

Baptist and Reflector

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'CONCERNED BAPTISTS' — Norman Cavender, a layman from Claxton, Ga., was one of the speakers at a May 14 "Meeting of Concerned Baptists." The session at West Hills Baptist Church, Knoxville, also heard Bill Self, Atlanta, Ga., pastor.

Cavender, Self tell meeting of SBC control by elections

By Al Shackelford

KNOXVILLE — "For several years there has been an organized political movement working behind the scenes in the Southern Baptist Convention to elect its candidates as presidents and through these to pack the boards which control our institutions," a Georgia layman told a May 14 rally at West Hills Baptist Church.

Norman Cavender, a deacon and Sunday School teacher at First Baptist Church, Claxton, Ga., joined Bill Self, pastor of Wieuca Road Baptist Church of Atlanta, as speakers for the rally, which was advertised as a "Meeting of Concerned Baptists."

Jack Prince, pastor of the host church, told the estimated 450 attenders that "being Baptists, we may differ in certain areas of thought, but we love one another and we love our convention. We may differ, but we agree in two basic areas: our commitment to Jesus Christ as Lord, and our commitment to carry the good news of Jesus to every human being in the world," Prince added.

Self said, "You are here because you love our denomination."

Using Exodus 13-14, where the children of Israel faced a decision to enter the Promised Land, Self's message revolved around three questions: (1) Do you see the giants in the land or the providence of God?; (2) Whom do you follow: the mob or Moses?; and (3) Where are we going: the wilderness or the Promised Land?

"Some want to tear up the greatest missionary-sending organization in our world because they disagree with some allocations," Self said. "I don't worship the Cooperative Program, but I have never seen a better method for supporting missions on the face of the earth."

The Atlanta pastor said there are

"giants" who want to dismantle all of this. "We are not Southern Baptists because we are all alike, but because we agree on what we ought to do," Self added.

He said the current controversy is not about theology, adding that a "conservative is one who wants to conserve the roots and to keep the roots tied to our

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Contras in Nicaragua attack Baptist family

SOMOTILLO, Nicaragua (BP) — Contra guerrilla fighters attacked an isolated house in northern Nicaragua early May 5, killing three members of a Baptist family and wounding several others, according to Baptist sources in Managua.

Baptist leaders traveled May 13 to Somotillo, just south of the Honduran border, to participate in a memorial service at the Baptist church of Somotillo, where most of the murdered family regularly attended.

Paula Librada Espinales, mother of the family, told Baptists the attack began just after midnight when a smoke bomb was lobbed at her family's house, located less than two miles south of the border. Then shooting began. Her 32-year-old son, Samuel Lainez Espinales, fell dead with a bullet in the back.

A small bomb or grenade landed on the roof and exploded, she said, killing her son-in-law, Santos Ramon, 16, and fatally wounding her nine-year-old daughter, Maria. The child died an hour or so later. Two other children were slightly wounded by shrapnel, and the woman's husband,

who was taking cover, was seriously injured.

When the shooting stopped, a group of armed men stormed the house. Twice they shot the lifeless body of Santos Ramon, according to Mrs. Espinales, and they beat another 14-year-old son, accusing him of being a government soldier because he wore green pants that looked like army fatigues. The men repeatedly asked for guns and searched the house. Finding no weapons, they left. Distant neighbors who heard the gunfire arrived several hours later.

There was no clear motive for the attack, other than the fact the two men killed in the attack earlier had served in the Nicaraguan military (the Sandinista government of Nicaragua has imposed a military draft). Mrs. Espinales did not know if the attackers were aware of her sons' former military duty.

"All we try to do is serve God," she told Baptist leaders. "We meet the needs of our friends and family that have to be met. We're not politicians (active in politics). There was no reason."

Stanley calls Southern Baptists to June 4 day of prayer, fasting

ATLANTA (BP) — Southern Baptists have been called to set aside June 4 as a day of prayer and fasting for the 1985 annual meeting of the Southern Baptist Convention in Dallas.

SBC President Charles Stanley told Baptist Press he wants to encourage every Southern Baptist to pray and fast that day, "specifically that the 1985 Southern Baptist Convention in Dallas will be honoring to the Christ Whom we serve."

The incumbent president, who is pastor of Atlanta's First Baptist Church, said he believes the annual meeting June 11-13 "will be a great witness that will glorify God or we will either damage our witness for years to come."

Stanley, who has announced he will permit himself to be nominated for a second term as president of the 14.3-million-member denomination, said he is "confident God's will is going to be done. I feel God is going to be honored and we are going to be Christ-like in our conduct. Messengers should go (to Dallas) expecting that and committed to being Christ-like in everything we do."

The annual meeting, he said, "will be the most prayed over convention in our history. Because it will be, I think God is going to be honored."

For himself, Stanley said he is clearing his schedule for the two weeks preceding the convention. "I am going to get away and be quiet and try to listen to the Lord," he said.

Stanley has refrained from responding to criticism of appointments he has made to the key Committee on Commit-

(Continued on page 2)

Federal judge dismisses Vatican ambassador suit

WASHINGTON (BP) — A federal judge has dismissed a lawsuit brought by the Americans United for Separation of Church and State challenging the Constitutionality of President Ronald Reagan's appointment last year of an ambassador to the Vatican.

In response, Americans United immediately filed notice of appeal, and AU Executive Director Robert L. Maddox expressed confidence the Third Circuit U.S. Court of Appeals will overturn the lower court's decisions.

Americans United, joined in its lawsuit by a coalition of 20 evangelical, Catholic, and other religious organizations, contends that Reagan's exchange of diplomats with the Holy See violates the Constitutional principle of the separation of church and state.

Judge John P. Fullam of the U.S. District Court for the Eastern district of Pennsylvania dismissed the Americans United complaint, agreeing with the Reagan administration's argument that the Constitution gives the president and Congress virtually exclusive authority in

foreign policy. The federal courts, Fullam ruled, have no right to intervene.

The judge also held that AU and other plaintiffs lack "standing" to sue because they have not clearly demonstrated they have been harmed by U.S.-Vatican diplomatic ties.

The lawsuit was supported by a friend-of-the-court brief filed by the Washington-based Baptist Joint Committee on Public Affairs. The Baptist Joint Committee brief in turn was endorsed by the Southern Baptist Convention's Executive Committee in its February meeting, though the committee stopped short of entering the case as a co-plaintiff.

In announcing the decision to appeal, Maddox said, "It is a fundamental tenet of American life that no one is above the law. The Constitution mandates the separation of church and state, and all public officials are bound by that Constitutional mandate. The Reagan administration has no right to single out one religious faith for special relationship with the American government. The president's power is not absolute."

Cavender, Self...

(Continued from page 1)

historic base, while a liberal is one who wants to cut the roots away. Those who are trying to make independent fundamental Baptists out of cooperative Baptists are actually cutting the roots away."

Cavender said, "The principles of cooperation and trust are being eroded, and the issue has nothing to do with the Bible. You don't defend the Bible by wrapping it in man's definitions, or by squeezing it down to a creedal statement, or by condensing it down to a pamphlet and saying, 'This is what the Bible means and what you have to believe about it,' or by giving somebody the authority to tell you what you have to believe."

He added that the worse excesses of Scripture ever practiced were when the church became the authority over the Bible.

The Georgia layman urged, "Let the Holy Bible be the Holy Bible; let it be read freely; let all the views about it be heard; let the preachers preach as they feel led; and let the teacher teach us as God leads them to teach."

Cavender quoted from a number of articles in Southern Baptist and independent publications which he said indicated that people are not always telling the truth about the convention's problems. "While some are telling us this is a spontaneous, grass-roots response by Southern Baptists, the Southern Baptist Journal last year reported that in 1977 this group had voted to start a 'get out the vote' campaign to help get 'conservative' men elected as SBC presidents."

He stated that the packing of the trustee boards has been going on for five years, and within the next few years, the boards will fall under the control of one narrow wing of the convention.

Noting that Jimmy Draper, former SBC president, had threatened to withhold Cooperative Program funds unless Charles Stanley is re-elected as president next month, Cavender said that the

Patterson links Moore, liberals

LUMBERTON, Tex. (BP)— Inerrantist leader Paige Patterson has called Amarillo, Tex., Pastor Winfred Moore a "tool" of liberals, according to Associated Press.

Moore will be nominated for president of the Southern Baptist Convention in June at the annual meeting of the SBC.

Patterson, associate pastor of the 25,000-member First Baptist Church of Dallas, is supporting the re-election of the incumbent, Charles Stanley, pastor of First Baptist Church in Atlanta.

The Associated Press story quoted Patterson as describing Moore, pastor of the First Baptist Church of Amarillo and president of the Baptist General Convention of Texas, as a "tool" for "liberals" such as Russell Dillard, president of Southwestern Baptist Theological Seminary in Fort Worth.

"I don't think he's a liberal, but he's being used by them," Patterson reportedly told the congregation at Fletcher Emanuel Baptist Church in the southeast Texas town of Lumberton.

Moore, in a telephone interview with Associated Press, defended his credentials. "The people in Amarillo who've known me for the past 25 years would tell you that I would not be used by anybody and I don't intend to be," he said.

average Cooperative Program gifts of churches of the last four presidents was about 3.5 percent, while during the last 25 years prior to 1979, that percentage had been 14.5 percent.

"If your church and all churches followed the example of the last four SBC presidents' churches, we would have to call home 4,000 of our 6,000 missionaries, because there would be no money to pay them," Cavender said.

Self said he had been taught that Baptists were born out of conflict with the state and the state church. "Secular government has always been the enemy of believers," he added. "Now we are told we must have an alliance with the federal government."

Self said he was not afraid of people coming to Christ, reading His Word, and being led by the Spirit of God to interpret Scripture.

However, he is afraid of Baptists having a creed written by men. "A creed takes away my priesthood and your priesthood and gives us something to fight over. Jesus Christ is too big to be reduced to any man's creed."

Cavender quoted from Dave Lucas in the Southern Baptist Journal who wrote that the Baptist Faith and Message statement is the "very basis of all Southern Baptist authority." Cavender asked, "What happened to the authority of the Bible?"

In his conclusion, Self said, "We are living in serious times, and if we do not go to Dallas and vote like Southern Baptists, we will be turned into the wilderness and this generation will die off and our sons and daughters will not have the convention we have had."

Cavender concluded, "The principles of our heritage are in danger today of being curtailed or even destroyed unless real Southern Baptists stand up. It is time for you and for me to make the Southern Baptist Convention to be 'Southern Baptist' once more."

An offering was taken to cover the expenses of the meeting, with all funds above the expenses going to the Cooperative Program. Cavender and Self did not receive honoraria, only travel expenses, Prince said.

However, Prince told the Baptist and Reflector that the offering did not quite cover the expenses of the meeting, but that the deficit has been made up by Knoxville-area pastors.

Also participating in the meeting were Wayne Nicholson, pastor of McCalla Avenue Baptist Church of Knoxville, and two members of the host church, Ida Miller and Ernie Douglas.

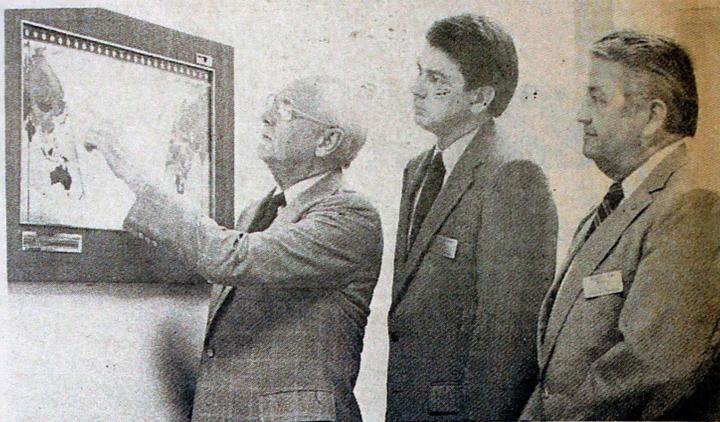
Day of prayer...

(Continued from page 1)

tees and Resolutions Committee, saying he "will just let them stand. I did not make them on the basis of whether they would gain great approval or not. I have made my choices and have tried to be fair."

He added he is not worried about a challenge to his leadership. "I have the most perfect peace and quietness in my heart. My identity is not wrapped up in being president of the convention. My identity is wrapped up in Jesus Christ, the perfect key to peace and happiness."

Stanley said he is praying a "great revival will break out" when the convention opens in Dallas Convention Center. At his request, a 10-minute prayer time has been scheduled as one of the first items of business.



TENNESSEANS IN BIRMINGHAM — James H. Smith (left), Brotherhood Commission president; Richard Emmert, commission trustee from Morristown; and Wendell Crews, trustee from Athens, examine the Geochron clock at the Woman's Missionary Union building in Birmingham. The clock was presented by the Brotherhood to the WMU at the dedication of their new building. Brotherhood Commission trustees held their spring meeting at the WMU facilities April 25-27.

Texans visit Birmingham, evoke variety of views

By Johnie Sentell

BIRMINGHAM, Ala. (BP) — Three widely known "conservatives" from Texas aired their views on the Southern Baptist Convention at a rally in Birmingham in early May.

Organized by former congressman Albert Lee Smith, the meeting turned into a forum for discussing ideas from both "conservative" and "moderate" sides of the SBC dispute during a long question-and-answer period.

Paige Patterson, Paul Pressler, and Russell Kaemmerling spoke to about 270 persons at Ridgecrest Baptist Church. Several persons in the audience took issue with statements made by the Texans.

Pressler, an appeals court judge from Houston, did not make a formal speech, but was available to answer questions.

Patterson, president of Criswell Center for Biblical Studies and associate pastor of First Baptist Church in Dallas, said the SBC is "at an impasse: one side or the other probably is going to prevail (at the annual meeting in Dallas next month)."

If "conservatives" succeed in Dallas, Patterson said, they should remember a passage from Proverbs (24:17), which says, "Do not rejoice when your enemy falls." Instead he said they should "reach out in love to those who are hurting."

He said the problem in the convention is not political, but theological. Liberalism in the seminaries and in some other agencies of the SBC threatens to destroy the evangelistic zeal of Southern Baptists, Patterson said.

His lengthy discussion of the dangers of liberalism included a poignant exchange which he said had occurred between famous Baptist Missionary Lottie Moon and her fiancé, Crawford Howell Toy, then professor at Southern Baptist Theological Seminary in Louisville, Ky. Toy was forced to resign at Southern seminary because of his liberal views and went to Harvard as a professor. He later joined the Unitarians. Patterson said Lottie Moon became upset about Toy's liberal views and broke her wedding engagement with him.

Catherine Allen, associate executive director of Woman's Missionary Union, auxiliary to the SBC, and author of a biography of Lottie Moon, challenged the truth of Patterson's story about Lottie

Moon and Toy's relationship.

In all her research, Allen said she had never come across the episode mentioned by Patterson. When she asked his source of information, Patterson said he would have to check into it.

Russell Kaemmerling, Patterson's brother-in-law and editor of the independent Southern Baptist Advocate, said he had been asked what "conservatives" desire in the SBC. He said there should be a renewed emphasis in four areas: holiness, evangelism, truth, and discipleship.

Another member of the audience, Steve Akin, who said he attends the Baptist Church of the Covenant in Birmingham, said he is "weary of half-truths and half-quotes" in the convention controversy. He said, "We're all going to be losers." Also commenting were several Samford University students who expressed displeasure with "liberal" education they were receiving.

Pressler said a great deal of hurt and anger could have been averted if heads of various Baptist institutions had agreed to meet with him and others to straighten out problem areas.

Patterson proposed a solution to the convention dispute: have all SBC seminary presidents and agency heads call a press conference and announce "from this day forward they would not hire anyone who doesn't believe in the full accuracy of the Scriptures."

That would solve it, Patterson said.

There are no simple solutions to such complex issues, said Ray Wade, pastor of East Thomas Baptist Church in Birmingham. To suggest everything can be settled quickly tends to polarize Baptists, he said.

