

THE ENQUIRY

Serving the Southeastern Community

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Students enraged by unannounced search

By Morris Haywood
Editor
and
Steve DeVane
Associate Editor

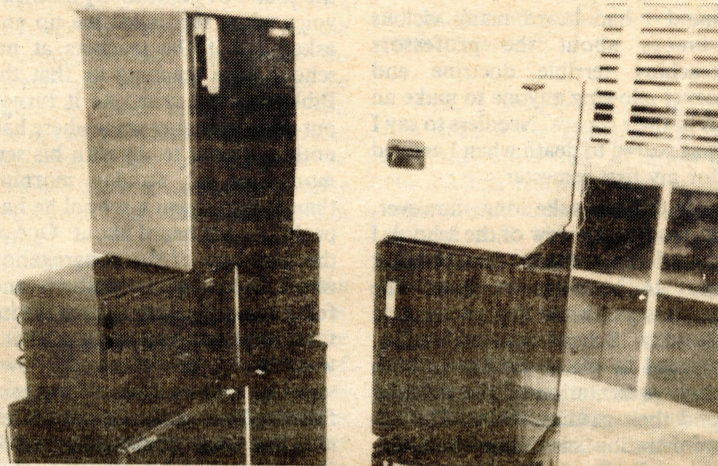
An employee of Plant Services inspected dormitory rooms in an unannounced room search on February 1, during church hour, supposedly looking for illegal appliances.

Brad Chappell, whose office is located in the Ledford Center, reportedly inspected the rooms to determine if and how many rooms were containing illegal appliances. Residence Life Counselor Debra E. McGuire was not notified of the impending search, but she was given the list of rooms found to be in violation of policy. The inspection was authorized by Plant Services, according to Director Clarence Pearce.

Students were outraged at the inspection and many complained to McGuire. One of those students was Richard Glass, a transfer student from Midwestern Seminary.

Glass said he had been to church and when he returned he "had this feeling" that someone had been in his room. "The closet door was standing open, and I always keep it closed," he said. "My shoebox was not under the chair where I keep it and the cover was off it, like someone had kicked it."

Glass said he was disturbed by the lack of warning. He said he



Refrigerators in Johnson Dorm: students' rights or administrative headache?

realized that the policy states that seminary housing is only temporary in nature but nonetheless, "This room is my home. He (someone searching without permission) is invading my privacy. I was furious," he said.

"What irritated me was the fact that it was done on a Sunday morning. That speaks very badly about whoever set this up, doing it when they should have been in church."

Glass noted that he indeed had a small toaster in his room, but it was not hidden. "My hair dryer and my electric shaver use a whole lot more electricity than that little toaster, which is only on for about two minutes at a time."

According to guidelines listed in the housing regulations the right to inspect the rooms does belong to the seminary but the ones authorized to search are the Residence Life Counselor and the

Hall Managers. But according to Pearce, Plant Services has also inspected rooms for years. The policy towards married students' housing is that no one from Plant Services will enter a residence until permission is secured from the residents. But he said no similar policy exists for single students. "That's a little different," he said. "We generally don't even go into those rooms because there isn't a need to."

Pearce said Plant Services authorized the search to determine whether rules were being violated. "All those appliances were causing a problem," he said. "A lot of rules were being violated."

McGuire said she then had to follow up on the items found by conducting an announced room inspection. "I just went by the policy stated, and I didn't touch anything or look in closets," she said.

Chappell's list revealed that in Johnson dormitory, twenty-three rooms were found to be in violation of policy, which prohibits food preparation and storage appliances. Seven rooms had portable heaters, and other items were microwave ovens, toaster ovens, toasters, coffee makers, hot plates, and refrigerators.

At this point a new policy is being considered on the status of personal refrigerators, which students have more of than most other appliances. A 1985-86 memo was found indicating that students may not have refrigerators in rooms, but they may place them in the kitchens. However, the overabundance of

these in the kitchens may be taxing the circuits. The business office is planning to issue a new policy at the end of the spring semester, based on information about how much wattage the circuits can hold and other factors. The new policy will be effective in the fall semester, 1987, according to a February 23 memo released by the Student Affairs Office.

Glass said that the students on his hall were very upset with the search, but that they did expect to have an inspection at some point. "It had been a long time since an inspection," he said. "But we certainly didn't expect it to be like this."

Durham announces early retirement

By Morris Haywood
Editor

Dr. John I. Durham, professor of Hebrew and Old Testament, has announced his retirement from active teaching duty effective in July, 1988, and has been granted a leave of absence for the 1987-88 academic year. He will teach his last class on July 31, 1987.

"I have been thinking about this for some time," Durham said in a telephone interview. "The decision is mine." He said there had been no pressure from anyone to terminate his employment at Southeastern.

"I am writing two books and because of my teaching responsibilities I've had to put them off and put them off," he said. "This will enable me to do some travel research needed for my work. And I have some personal reasons for this decision. This will be a time for reflection and consideration of vocational redirection."

The news caught most students by surprise. "His retirement will be a loss to the seminary and to the denomination," said B. Elmo Scoggin, Emeritus Professor of Hebrew and Old Testament. It is unclear how the news came out, as no official statement was released by the seminary to *The Enquiry*.

Seminary professors have the option to retire at age 55 in an ear-

ly retirement plan. They may choose to begin receiving their annuity at that point, according to G. Paul Fletcher, Assistant to the President for Business Affairs. Regular retirement age is 62. Durham is 54.

Durham, known for his quick wit and exciting lectures, has taught at Southeastern since his graduation with the Bachelor of Divinity degree in 1959. He completed the Th.M. degree at Southeastern in 1961; during part of the time he served as Instructor of Old Testament. He then began his D.Phil. studies at the University of Oxford. He signed the articles of faith on September 1, 1964 as Assistant Professor of Old Testament.

During his tenure at Southeastern he has served as Professor of Old Testament, Professor of Old Testament Interpretation, Professor of Hebrew and Old Testament (current), as well as Acting Dean (1963-66) and Administrative Associate to the President (1966-69). He was graduated *magna cum laude* from Wake Forest College with a B.A. degree in 1955.

Durham has published a number of works of significance. He is most widely noted for his coeditorship with Roy L. Honeycutt of the Old Testament section of the *Broadman Bible Commentary*. He wrote "Con-

Baptist Alliance formed

By Morris Haywood
Editor

Moderate church leaders recently announced the formation of the Southern Baptist Alliance in an effort to "preserve a threatened heritage" and possibly provide financial support to those who might be cut off by fundamental-conservatives.

The announcement was made at the Brownstone Inn in Raleigh by William H. Puckett and the Rev. M. Mahan Siler on February 12. Simultaneous news conferences were held in Charlotte, N.C., and in Atlanta, Ga.

"Many mainstream Southern Baptists have experienced tremendous grief and despair as we have watched much that we love threatened and destroyed, people we admire disenfranchised, and our denominational home taken



Bill Puckett (right) and Mahan Siler

from us," Puckett said. "In our grief and despair, we have felt pain but we have not given up on Southern Baptists or the Southern Baptist Convention."

Puckett described the alliance as "churches and individuals dedicated to the preservation of historic Baptist principles, freedoms and traditions" and

stated that the alliance would not seek to work outside the Convention. The questions from the secular press raised the issue of a schism in the Convention or the possibility that the Southern Baptist Alliance would be the roots of a new denomination.

