

## 4. Its Government

The controlling principle of government for a local church is the lordship of Christ. The autonomy of the church rests upon the fact that Christ is present in and is the head of each congregation of his people. The church cannot, therefore, be subordinate to the rule of any other religious body. Autonomy, thus, is valid only when exercised under the lordship of Christ.

Democracy, or congregational government, is proper to the extent that, led by the Holy Spirit, it provides and calls for free and responsible participation in the deliberations and work of the church. Neither a majority nor a minority, nor even unanimity, necessarily reflects God's will.

*A church is an autonomous body, subject only to Christ, its head. Its democratic government, properly, reflects the equality and responsibility of believers under the lordship of Christ.*

## 5. Its Relation to the State

Both church and state are ordained of God and are answerable to him. Each is distinct: each has a divine purpose; neither is to encroach upon the rights of the other. They are to remain separate, but they are to stand in proper relationship with each other under God. The state is ordained of God for the exercise of civil authority, the maintenance of order, and the promotion of public welfare.

The church is a voluntary fellowship of Christians, joined together under the lordship of Christ for worship and service in his name. The state is not to ignore God's sovereignty or reject his laws as the basis for moral order and social justice. Christians are to accept their responsibilities for the support of the state and for loyal obedience to civil authority in all things not contrary to the clear will of God.

The state owes the church protection and full freedom in the pursuit of its spiritual ends. The church owes the state moral and spiritual reinforcement for law and order and the clear proclamation of those truths which undergird justice and peace. The church is responsible both to pray for the state and to declare the judgments of God as they relate to government, responsible citizenship, and the rights of all persons. The church

must take seriously and practice consistently the principles which it declares should govern the relation of church and state.

*Church and state are both ordained of God and are answerable to him. They should remain separate, but they are under the obligation of mutual recognition and reinforcement as each seeks to fulfil its divine function.*

## 6. Its Relation to the World

Jesus Christ came into the world, but he was not of the world. He prayed not that his people be taken out of the world but that they be kept from evil. His church, therefore, is to be responsibly in the world but not of the world. The church and individual Christians must oppose evil and work toward the elimination of all that corrupts or degrades the life of man. It must take a positive stand for righteousness and work earnestly to bring about mutual respect, brotherhood, justice, and peace in all the relationships of men and races and nations. It looks forward with confidence to the ultimate fulfilment of God's purpose in Christ for the world.

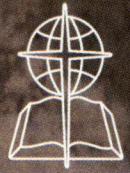
*The church is to be responsibly in the world; its mission is to the world; but its character and ministry are not to be of the world.*

## V. OUR CONTINUING TASK

These ideals, which have brought to focus the distinctive witness of Baptists, impinge on the current situation with crucial significance. Forces in the world challenge them. Trends in our churches and in our denomination endanger them. If these ideals are to inspire Baptists with a sense of mission worthy of the present hour, they must be related with dynamic reality to every aspect of our continuing task.



# Meet Southern Baptists!



## Basic Beliefs

You become a Southern Baptist by uniting with a Southern Baptist church, one in friendly cooperation with the general Southern Baptist enterprise of reaching the world for Christ. Typically church membership is a matter of accepting Jesus as

your Saviour and Lord and experiencing believer's baptism by immersion.

Southern Baptists have prepared a statement of generally held convictions called the Baptist Faith and Message. It serves as a guide to understanding who they are. Copies are available at Southern Baptist churches. Here is a brief summary.

### The Scriptures

"The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man . . . . It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter . . . . The criterion by which the Bible is to be interpreted is Jesus Christ."

### God the Holy Spirit

"The Holy Spirit is the Spirit of God . . . . He exalts Christ. He convicts of sin, of righteousness and of judgment . . . . He enlightens and empowers the believer and the church in worship, evangelism, and service."

### The Church

"A New Testament church of the Lord Jesus Christ is a local body of baptized believers who are associated by covenant in the faith and fellowship of the gospel . . . and seeking to extend the gospel to the ends of the earth . . . . This church is an autonomous body . . . . The New Testament speaks also of the church as the body of Christ which includes all of the redeemed of all the ages."

### Last Things

"God, in His own time and in His own way, will bring the world to its appropriate end . . . . Jesus Christ will return personally and visibly . . . the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell . . . . The righteous . . . will receive their reward and will dwell forever in Heaven with the Lord."