Main speakers of the evening indicated their belief a large turnout for the Dallas meeting in June would guarantee a "conservative" outcome.

Patterson indicated the possibility that when all the Baptists get together in Dallas expecting a confrontation, a revival could break out. God can bring good out of the conflict, he said, "even if Satan meant it for evil."

The Texans held at least five other meetings in Alabama, similar to the one in Birmingham.

—Sentell is on the staff of the Alabama Baptist, news journal of the Alabama Baptist Convention.

State presidents propose special committee

By Dan Martin

MEMPHIS (BP) — An eight-point plan to create a special committee to study means of resolving the crisis in the Southern Baptist Convention will be proposed by presidents of state Baptist conventions at the 1985 annual meeting of the SBC.

The proposal, drafted by a seven-member task force during a meeting at a Memphis hotel May 14, will be presented to other state convention presidents at a called meeting June 10 in Dallas, on the eve of the annual meeting.

The plan calls for appointment of a committee to "seek to determine the sources of the controversy in our convention and make findings and recommendations regarding these controversies . . ."

Bill Hickem, president of the Florida Baptist Convention and chairman of the task force, said the motion will specify the persons who will serve on the committee. "The committee will be made up of 15 persons representing both sides of the controversy as well as those we consider bridge-builders and middle-of-the-road people," he said.

"We are not ready to name them yet,

because they must be presented to the (June 10) meeting for the approval of the other presidents," Hickem said.

The plan is the first detailed proposal to be revealed, although momentum is gathering for the establishment of a committee to study the crisis in the denomination. Former SBC president H. Franklin Paschall of Nashville last fall proposed a committee approach to resolving the conflict rocking the 14.3-million-member denomination. (See separate story).

Both of the key candidates for SBC president — incumbent Charles Stanley of Atlanta and Winfred Moore of Amarillo — have said they support creation of a committee to resolve the conflict, and another former president — W. A. Criswell of Dallas — also supports the idea.

Hickem said the proposal will be presented during a regular business session Tuesday afternoon (June 11). Rumors have abounded that an effort will be made to go into special business session as the convention opens. The rumors indicate a part of any plan would be to eliminate a challenge to incumbent president Stanley.

The Florida president said the "incumbent president, whoever he might be," will be an ex-officio member of the committee. He insisted the proposal "does not deal with current presidential politics."

The state presidents' proposal grew out of a meeting April 11-12 in St. Louis, called by Charles Pickering, president of the Mississippi Baptist Convention, and attended by presidents of 23 of the 37 SBC-affiliated state conventions.

"This (the proposal) was a spinoff of the St. Louis meeting. We met for prayer and sharing of mutual concerns about the problems of the convention. Out of our discussion came a thought that we needed to appoint a task force to come up with a clear motion," Hickem said.

Although the idea of a committee was discussed at the St. Louis meeting, it was not mentioned when the presidents met with the press at the conclusion of the closed meeting. The possibility of a motion was revealed several weeks later in a news release prepared by Wallace Henley, president of the Alabama Baptist Convention, and a former newspaperman.

Pickering told Baptist Press the "idea came up toward the latter part of the meeting. We did not have time to give it as much consideration as it deserved. Consequently, a task force was appoint-

ed to work in that area and report back to us."

Hickem said the state presidents "were not trying to pre-empt anybody. If someone has a better plan, we would be more than happy to discuss it. We just felt in the absence of anything else, we had to come up with something." He added he was not aware Paschall had made a similar proposal last fall.

"The purpose of this committee will not be to have a witchhunt. We need to give a committee time to work. It is our hope that the committee can help us examine ourselves and come up with what is best for our convention," he added.

The "task force" which drafted the proposal includes Hickem, Pickering, Henley, John Gilbert of Missouri, Jack May of Tennessee, Neil Thompson of Alaska, and Norman Wiggins of North Carolina. The group also met with SBC President Charles Stanley in Dallas April 17 "to inform him of our meeting in St. Louis and to get his input," according to Henley, pastor of McElwain Baptist Church in Birmingham, Ala.

Stanley told Baptist Press he talked with the presidents and added: "They are going about this in the right way. I think they are thinking and talking wisely about their approach. I would favor such an approach and think they (the presidents) are right on target."

The SBC president noted, however, he has not seen the final draft.

"I think it is absolutely essential we have a committee. Who they (the presidents) put on it will be the ultimate test of whether it passes or not," Stanley said.

BWA urges Carter to avoid politics

WASHINGTON, D.C. — Former U.S. President Jimmy Carter has been advised to avoid political references in his speech on July 4 during the Baptist World Congress.

The Baptist World Alliance-sponsored congress, in Los Angeles, Calif., July 2-7, is expected to attract Baptists from about 100 nations of the world.

"What may be good for Americans," said a BWA spokesman, "May bring about a totally different reaction from others. I can see, for instance, that Baptists from England would want to fellowship with us, but would not really care to be made part of the American Fourth of July celebration."

Criswell supports Stanley, blames Dilday, Honeycutt

HANNIBAL, Mo. (BP) — The Southern Baptist Convention does not face an immediate split but the polarization will continue if the rift between factions is not healed, according to W. A. Criswell, pastor of First Baptist Church in Dallas.

The 76-year-old Criswell, in Missouri to address the graduating class of Hannibal-LaGrange College, was interviewed by both Susan Denkler, public relations director for the Baptist school, and Bob Terry, editor of Word and Way, the official news journal of the Missouri Baptist Convention.

But while the former two-term president of the SBC is not forecasting a split, he does think a division could occur later — and is convinced any healing process will also be a lengthy proposition. "Feelings are too deep (for a quick return to unity within the SBC). God is going to have to heal us. No man can do it," he said.

The re-election of Charles Stanley, pastor of First Baptist Church, Atlanta, as president of the 14.3-million-member denomination is vital, Criswell feels, both to the non-Southern Baptists who are watching what will happen at the annual meeting in Dallas June 11-13 and to the group within the convention which has rallied to the effort to turn the SBC in a more conservative direction.

He told Denkler the "liberals" in the SBC have no one to nominate. "Where in the world are you going to get somebody who is a liberal to represent the real, thriving thrust of the work of our convention? All they can do is try to get a conservative preacher and use him, which I think they'll try to do."

The most often mentioned challenger to Stanley, Winfred Moore of Texas, "is a wonderful pastor, a conservative man," Criswell told Terry. "But he will have a hard time defeating Stanley because nobody knows him. Stanley preaches to thousands every week (over cable television)."

Moore, pastor of First Baptist Church of Amarillo, Tex., for the past 25 years and president of the Baptist General Convention of Texas for the last two years, has said Stanley should not be elected because of his history of low support for Southern Baptist causes.

Criswell placed most of the blame for the SBC problems on two Southern Baptist seminary presidents: Russell Dilday (Southwestern Baptist Theological Seminary in Fort Worth, Tex.) and Roy Honeycutt (Southern Baptist Theological

Seminary in Louisville, Ky.). He called Dilday's comments on the on-going conflict "vicious and uncalled for" and chided Honeycutt for declaring "Holy War" on the group which supports Stanley's election.

"I don't think any man who receives money from us ought to take out money and damn us, and that includes Keith Parks," he said.

Parks, president of the SBC Foreign Mission Board, recently issued a statement saying the controversy was hurting mission efforts and urging the election of a convention president with a proven history of support of cooperative missions.

First Baptist Church, Dallas, the largest Southern Baptist church with 25,000 members, gave \$1,075 in undesignated gifts through the Cooperative Program the first three months of 1985 but designated another \$540,564 to specific SBC causes, according to figures published in the Baptist Standard, news journal of the Baptist General Convention of Texas.

Criswell praised his associate pastor, Paige Patterson, and Houston judge Paul Pressler, the most visible leaders of an announced plan to elect convention presidents (including Stanley) who could influence the selection of trustees of the convention's agencies and seminaries to rid the SBC of perceived "liberal" elements.

He defined a "liberal" as "being so broadminded one is not bound by the restrictions of the Bible."

Paschall yields to state presidents' plan

NASHVILLE (BP) — Former Southern Baptist Convention president H. Franklin Paschall has disassociated himself from a peace proposal presented by state Baptist convention presidents, although he may vote for their proposal "if it makes sense."

Paschall, retired pastor of First Baptist Church of Nashville, last fall proposed a committee be created to study the current denominational controversy, making the suggestion in addresses at the Kentucky Baptist Convention and the Tennessee Baptist Convention annual meetings and in a meeting of the St. Louis Baptist Association Pastors' Conference.

Following the announcement of a proposed motion by the state Baptist convention presidents, Paschall told Baptist Press, "I have committed myself publicly and widely to present a peace proposal" but "may not be able to fulfill my promise."

He said, "To my surprise, some of the state convention presidents met in St. Louis April 11-12, and decided they

should make the presentation. I reluctantly acceded to their late but determined efforts. Certainly we need only one peace proposal. We must not contend about who is prominent in proposing peace or we shall prevent peace.

"I shall vote for any peace proposal if it makes sense." Paschall, who was SBC president in 1967-68, said the reason for his "disassociation from the work and recommendation of the Baptist state presidents is based on the political nature of the office of state president. My approach has been personal, individual, and non-political as far as possible . . . Baptist state presidents are elected through a political process which has become disruptive . . ."

Paschall declined to outline his proposed plan to Baptist Press, noting "to do so would be balancing their proposal with what I would have made."

He commented, however, that the "goal and purpose" of the state convention presidents "is identical with mine, and that is to bring peace and healing to the Southern Baptist Convention and to effect reconciliation."

EDITORIAL

A moratorium needed on resolutions

When Baptists come together in formal meetings, one of the items which always draws interest during the meeting and afterwards is the introduction, debate, and vote on resolutions.

Resolutions are presented by registered messengers in large numbers — sometimes more than 50 are introduced — which places an unbelievable burden on the Resolutions Committee and the messengers themselves. Because most resolutions deal with controversial issues, these are debated and often amended from the floor before a vote is taken.

Most of these critical resolutions are approved or defeated by close votes.

Under parliamentary law, a resolution in its simplest definition is an expression of opinion of the assembled messengers at that specific convention. Resolutions do not have the binding force of a motion.

Another problem with Baptist resolutions is that these seem to deal with the same issues year after year — even introduced by the same individuals.

SBC President Charles Stanley and Resolutions Committee Chairman Larry Lewis have suggested that this year's convention not seek to rehash resolutions which the SBC has dealt with in the last five or 10 years. That is an excellent suggestion.

We would like to go one step further.

In the light of the current controversy in our denomination, why not simply determine to have NO resolutions at this year's convention?

A one-year moratorium on resolutions would give the messengers an opportunity to focus our concerns, our prayers, and our energies on the crucial issues which face our convention. A heated debate on resolutions will only serve to intensify our differences.

Obviously, to have a Southern Baptist Convention without resolutions would demand tremen-

dous trust and restraint on the part of the messengers, the Resolutions Committee, and the current "political parties" of the convention.

These are critical days in the life of our denomination. We need time and an abundance of Christian love to work out our differences.

Let us determine that the assembled messengers in Dallas will do everything possible to focus on the healing of our fellowship and our commitment. A convention without resolutions would be a drastic, but desirable step toward healing and reconciliation.

Why 'messengers'?

During these days, churches are electing "messengers" to next month's Southern Baptist Convention.

Why use "messenger" rather than "delegate"?

Although many see these terms as interchangeable, there is a tremendous difference — which is very important to the SBC method of operation.

When the SBC convenes for its annual business session, the convention is NOT composed of churches — but messengers from churches. If the gathering were composed of churches, then churches would be bound by any actions taken by the convention. This, of course, would be a violation of the SBC Constitution, which clearly states, "Article IV. Authority: While independent and sovereign in its own sphere, the Convention does not claim and will never attempt to exercise any authority over any other Baptist body, whether church, auxiliary organizations, associations, or convention."

The "messenger" concept is unique and meaningful to our messengers, the churches which elect them, and the convention. The messengers are not "delegates." They are not elected to represent the churches — but to vote their own personal convictions.

A church must not instruct its messengers how they are to vote on any issue. To do so would mean that any action approved by the convention in session would be binding on the churches — which violates the historic Baptist principle of the autonomy of the local church.

A church must elect and certify its own messengers to the convention. These individuals are messengers from the churches — not delegates of the churches.

The SBC Constitution emphasizes this concept when it specifies the number of messengers a church may have — not the number of votes a church may have. Then these messengers registered are constituted into the convention, they are the "convention in session." They are there to represent ALL Southern Baptists — not to represent a specific church.

As votes and elections come to the floor of the convention, each messenger is responsible to vote his/her own convictions as led by God's Holy Spirit.



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Cicero's comment



By the editor

"Cicero, there is a lot of discussion going on among my fellow Southern Baptists about them being required to support programs with which they disagree," stated A. Counts, a certified public accountant.

"You are correct," Cicero interpreted. "Some have expressed opinions about churches not supporting convention programs or organizations with which the membership might have questions."

Counts paused. "Obviously, there is a principle involved — which is the same, whether used by a church membership OR a church member."

Cicero was not sure what A. Counts was figuring, so I kept quiet.

Counts related that he was a strong financial supporter of his church giving \$50 per week undesignated through the church's unified budget. "But this discussion about reversed designations — omitting programs I don't care for or need — has shed new light on my giving commitment."

Cicero wondered, "What light?"

"For example," Counts explained, "WMU receives 0.416 percent of our church's budget. As a male, I do not personally need the program of WMU, so I have decided to reduce my weekly church contribution by 21 cents."

I was trying to work this through my calculator, as A. Counts continued, "My church didn't elect me as a deacon this year, so why should I support the deacon ministry? This is 0.066 percent of our church budget, so I am reducing my weekly offering another 3 cents."

A. Counts listed some other items: media center (he rarely goes to the library) 14 cents; church council (he is not a member) 1 cent; and public address system (he sits on the second row and does not need it) 2 cents.

My visitor next looked at the church indebtedness portion of the church budget. "If I had been at the business meeting, I would have voted against it. Since I was not there, why should I feel obligated to pay for something I didn't vote to build?"

Counts figured that 24.5 percent of the budget goes to mortgage payments, which would be \$12.25 of his weekly contribution.

"Then there is youth ministry. Since I have no teen-age children, why should I give 5.783 percent of my offering for a program that does not directly benefit me or my family? That is 2.89 cents of my \$50 offering," A. Counts recounted.

"Is that all?" Cicero asked.

A. Counts charged on, "Not by any means. I can apply this same principle to those Sundays I do not attend church services."

Cicero was puzzled.

"I was out of town last Sunday. Therefore, since I was not there, why should I be responsible for janitorial service and utilities needed that day? This is 14.345 percent of the church budget — another \$7.17 reduction. Also, I missed Sunday School, which is 1.706 percent of the budget, so I'll withhold 85 cents. Further, I didn't hear the pastor preach, so I'll deduct..."

Letters to the Editor

Letters on any religion-related subject are welcomed. Letters of over 300 words will not be used. Other letters may be shortened at the discretion of the editor. No unsigned letters will be printed, but writer's name will be withheld for sufficient reason. Letters must contain complete address and telephone number. Letters must not make personal attacks on the character or integrity of individuals.

Prayer for convention

Dear editor:

What all the devils in hell seemingly cannot do from the outside of our Southern Baptist Convention, it seems all the satanic forces of evil have been unloosed among us and we are set on self-destruction. Just when we are making unprecedented gains in reaching our goals in Bold Mission Thrust, we are consuming ourselves over divisive issues that have nothing to do with theological matters. These matters are of momentous concern to all Southern Baptists.

One familiar verse of Scripture read and known by all of us holds the solution to our dilemma. "If My people, (Christians, Southern Baptists) which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14). It applies to all of us and needs no theological interpretation, if we will simply do what it says.

I challenge every Southern Baptist in every one of our more than 36,000 churches to pray for the coming convention in Dallas every day between now and June 11-13, that God will overrule all the puny political maneuvers of self-seeking individuals with a mighty outpouring of His Spirit upon the deliberations of every session for God's glory alone.