"We want to be very clear," Puckett said. "We have no intentions of leaving the denomination."

Puckett and Siler also denied that the Alliance would be for denominational politics. "We're not trying to get the vote out," he said.

Conservatives reacted negatively to the announcement. The Associated Press reported Convention President Adrian Rogers as saying that "the solution is for the moderates and liberals to leave."

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The Enquiry

Serving the Southeastern Community

23rd Year

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Our stance

Let no one misunderstand the editorial position of *The Enquiry* this year. We are decidedly pro-fundamental-conservative. That may come as a surprise to some on this campus, but is gut-level truth. And we will not rescind or back down from that position no matter how much pressure we get from any campus organization. If you feel that there must be a typo in that previous set of sentences, we say it again: we are pro-fundamental-conservative.

Of course, it goes without saying that we are also very much moderate and pro-liberal as well. And we're not wishy-washy, either.

Anyone, before he or she can call him- or herself a Southern Baptist, must have the humility to allow a person of an opposing viewpoint the full and unadulterated right to hold that opinion and propagate it as he or she sees fit. That is just the Baptist way. That is what the priesthood of the believer is about, in part. Each individual with the aid of the Holy Spirit may interpret Scripture for him or herself.

That gives no one the right to lay claim to an ultimate truth and try to impose it as a standard on others. That smacks authoritarianism, which Baptists defiantly struck out against in the seventeenth century. Someone had tried to tell them what to believe.

We at *The Enquiry* dislike opposing anyone. And we don't do not oppose anyone on the basis of race, sex, social status or religious preferences. We are only against individuals, or better yet, their actions, who threaten to strip us of our liberty and exchange it for a creed.

Here come da judge

It was interesting. Over a hundred people gathered to hear Paul Pressler last month. The CEF warmly greeted us, the group sang *Amazing Grace*, and the judge gave a pep talk that no one could really disagree with.

No one was really fooled. Pressler was very smooth, and would not let himself be trapped. But neither would he give a concrete answer, especially to Dr. Alan Neely. It was a good effort, but people like him should beware of trying to appease a critically thinking audience with ready-made answers. The audience wanted answers, not slogans.

The CEF is to be commended for bringing Pressler. It is unfortunate that no real dialogue took place. Perhaps a better choice would have been Mr. Adrian Rogers. After the Southern Baptist Alliance was formed, Rogers was a little more to the point: "The solution is for the moderates and liberals to leave."

Ceminary

That's right, Ceminary. Analogous to Amerika, for those yet uninitiated in spelling Sovietese. It is bad enough to have the threat of being told what to believe hanging over our heads, but the implementation of secret searches by the administration is going way too far. Not even the Residence Life Counselor was made aware of the impending search. A further outrage: it was done one Sunday recently during church hour, and searchers left rooms in messes. Unannounced room searches are violations of our civil liberties, and we sincerely hope the administration will refrain from further activity of this sort. We do not cease to be American just because we are seminarians.

In establishing this newspaper the students of Southeastern Seminary are engaging in an old and honorable practice, that of inviting relevant and constructive discussion by concerned and responsible people on matters pertinent to their common life. They have chosen a name which is equally honorable, one which enjoys a place of special significance in our Baptist history. In 1792 William Carey published a booklet entitled "An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens". He intended not only to set forth his own observations, but also to call forth discussion from others who shared with him a commitment to Jesus Christ and a desire to fulfill their obligations which this discipleship implied. It is significant that he was concerned with Biblical foundation; that he gave attention to historical developments; that he appealed to reason; that he took into account the contemporary conditions; and that he did not ignore questions of practicality. It is hoped that this "Enquiry" will honor this spirit, this tradition, and this name.

John E. Stealy, Professor of Historical Theology
 Volume One, Issue One, The Enquiry, September 24, 1984.

Defense is hard after search

By Steve DeVane
Associate Editor

I can vividly remember those first few months back in the fall of 1984. I had just graduated from college and felt much like a freshman all over again when I arrived at Southeastern. To begin with I had no idea what to expect here. I had these crazy visions of everybody being super-intelligent and super-spiritual. On the other hand I had heard many vicious rumors about the professors teaching terrible doctrine and never allowing anyone to make an A in their classes. Needless to say I was scared to death when I arrived for my first semester.

It did not take long, however, to modify my view of the school. I found the students for the most part to be normal people. The professors, while not giving us a Sunday School indoctrination, seemed to me to be fair in both their presentation of the material and their grading scales. The administration also impressed me, especially Dr. Lolley. I remember going to Wilmington to help the Red Cross out with damage assessment from Hurricane Diana. It blew me away when I saw that Dr. Lolley was there and helping out just like he was one of the crowd. I am sure that there are presidents from other institutions

who would have done the same thing but a lot of them probably would have gotten their picture

taken and then left. It was good to see a seminary president actually helping out someone in need. Because of these and numerous other reasons I have always been proud to say that Southeastern was "my" school.

During my three years here there have been a number of times when I have had to defend Southeastern. I will never forget the sound of panic in my mother's voice when she called me up and asked me if the teachers at my school were teaching us that the Bible was not true. As it turned out some preacher somewhere had nothing better to do with his sermon time on Sunday morning than to run down a school he had probably just heard about. One of the members of the congregation was a friend of my mother's and felt it her obligation to pass the information on. As a result of that I was forced to defend my own views as well as those of my professors. That really did not bother me, but what does bother me is that there are a lot of people that do not understand and do not have anyone to defend Southeastern.

The fact is I love Southeastern and all it stands for. That is why I must defend it and that is why I must speak out when I disagree with it. Recently, there have been several things that have taken place that I feel are not right. The

reason for these things happening is not clear. I am aware that there has been a recent drop in enrollment. While I am not sure what can be done to increase enrollment, I am quite certain that if the administration wants students to defend the school, it should be careful that all policies are carried out with the students' best interest at heart.

This started out to be an article complaining about the recent searches and inspections of the dorm rooms on campus.

While this upsets me and I feel that a clear cut policy for room inspections needs to be set so we do not have to worry about what is going to happen when we leave for church on Sunday morning, it is much more important that the administration realize that there are students out here that want Southeastern to stay the way it was. I say let's quit cutting corners at the expense of the students. I believe that Southeastern can weather the current storm if those of us who will soon graduate are allowed to leave and go out and spread the word that Southeastern is a fine, outstanding academic institution. I for one will have a hard time standing up for an institution that sees fit to treat me like a criminal and go through my personal belongings without my consent. □

Steve DeVane, a M. Div. senior from Fayetteville, N. C. is associate editor for *The Enquiry*.

Witnesses to ourselves: worship

By Carl Motsinger
Special to The Enquiry

In the 24th chapter of Joshua, we find that the tribes of Israel have been summoned to Shechem in a large cultic mass meeting for the purpose of setting the standards for their new life in the Promised Land. In the 21st verse the people have responded to the charge of Joshua with these words: "Nay; but we will serve the Lord." Joshua goes on to say the following words as a response to their declaration: "You are witnesses against yourselves that you have chosen the Lord to serve Him." Then the people responded, "We are witnesses." Joshua then said, "Then put away the foreign gods which are among you, and incline your heart to the Lord, the God of Israel."

When you and I applied to Southeastern Seminary, we were required to include in our application a brief profession of faith, and a statement of call to the ministry. At this point, we were being "witnesses against ourselves," that we had chosen to serve the Lord. If you are like me, you reflect on that profession often when the spiritual, academic, social, and physical pressures of seminary life bring such burdens that you don't know if you can continue to function.