### Cooperation

"Christ's people should . . . organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches . . . . Cooperation is desirable between the various Christian denominations . . . ."

### God

"There is one and only one living and true God . . . . The eternal God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being."

### Salvation

"Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, sanctification, and glorification."

### Baptism & the Lord's Supper

"Christian baptism is the immersion of a believer in water . . . . It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus."

"The Lord's Supper is a symbolic act of obedience whereby members . . . memorialize the death of the Redeemer and anticipate His second coming."

### Evangelism & Missions

"It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations . . . to seek constantly to win the lost to Christ by personal effort . . . ."

### Education

"The cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence . . . there should be a proper balance between academic freedom and academic responsibility . . . . The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists."

### God the Father

"God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace . . . . God is Father in truth to those who become children of God through faith in Jesus Christ."

### Man

"Man was created by the special act of God, in His own image, and is the crowning work of His creation . . . . By his free choice man sinned against God and brought sin into the human race . . . . The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore every man possesses dignity and is worthy of respect and Christian love."

### The Lord's Day

"The first day of the week is the Lord's Day . . . . It commemorates the resurrection of Christ from the dead and should be employed in exercises of worship and spiritual devotion . . . ."

### The Christian & the Social Order

"Every Christian is under obligation to seek to make the will of Christ supreme in his own life and in human society . . . . The Christian should oppose in the spirit of Christ every form of greed, selfishness, and vice . . . ."

### Peace & War

"It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war . . . ."

### God the Son

"Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary . . . . He honored the divine law by His personal obedience, and in His death on the cross, He made provision for the redemption of men from sin."

### God's Purpose of Grace

"Election is the gracious purpose of God, according to which He regenerates, sanctifies, and glorifies sinners . . . . All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end."

### The Kingdom

"The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ . . . . The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age."