Then beginning on Sunday, June 10, let every Southern Baptist church spend time in prayer for the convention and its meetings. On Monday, Tuesday, and Wednesday evenings gather in homes throughout our territory with cottage prayer meetings asking God for His leadership in the election of officers, appointment of committees and boards, and in the conduct of His business. Then God will hear from heaven and forgive our sin and will heal our land. To that end, let us pray.

Harold D. Gregory
1142 Louisville Hwy.
Goodlettsville, TN 37072

For those not going

Dear editor:

I am 87 years of age and have been a Southern Baptist for over 70 years. My judgment is that the present crisis in the Southern Baptist Convention is the most serious of my lifetime.

Although the next general meeting of the convention will be held in Dallas, only approximately 30 miles from my home, I will not be present for its sessions. However, there is one thing that I can do for our convention. I can pray daily for the convention, including the sessions in Dallas when it has its annual meeting.

Will you join with me in a covenant to ask our Heavenly Father to manifest His will and His power to those attending the convention and in the life and work of the convention, its agencies, and its institutions during and following the sessions in Dallas?

If our Heavenly Father sees fit to respond to our appeals, we may have a very significant part in determining the climate of our convention although we will not be at the meeting.

May He help all of us to do what we can to get our convention back on track as a great evangelistic and missionary enterprise. May the good Lord bless you and all of us who will not be able to attend the convention.

T. B. Maston
P.O. Box 22000
Fort Worth, TX 76122

Thank God for 'liberals'

Dear editor:

Soon after I graduated from Southern seminary, an independent Fundamentalist preacher referred to the school as "liberal." I asked him if he had ever been on the campus, knew any of the professors, or had read any of their books. His answer was negative. I then said to him, "You know more to know less than anyone I have ever met."

Years have passed and I am now convinced that Southern and our other five seminaries are liberal. They are liberal in providing leadership for the strongest evangelical denomination in history and in training thousands of missionaries. Southern has always been liberal. The first four faculty members, Boyce, Broadus, Manley, and Williams gave of themselves without pay to keep the seminary in operation.

The church history department was quite liberal. These liberal teachers taught me that my Baptist forefathers fought and died for religious liberty. They gave me a liberal dose of the doctrine of the priesthood of the believer. These liberals loved me and spewed out of their liberal mouths the fact that we are all one in Christ Jesus. They went so far as to echo the most well-known liberal of all times. It had something to do with becoming a servant in order to be great.

Yes, there are a lot of liberals in our school — individuals like Roy Honeycutt and Russell Dilday, whose integrity is not for sale. These men have liberally put their jobs on the line so Baptists may know the truth. Thank God for the liberals! I hope and pray their tribe will increase.

Whatever happens in Dallas, I will not be forced into a legalistic prison by a group of modern-day Pharisaic Judaizers. Jesus Christ is Lord and not the independent Fundamentalists who are trying to play God.

Thomas Walker
N. Poplar at Ruff St.
Paris, TN 38242

Destruction of the body

Dear editor:

There was once a creature which had a body, much like that of man. But unlike the body of man, each part was under its own control.

After a time, each part became aware of and subsequently jealous of the others. No bond of mercy, compassion, love, or purpose was felt by various parts. Being under no bond and feeling no sovereign authority over them, they began to attack one another.

First, the most defenseless parts were destroyed. The eyes and ears were torn away and the ability to think was thus

destroyed. Then each leg kicked against the other until both were broken and useless. The right arm was torn away by the left.

Eventually all that remained was a faint heartbeat, a crumpled body, and a mouth — still intact.

Thank God we have a common bond (peace) and a unifying force (spirit). This is to allow humility, gentleness, patience, and forbearance in love. Any one who is without these attitudes, who is not walking in this manner should consume Ephesians 4:1-7. Study it in context, read as many commentaries and translations as you like, and it still condemns the unloveliness shown by men of God on both sides of the SBC controversy.

Let's pray and think.

Don W. Dixon
4320 Valley View Dr.
Knoxville, TN 37917

Thanks from Burkina Faso

Dear editor:

This month the final group of volunteers will leave Burkina Faso (Upper Volta), bringing to a close the five-year partnership known as the Tennessee-Burkina Faso Hunger and Relief Project.

I want to express a personal word of thanksgiving and love to each and every one who participated in any way in this project — for those who came and for those who prayed and gave financially for others to come; for those who gave husband, wife, or child your blessing and encouragement that he or she could come, thank you.

Your contribution to God's kingdom in Burkina Faso and to the cause of world missions will not be forgotten. In the More language there is an expression of thanksgiving which carries the meaning, "God will repay." For every labor of love you shared, God will repay.

When the first volunteers arrived in Upper Volta in January 1981, I was a new missionary with one-year's experience on the field. There was so much to learn, and many adjustments to be made. My involvement with the volunteers, nationals, and missionary colleagues working at Sanwabo enabled me to get my feet on the ground and begin the work the Lord had called me to do. I learned so much from you. You have been a continuing source of encouragement and inspiration to me. It was not only the nationals to whom you ministered, but you have ministered to those of us who serve as your missionaries here in Burkina Faso.

In saying that the partnership is closing, it is really only the camp at Sanwabo that is closing, because there won't be any volunteers to house and to feed.

The work that you have begun will continue. Many lives have been made better because you came. Many have life because you came.

And the friendships we've made — oh, how very precious these are.

Thank you, Tennessee Baptists, for coming to Burkina Faso.

Nancy Strickland
B. P. 580
Ouagadougou, Burkina Faso

Conference resolution

Dear editor:

This resolution was voted unanimously by 128 members of the West Tennessee Baptist Pastors' Conference at its monthly meeting May 14 at Union Uni-

versity. The vote asked that the resolution be sent to the heads of all Southern Baptists agencies, schools, boards, and institutions.

"We, the pastors of the West Tennessee Baptist Pastors' Conference, hereby resolve to request of our Southern Baptist Convention leaders and spokesmen a spirit of cooperation and unity of purpose.

"It is our fervent prayer that the coming annual convention meeting in Dallas, Texas, June 1985, be a time of healing and reconciliation.

"We affirm the supremacy of Holy Scripture as the basis of our faith.

"We affirm the Baptist Faith and Message as our collected principles of agreement.

"We affirm the absolute autonomy of the local gathered church.

"We affirm the Cooperative Program as our best means of being a mission-concerned people and the best way to meet the fiscal needs of the many agencies, boards, institutions, and schools of our convention.

"Further, we resolve to pray for all our elected and appointed leaders and request from them a restoration of unity among the churches of the Southern Baptist Convention."

John H. Farmer
P.O. Box 438
Trenton, TN 38382

Response to firing

Dear editor:

Articles and letters in the Baptist and Reflector have brought to our attention the reality that churches do fire pastors. Now that we know, how shall we respond? May I suggest an approach.

(1) Maintain a loving, caring, and friendly relationship toward the previous pastor.

(2) Stay in contact with the entire family.

(3) Provide financial assistance.

(4) Active pastors should offer a place of service, job description, and title. Do this even if position is unpaid.

(5) Associational directors should give courageous assistance and not fear what the church may think or do.

(6) The Baptist and Reflector should be provided free of charge. It's appreciated.

(7) Some pastor must become a "pastor" to this family.

(8) Never assume someone else is doing all or any of the above.

The dismissed pastor has some responsibilities.

(1) Don't expect a free lunch! God feeds the birds, but He doesn't throw the worms into the nest.

(2) Get a job. Make tents, if necessary.

(3) Fight off your fears, doubts, and depression.

(4) Don't take your frustrations out on your family. They love you.

(5) Don't rush to cast you call aside. God didn't make a mistake, did He?

(6) Avoid the martyr complex and undesired feelings of guilt.

(7) Remember that "the wilderness years" come to the small and the great.

(8) Mail that resume, my dear brother!

I think it was John Milton who said, "He who stands and waits also serves." It was Winston Churchill who said in an address, "Never give up; never give up; never give up." Better than these are the words of Jesus, "The disciple is not above the Master."

These extremely compressed thoughts will not remove the pain, nor provide your heart's desire, but they are the words of a fellow traveler who knew the chill of the long dark nights and the flood of deep waters.

(Name withheld by editor)

Resolutions chairman outlines SBC plans

DALLAS (BP)— "I hope the Resolutions Committee can be a catalyst that would in some way bring the convention together in a spirit of harmony," said Larry Lewis, chairman of the Resolutions Committee for the 1985 annual meeting of the Southern Baptist Convention.

Lewis, president of Hannibal-La-Grange College in Hannibal, Mo., added: "If there is a hot seat in the convention, I know I am going to be sitting on it."

In recent years, the work of the Resolutions Committee has increased dramatically, both in volume and volatile issues. Preliminary indications are that the 1985 convention should see a record number of resolutions on issues ranging from women's ordination to depoliticization of the SBC to support or censure of the six SBC seminaries.

In the less than two weeks since Lewis' appointment as chairman of the committee was announced, about 15 or 20 resolutions have been received at his office at the Missouri Baptist Convention-related school. An additional six proposed resolutions have been received at the Executive Committee offices in Nashville.

Under newly adopted SBC bylaws, persons who plan to present resolutions at the convention are requested to submit copies of the proposed resolutions to the committee 30 days in advance of the annual meeting "in order to make possible more thorough consideration and to expedite the committee's work."

Lewis said each resolution which is submitted in advance "will be copied and put in the hands of each member of the committee. Then, when we meet, we will carefully and prayerfully consider each resolution which has been submitted."

Persons who wish to submit resolutions in advance should send them to Lewis, c/o the SBC Executive Committee, 901 Commerce #750, Nashville, TN 37203.

Even though resolutions are submitted to the convention prior to the annual session, they still must be presented by a registered messenger after the convention has started.

The procedure, now part of the SBC bylaws, for introducing a resolution will be the same as that followed in the past two

S.C. votes drive to rescue college

COLUMBIA, S.C. (BP)— The first special called convention in the 164-year history of the South Carolina Baptist Convention May 9 gave Baptist College at Charleston permission to conduct a fund-raising campaign in South Carolina churches.

About 80 percent of the 1,246 messengers from 473 churches favored the motion to allow the school to conduct "a financial campaign with appeals to the churches for a special offering and/or to individual church members to make pledges 'over and above' their regular tithes and offerings through 1987."

Jairy Hunter, president of Baptist College, said the college is in financial trouble because of short-term, high-interest debts and recent declines in student enrollment. Hunter said much of the indebtedness concerns a new chapel building on campus which cost \$4.1-million.

years. Messengers will submit resolutions to a special table near the podium and manned by one of the SBC officers. One of the parliamentarians also will be present to assist messengers to determine whether the proposal is a motion or a resolution.

The resolutions will be read into the record by one of the officers.

The bylaws ask that the resolutions "be typewritten, if practicable, titled, and dated, with the names and addresses" of persons proposing them.

After they are introduced, the resolutions are referred to the committee, which is charged "to prepare and submit . . . resolutions which the committee deems appropriate for adoption, and to report on all matters submitted to it . . ."

Both SBC President Charles Stanley and Lewis say they believe issues which have been spoken to in resolutions during the past several years should not be addressed again.

"I do not think repetition is necessary," Stanley said, adding he hopes the "least controversial resolutions possible" will be introduced. "Everything which can be done to keep down unnecessary controversy should be done."

Lewis said: "Every resolution will be considered. The committee might decide a resolution is worthy to be reported out as written, or whether it should be rewritten, modified or combined, or that it should not be acted on."

He believes "the convention has spoken pretty explicitly on many issues and taken good solid positions. I really do not see any need to bring those issues up again and initiate more resolutions on them. If we think a position taken before is adequate, a reaffirmation of a previous action might keep us from being embroiled in a lot of unnecessary controversy."

He mentioned abortion, doctrinal integrity, and the women's ordination issue as issues adequately spoken to in past conventions.

He did note, however, he believes the 1984 resolution on women's ordination "needs something. I am not sure what, but it seems to need a rewrite or some clarification. I was not pleased with the writing of the (1984) resolution. It seems to bring in speculative and theoretical theological positions."

He mentioned specifically a section which says "woman was first in the Edenic fall" as part of its rationale against women's ordination.

"While I agree with the basic sense of the resolution, that remark about the Edenic fall is a questionable theological proposition that has been very offensive to many people. I also believe any resolution like that should emphasize the autonomy of the local church and say such a resolution expresses a consensus rather than seeking to mandate or instruct the churches."

While Lewis hopes the Resolutions Committee can be a catalyst to bring some spirit of harmony to the convention, he does not believe the body should "ignore pertinent issues, even if they are volatile."

In regard to the proposed resolutions on the seminaries, Lewis said his "own attitude is not to get embroiled in any of that. To affirm or censure is a matter of internal administration and I think we ought to be infolded in affirming our institutions and Baptist causes in total and not get involved specifically."

C. Stanley, L. Porter announce Credentials, Tellers committees

DALLAS (BP)— The Tellers and Credentials committees have been appointed for the 1985 annual meeting of the Southern Baptist Convention, June 11-13, in the Dallas Convention Center.

SBC President Charles Stanley announced the appointment of the Credentials Committee, while SBC Registration Secretary Lee Porter released the names of the Tellers Committee.

Stanley, as president, appoints both committees. The Credentials Committee is appointed by the convention president "in consultation with the vice-presidents," while the tellers body is named by the president, "in consultation with the registration secretary."

Porter works with both committees during the three-day annual meeting.

The Credentials Committee, according to the SBC bylaws, "shall review and

rule upon any questions which may arise in registration concerning the credentials of messengers." The 26-member group also considers "any contention arising on the floor (of the convention) concerning seating of messengers."

The Tellers Committee, made up of 13 members, is responsible for tabulating any vote taken by ballot during the convention.

According to Porter, both committees work to maintain the integrity of the registration and balloting process at the annual meeting.

Ralph M. Smith, pastor of Hyde Park Baptist Church in Austin, Tex., will be chairman of the Credentials Committee. A. Earl Potts, executive director of the Alabama Baptist State Convention, Montgomery, is chairman of the tellers.

No Tennesseans were named to the Credentials Committee.

Tennesseans appointed to the Tellers Committee are James M. Porch Jr., pastor of First Baptist Church, Tullahoma; and John Lee Taylor, pastor of West Jackson Baptist Church, Jackson.

Cooper previews 'Laity Journal'

YAZOO CITY, Miss. (BP)— Former SBC President Owen Cooper, the last layman to hold that post, and John Baugh, chairman of board of the Texas-based Sysco Corporation have announced plans to publish a new periodical, *The Baptist Laity Journal*.

Cooper said he hopes the first issue will be out sometime in May, prior to the June SBC meeting in Dallas.

"We hope it would be a voice of reconciliation," said Cooper. "There is a group of us who feel like we want to use the voice of the pew in bringing together the diverse points among Southern Baptists," he said, "recognizing there will be diversity but maintaining unity in the areas of evangelism, missions, Christian education, stewardship, and discipling or equipping the saints."

Cooper indicated much of the planning was yet ahead for the new publication, such as compilation of a mailing list. He said the first issue is being edited largely by James Cole, former editor of the *Baptist Message of Louisiana* and current executive vice-president of the Baylor University Alumni Association in Waco, Tex.

Baugh, a member of Second Baptist Church, Houston, announced at a San Antonio, Tex., meeting in early May that the periodical will be designed "to inform Southern Baptist laity and to protect and preserve traditional Baptist doctrines."

Golden Gate prepares annual SBC luncheon

DALLAS — The 1985 Golden Gate Baptist Theological Seminary Alumni and Friends Luncheon will be held June 12 at 1 p.m. at the Hyatt Regency Dallas.

Tickets for the luncheon are \$14 each if ordered by mail before June 3. Tickets purchased at the seminary exhibit during the SBC will be \$15 each. Tickets may be ordered by sending a check or money order to: The Alumni Office, Golden Gate Seminary, Strawberry Point, Mill Valley, CA 94941-3198. Checks should be made payable to Golden Gate Seminary Alumni Association.