There have been two areas in which I have found comfort and

solace from the pressures and anxieties of everyday life. The first is the individual area of a daily quiet time, which is regularly scheduled, and a non-negotiable part of my schedule. For me this regularly consists of Bible reading from different areas of both testaments, followed by prayer. On occasions, I will read some commentary on spiritual matters, but this is in addition to the Bible reading and prayer.

The second area of comfort and solace is corporate in nature, and the subject of this appeal. It is just as important as the first area, and tends to complement and sustain the discipline for the individual quiet time. I am of course referring to the corporate worship experience. I have found, as a seminary student, that Sunday and Wednesday worship in church is not sufficient for my corporate spiritual needs. As the pressures of the daily grind builds, I am not strong enough to keep my course with a steady enough hand, and I lapse into non-Christian behavior. I feel that this is true of most of my fellow students, who are not only burdened with the extreme pressures of their academic pursuits, but are trying to juggle church, family, and community responsibilities, and devote some time to daily physical needs.

With those of us who attend chapel services regularly here at

Southeastern, a growing concern and burden has been slowly and steadily building. We have noticed that attendance in chapel has been dwindling this year, not so much at Convocation and special lecture times, but in the everyday worship period. There have been many explanations for this trend, such as academic pressures, theological differences with the speakers in chapel, competition for this time by special interest organizations on campus, and the harried schedules of students who commute sometimes many miles a day to attend classes here. All of these on the surface appear to be legitimate concerns.

One way I have found of dealing with academic pressures is to make up a weekly calendar at the beginning of the semester, listing

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Letter Policy: All letters to the editor are welcome. They should be typed double-spaced and be no more than 350 words long. All letters must be signed. The letter deadline will be the fifteenth of each month. Letters may be left at *The Enquiry* office. *The Enquiry* is committed to printing all letters, which come from within the seminary family and comply with the above policy, with consideration to available space.

Witnesses to ourselves

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all of my class hours, including times for meals, exercise, and campus organizations. Also, I include times for organized worship on Sundays, Wednesdays, and also Tuesday, Wednesday, and Thursday Chapel services. Planning for high priority events permits us to discipline ourselves so that we may find the time to participate.

In regularly attending chapel services since being at SEBTS, I have heard several interpretations of theological ideas with which I did not agree. On several occasions my mind was changed by listening to the reasoning of the speakers, but on the other hand, on other occasions I was not swayed. From studying Church History and Baptist History, I have come to cherish the idea of religious freedom, and the idea that God is sovereign and may speak through different voices, many of which may disagree with me. From regular chapel attendance, I have also learned that the service consists of much more than just the sermon, or lecture. Scripture reading, singing, prayer, and responsive readings are a large part of the typical service. Some services concentrate on prayer, music, or missions, and have stressed non-sermon type formats.

I have heard the rumor, and I underline the word *rumor*, that the subject of eliminating one or more chapel services per week has been discussed by student and administration leaders, in order to enable special interest organizations on campus the time to meet. Being a member of several groups on campus, I know first-hand the frustration of finding compatible meeting hours for our divergent student body. It seems the most abused hour of our week, in this regard, is the 10 a.m. hour on Friday. I have been frustrated as I have had to make choices between competing concerns being discussed during this hour. I would like to bring our attention back, however, to the primary reason for which we are at seminary, as discussed in the first paragraphs of this appeal. We as professing Christians, who acknowledge

a call by our Creator to ministry, in whatever capacity, have to remember what the center of our focus must be. A commitment to

God's Kingdom, to me, means constant practice of my faith, as aided by regular corporate worship. In the course of one persons' opinion, and as a matter of conscience, I cannot support the taking of chapel hours, which normally only consist of 30 minutes a day for three days a week, for the purpose of allowing special interest and support groups to be able to find more convenient hours for meetings. An alternative solution might be breakfast or supper meetings, or other creative solutions that the group might find.

As a commuting student for the entirety of my first year at seminary, I truly can sympathize with the schedule problems of those living off-campus. Also, as a member of an organization which met only once a week at the breakfast hour, I was able to gain some insight into how my time could be scheduled. I was fortunate, or unfortunate, depending on one's perspective, that this organization, met on the one day I did not have classes. I decided to go ahead and attend the breakfast meeting, which terminated about 8 a.m. This meant that I was being disciplined to get up on my day off. After the organization's meeting, I would go to the library and study for two hours until chapel service, and then after having a meal return home for concentrated study. I was able to accomplish much more on that day off than I would have if these events had not been planned. Commuting student, you might find that a little discipline, plus some careful planning, might allow you the time to schedule chapel services on a more regular basis.

There is one further group to which this appeal needs to be directed, our staff and faculty. We the students of Southeastern Seminary look to you, perhaps in too dependent of a fashion, for not only academic and administrative leadership, but for spiritual and personal leadership.

When students do attend chapel, and find that there are very few staff and faculty members present, this reduces their opinion of the necessity for daily corporate worship. Our staff and faculty lead us by example in so many areas of dedication. We greatly respect the sacrifice which our leadership makes to serve us, and we realize that other endeavors, for which they are well qualified, are much more remunerative than seminary service.

Well, I have probably beaten this dead horse unmercifully by this time, but I want to return to our Biblical teaching cited at the beginning of this appeal. Joshua realized that his appeal to the tribes of Israel gathered at Shechem, no matter how eloquently stated, reminding the people of how Yahweh had delivered them, would be ineffective if their commitment was not a personal one. He exhibited this attitude by showing his personal commitment in the words of verse 15, ". . . but as for me and my house, we will serve the Lord."

This appeal is not coming from the student or administrative leadership of the seminary, but from a grassroots effort by several of your concerned fellow students. Our administration and student government have been aware of this problem, and it has been addressed in Student Forum, Student Council, and chapel services by our Chaplain and others.

In my opinion, however, if this trend of attendance is to be changed, it will come from the hearts, minds, and souls of you, the average SEBTS student. What is your answer to this dilemma? Is this not the one area in which we can truly exhibit Community?

My prayer is that you will take this issue seriously and devote some time, thought and prayer to finding your answer. May God bless and keep you, and give you His peace through our Lord, Jesus Christ, and the presence of His Holy Spirit.

Carl Motsinger is an M.Div. student from Winston-Salem.

SSB to produce commentary

By Jim Lowry
Baptist Press

NASHVILLE, Tenn. (BP) — A new multi-volume Bible commentary reflecting the views of biblical inerrantists was approved during the semiannual meeting of Sunday School Board trustees Feb. 2-4.

In addition to the new commentaries, trustees approved a total of 15 recommendations, including new music publishing guidelines and a report on plans to provide adequate office and warehouse space for the board.

Board President Lloyd Elder said he was pleased with the cooperative spirit of the meeting in which trustees worked together

to make responsive decisions.

With approval of the new Bible commentary, in response to a motion made by a messenger at the 1985 Southern Baptist Convention in Dallas, the board will spend an estimated \$1.5 million to develop and publish the new product. Broadman division director Dessel Aderholt estimated the break-even point on sales would be approximately 200,000 volumes. The first volume is expected to be released in 1990.

The vote to publish the commentary came after the trustee Broadman publishing committee had recommended to trustees that no commentary be published. The committee cited extensive research

which revealed a weak demand for another commentary set at this time and concerns by some respondents that a commentary would be divisive in the current climate in the denomination.