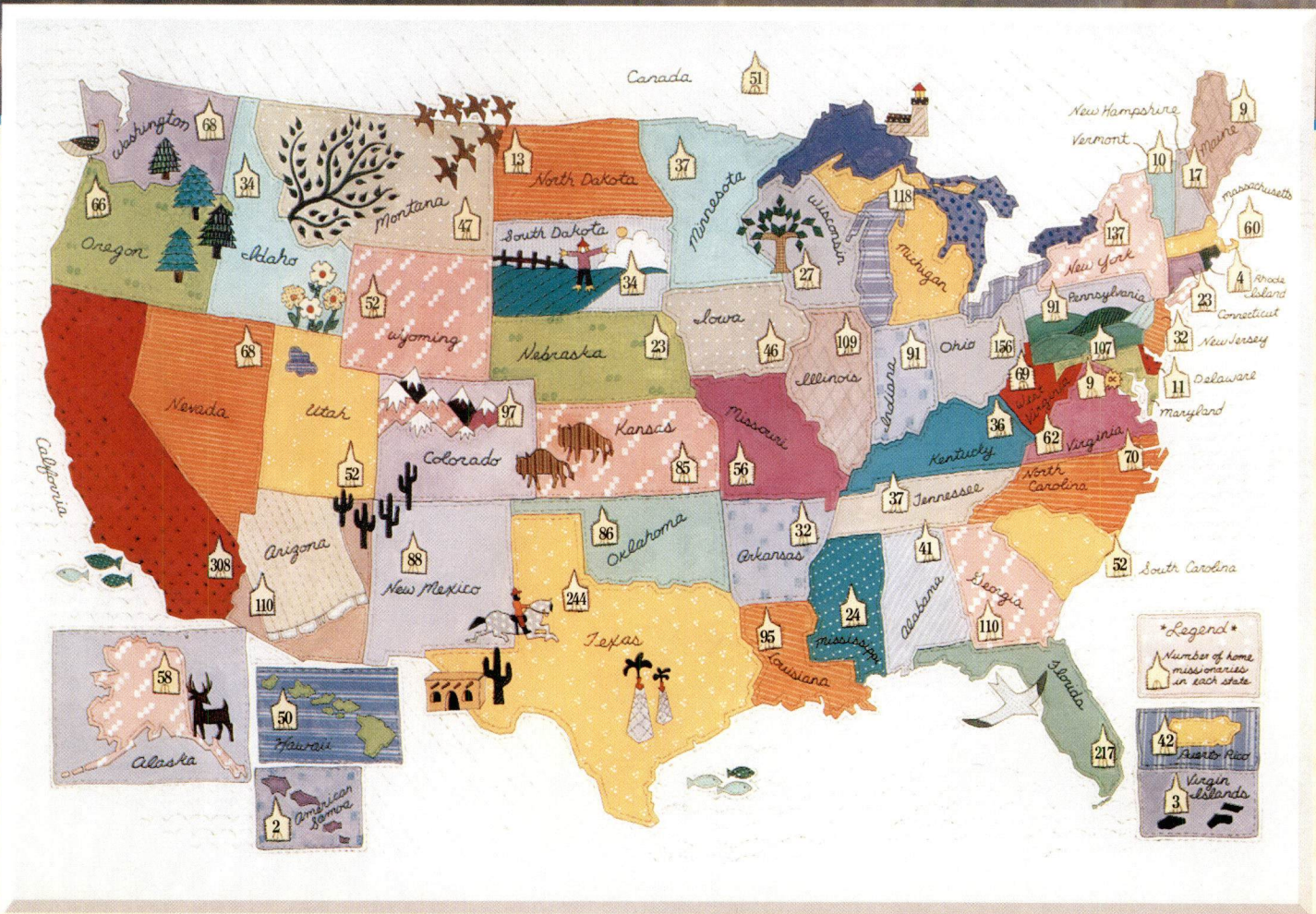
### Stewardship

"God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions . . . ."

### Religious Liberty

" . . . Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends . . . . A free church in a free state  the Christian ideal . . . ."

*Richard F. May 70*



## Home Missions

Southern Baptists field 5,070 missionaries in the United States, Puerto Rico, Canada, American Samoa, and the Virgin Islands. Among their tasks are church planting, evangelism, literacy training, hunger relief, and prayer for spiritual awakening.

## Bold Mission Thrust

Southern Baptists have set before themselves the aim of reaching the world with the Gospel by the year 2000. Included in this planning are goals in baptisms, church planting, Sunday School enrollment, missionary appointments and short term volunteer mission work.



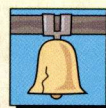
**1608/9**  
the first Baptist Church (Amsterdam)



**1638/9**  
the first Baptist Church in America, (Providence)



**1696**  
the first Baptist Church in the South, (Charleston, SC)



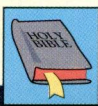
**1707**  
the first Baptist association, (Philadelphia)