Franklin D. Pollard, president of Golden Gate, will be the guest speaker during the program. In addition, the alumnus of the year and the meritorious service award commendations will be presented.

Ferguson to address Midwestern alumni

DALLAS — The 1985 Midwestern Baptist Theological Seminary luncheon will be held June 12 at 12:45 p.m. at the Grenelefe Hotel.

Tickets for the luncheon are \$8.50 if ordered by mail before June 7. Tickets purchased at the seminary exhibit during the SBC will be \$10 each. Tickets may be ordered by sending a check or money order to: The Alumni Office, Midwestern Baptist Theological Seminary, 5001 N. Oak St. Trafficway, Kansas City, MO 64118. Checks should be made payable to Midwestern Baptist Theological Seminary.

Milton Ferguson, president of Midwestern, will be the guest speaker during the program. In addition, the alumnus of the year awards will be presented.

R. Lolley to address Southeastern luncheon

DALLAS — More than 500 alumni and friends are expected to gather for the annual Southeastern Baptist Theological Seminary luncheon June 12 at the Adolphus Hotel in Dallas.

In addition to the election of officers and other business, the group will hear a report on the seminary by President W. Randall Lolley.

Advance reservations may be made by writing or calling the seminary. Cost of the tickets will be \$8 per person and \$5 for an accompanying spouse. Tickets may also be secured at the Southeastern exhibit at the convention for \$10 and \$5 respectively.

Clawson to entertain wives of ministers

DALLAS — Cynthia Clawson, Christian vocalist, will be featured at the Conference of Ministers' Wives Luncheon June 11 at 12:15 p.m. in the Fairmont Hotel, Dallas.

All wives of ministers are invited to attend. Advance tickets can be ordered by sending \$12.50 with a self-addressed stamped envelope to Martha Garrison, 432 N.W. 17th St., Oklahoma City, OK 73103.

Organizers announce SBC-related meetings

Each year prior to the annual meeting of the Southern Baptist Convention, several special-interest meetings are held in the host city.

This year's convention is set for June 11-13 at the Dallas Convention Center.

The Baptist and Reflector already has reported program information concerning the Woman's Missionary Union annual meeting and the SBC Pastors' Conference. On this page is information about other SBC-related meetings.

SBC Forum set for second year

DALLAS (BP)— The second annual meeting of the SBC Forum will be June 10, from 1:30-5 p.m. in the West Hall of the Dallas Convention Center.

Begun last year in Kansas City, Mo., the Forum offers in its second year an expanded program and doubled seating capacity. Organizers anticipate a significant increase over last year's attendance of more than 2,000.

Featured speakers and their messages include James Flammig, pastor of First Baptist Church, Richmond, Va., "Orthodoxy of Love"; Randall Lolley, president of Southeastern Baptist Theological Seminary, Wake Forest, N.C., "Integrity in Proclaiming the Gospel"; Catherine Allen, associate executive director of Woman's Missionary Union, "The Doctrine of First Things"; Cecil Sherman, pastor of Broadway Baptist Church, Fort Worth, Tex., "To Trust Again"; and William Self, pastor of Wieuca Road Baptist Church, Atlanta, "What They Don't Teach You at a Baptist Preacher's School."

CBS Television news analyst Bill Moyers also is committed to speak if not called away on special assignment. Presiding for the second time is Gene Garrison, pastor of First Baptist Church, Oklahoma City.

Featured musicians include Christian artists Cynthia Clawson, Ken Medema, Darrell Adams, and Bob Bailey, and Foreign Mission Board Executive Vice-President William O'Brien.

Organizers of the meeting are continuing the Monday night fellowship for SBC messengers begun in Kansas City. This year's reception will be in the Reunion Ballroom of the Hyatt Regency Hotel from 7 to 10 p.m.

Women in Ministry to explore 'voices'

DALLAS (BP)— Southern Baptist Women in Ministry will hold its annual meeting June 8-9 at Wilshire Baptist Church and the Adolphus Hotel in Dallas.

The all-day session at Wilshire Baptist Church on June 8 will feature worship and interpretations of the 1985 theme, "Voices of Home from the Exile," led by Jane Medema from San Francisco, Addie Davis from Covington, Va., and Marie Bean from Mars Hill, N.C., at 1:30 p.m. and a concert by Ken Medema and Cynthia Clawson at 7:30 p.m.

On June 9, the meeting shifts to the Adolphus Hotel for a Bible study at 8:30 a.m., led by Carolyn Blevins, professor of religion at Carson-Newman College in Jefferson City, followed by a worship service led by Nancy Ellett, associate pastor of Royal Lane Baptist Church in Dallas, and Molly Marshall Green, assistant professor at Southern Baptist Theological Seminary in Louisville, Ky.

Evangelists plan 'praise festival'

DALLAS (BP)— Different aspects of the work of Southern Baptist evangelists will be represented by the three featured speakers at the Conference of Southern Baptist Evangelists, June 10-12 in Dallas.

The evangelists will hold their primary meeting at First Baptist Church in Dallas, June 12. The business session and three fellowship functions will be at the Hyatt Regency Hotel in Dallas.

Robert Hamblin, vice-president for evangelism at the Southern Baptist Home Mission Board; Bill Stafford, an

evangelist from Chattanooga; and Jerry Vines, co-pastor of First Baptist Church, Jacksonville, Fla., will preach to the gathering.

Also, Charles Stanley, pastor of First Baptist Church, Atlanta, will deliver greetings to the evangelists as president of the Southern Baptist Convention.

On Tuesday and Wednesday nights, after the SBC sessions have adjourned, the evangelists will host a "Festival of Praise" featuring 15 individuals or groups each night who are music evangelists.

Church musicians highlight missions

DALLAS (BP)— The role of music in missions and evangelism will receive considerable attention during the 1985 meeting of the Southern Baptist Church Music Conference, June 9-10 at First Baptist Church, Dallas.

There will be two sessions on June 9 and three sessions June 10.

The Sunday afternoon session features the theme address, "Musicians on Mission," by Wes Forbis, secretary of the church music department of the Baptist Sunday School Board in Nashville; concerts by the Southwestern Seminary Singers and Neilson and Young (concert artists from Dallas); and a lecture/demonstration on "Choral Techniques for the Church," by Hugh Sanders, professor at Baylor University, Waco, Tex.

Sunday night will include worship at First Baptist Church, including music by the church choir and orchestra, and a sermon by Pastor W. A. Criswell. Other program activities include an organ recital by Joyce Jones, professor at Baylor; a concert by the Southern Seminary Choir, and presentation of a commissioned anthem, "Lord Thy Church on Earth is Seeking," by David Schwoebel, music assistant at First Baptist Church, Montgomery, Ala.

The evening will close with a reception hosted by the church music department of the Baptist General Convention of Texas.

Monday morning will begin with worship led by Joel Gregory, professor at Southwestern seminary, followed by a concert by the Sunset Serenaders of Cliff Temple Baptist Church in Dallas and a panel discussion on "The Role of the Music Evangelist."

The session also will include presentation of honorary memberships and a concert by R. L. and Beth Sigrest, music evangelists from Yazoo City, Miss.

Monday afternoon will center on "Musician on Missions... in Action" with looks at prison ministry, youth choir mission tours, and "Adopt a Missionary."

SWBTS plans luncheon, homecoming

DALLAS — President Russell H. Dillard will share highlights of the year, the 1985 distinguished alumni will be recognized, and Upward 90, a five-year strategic plan, will be introduced at the Southwestern Baptist Theological Seminary luncheon June 12 at the Hyatt Regency Dallas.

The luncheon will begin immediately following the morning session of the Southern Baptist Convention.

Tickets to the luncheon, limited to 1,500 are \$12.50 if ordered by mail before June 1. After June 1, tickets will be \$15. To

There also will be concerts by Carol McClure Hahn, a harpist from Atlanta, and the Singing Churchmen of Oklahoma and another lecture/demonstration by Sanders on "Choral Techniques in the Church."

The closing session, Monday evening, includes another sermon by Gregory and two concerts: one by the choir and orchestra from First Baptist Church, Roanoke, Va., and another by the combined voices of the 1985 Texas Baptist All-State Youth Choir and the Singing Men of Texas.

SBREA to feature vocational groups

DALLAS (BP)— Seven "vocational groups" within the membership of the Southern Baptist Religious Education Association will receive special attention during the annual meeting of the SBREA, June 9-10 at the Marriott Hotel, Market Square in Dallas.

The 1985 meeting will be the 30th for the SBREA. Presentation of distinguished leader awards at the closing banquet on the evening of June 10 will be another highlight.

The seven areas — children's/preschool ministry, singles ministry, youth ministry, senior adult ministry, general education/administration, association/state/SBC ministry, and teaching ministry (professors) — will allow members to spend two 90-minute sessions (one Sunday afternoon and another Monday morning) with people with similar goals and situations to exchange ideas.

Each group will give a summary report to the entire body Monday afternoon.

Meeting times are 1-9 p.m. on June 9 and 7:30 a.m. until about 9 p.m. on Monday, June 10. General sessions will consider "Future Trends and Educational Ministry," the "general status of the profession," and "working together."

Campus ministers focus on heritage

DALLAS (BP)— The Association of Southern Baptist Campus Ministers will hold its annual meeting June 9-10 at the Red Bird Inn Best Western in Dallas.

There will be five sessions spread over one and a half days examining the theme, "Heritage, Development, and Update: Our Convention... Our Faith... Our Work."

Session I on Sunday evening will feature Phil Briggs, professor at Southwestern Baptist Theological Seminary in Fort Worth, Tex., speaking on "Faith Development in Ministry." Walter Shurden, professor at Southern Baptist Theological Seminary in Louisville, Ky., will address "Roots of Our Diversity."

Monday morning will include two sessions: Jesse C. Fletcher, president of Hardin-Simmons University in Abilene, Tex., on "Care and Maintenance of the Campus Minister's Life," and Paul Jones, executive director-treasurer of the Christian Action Commission of the Mississippi Baptist Convention, on "Ethical Issues Which Demand Attention."

The Monday afternoon focus will be on "History and Development of Student Work" by W. F. Howard, retired state director of student work for the Baptist General Convention of Texas.

The final session, Monday evening, will feature the yearly awards banquet, music by recording artist Gary Rand of Chicago, and an address by John Tadlock, Baptist Student Union director at Clemson University in South Carolina.

Missions directors plan three sessions

DALLAS (BP)— The Southern Baptist Conference of Directors of Missions will meet June 9-10 at the Central Expressway Inn, Dallas.

The three-session program, under the theme, "The Director of Missions — Who? How?," will look at basic information for the job.

During the opening session Sunday afternoon: J. Woodrow Fuller, retired director of missions in Texas and Florida, will discuss "Who is a Director of Missions and What Does He Do?" while his wife, June Fuller, will talk about the role of a wife of a director of missions. Morton Rose, vice-president at the Baptist Sunday School Board in Nashville, will discuss, "How Does a Director of Missions Maintain Excellence in Programs?" and William Pinson, executive director of the Baptist General Convention of Texas, will speak on "How Does a Director of Missions Dream?"

Sunday evening, Gene Daniel, senior vice-president for marketing at the Annuity Board, will explore the relationship between the Annuity Board and the director of missions.

During the closing session Monday morning, Doram C. McCarty, professor at Golden Gate Baptist Theological Seminary, Mill Valley, Calif., will speak on "What Does the Future Hold?" and W. E. Thorne, retired president of Dallas Baptist University, will discuss, "How Does a Director of Missions Plan for and Enjoy Retirement?"

order, write to Southwestern seminary, P.O. Box 22000-3E, Fort Worth, TX 76122. Payment must accompany order.

Ticket orders are also being accepted for Homecoming 2 on June 10. Activities on the Fort Worth campus will be held from 8 a.m. until 4 p.m., and include programs, audio/visual presentations, class reunions, a barbecue lunch, open house in all of the buildings, tours, and autograph parties.

Tickets for the barbecue lunch are \$5 each if ordered in advance, \$7.50 at the door.

Rains bring hope to Africa, missionaries credit prayer

By Robert O'Brien

RABEL, Ethiopia (BP)— Rain has come to give starving Ethiopians hope for a growing season but has choked shut the road to the Southern Baptist feeding center in mountainous Rabel.

The muddy road has hampered four-wheel drive trucks, but missionaries have kept the center operating on grain brought in by helicopter and by "bombing run" air drops from low-flying aircraft of Britain's Royal Air Force.

Meanwhile, 1,200 Ethiopian farmers took three days to build an airstrip in Rabel in a food-for-work program to provide backup landing facilities for small aircraft.

Agricultural Missionary Lynn Groce said the feeding and health care center also has begun distributing sorghum and wheat seed which Ethiopian farmers will plant along with barley seed the Ethiopians had on hand.

Groce said many parts of Ethiopia, including the 10,000-foot highlands where Southern Baptists operate the center, can expect a crop in four to six months. But he said short-term feeding and health care will have to continue until the farmers get back on their feet and long-range assistance can begin.

Missionaries credit the life-giving rain to prayer by Baptists and others around the world.

"God has answered prayer," Groce said. "It's unusual to have rains in May as heavy as they are now."

Leaders of the Southern Baptist Foreign Mission Board and state Baptist conventions and newspapers have urged prayer for the drought-stricken continent under the theme: "Water is Life. Pray for Rain in Africa."

Since then, rain has come to a number of countries in Africa, but others, especially the Sahel countries of west Africa below the Sahara desert, still suffer from severe drought. Ironically, rain has caused flooding and damage in some parts of Ethiopia but the benefits outweigh the problems, Groce said.

Key cable company signs with ACTS

FORT WORTH, Tex. (BP)— One of the largest cable TV corporations in the world has signed an agreement to carry the ACTS network on some of its local systems in the United States.

Rogers Cable Systems, based in Toronto, owns cable TV systems primarily in Canada and the United States and serves more than 2-million homes. The agreement with ACTS permits any Rogers system in the United States to carry the Baptist-sponsored network.

Initially, the contract will place ACTS on cable TV systems in Yuma, Ariz., and El Centro, Calif. But Lloyd Hart, national cable affiliate manager for ACTS, said others will likely be added in the near future. "Rogers has a number of systems in key metropolitan centers that are important to us," he said.

ACTS has signed on more than 175 local cable TV systems to carry its family and Christian entertainment programs, which are delivered by satellite 24 hours a day. Operated by the Southern Baptist Radio and Television Commission, the network can be seen in almost 3-million homes nationwide.

Recently in Zimbabwe, where rain has broken drought, hundreds of people from several denominations, including Baptists, met on a hilltop in Sanyati for a four-hour service to thank God for rain.

"We felt your (Southern Baptist) presence with us for so many of you have joined in praying for a good rainy season," wrote Missionary Mary Monroe. "The dams are full, the crops promise an abundant harvest, and there's no longer rationing of water."

Groce urges, "Don't stop praying and giving to support our efforts because one rain and one crop don't solve the problem. We still have a long way to go."

Groce said Ethiopians won't have any food from crops before November or December, and it's uncertain whether the "long rains" will come on schedule.

The late-arriving "short rains" provided hope about crops, Groce added, but future rainfall could fail. The long rains will arrive in late June or early July if they come on schedule.

Ethiopian missionaries still plan to expand operations to include at least two more feeding centers this year for short-term relief before they can implement long-term assistance in agriculture, water development, animal health, and community development.

They soon will begin a survey of the Gerhabete district to the west of Menz-Gishe where they now work, and have requested volunteers to operate a feeding center there. The needed personnel include two nurses, a physician, and a field director. The physician would also coordinate medical work in other areas, including Rabel.

Already 10 volunteers have arrived to assist three career families. The Foreign Mission Board is processing nursing applicants to succeed volunteer nurses Mary Saunders and Sally Jones, who will leave Rabel in August. The missionaries also need a volunteer qualified to survey water development approaches.