After hearing the report, however, several trustees said they felt such a commentary could have a healing effect on the controversy in the denomination.

Jodi Chapman of Wichita Falls, Texas, a member of the SBC Peace Committee, said during the discussion that publishing the commentary would speak a positive word to a lot of unhappy people in the denomination by be-

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Bush criticizes evangelicals

By Stan Haste
Baptist Press

WASHINGTON (BP) — Vice President George Bush, who plans a bid to succeed Ronald Reagan in the White House, warned the nation's religious broadcasters Feb. 2 their political activism should be characterized by tolerance of differing views.

In a major address at the annual gathering of the National Religious Broadcasters, Bush first commended evangelicals for their political activism during the Reagan era. Then he added: "But a dilemma is at hand. And I raise this as a friend who believes deeply in your involvement. Initially, you sought freedom. In the process, you gained power. And with power, a small minority now want control. There are those who would seek to impose their will and dictate their interpretation of morality on the rest of society."

The vice president singled out "those who would forget the need for tolerance" in demanding removal of literary classics such as "Huckleberry Finn" and "The Diary of Anne Frank" from public schools. "Closing our children off from the outside world will not protect them," he said, adding, "To that small minority, I say, 'Please, don't take away generally accepted books now that you have greater influence. Remember what it was like.'"

Although elsewhere in his address Bush again endorsed the practice of prayer in public schools, he also asserted he accepts separation of church and state. "Always respect that we are one nation under God, but at the same time, we believe in the separation of church and state," he said. "Be out front in your views, but respect those for whom religion is so personal they find public witnessing difficult. We must be vigilant but not overzealous."

Although Bush lamented what he described as a 100-year absence from the political arena on the part of evangelicals — from the end of the 19th century until recently — he observed that pastors of black churches "to their credit . . . took another route. They saw that political involvement could be of enormous importance in bettering the moral and spiritual life of their parishioners. They led the struggle for full civil rights for black Americans."

Among values that should be taught to all American schoolchildren, he elaborated, is that racial hatred "has no place in American life," adding, "The Ku Klux Klan is an embarrassment to Christ, whose gospel is love, and an embarrassment to our nation, whose gospel is freedom."

In references to recent incidents of racial violence in the borough of Queens in New York City and Forsyth County, Ga., Bush declared: "There's no county, no

borough, no area of this country that is off limits to any American. Any American should be able to walk anywhere in this land in dignity and freedom."

Besides Bush, the broadcasters heard from two other administration officials and watched a videotaped message from President Reagan.

Reagan repeated many of the themes set forth in his recent State of the Union message to Congress, including an appeal for a constitutional amendment to return officially sanctioned prayer to public school classrooms. But unlike his omission of the subject in the Jan. 26 message, he asked the religious broadcasters to help him in banning legalized abortion.

U.S. Surgeon General C. Everett Koop, the nation's chief public health official, brought his warning about AIDS to the broadcasters, asking them to join him in alerting the American people to the fatal disease's potential impact.

Koop cited Otis R. Bowen, secretary of health and human services in the Reagan cabinet, who likened the potential spread of AIDS to the arrival and spread of smallpox and the bubonic plague in Europe during the Middle Ages. Koop warned that by the end of 1990 as many as 250,000 Americans will have contracted the new disease.

Long associated with conservative causes, Koop also defended himself against recent attacks for advocating sex education in the schools as an essential element in alerting younger Americans to the danger of AIDS. Asserting he continues to advocate sexual abstinence for the unmarried and "a faithful, monogamous relationship" for the married, Koop said he stands by a recommendation for sex education in his recently released report to the nation on AIDS.

"You can't teach a child anything about AIDS unless he or she has some basic sexual education," he said. "So clearly, education about human sexuality should come first and thus provide the necessary context for the specific material about AIDS that should come along later."

Noting that those most critical of the 92-word section in the report dealing with sex education are conservatives, Koop retorted, "I've been attacking sex education curricula that just teach technique and don't mention responsibility or morality. . . and I took that position before some of my critics knew there was such a thing as sex."

Koop insisted the kind of sex education he advocates "can and should be non-threatening. . . it can teach good values. . . it can help develop the child's own sense of personal responsibility. . . and it can strengthen the concept of the family."

Winter Wonderland!

It all started early Monday morning, February 16. When it ended, 32 hours later, Wake Forest and Southeastern Seminary were blanketed (and closed) by a five to seven inch frosting of pure sleet. The precipitation started as snow, but a layer of warm air melted it on the way down, turning it into freezing rain and later sleet. Almost everyone enjoyed the chance to get an extra day's rest, but no one could have predicted that school would be closed a solid week (followed by another week of Spring Break for seminary students) and that roads would be as hazardous as they were. Four-wheel drive vehicles and Volkswagen Beetles were about the only reliable transportation around. Dads made daring journeys to the supermarket to get milk, often getting stuck only once or twice. Others less fortunate had to abandon their vehicles and walk, only to find out later that a snow plow had scraped the ice off the street and deposited several feet of it all around the car. As late as the twenty-fourth of February, some cars along Stadium Drive were still stuck in ice.

Of course, kids were the benefactors of the storm. Neglecting books all week, they grabbed sleds, discs, cardboard, just about anything flat and smooth and spent days zipping down oh-so-slick hills. The sleet more resembled snow two or three days later, and snowball fights and snowpeople were possible. But kids did not have a monopoly on fun, and even seminary students were seen out by Dr. Miller's house at Holding Park.

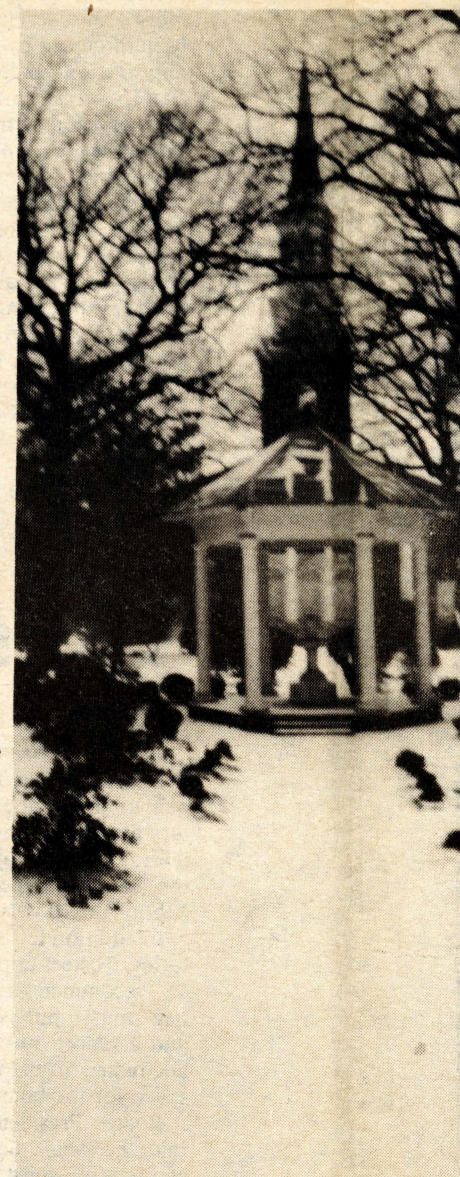
Of course, it all had to end, and here we are back in class. But *The Enquiry* is pleased to devote this space to showing some photos, by Paul Lane and Steve DeVane, of Southeastern's winter wonderland.