**1792**  
British Baptist Missionary Society organized

**1814**  
the first national Baptist body in U.S.

**1611**  
King James Translation of the Bible



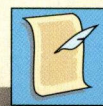
**1620**  
Pilgrims land at Plymouth



**1692**  
Salem Witchcraft Trials



**1776**  
Declaration of Independence

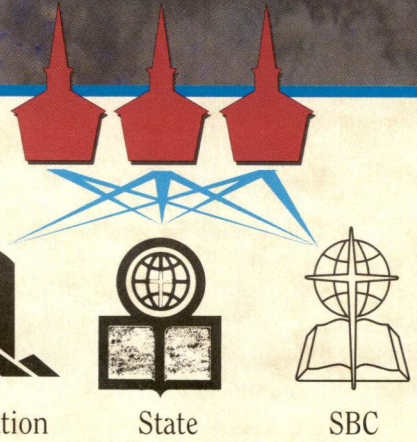


**1814**  
Star Spangled Banner written



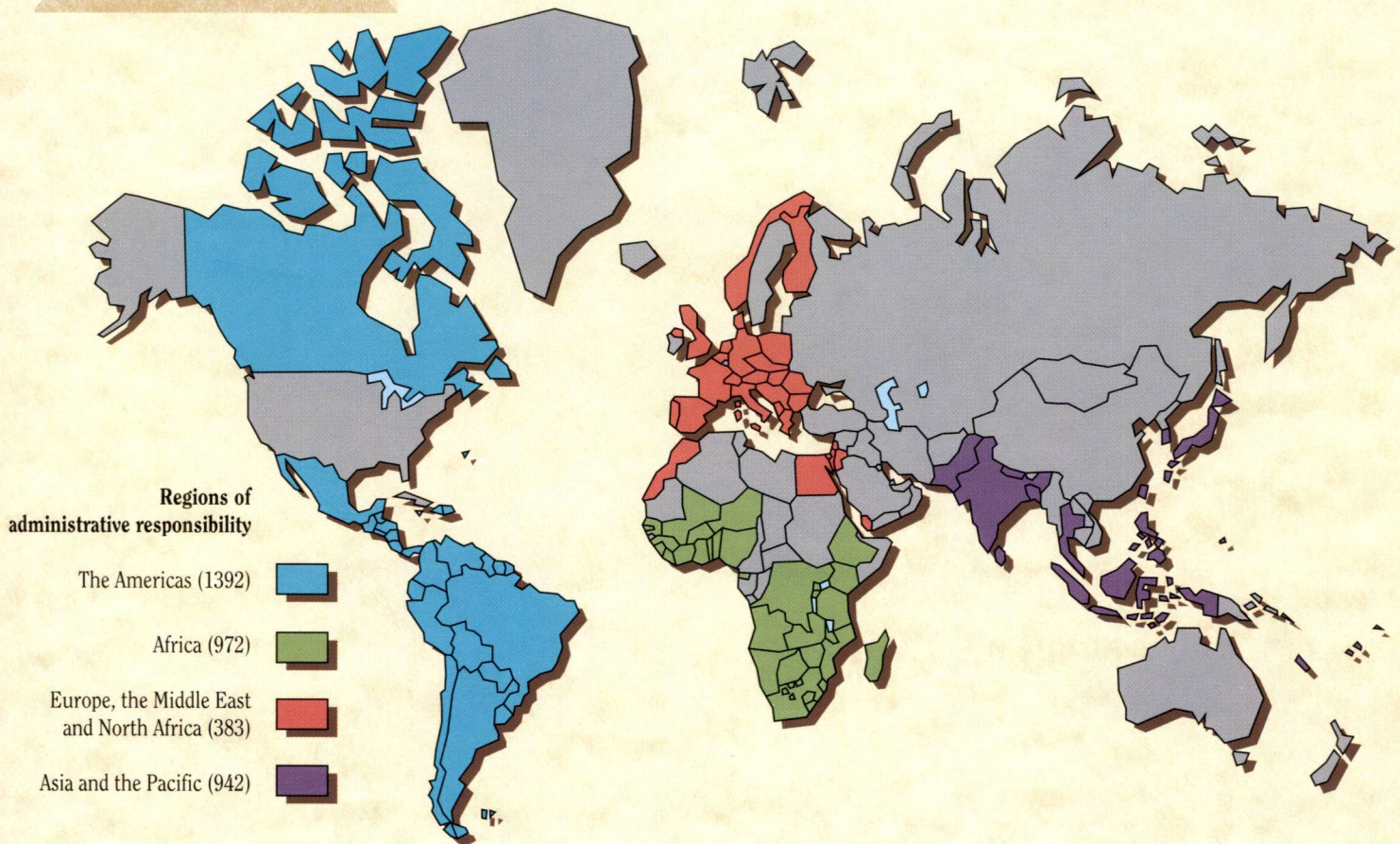
# Organization





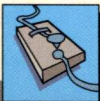







Each church is self-governing under the Lordship of Jesus. The churches elect messengers to the meetings of the various denominational assemblies. The messengers determine the course of the many programs and institutions of these Baptist bodies.



# Foreign Missions

From the beginning, Southern Baptists have been a missionary sending denomination. Today they support 3,780 foreign missionaries in 121 nations. These countries are represented by regions on this map.



<p><b>1821</b> first State Baptist Convention (S. Carolina)</p> 	<p><b>1833</b> New Hampshire Confession of Faith (basis for Baptist Faith &amp; Message)</p>	<p><b>1845</b> Southern Baptist Convention, (Augusta, GA)</p> 	<p><b>1905</b> Baptist World Alliance formed</p>	<p><b>1925</b> Cooperative Program adopted by SBC</p>	<p><b>1963</b> Constitution of Vermont church means an SBC church in every state</p>	<p><b>1977</b> SBC adopts Bold Mission Thrust to reach entire world by year 2000</p>			
<p><b>1825</b> Erie Canal opens</p> 	<p><b>1836</b> Battle of the Alamo</p> 	<p><b>1844</b> Telegraph invented</p> 	<p><b>1861</b> Civil War begins</p> 	<p><b>1903</b> Wright Brothers flight at Kitty Hawk</p> 	<p><b>1917</b> U.S. enters WWI</p> 	<p><b>1929</b> Stock Market Crash</p> 	<p><b>1945</b> Atomic Bomb at Hiroshima</p> 	<p><b>1968</b> Tet Offensive in Vietnam</p> 	<p><b>1975</b> Viking Spacecraft lands on Mars</p> 