The Foreign Mission Board already has appropriated \$842,500 in hunger and relief funds for Ethiopia and awaits further requests which will grow out of long-range planning by missionaries. Missionaries may project plans for short-term relief and long-range development which may call for an additional \$750,000 this year alone.

Since late last year, Southern Baptists have given more than \$1.3-million designated for hunger and relief in Ethiopia. Thus far, in 1985, the Foreign Mission Board has appropriated more than \$3-million for hunger and relief in all of Africa as missionaries continue efforts to preserve lives.

FMB notes record hunger gifts

RICHMOND, Va. (BP)— Southern Baptists gave more than \$5-million for world hunger and relief in the first four months of 1985 — only \$2-million short of their total overseas relief giving in 1984.

The record gifts — a 186 percent increase over the first four months of 1984 — were spurred by worldwide concern over an African drought which claimed hundreds of thousands of victims in 1984 and promises to do the same this year. Already, more than \$3.9-million has been allocated, with more than \$3-million going to Africa. Allocations are 50 percent ahead of last year.

Since Jan. 1, the Foreign Mission Board has allocated funds to continue major grain distribution programs in Ethiopia and Mali, two of the six African countries named as most needy by the United Nations Food and Agriculture Organization.

But in recent weeks, the board also allocated just over \$1-million for water development in Mali, \$290,000 to distribute 6,000 tons of grain in Burkina Faso (formerly Upper Volta), \$46,000 for grain distribution in two areas in Kenya, and \$270,000 for seed rice for Kampuchea (formerly Cambodia).

Baptist hunger specialist urges support for proposed legislation

WASHINGTON, D.C. (BP)— Bipartisan legislation which would provide short-term emergency assistance and long-term development aid to famine-ravaged Africa offers "a critical opportunity" to save millions of lives, according to a Southern Baptist hunger specialist.

Robert Parham, director of hunger concerns for the Southern Baptist Christian Life Commission, has urged support for House Bill H.R. 2080, "The Food Assistance and Africa Agriculture Act."

"Southern Baptists are responding to the Africa crisis with increased spiritual and financial resources," Parham said. "Now those efforts can be multiplied through increased political involvement on behalf of the beleaguered African people."

One of the bill's two major components would provide \$900-million in food aid for Africa for fiscal 1986. The emergency food aid would be channeled through private voluntary organizations already working with the famine victims.

A second basic component calls for \$100-million for long-term agricultural development. Much of it will be targeted for small-scale farmers to help them

return to sufficiency.

A broad range of hunger groups and religious organizations are lined up in support of the bill. Bread for the World, a national Christian citizens' lobby with more than 47,000 members, has launched an "offering of letters" campaign in support of the legislation.

Parham noted many Southern Baptists responded to an appeal last fall and early this year for support of the "African Relief and Recovery Act," originally introduced as H.R. 100, an \$800-million supplemental food aid bill for fiscal 1985. If the deadly cycle of famine and starvation is to be broken, however, more money must be appropriated for 1986, he emphasized.

In addition to urging representatives to co-sponsor the Africa aid bill, Parham said Southern Baptist influence can be particularly important through contact with members of the House Appropriations Committee which includes a dozen representatives from Southern states.

The committee includes at least four Southern Baptist representatives: Tom Bevill, William Natcher, Harold Rogers, and Bill Hefner. Rep. Jamie Whitten is chairman.

FMB initiates bonds of prayer between churches, missionaries

RICHMOND, Va. (BP)— New bonds of prayer are being established between Southern Baptists' 36,000 churches and their foreign missionaries.

To undergird Southern Baptist work abroad, the Foreign Mission Board has mailed each missionary a list of 10 churches to write, requesting ongoing prayer support. New missionaries will receive the names of churches not yet assigned.

Prayer for missions "is fundamental, not supplemental," says Catherine Walker, special assistant to the FMB president for intercessory prayer since 1981.

Walker retires May 15 and will be succeeded by Minette Drumwright, who has been assistant to the executive vice-president since 1982. The lists were mailed in January and good reports about the effort already are coming in.

After receiving a letter from a missionary in Japan, for example, a pastor in Orlando, Fla., wrote to the Foreign Mission Board expressing appreciation for efforts "to make the relationships between our missionaries and ourselves more personal."

A pastor in Staunton, Va., wrote, "We will be most happy to pray specifically ... in our worship service and other meetings" for the missionary in Burkina Faso in west Africa who had written to the church.

The missionaries' letters involve only prayer support, since Southern Baptist churches already provide financial support through the Cooperative Program and the Lottie Moon Christmas Offering for Foreign Missions.

'84 TBC hunger giving soars

NASHVILLE — Tennessee led all state conventions in the percentage of increase of 1984 total world hunger gifts over 1983's total, according to statistics provided by the Home and Foreign Mission boards and compiled by the Christian Life Commission.

Tennessee led a group of state conventions which at least doubled their total world hunger gifts over 1983. Following Tennessee's 176.4 percent increase were Arkansas (123.2 percent), Alaska (109.3), Pennsylvania-South Jersey (103.5), and Indiana (99.9).

Texas, the largest of the 37 Baptist state conventions, led in total gifts to world hunger in 1984, contributing more than \$1.2-million.

Texas was followed last year in total dollars given by North Carolina (\$820,884), Virginia (\$657,735), South Carolina (\$656,655), and Kentucky (\$638,361).

Tennessee was 13th with total world hunger contributions of \$171,966.

Another tape fuels fight among Baptists

By Louis Moore

HOUSTON (BP) — Another secret tape has emerged in the struggle between the moderate and fundamentalist camps in the Southern Baptist Convention.

A Southwestern Baptist Theological Seminary professor secretly taped a conversation in which Russell H. Dilday Jr., president of the seminary, told the professor he was going to oust him from the faculty for talking privately with a leader in the fundamentalist wing.

The secret tape, made with a recorder and microphone concealed on the professor, was released to the *Houston Chronicle* May 9 by the professor's attorney, Walt Carpenter of Houston. Carpenter said he released the tape to counter comments Dilday has made about why he is trying to fire the professor, Farrar Patterson.

Dilday has emerged as a key leader in the moderate wing of the convention, which is trying to turn back the convention's fundamentalists, who in 1979 launched a 10-year plan to control the Southern Baptist Convention. Dilday said he did not know Patterson had taped the meeting. He added, "I have no problem with the conversation being known, but it was a very confidential meeting."

The attempted firing of the professor, which failed when Dilday did not receive two-thirds support from his board of trustees, has become a major issue in the battle for control of the Southern Baptist Convention.

Dilday has charged Patterson gave inaccurate information to W. O. Vaught, an Arkansas Baptist pastor and fundamentalist, about the seminary faculty's support for Dilday's stand in the convention fight. The disagreement revolves around a vote of faculty members in support of Dilday's stand. Dilday said Patterson told Vaught the vote was not unanimous. Patterson told Dilday he told Vaught the seminary's faculty does not support him 100 percent. He told Dilday the faculty vote did not involve the whole faculty and some faculty members abstained.

On the tape, Patterson told Dilday that faculty support for him was not unanimous.

"I didn't say it was," said Dilday in response.

"Well, the (news)paper leaves that impression," Patterson responded.

"I don't care what impression it leaves," Dilday replied.

"The newspaper (apparently the Fort Worth Star-Telegram) presents the faculty as being unanimously behind you, and they're not, Dr. Dilday," Patterson said.

In his efforts to try to fire Patterson, Dilday also charged Patterson has used profanity and has not been the kind of professor he wants on his faculty. Those charges which are discussed on the tape account for much less time than discussion about Patterson's talk with Vaught.

Carpenter said Patterson secretly taped the conversation because he suspected Dilday was after him. Carpenter said the profanity charge, which has become the focus of the argument against Patterson in the Baptist news media and in letters to the editor of the *Texas Baptist Standard*, has been exaggerated greatly and has become a camouflage for the real reason Dilday has tried to fire Patterson.

He says Dilday is trying to fire Patterson because Dilday cannot stand to have anyone on his faculty who expresses an opinion different from Dilday's. "The real issue here is that Russell Dilday wants the right to speak out himself, but he wants to deny that right to others over whom he has leverage," said Carpenter.

Dilday denied Carpenter's charges. "I could not limit our faculty speaking their convictions to people," he said. "That's not within my power or anything I would want to do. I've been working to protect our faculty from any kind of oppressive control like that. That would not be a reason for bringing action against a faculty member."

Patterson admits on the tape to using "hell and damn" a few times but said he has repented and does not use those words regularly and hopes to never use them again. Patterson denies on the tape Dilday's accusations that he and Dilday had an earlier confrontation in 1978 in which Patterson used profanity in front of him.

Carpenter says Dilday never moved to fire Patterson over the use of "hell and damn" until Dilday discovered Patterson had talked to Vaught, considered a key leader for the fundamentalists in Arkansas.

Carpenter said he is trying to use "Biblical ways" to force Dilday to apologize to Patterson for "ruining his reputation." He said he has asked the Christian Reconciliation Service of Dallas-Fort Worth to try to arbitrate the situation. That service arbitrates disputes between Christians who do not want to go to civil court.

Because of all the strife in the Southern Baptist Convention today, Carpenter said he is proposing the arbitrators come from Presbyterian, Lutheran, Methodist, and other non-Baptist churches.

Dilday said he sees no reason for such arbitration.

Carpenter said if all else fails and there is no satisfactory arbitration, he may turn to the civil courts. However, he added, "No decision has been made" to sue Dilday.

Carpenter said he hopes by making the tape public and by going public with his defense of Patterson that Dilday will cease attacking Patterson in speeches across the country. He declined to let Patterson be interviewed, saying he is waiting for a more opportune moment.

—Louis Moore is religion editor of the *Houston Chronicle*.

Dilday calls taping 'unethical, dishonest'

By Dan Martin

FORT WORTH, Tex. (BP) — The secret taping of a "confidential and personal conference without my knowledge or permission is another sign of behavior that is unethical, dishonest, and unchristian," said Russell H. Dilday Jr.

Dilday, president of Southwestern Baptist Theological Seminary in Fort Worth, Tex., commented to Baptist Press after news stories revealed Farrar Patterson, a professor of communications and preaching, had secretly taped a conference with Dilday and released transcripts to the press. (See separate story above.)

Dilday told Baptist Press May 17 he "has not heard the tape," nor has he heard from Patterson or Carpenter since the recording was released to the press.

The seminary president said he has attempted to contact Patterson since the release of the transcripts, "but I have been told he will not speak to me except through his attorney. It is very difficult to carry on an academic program without being able to communicate with the faculty member."

Dilday said the recording was of a conference Jan. 14, which was of a "personal and confidential nature" regarding Patterson's performance. "It is part of the redemptive nature of the seminary that we try to deal first on a personal and very confidential basis... to come to resolution (with faculty members) in such a way that will not unduly embarrass the individual or his family."

Dilday said there were six "very serious charges" against Patterson, including one that he had "presented an untrue report of action of the seminary faculty" to W. O. Vaught, pastor emeritus of Immanuel Baptist Church of Little Rock, Ark.

The charges, Dilday said, include lifestyle and behavior (such as using profanity and vulgar language, including cursing the dean of the school of theology); poor example of churchmanship; poor quality of work; insubordination, intentional distortion of the truth; and lack of response to significant warnings and attempts to redeem.

"This (the release of the transcript) would seem to me to be neither Biblical nor Christian. It would seem to me to be most contrary to the Christian approach... not to speak directly to the person involved, but to release it first to the public and to the secular press," Dilday said.

"The very fact he (Patterson) came to the conference armed with a secret tape recorder is to me an admission of guilt,"

he added. "The fact he brought a recorder and secretly taped what was to be a confidential and personal conference, according to the (seminary) bylaws, without my permission or knowledge is another sign of behavior that is unethical, dishonest, and unchristian."

"Had I known he did that, that also would have been part of the charges brought against him for dismissal. It represents an action completely contrary to the covenant relationship we have here at Southwestern."

Following the failure of the attempt to fire Patterson, Dilday said "the vice-president (John Newport), the dean of the school of theology (William Tolar), and I set up what is called a remedial engagement plan. Since we were within

a few weeks of the end of the semester, we did not feel it wise to put him (Patterson) back into the classroom."

"We asked him to use the time to improve his classroom performance, to work on a scholarship not completed even though he has had several sabbaticals to do so, and to improve his church participation. He was asked to report back, and the report indicates a continued lack of local church involvement," Dilday said.

He added Patterson "had been assigned to teaching in the summer term, but those plans are now uncertain because of this development."

Although Patterson, through his attorney, has asked Dilday to submit to arbitration, Dilday has declined.

"This matter is not personal, but an academic and institutional concern. Therefore, it is not a matter of personal arbitration," Dilday said. "It is a clear process by which the institution has dealt with a faculty member whose behavior and performance has led to a recommendation of dismissal."

He said the "untrue and incorrect report of the action of his faculty colleagues is only one of six very serious charges. None of them has been answered in any way. These (the six charges) represent the kind of performance which cannot be tolerated in a school that is equipping and training ministers."

Dilday said the dismissal process "has been handled precisely the way the bylaws recommend" and added: "A minority of the board did not deal with the charges or the documentation. They dealt with the matter as a way of expressing disagreement with the president. Their vote indicated they had not dealt with the charges against the professor."

Patterson sends memo to faculty

FORT WORTH, Tex. (BP) — Professor Farrar Patterson has distributed a memorandum to the faculty at Southwestern Baptist Theological Seminary.

In the memorandum, dated May 14 and addressed to "the faculty and trustees of Southwestern Baptist seminary," Patterson discussed his "going public in my defense of the accusations by Dr. (Russell H.) Dilday Jr. (SWBTS president)."

"I have done so as I see it as the only way to be able to respond to unfounded charges he (Dilday) has made publicly against me. I very much want all of this out of the public forum and will cease talking to the press if Dr. Dilday will do the same and will go into Christian arbitration," the memo says.

"I very much regret it if any comments taken out of context may appear to be derogatory to any of you as individuals or as a group. My problem is with Dr. Dilday, personally, not any of you and I hope it stays that way," the memo continues.

He says he "recorded the Jan. 14, 1985, meeting with a small pocket-sized recorder as Dr. Dilday advised me by phone that my job was at stake and demanded an immediate meeting. As I perceived this as a threat (with good reason as it turned out), I elected to record it purely as a defense. I had no intention of releasing it to the press at that time. I released it to the press as it was the only way to show Dr. Dilday's true motive in constant attacks on me in the press."

Career conference assists youth in making vocational decisions

The 156 older youth and young adults who attended the Christian Career Conference at Camp Linden, May 3-4, were presented with a challenge not unlike an Olympic athlete.

Six decisions, some to missionary and church staff work, were made during the Tennessee Baptist Convention conference. They will be helped by the Vocational Guidance staff at the Baptist Sunday School Board.

"God has given me a strong desire to minister to people in everyday life. Christian social ministry harmonizes perfectly with my desire. Now, that desire is my commitment," said one decision-maker.

"I feel that is one of our most needed areas of work," said Johnnie Hall Jr., director of the TBC church training department.

The Olympic theme was carried out Friday evening as the young people got "On Your Mark" by attending conferences on God's will led by Tennessee minister, an admissions counselor at Carson-Newman College, and a voca-

tional guidance specialist at the BSSB. They were entertained by a music group and the stage band from Union University. Craig Steele, missionary to Brazil, spoke.

The Saturday morning program "Get Set," featured Donnie Sherman of the coaching staff at Vanderbilt University, church vocational conferences, and a Nashville attorney. Alice Magill, vocational guidance specialist, BSSB, also led a panel discussion.

The Saturday afternoon program entitled "Go," featured Craig Steele and his wife, Ellen, and conferences on missions vocations.

SBTS alumni to meet for '85 SBC luncheon

DALLAS — Alumni and friends of Southern Baptist Theological Seminary will meet at a national luncheon at the Fairmont Hotel, Dallas, at 1 p.m., June 13.

Tickets for the luncheon will be \$16 at the seminary's convention exhibit.