No one home. Administrative offices were closed for a day.



All this white, and no snow! McDowell Drive is coated in sleet.



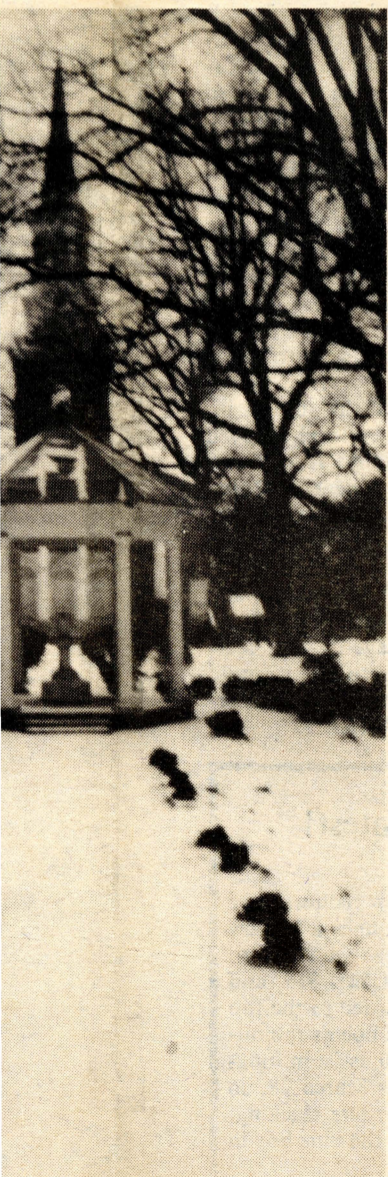
The old well (foreground) and B



McDowell Drive townhouses.



Sojourner in the ice goes by library.



ground) and Binkley Chapel.



A little sleetball action by Bostwick Dorm.

Interview: Robert Parrish

Student finds blindness not a handicap

By Robert McNeill
Staff Writer

Enquiry: Thanks for taking time to be with us today. Tell us some about your family and background.

Parrish: I have three brothers, the oldest one being thirty, and the other two are twenty-three and twenty-two, these two being in the military. I have only one parent, my mother who basically raised me up by herself. My home is Bryson City, N.C.

Enquiry: One of the main reasons that you attracted our attention is the fact that you are a blind person. How did your blindness come about?

Parrish: I was born at a time when my mother had contracted a disease. It affected my eyes and damaged my cornea causing me to have cataracts. Also, I have a mild form of glaucoma and myopia.

Enquiry: Being a blind person, do you find yourself handicapped in anyway?

Parrish: The more I grow, the more I realize how there are things I have missed. An example: facial expressions. Sometimes people can say things that they don't seriously mean, but I don't really pick up on it. Therefore I sometimes try to take charge of any given situation. Others have accused me of stepping out-of-bounds. I am a very tactful person and I like to give hugs. But some people don't like it. Sometimes I say things and don't realize that I have offended someone.

Enquiry: Most people would look at a blind person and say, "How can he or she make it in our society?" How do you feel about yourself as a blind person and what can you contribute to our society?

Parrish: Let me answer the first part. As a blind person, I feel that I can do anything I set my mind to except drive a car. And if I got that chance I would try it. To me, there is not a thing that I can't do. I look at other blind people who are leaders. There is a blind obstetrician who delivers babies. If he can do that, I can certainly do anything I put my mind to. That's the way I feel. I'm the kind of person that feels that I want to earn. I don't want anything given to me. Oh there are people who will give me a break here and there. The break is not to hinder me, but to help me along. Sometimes, things might be necessary. And I feel that everyone gets a break now and then. But really, I do want to earn what I get. I want to look back and say that I have really accomplished what I have worked for.

I want to be an asset to society. I can easily go home, relax and draw a check. And lots of people would say, "I don't blame you." I want to get an education like I am doing now and go out and make a positive contribution to society. And I believe I can do it. And it's going to be hard. It is hard. I don't kid myself. A blind person in the sighted world trying to compete with others is not easy. When I look back, I want to say I did it.

Enquiry: You mentioned something about getting an education. Could you tell a little about your educational background?

Parrish: I went to the state school for the blind in Raleigh (Governor Morehead School) for both my elementary and high school education. The State School for the Blind is basically like any other school. The only thing different is that the school is geared to teaching the blind. You

have large print. And sports are done a little different. I ran track while in school. And the way we ran the mile was to have a sighted person run with the blind person. The blind person would hold the arm of the sighted person. When we ran the 50 or 75 yard dash, we would run by means of a cable. So, we got the same kind of education and exposure to sports. We had the same type of extra-curricular activities, such as Student Government. I did mainstream at Broughton High School in Raleigh for two years to pick up some history, Spanish and English. Mainstreaming was for those who were college bound. While at Governor Morehead School, I was Student Government president and class valedictorian upon graduation. And then I went on to Appalachian State. Now you mentioned before about relating to the sighted world. I did not know just how blind I was until I got to ASU. At GMS I had someone to walk with me. But when I got to ASU, I found out that everything was geared toward sighted people. The bulletin boards, hand signals, things like these we did not have. I had a

period of adjustment to make in this new environment.

While at ASU, I pursued an education in speech communication with a minor in psychology. I was involved in the speech team, the Student Council, and the Baptist Student Union. I was vice chairman of Kappa Alpha Pi, which is an honorary teachers' society. And I led various bible studies.

Enquiry: Now you are attending Southeastern Seminary where students prepare for Christian ministry, to be religious leaders. Could you tell us reasons for coming to SEBTS?

Parrish: The Lord has called me to preach for a long time. I had the calling around the age of fourteen or fifteen. I knew, while in high school that I would be attending seminary. The reason I want to go to seminary is to be a trained minister. I don't have anything against those who don't get trained. But if doctors and lawyers can get trained, how about ministers? You want to be the best you can be. If you want to be of help to others and be effective, then I believe that a seminary education is necessary.

Enquiry: What are your future plans?

Parrish: I hope to pastor a church. Then afterwards, I would prefer to be an evangelist or teacher. But I envision myself probably pastoring a church and teaching on a college level. I hope to get married and have a family.

By getting preaching engagements I believe I would be preparing myself for the future. I am involved in a local church now in some aspects of its service.

Enquiry: What other things do you have to say?

Parrish: In times of difficulties, trials in school work, I always say to myself, "Never lose hope. Always have hope. No matter how bad it looks, as long as you have hope, you have won half the battle. Always know that God is going to make a way."

And I want you to know that in many ways that I am a regular student like anyone else. I get slack. I burn midnight oil. I have my high points and my low points. I am a person. I want people to know that I am in the same boat.

Library Lines

"Where Can I Find a Book Review on...?"

This is the most frequently asked question in the Reference Area. The obvious book review indexes, however, may not be the most helpful for the type of books usually read for seminary courses.