# Southern Baptist Entities and Related Organizations

**Midwestern Baptist Theological Seminary**  
Kansas City, MO (1957)

**New Orleans Baptist Theological Seminary**  
New Orleans, LA (1917)

**Woman's Missionary Union**  
Birmingham, AL (1888)\*

**Radio and Television Commission**  
Fort Worth, TX (1946)

**Southern Baptist Foundation**  
Nashville, TN (1947)

**Commission on the American Baptist Theological Seminary**  
Nashville, TN (1924)

**AB Annuity Board**  
Dallas, TX (1918)

**Seminary Extension**  
Nashville, TN (1951)

**Baptist Joint Committee on Public Affairs**  
Washington, DC (1939)\*

**Christian Life Commission**  
Nashville, TN (1913)

**Brotherhood Commission**  
Memphis, TN (1918)

**Stewardship Commission**  
Nashville, TN (1960)

**Historical Commission**  
Nashville, TN (1951)

**HMB Home Mission Board**  
Atlanta, GA (1845)

**Baptist Sunday School Board**  
Nashville, TN (1891)

**Foreign Mission Board**  
Richmond, VA (1845)

**Southwestern Baptist Theological Seminary**  
Fort Worth, TX (1908)

**Golden Gate Baptist Theological Seminary**  
Mill Valley, CA (1944)

**Southeastern Baptist Theological Seminary**  
Wake Forest, NC (1951)

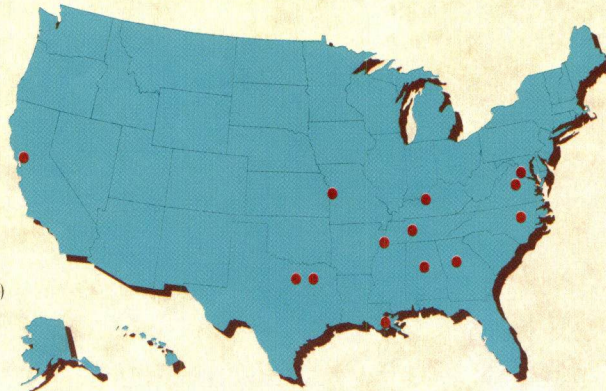
**Baptist World Alliance**  
McLean, VA (1905)\*

**Southern Baptist Theological Seminary**  
Louisville, KY (1859)

**Education Commission**  
Nashville, TN (1915)

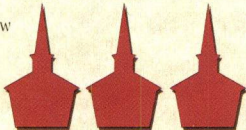
NOTE: Of these entities, all but the Baptist Sunday School Board and the Woman's Missionary Union receive funds from the Cooperative Program, Southern Baptists' plan of unified giving from the churches, through the State Conventions to denominational causes.

\*Associated organizations

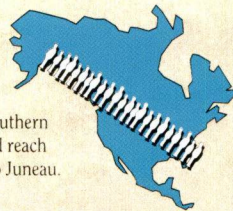


## Statistics

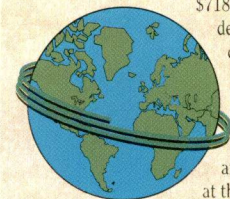
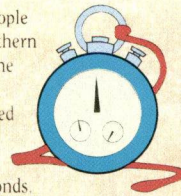
Southern Baptists are starting an average of three churches or church-type missions a day. Some churches, of course, close, but overall there is a significant increase in churches from year to year. There are now 37,974 Southern Baptist churches.



Standing shoulder to shoulder, the more than 15,000,000 Southern Baptists would reach from Miami to Juneau.



Last year, 385,031 people were baptized in Southern Baptist churches in the U.S. 208,381 were baptized in SBC related churches overseas. This meant one baptism every 53 seconds.



Last year Southern Baptists gave \$718,476,262 to denominational causes. These dollars laid end to end would circle the earth over two and a half times at the equator.

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