LODGING INFORMATION

1985 Tennessee Baptist Convention Nov. 19-21, First Baptist Church, Memphis

Hotel/Motel	Single	Double
Hyatt Regency Memphis 939 Ridge Lake Blvd. Memphis, TN 38119 (901) 761-1234	\$ 62.00	\$ 64.00
Admiral Benbow Inn 4720 Summer Ave. Memphis, TN 38122 1(800) 344-3239 (Toll Free)	34.00	40.00
Admiral Benbow Inn 1220 Union Ave. Memphis, TN 38104 (901) 725-0630	34.00	40.00
The Peabody 149 Union Ave. Memphis, TN 38103 (901) 529-4000	75.00	75.00
Crowne Plaza (Holiday Inn) 100 North Main St. Memphis, TN 38103 (901) 525-7946 (Opening in April 1985, 3 1/2 miles from First Baptist Church)	49.00	49.00
Holiday Inn Medical Center 969 Madison Ave. Memphis, TN 38104 (901) 522-8300	36.00	40.00
Ramada Inn 160 Union Ave. Memphis, TN 38103 (901) 525-5491 (reservation cards are available at TBC upon request)	48.00	56.00

► In making your reservations, please state that you will be attending the **TENNESSEE BAPTIST CONVENTION**. The reservations are blocked in that name.

► Please make reservations **DIRECTLY** with the hotel/motel.

► Pastors' Conference will meet Monday, Nov. 18, at First Baptist Church, 200 East Parkway, North.

► Woman's Missionary Union will meet Monday, Nov. 18, at Second Baptist Church, 4690 Walnut Grove Road. WMU headquarters hotel will be Hyatt Regency Memphis.

► **DEADLINE FOR MAKING RESERVATIONS** is Oct. 17.



APPRECIATION — Patricia Faulkner, a Baptist layperson, receives a certificate of appreciation from George Hawkins, Gatlinburg commissioner, for volunteer work to help deaf people. Photo from *The Mountain Press*, Sevierville.

Baptist woman leads community in deaf awareness, assistance

Patricia Faulkner's involvement in deaf ministries has expanded beyond Baptist circles to include leading businesses and city agencies in her community to help hearing-impaired people.

A member of First Baptist Church, Gatlinburg, Faulkner has taught more than 100 people who have graduated from beginning and advanced 10-week courses in American sign language. They are held at the local Holiday Inn. The program is endorsed by the Tennessee School for the Deaf.

Members of the police department, fire department, parking staff, city hall, and auditorium staff have graduated. Others

are from tourist-related industries or are interested citizens.

More than 3,600 hearing-impaired people live in the Knoxville area where some attend the Tennessee School for the Deaf.

Faulkner was awarded a certificate of appreciation from the city for teaching the Community Oriented Sign Training course.

When Faulkner learned that Holiday Inn was working with the Tennessee School for the Deaf to make Holiday Inns more deaf-oriented, she became involved. She is now director of the program. She is also setting up a council to plan ways to help hearing-impaired people.

Faulkner became interested in this work more than 11 years ago when her husband was pastor of a church in Kentucky which had interpreters who had been trained by the state missionary.

"The need for interpreters was great and I soon found myself involved and later director of the deaf ministry," said Faulkner. She interpreted Baptist association and state meetings, weddings, funerals, and community activities.

After moving to Gatlinburg three years ago, her church had three hearing-impaired members for whom she began interpreting. She had Vacation Bible School, Sunday School, and youth discipline programs for the hearing impaired. During the summer she helped lead two classes for 16 people on the spiritual needs of the hearing impaired and basic sign language.

"Then I began looking outside the church and its activities for ways of helping the community become more accessible to the hearing impaired," said Faulkner.

She attended local activities for them in Knoxville and interpreted for the Gatlinburg Community Choral.

She hopes she has helped her community meet the needs of hearing-impaired persons and those who work with them, while making the community a more desirable place for the hearing impaired to visit and live.

James E. Barber accepts call to Immanuel church

James E. Barber began his pastorate with Immanuel Baptist Church, Trenton, on March 24.

A native of Linden, Barber previously served as associate pastor of Laneview Baptist Church, Kenton.

FMB names new directors

RICHMOND, Va. (BP) — Timothy T. Brendle, a former missionary to Haiti, and Mary Jane Anderson, a computer systems consultant, have been named to direct departments at the Southern Baptist Foreign Mission Board.

Brendle, for the past year manager of career orientation for the board, will become director of the missionary learning department June 1. Anderson, a consultant with a Richmond management consulting firm, will direct the newly created data systems development department, effective May 20.

Brendle will oversee the entire missionary orientation program and the program for veteran missionaries' continuing education at the Cauthen Missionary Learning Center in Rockville, Va. He replaces Sam James, who was named area director-elect for east Asia, effective June 1.

Brendle and his wife, Ava, were appointed missionaries in 1978 and worked in Haiti before coming to the home office in 1981. From then until March 1984 he worked primarily to develop projects for long-term hunger relief with missionaries and national leaders. He is from Drexel, N.C.

Anderson will help develop staff and computer hardware and software capability for a whole range of applications, including mission financing and accounting, general mission information, personnel information, and data for special projects such as urban evangelism studies.

She most recently worked as a consultant with Coopers and Lybrand, an accounting and consulting firm in Richmond.

Reynolds suspends group for using obscene film, slams 'student KGB'

By Toby Druin

WACO, Tex. (BP) — Baylor University President Herbert H. Reynolds has suspended a campus film society for violating university standards and at the same time criticized "a small but diligent group of fundamentalist students" whom he compared with the Russian secret police. The students, he said, "compose a religious KGB" on the Baylor campus.

The film society, an independent student group with faculty advisers but which receives no university funding, was suspended for a year, until the spring semester of 1986, for an April 10 showing of the movie "If...."

Reynolds has asked the university's communications media committee to study the society's charter and guidelines and recommend guidelines for its future existence.

The offending movie, reportedly seen by about 600 Baylor students in two showings, was produced in England in 1969 and is a study of three boys in an English public school who violently rebel against the school's strict disciplinary system. It originally had an X rating but has been cut for wider acceptance. The revised version was shown at Baylor.

In a prepared statement, Reynolds said the film, "which alternates in technique between fact and fantasy, in-

volves a certain ridicule of the norms embraced by most of our constituency, and is not in keeping with the standards of Baylor as a university committed to both revealed and discovered truth."

Reynolds noted that a group of fundamentalist students "have made it their business to maintain surveillance over campus activities in and out of our classrooms and to faithfully report these to fundamentalist leaders among Southern and Texas Baptists. I would have learned of the showing of the film... without the reporting of members of this group but their concern with the film fits into the larger fundamentalist strategy for Baylor and our denomination."

While he could not permit the "in-discretion" of the film society, Reynolds wrote in a statement that neither can he "permit the fundamentalist student faction to create apprehension and concern within our faculty and student atmosphere of freedom."

Reynolds learned of the movie from a complaint by Brad Blake, a Baylor senior who last December was part of a group of students who presented a "Student Manifesto" to Reynolds, charging that the university was becoming liberal and secular. One of their complaints was against the showing of movies they considered unsuitable for a Christian campus.

Non-profit postal subsidy faces major loss under Senate proposal

By Stan Hasty

WASHINGTON (BP) — Non-profit mailers — including churches and state Baptist papers — would lose nearly 90 percent of their current federal postal subsidy under terms of the new budget bill adopted May 10 by the U.S. Senate.

The Senate voted \$100-million for fiscal year 1986 for the "revenue foregone" subsidy that reimburses the U.S. Postal Service for expenses in delivering mail from non-profit and other groups. But the Postal Service says it needs \$981-million to keep costs to the mailers at their current levels.

A spokesman for the Postal Service told Baptist Press he expects the House of Representatives to vote for higher subsidies when that body takes up the budget resolution soon. The ultimate outcome is "very much in the air," he said referring to the pending House action and to subsequent action by a conference committee that will hammer out differences between the Senate and House versions.

Since 1981, when President Ronald Reagan took office, the administration each year has sought to slice postal subsidies. This year's proposed Reagan budget would have eliminated all but \$39-million, the amount needed to cover free and reduced rates for mail sent to the blind.

At the same time, the administration announced it would propose legislation permitting the Postal Service to maintain reduced rates for non-profit and most other reduced-rate mailers by allowing the recent increase in regular rates to cover the cost of subsidized rates. But such legislation has not been passed by either the Senate or House.

Since 1970 non-profit and other subsidized mailers gradually have been assuming more and more of the actual

costs of mailing their materials. That year a 16-step schedule designed to wean the mailers away from the subsidy was instituted. They are now at step 14, with step 15 scheduled to take effect July 1, 1986. The \$981-million figure the Postal Service says it needs would take the non-profit mailers through that date.

Non-profit rates increased dramatically in early 1982 after Congress went along with most budget cuts sought by the administration during Reagan's early "honeymoon" with lawmakers. Since then, however, Congress has kept the non-profit mailers close to the 16-step phase-out process over the administration's objections.

For now, the Postal Service spokesman said, "We're like everyone else; we're waiting to see what happens."

Patterson, Draper speak to pastors in Kansas

By John F. Hopkins

WICHITA, Kan. (BP) — About 50 persons gathered at Immanuel Baptist Church in Wichita to hear Paige Patterson and James T. Draper Jr., outspoken leaders of the inerrancy movement within the Southern Baptist Convention.

Patterson, president of the Criswell Center for Biblical Studies in Dallas, cited trouble within the SBC such as "lost confidence in the reliability of Biblical data" and the increasing bureaucracy which has "caused the organization to feed on itself."

In calling for a "reduction in the bureaucracy and a focus on the local church," he singled out as an example what he called the trend in the role of the directors of associational missions. He said "they were once missionaries, then they became directors of associational missions, and now some are calling them executive directors of the association."

Patterson cited what he called the liberal writings of Roy Honeycutt, president of Southern Baptist Theological Seminary, Louisville, Ky., adding: "I am willing to permit them to write these things, but must we pay them to do it?"

Draper, pastor of the First Baptist Church, Euless, Tex., cautioned those in attendance about possible failure of the Cooperative Program (CP), but denied he was predicting that it would indeed fail.

The CP is the combined effort of Southern Baptist churches through which they support the missions and ministry programs of the Southern Baptist boards and agencies.

Draper denied that he is opposed to the CP and indicated Baptist news publications had not been fair to him when they reported on his recent statement that he and other conservative leaders may cause their churches to withhold CP gifts.

He said he only intended to "get the attention of the convention and make them more responsible," adding he was quoted out of context by Baptist editors to create what he called "organized hysteria."

Both men refuted statements made by Russell Dilday, president of Southwestern Baptist Theological Seminary, Fort Worth, Tex., who had spoken to the same group days earlier.

In his presentation, Dilday told the pastors he had decided to speak out because "unless there is a change in the

takeover plan of the convention, we will lose Southwestern seminary in two or three years."

Patterson denied there is any plan to take over Southwestern seminary, but said there is an effort to make it and other agencies more responsive to the convention.

Patterson said he and Paul Pressler, appellate judge from Houston, convened a meeting of "12-14 pastors" in an Atlanta hotel room in 1978 because each had concerns about the convention, but was aware that "anyone who spoke out would be alienated." He added, "After a careful study of the SBC Constitution and bylaws, we saw two choices: either to present our views on the convention floor, or try to work within the system by election of officers. We decided it would necessitate contacts in each state and we would have to get acquainted with each other."

According to Patterson, a decision was made at the Atlanta meeting that he and Pressler would be "out front to take the heat." This was to protect the pastors involved and was out of consideration for their churches. He added by now the movement is so widespread he would not be able to stop it if he wanted to do so.

Patterson said he preferred to call his organization "a communication network," adding there was "no charter, officers, or budget — just a group of concerned pastors from each state and Canada."

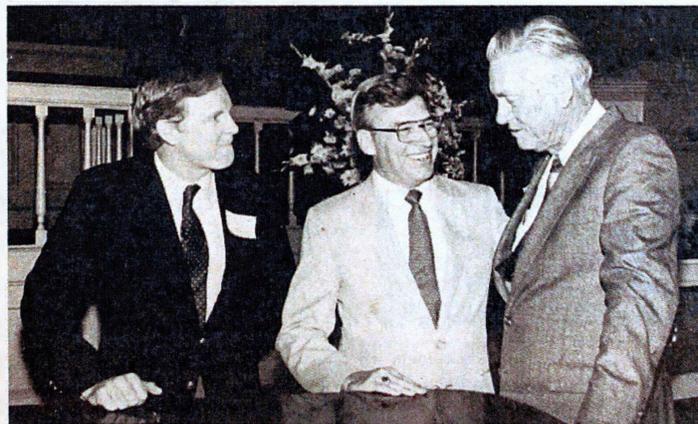
Partnership gets ongoing support

Churches in Tennessee Baptist associations continue to support the Tennessee/Michigan Partnership with new and old ideas.

Joe Naylor, director of missions, led Dyer Baptist Association in a "Michigan in May Rally." The people put offering envelopes on a Christmas tree after a program about the Tennessee/Michigan Partnership. About \$1,100 was raised to pay expenses of a construction team. The team of about 20 people will be going to help First Baptist Church, Berrien Springs, Mich., and a chapel it sponsors for a week in July and August. They will be renovating the basement of the pastor's home for visiting groups and the church's use during the year. The team will also lead a revival.

Churches in Giles County Baptist Association are helping churches in Manistee, Mich. They are paying rent for two new pastors and taking food to them when a team goes to Manistee for a week in June. The team of about 30 persons will be leading Backyard Bible Clubs and a tent revival there. The association will pay about three-fourths of the cost of the trip for each team member. The association's churches are also asking their missions organizations to donate money to buy basic materials for missions organizations in the churches in Manistee.

Churches in McMinn-Meigs Baptist Association recently bought a \$25,000 plot of land in Three Rivers, Mich., for the Baptist chapel to build a church on in the future. They have \$8,000 paid off and hope to raise the rest in a drive planned for the last day of their association's emphasis week. Ted E. Davis, director of missions, will lead about 40 men to build Cherryland Baptist Church in Traverse City, Mich., in July.



AT SOUTHEASTERN — Tennesseans Spence Wilson (left) and William Gurley (right), both of Memphis, talk with Randall Lolley, Southeastern seminary president, during the recent Convocation of the Laity at Southeastern.

HMB affirms Parks, Tanner, urges Gilmore re-election

By Jim Newton

ATLANTA (BP) — The Southern Baptist Home Mission Board's executive committee has voted to affirm recent public statements by the presidents of the SBC's two mission boards, and urged re-election of the board's former chairman to the agency's board of directors.

The HMB executive committee commended SBC Foreign Mission Board President R. Keith Parks and HMB President William G. Tanner for recent statements on the effect of SBC political controversies on Baptist mission work.

In a second vote, the committee urged messengers to the Southern Baptist Convention in Dallas to reinstate Jerry Gilmore, a Dallas attorney, as a member of the board.

Gilmore, whose wife teaches at Perkins

School of Theology in Dallas as a Methodist minister, is not being renominated for a second term by the SBC Committee on Boards after a split vote by the committee.

"We deplore this blatant effort to remove this fair and resourceful leader," said the HMB executive committee motion, made by D. F. Norman of Atlanta, director of pastoral ministries for the Georgia Baptist Convention.

The executive committee affirmed Gilmore's "love for missions," described him as "an asset to this agency," and expressed appreciation for "his able leadership." Gilmore was chairman of the board for two years until April of 1985.

In discussing the motion, several board members suggested copies of the action be sent to the SBC Committee on

Boards for consideration in their pre-convention meeting, with a request they reconsider the decision not to renominate Gilmore.

In another action, the 19 members present of the 25-member HMB executive committee affirmed and commended both Tanner and Parks for statements "tailored to deal with the threat to our Baptist missions program."

Parks issued a statement April 22 concerning the SBC controversy's negative effect on missions. When questioned about the statement later by a reporter, Parks said he could not support the re-election of Charles Stanley, pastor of First Baptist Church, Atlanta, as SBC president because of a felt need for elected leadership with a proven record of cooperative missions.