BEFORE trying *Book Review Index* or *Book Review Digest*, consult *Religion Index One: Periodicals* (and its predecessor *Index to Religious Periodical Literature*) on Index Table I.*

Follow these steps:

1. Be certain of the original publication or copyright date of the book for which you are seeking reviews. (Revised editions may have reviews, but reprints or new editions with no revisions will not.)
2. Begin with the volume of *Religion Index One* which includes that date. (Also prepare to consult up to three or four years past that date. Reviews may not have started appearing as early as the copyright date but are also not likely to appear much later than three or four years.)
3. Look in the section for book reviews which is at the BACK of each volume. (In 1986, however, book reviews began being published as a separate volume, entitled *Index to Book Reviews in Religion*.)
4. Look for the author's last name alphabetically, then check for the title of his/her book. (For edited works, look for the title.)

5. The sequence of the information given in each entry is usually: (a) reviewer's name, (b) abbreviation for title of periodical where the review appears (check the front of the index for list of abbreviations), (c) volume number of periodical, (d) issue number, if given, (e) page numbers for the review, and (f) date of the periodical.

Example: DALE, Robert D. *To Dream Again: How To Help Your Church Come Alive*.

Broadman Pr, 1981.

McSwain, L.L. *Faith Miss 1 No 1, 80-81 Fall 83*.

Explanation: A review of Bob Dale's book was written by L. L. McSwain and appeared in *Faith and Mission*, volume 1, issue 1, on pages 80-81, in the fall, 1983, issue.

6. Next check the Postdex (index on a post) to find out whether or not our library has the periodical title needed for that volume and date. The Postdex is located on a small table just before you reach the Index Tables. (The lists marked in yellow which appear on the Index Tables with each index are applicable only to the date when checked and are not in any way to be construed as a complete list of our periodical holdings.)
7. If the Postdex indicates our library should have the periodical needed, look for it in the section marked

PERIODICALS — BACK ISSUES in the northwest corner of Reference on first floor. Periodicals are arranged alphabetically by title and then numerically by volume numbers. They may be taken to the Copier Room but are not to be taken to another floor or out of the Library.

8. When finished, leave periodicals on shelves marked with red tape, on tables, or in carrels. Please do not reshelve them.

*Depending on the subject indexes may also be consulted; such as, *Education Index*, *New Testament Abstracts*, *New York Times Index*, *Philosopher's Index*, *Readers' Guide*, *Women Studies Abstracts*, etc.

Mrs. Philbeck, Mr. Harris, and reference assistants are ready to help with any stage of your search. Don't hesitate to ask. It would be helpful to clip and save this article for future reference.

Conference planned

By Mark Wingfield
Baptist Press

For the first time in their seven-year-old controversy, Southern Baptists will have a chance to talk together about the scholarly aspects of biblical inerrancy May 4-7.

Presidents of the six Southern Baptist Convention seminaries are sponsoring the Conference on Biblical Inerrancy at Ridgecrest Baptist Conference Center in Ridgecrest, N.C. It is the first of three national conferences the seminary presidents will host in an attempt to resolve the denomination's ongoing political and theological controversy.

"This is the first time in the seven years of our debate that Southern Baptists will have an opportunity for a balanced, objective discussion of inerrancy apart from emotion," said Russell Dilday, president of Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Milton Ferguson, president of

Midwestern Baptist Theological Seminary in Kansas City, Mo., said the presidents believe "it is time to move this issue from the arena of denominational politics to the arena of careful discussion and understanding."

The purpose of the conference is to "understand and evaluate biblical inerrancy as a way of affirming the inspiration and authority of the Bible," he said.

The conference will be "an opportunity to reaffirm our Southern Baptist commitment to a high view of Scripture and the authority of God's word," Dilday added.

Keynote speaker will be J.I. Packer, professor of historical and systematic theology at Regent College in Vancouver, British Columbia. Packer is a charter member of the International Council on Biblical Inerrancy and a noted author on the subject. His books include "Fundamentalism and the Word of God," "Evangelism and the Sovereignty of God" and

CONTINUED ON PAGE 8

Contest!

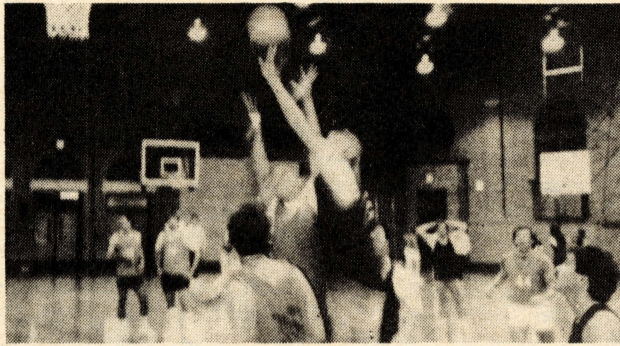
The *Enquiry* editors are pleased to announce a literary contest for those who like to write. Prizes of \$25, \$15, and \$10 will be awarded to the top three prose and poems submitted. Faculty will assist in judging. Deadline is March 28, so get your typewriters clacking. Place entries in the blue box in Ledford Center.

Sports Inspired

By Steve DeVane
Associate Editor

As the spring semester gets into full swing more and more often one can hear the constant thumping of the basketball in the Cannon Gym at the Ledford Center. The Intramural Basketball League is winding down and the teams are getting geared up for the upcoming tournament. Thus far this season has been a tribute to the draft system used here at Southeastern since there is an unusual amount of balance in the league. Anyone interested in seeing some great roundball action should show up over at the gym on a Tuesday or Thursday night in the next few weeks.

With just one week left in the regular season five of the seven teams are bunched within two games of each other. It has become quite apparent that any team in the league is capable of beating any other on a given night. At this point in time it is hard to pick a clear cut favorite to win the tournament, but the regular season title could be wrapped up by Raw Deal when they play Still Need A Name this Tuesday night. Thus far the Raw Deal team is undefeated and clinging to



intramural basketball at SEBTS.

a slim one game lead over Still Need A Name. So if they defeat Still Need A Name they would hold a two-game lead over their closest competitor and would clinch the number one seed and a bye in the first round of the tourney. However, if Still Need A Name should defeat the Raw Deal then they could wrap up the regular season with a victory over Top Gun in their final game. Should neither of those scenarios take place almost anything is possible including a four way tie for first place. Following is a short synopsis of each of the seven teams and their chances for the rest of the season and the tournament.

RAW DEAL — Probably the most balanced team in the league. This is shown by the fact that they do not have a player in the top eight in the league in scoring yet they are still leading the league as a team, scoring 52.5 points a game. Scott Bass is their leading scorer with plenty of help from Craig Walker and others.

STILL NEED A NAME — This team is third in the league in scoring, including Mike Woody, who is leading the league with over 19 points a game. David Poole provides a strong inside board game to complement steady outside shooting and ball control.

AMIGOS — This team has two of the top five scorers in the

league in Van Lankford and Don Gordon. This is a team with potential but has not yet found the consistency they need.

TOP GUN — Jimmy Hanf, the second leading scorer in the league and possibly the best athlete on campus, leads this team. Keith Harrill adds inside play which is nothing less than dominating at times.

WOOTEN'S RUNNERS — The Runners are led by Shea Moody, who may be the best pure shooter in the league. Scott Wade has also played extremely well inside.

LOW TOPS — This team has only managed one victory this year but they are still the top defensive team in the league, holding opponents to 40 points a game. If this team could put together some offensive firepower they could be tough to beat.

BUCKET-TEARS — This team has had problems from the outset beginning with an injury to their coach David Parks, which has kept him out of action. Benny Green has been carrying the scoring load with 13 points per game. The Bucket-tears have been scoring enough to win, they just need a little more defense to become a contender.