In statements to Baptist Press responding to Parks' comments, Tanner stopped short of refusing to support Stanley, but agreed with Parks' assessment of the effect of the SBC controversy on missions.

The first motion considered by the committee dealt only with commending Parks and a substitute motion would have affirmed only Tanner's statement. However, the executive committee approved 18-1 an amendment by Bill Sherman, pastor of Nashville's Woodmont Baptist Church, supporting both Parks and Tanner.

The meeting closed with prayer led by Gilmore, who asked God to help Southern Baptists to see beyond the present political turmoil to greater and higher commitment to missions.

Board elects staffers, approves 72 for missions

ATLANTA (BP) — Southern Baptist Home Mission Board directors elected two new staff members for the Atlanta-based agency during their May meeting, and confirmed the election of another new staff member earlier approved by mail poll.

The HMB executive committee elected Ronald W. Loftis of Fayetteville, N.C., as assistant director of church and community ministries; David Morgan of Des Moines, Iowa, as assistant director of the HMB church loans division; and William F. Reed of Atlanta as assistant director

of the board's loan servicing department.

Loftis, director of Christian social ministries for New South River Baptist Association in Fayetteville, N.C., was named to the newly created position in the church and community ministries department, effective May 15.

Loftis, who has worked with the New South River association since 1977, will assist churches, associations, and state conventions in developing strategies for church and community ministry. He will develop brochures and training materials for the department, as well as prepare articles, pamphlets, tracts, media, and other materials for church and community ministry, and be a liaison between seminaries and the department in placing student interns.

He is a graduate of Pembroke (N.C.) State University and holds two degrees from Southeastern Baptist Theological Seminary, Wake Forest, N.C.

Morgan, named assistant director in the church loans division effective May 15, succeeds Joe Carl Johnson, who retired last year. Morgan will be based in Des Moines where he now lives and will work primarily with churches in the western United States.

Morgan's primary responsibility will be to appraise church programs and physical facilities and evaluate requests of churches seeking loan/bond assistance from the board, according to Bob Kilgore, director of the church loans division.

The Vergennes, Ill., native has been a consultant with the board's associational administration department since 1984.

Prior to that, he was missions director for the Iowa Baptist Fellowship and language program leader for the Missouri Baptist Convention. He is a graduate of Southwest Baptist University, Bolivar, Mo., and attended Midwestern Baptist Theological Seminary, Kansas City, Mo.

Directors also affirmed a mail poll vote taken to elect Reed assistant director of the board's loan servicing department. The vote, taken during April when the executive committee does not meet, named Reed to the post effective April 22.

Reed succeeds Tom Haynes who retired last year. He will assist in working with churches, title companies, and attorneys to insure legal requirements have been

met to allow the disbursement of loan funds.

A native of Greenwood, Miss., Reed is a graduate of Mississippi State University, Mississippi State, and the Atlanta (Ga.) Law School. He was formerly executive vice president and director of real estate syndication for the Southern Real Estate Equities Inc., in Atlanta.

In other actions, the board appointed four missionaries, six missionary associates, and two church planter apprentices and upgraded one person from missionary associate to missionary status. Sixty persons were approved to receive church, language, and field pastoral assistance.

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Brotherhood trustees pray for SBC, approve budget

BIRMINGHAM, Ala. (BP) — Trustees of the Brotherhood Commission approved a 1985-86 budget of \$2,858,568, and prayed for the meeting of the Southern Baptist Convention in Dallas this summer after hearing commission President James H. Smith express concern that the SBC has reached the point where "the good guys are fighting the good guys."

The trustees were meeting at the Woman's Missionary Union headquarters building in Birmingham, Ala., April 25-27.

"It used to be that the good guys only fought the bad guys, but satan is driving a wedge between us that is causing us to fight among ourselves," Smith said.

"This division is threatening to prevent us from carrying out Bold Mission Thrust and only the leadership of the Holy Spirit and humble hearts of Christian men and women can bring about the healing our convention so desperately needs," he continued.

The bulk of the budget, \$1,077,965, will be spent on Brotherhood program services. Support services will utilize \$679,623; administrative services, \$653,668; and business services, \$435,822.

Income for funding the agency's budget includes \$888,500 from the Cooperative Program and \$1,872,000 from sales of

Brotherhood periodicals and merchandise.

Trustees authorized expenditures in 1984-85 of \$35,000 for new shrink wrap equipment for improving shipping and mailing facilities and \$39,649 for video equipment.

The Brotherhood Commission staff unveiled two new departments in program services. The children and youth department will be directed by Russell Griffin who has been Pioneer Royal Ambassador director at the agency since November 1981. The adult department will be led by Douglas Beggs, Baptist Men's director for the past three years.

Crusader and Pioneer Royal Ambassadors and High School Baptist Young Men will be in the children and youth department. Collegiate Baptist Young Men, Career Baptist Young Men, Baptist Men, and Senior Baptist Men will make up the adult department.

Kenny Rains, former director of Royal Ambassadors for the Tennessee Baptist Convention, assumed leadership of Pioneer RAs and High School Baptist Young Men on May 1. Cameron Byler, Brotherhood director for the Alaska Baptist Convention, will become director of Baptist Men and Senior Baptist Men on May 15.

In other staff changes, Mike Davis, a 15-year employee at the Brotherhood Commission, moves from the post of marketing services director to director of audio-visual resources, effective May 1. Replacing him will be Richard Jensen, a Baptist layman and marketing and public relations consultant from Greenville, S.C.

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Tennessee Scene

PEOPLE . . .

James and Pansy Gregg will be honored for their 50th wedding anniversary on June 2, with a reception given by their children. Gregg is serving as interim pastor of First Baptist Church, White House.

Park Avenue Baptist Church, Nashville, will honor their pastor, Bob Mowrey for his 25th anniversary with the church on June 1.

LEADERSHIP . . .

Otis Clingan resigned as pastor of East Chattanooga Baptist Church, Chattanooga, to accept the pastorate of Central Baptist Church, Ft. Myers, Fla. The resignation was effective May 19.

Rocky Branch Missionary Baptist Church, Walland, called James McCulla Jr. as full-time pastor March 31. He has been serving as bivocational pastor of the church for eight years.

Rodney Burnette resigned as pastor of Black Oak Baptist Church, Clinton. It was effective May 12.

Ron Lawrence, minister of music at Edgemoor Baptist Church, Clinton, has resigned. The pastor of the church is Charles Fritts.

L. Lancaster accepts call to Ramer church

Friendship Baptist Church, Ramer, has extended a call to Larry Lancaster to serve as pastor.

A native of Corinth, Miss., Lancaster attended Blue Mountain (Miss.) College.

He was ordained April 28 by Butler's Chapel Baptist Church, Chewella, where Stephen Essary is pastor. Assisting in the ordination service were Jimmy Horton, pastor of Northside Baptist Church, Savannah, and Shirley W. DeBell, director of missions for Shiloh Baptist Association.



GROUND BREAKING — Services were held at Reunion Baptist Church, Knoxville, on March 31, to break ground for the new church building. Pictured are: (left to right) Dan Maples; Doil Beeler; George Haggard; Gary Crider; Claude Ferguson, pastor; Michael Chapman, youngest church member; and Mrs. W. A. Roop, oldest church member.

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Don Startup resigned as minister of music/youth at Lockeland Baptist Church, Nashville, effective May 19. He has accepted the call of minister of music and youth at Southside Baptist Church in Jacksonville, Fla. Sid Maddox is the pastor of Lockeland Baptist Church.

Mike Hosea has resigned as minister of music and youth at First Baptist Church, Lake City. Wayne Markham is the pastor.

Pleasant Hill Baptist Church, Clinton, has called Paul Sharpe to serve as interim pastor.

REVIVALS . . .

First Baptist Church, Jellico, held revival services May 5-12. Robert Jolly, pastor of the church, was the evangelist, and J. Don Faulkner, minister of music, led the music. There were three professions of faith, one addition to the church by letter, and 17 rededications.

Tennessee students win music awards at SBTS

LOUISVILLE, Ky. — Paul Benjamin Clark Jr. of Jackson was named outstanding music student of the year by the School of Church Music at Southern Baptist Theological Seminary.

Another Tennessean, Sharon Leding Lawhon of Springfield, also received an award at the May 6 ceremony honoring outstanding students.

Clark, a third-year master of church music student, also won awards for applied concentration/voice and academic major/ministry. He is a graduate of Union University, Jackson.

Lawhon, a second-year master of church music student and a graduate of Belmont College, Nashville, won an award for applied concentration/female voice.

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Neely's Bend Baptist Church of Madison, Tenn., is having a HOMECOMING on June 2, 1985.
Sunday School begins 9:45 a.m., Morning Worship at 11 a.m., Lunch at the church's Family Life Park with recreational activities in the afternoon. Vesper services at 5 p.m.
All present members, former members, and friends are invited.
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New Home Baptist Church of Boma, Baxter, was led in revival services April 29 through May 5. James E. Haynes, pastor of First Baptist Church, Algood, led the services at the church where Mont E. Hooper is pastor. There were three professions of faith and several rededications.

Mount Olive Baptist Church, Knoxville, held revival services April 28 through May 5. The evangelist was Henry Linginfelter and Dick Barrett directed the music. There were 34 professions of faith and 22 rededications.

CHURCHES . . .

Oak Valley Baptist Church, Franklin, will constitute May 26, at a ceremony led by John Langlois and Don Atkinson. The church began as a mission of Walker Memorial Baptist Church, Franklin, where Langlois is pastor.

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BIBLE BOOK SERIES

Lesson for May 26

Acclaim and opposition

By Rice Pierce
deacon and Sunday School teacher
Mt. Juliet

Basic Passage: Luke 19:28-21:4

Focal Passages: Luke 19:35-38, 45-48; 20:20-26

Perhaps many of us recall our childhood days when an older brother or sister would call from the house: "It's time to come in. You've been out playing long enough." It was no big deal coming from a bossy sister!

But what if sister said: "Mother says it's time to come in." That was a different matter.

Luke showed in the passages before us how Jesus began to assert His authority in several ways during the last days of His mission on earth.

Jesus and the multitude of pilgrims surrounding Him were only a few miles from Jerusalem on this final journey, the climax of His whole three-year ministry.

Jesus acclaimed as the Messiah (19:28-40)

When Jesus was ready to resume His approach to Jerusalem, He sent two disciples to a nearby village to secure a donkey colt on which no one had ridden. Messiahship and authority surrounded this act of Jesus. In ancient Israel, the king coming to a region in peace would ride a donkey on which no one else ever rode — the royal mule (see 1 Kings 1:1-35). Jesus' disciples and others would see the royal significance of this way of entering Jerusalem, the King about to visit His subjects.

As the one-and-one-half-mile journey into the Holy City was resumed, the crowd grew larger. People streamed out of the city to greet and accompany Jesus. They spread their outer garments along the road in messianic recognition and ecstasy (see Zechariah 9:9; 2 Kings 9:13; Psalms 118:26). Old prophecies were being fulfilled.

The religious fervor of the crowd grew so intense that the ever-present Pharisees "from the throng" (v.39) appealed to Jesus personally to calm the masses. The Roman soldiers might get alarmed and Passover Week could be endangered. But Jesus replied that it was impossible to keep the truth of His messiahship a secret any longer (see Hebrews 2:11). Surely the Son of God deserved one appropriate, mighty salute!

Jesus weeps over Jerusalem (19:41-44)

The joyous procession reached the crest of the Mount of Olives. There below was the whole panorama of Jerusalem, the Temple, and the countryside around. Suddenly Jesus was overcome with deep grief at the thought of what would occur about 40 years later at the hands of the Roman general Titus, as compared with what might have been (v.42). Jesus burst into audible sobs. Even then, beloved Jerusalem could repent, receive her Messiah coming in peace and not war, and redeem the years of rejecting God's true messengers ("at least in this your day," v.42). But such repentance and faith was not to be. They would not.

Jesus cleanses the Temple (19:45-48)

A second time (see John 2:13 ff.), Jesus asserted His lordship over the Father's house, the Temple. For a few days, He acted as prophet, legislator, and judge as the religious authorities gave Him free reign for fear of the people (v.48).

The Temple officials had desecrated

the Court of the Gentiles by carrying on their grossly overpriced trade in sacrificial animals and Temple-tax coins. An area designed to woo Gentiles to God had become again, in two short years, a place of mercenary trade and greed (see Isaiah 56:7; Jeremiah 7:11). Jesus broke it all up. The religious leaders and other "leading men of the people" (v.47; aggressive, crafty, ambitious laymen) renewed their efforts to find a way to kill Jesus.

The question of Jesus' authority (20:1-18)

Being afraid to seize Jesus, the chief priests, scribes, and members of the Sanhedrin ("elders") tried to discredit Him as He taught in the Temple. Openly they asked Him where He got His authority for acting and speaking as He did.

Jesus answered by asking them where John the Baptist had gotten his authority. John had introduced Jesus to the nation. Still, in death, he was deeply revered by the people as a great prophet. Jesus' learned enemies had to say that they could not answer such a simple question. For if they said one way, Jesus also was elevated; if the other, the people would be outraged.

So Jesus said He would not answer their question outright at that point, either. But He did answer the question in the parable of the vineyard that followed (vv.9-18). These educated and intelligent Pharisees knew the parable was about them (v.19). And the "beloved son" in the parable, they knew, was intended to be Jesus, the Son of God. This was where Jesus said He got His authority.

Trick questions (20:19-47)

Incensed, His enemies now wanted to arrest Jesus immediately, but were afraid; the people were devoted to Jesus. So they kept watching for smaller chances to discredit Him with the people. In some way, they would trap Him and have an excuse to turn Him over to the Roman governor (v.20). Only the governor could execute a person.

With naive flattery, they publicly asked Jesus indeed a perilous question about paying taxes to Caesar. Jesus could lose much standing with the people or become liable to arrest for sedition. His reply (vv.23-25) was so realistic and unassailable that His entrappers could only marvel at His answer and remain silent (v.26).

The Sadducees took their turn (vv.27-40) after the Pharisees and Herodians had flopped so badly. They cited the great Moses and posed a question for Jesus with which they had gleefully confounded the Pharisees. (Sadducees did not believe in a resurrection and afterlife.) If there was a resurrection, they asked Jesus, whose wife would a woman be who successively married seven brothers who had died one after the other? Jesus answered the question (vv.34-36).

Then He gave the Sadducees more than they had asked for, much to the glee of the scribes, no doubt, for they had never been able to come up with an answer to prove the resurrection in which they believed. Using Moses whom the Sadducees had cited, Jesus showed that Moses himself had taught a rising from the dead (vv.37-38). The scribes praised Jesus for His answer (v.39) and were afraid to question Him further.



Pierce



Tullock

UNIFORM LESSON SERIES

Lesson for May 26

Two ways to life

By John H. Tullock, chairman
department of religion and philosophy
Belmont College, Nashville

Basic Passages: Proverbs 1:7-19; 3:5-8; 14:1-12

Focal Passages: Proverbs 1:7; 3:5-8; 14:1-12

The directions of our lives often change rather quickly and unexpectedly. In August 1960, I was a graduate student at Vanderbilt University and the associate pastor of a church in Nashville. Then, one day, I was invited to represent my seminary at the inauguration of Herbert C. Gabhart as the second president of Belmont College.

Little did I realize that when I called Gabhart to ask about the details of the ceremony that he would offer me a part-time job teaching at Belmont. Neither of us could have guessed that 25 years later I would still be at Belmont and would represent my seminary again at the inauguration of William E. Trout as the third president of Belmont College.

Such are the ways of life — ways that are often influenced by wise or foolish choices.

Where knowledge begins (1:7)

One of the characteristics of the Book of Proverbs is that it often describes the wise person in contrast to the foolish person. This verse (1:7) might be called the theme for the Book of Proverbs — real knowledge begins in a relationship of reverent obedience to the Lord.