CURRENT STANDINGS

TEAM	W-L	GB
Raw Deal	4-0	--
Still Need A Name	3-1	1
Amigos	3-2	1½
Top Gun	2-2	2
Wooten's Runners	2-2	2
Low Tops	1-4	3½
Bucket-Tears	0-4	4

LEADING SCORERS

Player, Team	Average
Mike Woody, Still Need A Name	19.3
Jimmy Hanf, Top Gun	16.8
Van Lankford, Amigos	16.4
Shea Moody, Wooten's Runners	15.8
Don Gordon, Amigos	14.8
Keith Harrill, Top Gun	14.3
Benny Green, Bucket-Tears	13.0
Scott Wade, Wooten's Runners	12.8
Scott Bass, Raw Deal	12.3
David Poole, Still Need A Name	12.0

Campus Notes

The months of March and April promise to hold a number of activities at the Ledford Student Center. According to Greg Eberhard, Associate Director for Student Activities, a Spring Fling will be held on March 16-20. During this time there will be a picnic, a Southeastern Olympic Field Day and a Putting On The Hits Contest. Also there will be a return of the highly-acclaimed Christian Wrestling Alliance to Cannon Gym for Wrestlemania II, A Night of Champions. The Ledford Center is also sponsoring a White Water Weekend on April 3-4. Those wishing to take part are urged to sign up in the Student Activities office since space is limited. The cost of this adventure in rafting is a mere \$17. Southeastern is also planning to enter two teams (men and women) in the Wake Forest Run for Research. This will be a 5 kilometer cross-country style event. One of the best runners on campus, Chip Chapman, will be anchoring the men's team, so be sure and contact Student Activities for more details.

Are you aware that the term "dormitory" is no longer the correct term to describe our housing? Well, it is not. Since the word dormitory comes from a French word which means "to asleep" and most of us do a great deal more

than sleeping in our rooms, most people have started to call our housing "residence halls". It is from this term that the Residence Life Council draws its name. The RLC is a group of students elected from each residence hall who come together to attempt to facilitate communication between the residents and the administration. This council meets once a month to discuss issues which have been brought to their attention by the residents. The following is a list of the members of the RLC for the Spring semester, so if something is on your mind don't hesitate to give them a call.

RESIDENCE LIFE COUNCIL Spring 1987

Steve De Vane	Johnson 222-2 556-1076	Box 3280
Brenda Edwards	Simmons 35-1 556-2707	Box 2645
Johnathan Eidson	Bostwick 15-B 556-7543	Box 2674
Scott Harrison	Johnson 301-2 556-4081	Box 2093
Liz Lambert	Wms Dorm 110 556-1568	Box 2457
Van Lankford	Bostwick 34-C 556-1996	Box 3220
Debbie Lynn	Wms Dorm 210 556-2591	Box 2227
Susan Moore	Simmons 11-2 556-2804	Box 2656

HALL MANAGER REPRESENTATIVE

Greg Thompson	Shaw House #4 556-0377	Box 2002
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Kelly Kessler Simmons 22-2
556-7541 Box 2268
Debra McGuire Simmons 119-13
556-3101 (312) Box 2135
(ex-officio member)

Regarded by alumni and friends as an institution in himself, Fred Sandusky will be the Founders' Day speaker at Southeastern Baptist Theological Seminary, March 10.

Sandusky will address the seminary community in Binkley Chapel at 10 a.m. at the Seminary's 37th anniversary celebration.

Sandusky was Registrar and Director of Admissions at Southeastern Seminary from 1955 until his retirement last year. Known as "The Human Computer," he had an uncanny ability to remember pertinent facts about students. Southeastern's two computer systems do now, some say, what Sandusky did alone.

A native of Monticello, Ky., Sandusky obtained the A.B. degree from the University of Florida, the Th.M. from Southern Baptist Theological Seminary, an M.A. degree from Appalachian State University and the Ed.D. from Duke University.

Fred and his wife, Louise (Bivins) Sandusky have two grown children, Martha and John, and two grandchildren.

Local church Christian Education leaders are discovering a week at Southeastern Seminary can be a "shot in the arm" for their work.

"I anticipate about fifty to sixty enthusiastic church staff persons will attend our Spring conference in 1987," said Bruce P. Powers, professor of Christian Education at Southeastern Baptist Theological Seminary. Powers was talking about the needs of local church leaders and how the seminary's Conference on Educational Ministry can be helpful.

"Seventy-five percent of the duties in the local church involve skills and training in Christian Education and other facets of specialized ministry," said Powers, himself a former church staff minister. "This reality is redefining the role of pastors in our churches. Many churches," he said, "are yearly becoming more and more aware of the variety of gifts needed for effective ministry. It isn't enough to just preach sermons on Sunday from the pulpit. Churches are requiring more from their pastors and other staff members."

Powers, one of three Christian Education teachers at Southeastern, feels that seminary students are becoming increasingly aware of the need for multiple skills in ministry to be attractive candidates to the churches.

"The growing areas in ministry now are in combinations of Christian Education and music or youth," Powers said. "Persons

combining these skill areas with the basic three-year theology degree are very much in demand at graduation and even while attending seminary. The larger churches are also increasingly recognizing the need for full time professional administrators."

"I feel that our annual conferences on education provide opportunities for persons currently on the church field to enhance their skills," Powers added. "The participants are also afforded an opportunity through these conferences to keep abreast of new developments and programs available to them through the denomination."

Powers explained that a student steering committee helps determine each year's subject matter and program structure by assessing the previous year's conference.

"I feel that we have been especially fortunate here at Southeastern to have been able over the years to attract well-known and highly qualified speakers and group leaders with high credibility in the churches," he added. "I anticipate this trend to continue. Many of our denominational educational leaders consider this conference an essential part of their annually calendar of events."

The 1987 conference is set for March 23-25. Further information may be secured by contacting Bruce Powers.

Durham to retire

CONTINUED FROM PAGE 1
temporary Approaches in Old Testament Study" and "Commentary on Psalms" for the commentary.

Another noted work is his article "Credo, Ancient Isrealite," in *The Interpreter's Dictionary of the Bible, Supplementary Volume*.

A complete listing of Durham's works cannot be reproduced here for lack of space; see *Who's Who at Southeastern* at the reference desk, Denny Library.

The announcement means that at the end of the current academic term, a number of faculty vacancies will exist. John Carlton's retirement will leave Southeastern with no full-time faculty in the

preaching department. Durham's announcement leaves one vacancy in the Old Testament department, Claude Y. Stewart's resignation last semester leaves a vacancy in the Theology department, and John Steely's untimely death last spring left a void for the courses he taught in church history and historical theology. At this writing, only a long-standing vacancy for a church history position has been filled, with the recent acquisition of Dr. Fred Grissom. Trustees have met with candidates for the positions of Associate Professor of Preaching and Associate Professor of Theology and recommendations will be made to the entire board when the trustees meet in March.

Alliance formed

CONTINUED FROM PAGE 1

Puckett and Siler said that about 40 to 50 people had attended meetings and that a little under \$5,000 had been raised. The money would possibly be used to support women pastors whose Home Mission Board money had been cut off. Another possible object of funding could be the Baptist Joint Committee on Public Affairs, whose funding and participation by Southern Baptists is currently under fire. The Executive Committee of the SBC is reviewing Southern Baptists' status as a member of the Joint Committee.

The alliance is not to be seen as an alternative funding agency for the Cooperative Program, Puckett said. They emphasized that they were not in competition with anyone, referring to the Genesis Commission and the charges it has received as competing with the Foreign Mission Board.

The alliance's primary goal is the support of moderates and liberals who feel left out and hurt by the constant fighting, Puckett said. The alliance will sponsor a convocation on the campus of Meredith College, Raleigh, May 14 and 15. Puckett stated that the purpose of this convocation "is not a political caucus before the

SBC meets. We will not talk politics, seek to get out the votes, or push any candidate for (SBC) president. We will be positive, affirming the traditions and principles which historically have characterized Southern Baptists."

Among those principles listed are: the freedom of the individual to read and interpret the scriptures; the freedom of the local church to shape its own life and mission, for example, ordaining women and men for ministry; cooperation with believers everywhere in giving full expression to the Gospel; the servant role of leadership with the congregation; theological education characterized by reverence for biblical authority but which respects open inquiry and responsible scholarship; a proclamation of the Gospel that calls people to repentance and faith as well as to social and economic justice; and the principle of a free church in a free state.

Puckett said that an executive director would be employed and an office set up. But both he and Siler stressed denominational loyalty and said the alliance would not be a vehicle for separation from the SBC. "We would like to see the SBA go out of existence," Puckett said. "We would like to see a balance return to the Convention."

Got an opinion? Write a letter!

See box on page two for *The Enquiry's* letter policy. A box for letters and other contributions will be placed in the Ledford Center for your convenience.

Inerrantist commentary

CONTINUED FROM PAGE 3
ing responsive to the grassroots people.

After several minutes of debate, trustee Joe Courson, pastor of Cinco Baptist Church in Fort Walton Beach, Fla., offered a substitute motion that the board proceed with haste to produce a commentary.

Two amendments were then voted to the substitute motion. The first, made by trustee Dean Mathis, pastor of Taylor Memorial Baptist Church in Hobbs, N.M., called for the commentary "to reflect a strong,

scholarly defense of the traditional authorship of the biblical books, the Mosaic authorship of the Pentateuch and a presentation of an apologetic for Creationism in the introduction to Genesis."

The second amendment, by Roland Maddox of Memphis, Tenn., specified all writers who contribute to the commentary "hold to the position of inerrancy." The substitute motion and both amendments all passed by a wide majority.

In publishing the Bible commentary the board will employ the advice of the past five presidents

of the Southern Baptist Convention, representatives of the six Southern Baptist seminaries, Criswell Center for Biblical Studies in Dallas and Mid-America Seminary in Memphis, Tenn., to find appropriate contributors.

Sunday School Board President Lloyd Elder responded to the trustees by saying the agency will publish the commentary "in service to Southern Baptists. I think the decision to publish the commentary is a step forward in acting responsibly to the denomination."

Genesis Commission responds

By Marv Knox

Baptist Press

The leader of Southern Baptists' newest missions organization has responded to "not factual" statements that have linked his effort to the "resurgence of the conservatives" within the denomination.

The Genesis Commission, formed by two Southern Baptist pastors and a layman late in 1986, has come under attack by people who do not understand the purpose and function of the organization, Executive Director Bill Darnell told Baptist Press.

"Many statements have been made recently concerning the Genesis Commission," Darnell said. "Those linking the commission with the resurgence of the conservatives in the Southern Baptist Convention are not factual."

"The Genesis Commission, which derives its name from the Great Commission (Matthew 28:19-20) and the Old Testament term for 'beginning,' has a dual mission of soul-winning and church planting," Darnell said, reiterating the purpose he stated when the commission was announced.

The Genesis Commission will recruit and finance pastors to start Baptist churches, primarily in foreign countries. It has drawn

criticism from some Southern Baptists who maintain the commission will compete with the SBC Foreign Mission Board, particularly for funds.

"In no way is the Genesis Commission a foreign mission society. There is no anticipation of appointing missionaries," Darnell countered. "No effort will be made to secure gifts which would have gone to our Southern Baptist Convention Cooperative Program of world missions."

The commission's endeavor "is perfectly in keeping with other previous efforts" within the SBC, he added. As examples, he cited World Evangelism Foundation, created by former SBC missionary W.H. "Dub" Jackson, "which was eventually subsumed by the Foreign Mission Board;" Global Outreach, organized by the late Owen Cooper, a former SBC president; and the Oldham Little Church Foundation, started by Baptist layman Morris Oldham.

The Genesis Commission "also is in keeping with the cherished Baptist principle of the priesthood of the believer and the autonomy of the various entities in Southern Baptist life," he said. "The founders of the Genesis Commission see the work of the commission as an augment to the excellent work already being done by

various Southern Baptist Convention agencies.

"Every attempt is being made to avoid interfering with other evangelistic organizations," Darnell promised. "However, the founders believe there is an imperative need for an aggressive, dynamic effort to begin hundreds of new churches."

The commission particularly is targeting Mexico, where the need for new churches is apparent, he added: "Mexico's present economic and political climate make them (the people) vulnerable to many dangerous influences. Therefore, the Genesis Commission is making rapid strides toward launching a major effort to spread the gospel and plant new churches in Mexico."

"The founders are convinced and resolute that the commission can make a significant and lasting difference upon our Latin American neighbors," he said.

Along with Darnell, who formerly was pastor of Kirby Woods Baptist Church in Memphis, Tenn., the other founders and members of the "official board of directors" for the commission are John Morgan, pastor of Sagemont Baptist Church in Houston, and Randy Best, a layman and member of Second Baptist Church in Houston.

Conference planned

CONTINUED FROM PAGE 6
"Knowing God."

Other scholars scheduled to speak include Kenneth Kantzer, dean of the Christianity Today Institute; Clark Pinnock, professor at McMaster University in Hamilton, Ontario; Millard Erickson, dean at Bethel Theological Seminary in St. Paul, Minn.; Mark Noll, history professor at Wheaton College in Wheaton, Ill.; and Robert Preus of Concordia Seminary in Fort Wayne, Ind.

The conference will include six general sessions of worship, with addresses by key speakers. In Tuesday and Wednesday afternoon sessions, participants will discuss specific topics in smaller groups.

Professors from the six SBC seminaries will lead these discussion sessions. Topics will include

"The Relationship of the Bible to Natural Science," "The Strengths and Weaknesses of Fundamentalism," "The Relationship Between Views of the Bible and Mis-

sions" and "Biblical Teaching on Inspiration and Inerrancy."

The opening worship session will feature Joel Gregory, pastor of Travis Avenue Baptist Church in Fort Worth, Texas, and vocalist Russell Newport of Springfield, Mo.

Dilday said the conference will allow ample time for informal discussion after the sessions. Lectures will be distributed in print, audio and video reproductions. Other writings of the major speakers will be available at the conference.

All Southern Baptists are invited to attend the conference, Dilday said. Pastors, church staff

and lay leaders who are interested in a scholarly study of inerrancy will benefit, he noted.

The conference grew out of the presidents' "Glorieta Statement" made to the SBC Peace Committee Oct. 20. In that statement, the six presidents committed to help bring a resolution to the denomination's controversy.

Fundamental-conservatives and moderate-conservatives within the convention have been in disagreement since 1979. Much of that debate has centered on the six seminaries and the authority of the Bible.

Dilday said the presidents hope in the three conferences to foster serious discussion of the theological issues in the controversy. The other two conferences will be on biblical interpretation and biblical imperative.