In such an attitude, one becomes teachable, open to knowing what God's will is for the learner. In contrast to this teachable attitude, "fools despise wisdom and instruction."

One of the greatest compliments I ever heard a teacher give a student was given by a colleague some years ago about a young man in her literature class.

"Lester is not concerned about a grade," she said. "He only is interested in what he can learn in that class."

The knowledge of how to live begins in a proper attitude toward the Giver of Life.

The importance of humility (3:5-8)

Nobody likes a smart aleck. Nor do people like a person who makes a great display of his or her religiosity. The greatest saints I know feel no compulsion to tell me they are saints. As a matter of fact, they are seemingly unaware that they are saints. They are people who simply do as these verses suggest. Their lives are lived in an attitude of quiet trust in the Lord. They acknowledge Him in their "ways," by deed and word, and He directs their paths (3:6).

The negative side of this paragraph is found in verses 7 and 8. The person who has to tell you how smart he or she is may be intelligent but that person is not wise. Sooner or later such an attitude invites disaster.

I am reminded of that passage in Hosea 2:5, 8, where the prophet describes his unfaithful wife who credits her lovers with supplying the necessities of life, when in reality, it is the husband whom she has betrayed who really has been supplying them. Healing comes when the source of life is acknowledged (3:8).

Slices from life (14:1-12)

The second division of Proverbs (10:1-22:16) contains single proverbs credited to Solomon that are strung together like beads on a string.

For the most part they are antithetical,

that is, a positive or negative statement is made and then answered by its opposite. Each one is a single gem of advice about everyday living.

For example, we are told wisdom builds up — while folly tears down what is built (14:1). The righteous man is characterized by proper reverence toward God while the deviant man hates Him (14:2). A man's speech can serve him well or get him in trouble (14:3). The proverb about farming, (14:4) if updated, probably would say that a farmer cannot grow grain without a tractor, since farmers in our part of the world no longer use oxen.

The next proverb reaches an obvious conclusion — good witnesses tell the truth and false witnesses lie (14:5). Israelite law provided that if one gave false testimony, then he received the penalty the accused would have received. In the apocryphal story of Susanna, two false witnesses paid with their lives after it was found that they had falsely accused a young woman of adultery.

The proverbs in 14:6-8 are somewhat related in that they deal with fools and knowledge. The first points out that the proper attitude is necessary to acquire wisdom or knowledge (14:6). Secondly, a fool is useless as a source of knowledge (14:7) and finally, the wise man's advantage is that he knows what to do while the fool does not but the fool does not know that he does not know (14:8 TEV).

The final four proverbs in this series are vaguely related in that they deal more or less with the rewards of wisdom and good conduct. The first is somewhat obscure. The RSV sees it as teaching that God favors the upright over the wicked, while Good News (TEV) interprets it to mean that the wicked do not care whether they sin, while good people are concerned with being forgiven (14:9).

The next proverb teaches that no one can really share your innermost feelings (14:10). The last two emphasize righteousness brings blessing while wickedness results in death.

Rutherford pastor dies

Kester H. Cotton, 97-year-old pastor of Calvary Baptist Church, Rutherford, died on May 3.

Services were held on May 5, at First Baptist Church, Milan, where he was a member. Officiating were Don Whitt, pastor of the Milan church; Maurice Coleman, pastor of First Baptist Church, Waverly; and Frank Kemper, pastor of First Baptist Church, Kenton.

A native of Lavinia, Cotton served as pastor of Tennessee churches for 49 years. His pastorates include Latham Chapel Baptist Church, his home church; Northside Baptist Church, Poplar Springs Baptist Church, and First Baptist Church, all in Milan. He also served at First Baptist Church, Greenfield, and China Grove Baptist Church, Kenton.

Union University, Jackson, awarded him the Distinguished Service Award. He served on the Executive Board of the Tennessee Baptist Convention for four years.

Cotton is survived by his wife, Laura McCain Cotton; two children, Kenneth Cotton of Houston, Tex., and Deloris Medling of Milan; three grandchildren; and four great-grandchildren.

LIFE AND WORK SERIES
Lesson for May 26

God desires peace

By Fred Wood
full-time author, preacher, teacher
Memphis

Basic Passages: Micah 4:1-8; 5:2-5
Focal Passages: Micah 4:2-4; 5:2-5a

In the first lesson of our unit of study, we observed Micah preaching about coming doom. In chapters 4-5, however, he lifted his eyes away from the gloomy present and saw what would happen in what he called "the latter days." This would be a time when peace would come to the earth and the worship of the Lord would be a world-wide phenomenon.



Wood

This week's study presents a twofold picture of the future. First, Micah pictured Zion as the center of universal religion (4:1-4). Those who were dispersed would return and form the nucleus of God's kingdom. He had cast them off, but He would restore them. They would become a strong people and God Himself would rule over them from Mt. Zion.

The first few verses of chapter 5 give us a foregleam of the personal Messiah Whom God would send. How puzzling and uninterpretable would much of the Old Testament be without the New Testament to give it meaning. Truly, the New is in the Old concealed and the Old is in the New revealed!

Picture of universal worship (4:2)

Though some disagreement still exists among Christians, the New Testament (Hebrews 2:2) makes it clear that the "latter days" began with the coming of Jesus Christ into the world. The prophets were always optimists. They condemned sin fiercely but they believed God would have the final word and at last be worshiped by all.

Micah foresaw a time when Zion would be the center of universal religion. Whatever the prophet may have had in mind at the moment or however the people understood him, we who are Christians know the ultimate fulfillment of such passages as this one.

The New Testament makes it abundantly clear that the ultimate fulfillment of Judaism is Christianity and those who have received Jesus Christ are the true Israel (Galatians 3:27-29).

Zion was more than the geographical location. In the New Testament, Zion is the place "from which God works," and we who are committed to the gospel know that every New Testament church or congregation is a base from which the gospel goes forth to conquer the world by changing the hearts of people.

The "law" was more than the Ten Commandments or Mosaic legislation. To the Jew, it represented the continuity of God's revelation to His people. Through the Holy Spirit, the Christian continues to share the "Torah of God."

The peace that comes (4:3-4)

Is peace possible or have the subsequent events of history made a mockery of such prophets as Micah and Isaiah? The prophet saw God acting among the nations to produce a time when people would not "study war anymore."

The term "plowshares" probably refers to the blade fixed in front of the plow. The parallel "spears into pruning-hooks" completes the picture of a time when mankind would disarm and transform the implements of war into instru-

ments of peace. Military resources could then be rechanneled into the production of food and other benefits for humanity.

When will such hopes be fulfilled? We know, of course, that only when Christ comes again will there be perfect peace, but we, as Christians, must work for it in our day. We must cooperate with every agency in existence, even if we do not always agree with all of their other teachings, in order to alleviate suffering and deprivations of all people everywhere.

God's plan implemented (5:2)

From the New Testament, we learn that the spiritual leaders of that day accepted Micah's words in this verse as referring to the Messiah and that He would come from the same city as the great David.

The word "Ephratah" was probably added to distinguish it from a Bethlehem in the territory of Zebulun" (Joshua 19:15). Bethlehem means "house of bread" and Ephratah means "fruitful." Both of these terms suggest the coming Messiah who later was called the Bread of Life and the True Vine. The smallness and virtual insignificance of Bethlehem was God's way of saying He cared for the poor and underprivileged.

The phrase "goings forth have been of old" may suggest the pre-existence of the Saviour but may also suggest that His coming was in harmony with the eternal purposes of God.

God will protect His people (5:3-5a)

Though a great future was coming, a time of distress and affliction would come first. The Assyrian invasion, the Babylonian captivity, and the dreary post-exilic days would be times of discouragement. God, however, would be with His people and would never forget that they were the ones whom He called to bring forth redemption to the world.

The coming Redeemer would be not only the symbol of the nation's hope during the tribulation that would follow, but would some day, in actual history, be the Sacrificial Lamb and the Living Word for all who would receive Him.



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Father/daughter team stresses cooperation

By Art Toalston

RALEIGH, N.C. (BP) — Susan Ray's helping hand is a powerful one, even though polio at the age of four left her limbs motionless, her physical growth thwarted, and her lungs dependent on mechanical breathing systems.

The 37-year-old writer has put her remote-control typewriter to use to help fellow Southern Baptists in "a time of deciding." Southern Baptists, she says, are in an era that will determine "whether we're going to continue to live and grow or begin to die."

Susan is the daughter of Cecil Ray, national director of a new Southern Baptist stewardship emphasis, Planned Growth in Giving. They are co-authors of a new book, *Cooperation: The Baptist Way to a Lost World*.

Making Bold Mission Thrust a reality is the central aim of Planned Growth in Giving, which the Rays will discuss at the Southern Baptist Convention's June 12 evening session in Dallas. Unprecedented levels of financing are needed if the gospel is to be shared with all people by the year 2000.

But their book involves more than funding. And it is more than a review of the Cooperative Program, Southern Baptists' 60-year-old way of banding together to support foreign and home missions and other work agreed upon by state conventions and the denomination.

The book's focal point, Susan says, is "the spirit of cooperation" which has



SOFT TOUCH — A gentle stroke is all Susan Ray needs for writing, thanks to a keyboard built by her father that translates her words to a typewriter. Susan credits her parents (left photo) with her development as an effective writer.

been integral to Southern Baptist missionary work, "that permits a system of cooperation to work."

Susan's limited mobility has, in a sense, held her captive to the stewardship emphasis of her father's career. He was the Baptist General Convention of Texas' stewardship director from 1961 through 1975 and the Baptist State Convention of North Carolina's general secretary-treasurer from 1976 until he became director of Planned Growth in Giving.

But Susan voices no regret. "When you actually get the full concept of what Christian stewardship is, it affects the way you live every day. Anytime I go to the store it makes me go through a process of analyzing, 'Do I really need this thing?'"

"If I had a million dollars, I could happily give it all away," she says. "There are that many good causes to give money to."

"I like to give to everything Baptists do," she says. More than a tithe of her writer's income goes to her church, which, in turn, forwards funds to the Cooperative Program. "Beyond that, I try to carefully pick other good causes," which is not easy because "I'm on every mailing list in the country, I think."

To her, the use of money is "one way I can advance Christ's cause and help to make the world better."

Gratefulness to her parents is another reason she is not bitter about spending her days in a special wheelchair, lying almost prone to avoid worsening a polio-caused curvature of the spine, and passing her nights in a small iron lung.

Her parents encouraged her to take up writing. Her mother, Charlene, was her teacher, from grade school through high school.

Her father devised her typing system. When her arm is fastened into a sling in front of her, she gently pokes letters on a small keyboard, in turn activating a typewriter at her side. Her father also built her chair and many of the breathing mechanisms she has used. Prior to her polio, he knew nothing about welding, mechanical devices, and electronics.

Such parental care, she says, "is why I can do any of the things I do."

In *Cooperation: The Baptist Way to a Lost World*, Cecil Ray says his daughter provided the wording for his research. Susan describes her writing style as "fairly informal," explaining, for example, "I like to use 'we' and 'us' and 'our' when writing about Baptists because I consider myself a part of all of us."

The book relates information more than human interest stories, Cecil says,

because people in Baptist work, without realizing it, often "have overdone the romanticizing of missions and have given very little information."

Cooperation, the Rays point out, was a dream of such early Baptist leaders as Luther Rice, who began raising support for pioneer missionary Adoniram Judson in 1813; Richard Furman, president of the first Baptist convention in America in 1814, the Triennial Convention; and W. B. Johnson, first president of the Southern Baptist Convention in 1845.

But Southern Baptists lacked a viable method of cooperation until 1919, when they embarked on a "Seventy-five Million Campaign."

Amazingly, more than \$92-million was pledged. However, with setbacks from economic woes and controversy, only \$58-million had been given when the five-year campaign ended.

Even so, \$58-million was more than 80 percent of what Southern Baptists had given to their agencies since the convention's founding 74 years before the campaign. And, utilizing their experience in cooperation, Southern Baptists inaugurated the Cooperative Program in 1925.

Today, controversy again threatens to undercut Baptist cooperation, Susan says. "Some say, 'You don't believe like I believe, so we can't cooperate,' whereas historically we have said, 'You're committed to the same cause I'm committed to, and I'll work with you.'"

"Cooperation, I believe, is the way

God has given Southern Baptists to do what He's asking us to do in the world."

"History proves Baptists achieve far more when we cooperate," Cecil adds. Through the Cooperative Program, "we became effective people, we have grown stronger churches, won more people to the Lord, and sent more missionaries than by any other way we'd ever considered."

"It didn't mean we suddenly agreed on everything," he points out. Rather, trust developed, "a shared sense of conviction and purpose... a willingness to accept the differences that exist among us in order to achieve a common objective."

Without trust, Cecil says, worldwide efforts to advance the gospel are unlikely. But he adds, "As long as we are in agreement that people without Christ are lost, that we have the message of hope for them in the Word of God, and that our common mission is sharing that message, we've got some basis for cooperation."

"The Lord leads Christians into different roles," Susan says, "and when put together, that's what spreads the gospel to the whole world." Trust is a vital ingredient, because Southern Baptists have no human authority system.

If trust and then missions wane, "I think God will turn to some other group of people to take our place, the Baptists of Brazil or the Christians in Africa and Korea where the gospel is spreading so rapidly," Susan says. "We'll be left behind... stagnating."

Counselor urges love of children

NASHVILLE (BP) — Churches are losing children to the world because adults are not communicating effectively with them, leaders of children and preschoolers attending a national church training seminar at the Baptist Sunday School Board were told in Nashville.

"Most adults don't know how to love children," said Ross Campbell, director of the Southeastern Counseling Center, Chattanooga. "Today it is rare to find a child with a healthy self-concept and view of love."

Stressing the importance of showing unconditional love through actions, Campbell said, "Children learn about the love of Christ from adults who model this love relationship. No one can take the place of a parent, but another adult, preferably in the church, can show children an attitude of love and care."

Campbell believes adults have learned to love abstractly, that is to feel good when someone verbally expresses love, but "children have not fully developed their capacity to relate in abstract terms. Adults need to learn to love them behaviorally. Behavior is simple: language is complex," he said.

Campbell noted adults not only need to express emotion to a child but children should also be able to express their emotions to adults. "It is amazing how much Sunday School teachers can help keep the child's emotional tank filled," he said.

Too often adults respond to the emotional needs of children with punishment, Campbell said. "We never get to the root of a child's problem — is he ill, tired, hungry, needing attention or affirmation? Sometimes a behavioral problem can be solved by giving the child five minutes of yourself," he said.

Interpretations

Qualities of a bishop

By Herschel H. Hobbs

"If a man desire the office of a bishop, he desireth a good work" (1 Timothy 3:1).

"Bishop" (episkopos, overseer) is one title for what we call "pastor" (see Acts 20:28; Philippians 1:1). In 1 Timothy 3:2-7, Paul gives the qualities for such.

He must be "blameless" or above reproach (v.2). "Husband of one wife" is variously understood: not single or divorced, one wife at a time. Literally it means, "a one-wife man."

A. T. Robertson, noted New Testament scholar, held to the third, since it was written in a pagan social order which allowed polygamy. He says, "One at a time, clearly" (Word Pictures, Vol. IV, p. 572).

He must be "vigilant" or temperate, sober-minded of good behavior, hospitable, and able to teach.

He must be "not given to wine" (v.3) or alcoholic beverages. He must not be a violent man, but patient or gentle. He should not be quarrelsome, covetous, or a lover of silver (money). "Not greedy," is not in the best texts, but the idea is covered in not "covetous."

A bishop must have a good home life, including obedient children (v.4). If he cannot bear the responsibility of his own household, how can he take care of the church of God (v.5)?

He should not be a "novice" (neophyton, neophyte), but should have proved himself (v.6). His life should be such as to be respected by all, even by non-Christians (v.7). The primary capital of a bishop in doing his work is his character.

Not only does a bishop assume a good work, but a grave responsibility. Churches should be careful as to whom they set apart for the gospel ministry.