

# Baptist and Reflector

Vol. 151/No. 43/October 30, 1985

News journal of Tennessee Baptist Convention

## Southwestern trustees fire Farrar Patterson

By Dan Martin

FORT WORTH, Tex. (BP) — For the first time in their history, trustees of Southwestern Baptist Theological Seminary have voted to fire a tenured professor.

The action, the culmination of a bitter controversy, came Oct. 22 during a closed-door session, when trustees voted 27-2 to immediately dismiss Farrar Patterson, associate professor of communications and preaching. Three trustees abstained from voting and four members were absent.

Patterson's firing came not as a result of a six-point charge brought against him by Seminary President Russell H. Dilday Jr., March 20, but because of Patterson's alleged failure to respond to a "re-engagement" process devised by seminary administrators.

An attempt was made to fire Patterson in March, but failed when the secret ballot vote was 19-12, two votes short of the necessary two-thirds required for dismissal.

In March, Dilday brought a six-point charge against Patterson, alleging po-

litical implications and charging the professor was a "profane man," a poor teacher, insubordinate, a poor churchman, and that he had made an "intentional distortion of the truth."

During that meeting, the political controversy in the Southern Baptist Convention was prominent in the discussions, with accusations that the dismissal was politically motivated. Dilday was a leader of the moderates in the bitter controversy.

Following the March meeting, three members of the administration designed a "re-engagement" plan to return Patterson to the classroom. The professor was suspended from his teaching responsibilities prior to the March meeting. The re-engagement process was drafted by Dilday, Vice-president John Newport, and Dean of Theology William Tolar.

Trustee Chairman Drew J. Gunnells of Mobile, Ala., said the 52-year-old Patterson, however, would not follow the plan, would not meet with the administration about it, and attempted to set his own agenda. Gunnells said the trustees, specifically following the requirements of the faculty manual, took action only on Patterson's response to the re-engagement plan.

Gunnells, pastor of Springhill Baptist Church, Mobile, Ala., met with the news media following the two-hour closed-door meeting. He said the re-engagement process "had to do with Christian department, church attendance, classroom technique, writing procedures — basically with those things the faculty manual deals with for any faculty member."

Dilday, Gunnells said, gave a "detailed day-by-day report of the re-engagement process with Patterson to a meeting of the academic affairs committee on Oct. 21, the day before the trustees' dismissal action. The session lasted more than three hours, Gunnells said, and culminated in the recommendation for dismissal. Only one negative vote was registered, he said.

Under conditions of the dismissal recommendation, Patterson will receive full salary and benefits — about \$40,000 — through June 1986, and full medical and life insurance coverage — at a cost to the seminary of about \$5,000 — for himself and his family through July 1987.

"I don't know how the seminary could have been any more fair with the man," said Gunnells.

Patterson, however, said he is "distressed" over his firing, because "my case has never been put to any kind of objective investigation."

He added that trustees apparently ignored registered letters sent them, asking an investigation of "lies" told by Dilday.

However, Patterson claimed the registered letter "shook" Dilday into an "attempt to bribe me with \$20,000 if I would resign prior to the trustee meeting."

Patterson told Baptist Press that Dilday "showed up at my mother's house in Fort Worth uninvited and unannounced Friday (Oct. 18) and said he would pay me six months' salary (about \$20,000) if I would just resign before the trustee meeting."

"He told me he had been out all over

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## House panel hears reports on rural hunger, poverty

By Kathy Palen

WASHINGTON (BP) — Only five days before a group of Southern Baptists were to go into Appalachian hollows to investigate domestic hunger firsthand, a House committee heard testimony on rural hunger and poverty in America.

The Baptist group, comprised of WMU leaders from several state conventions, were supported through funds supplied by the Southern Baptist Home Mission Board.

The project, which was sponsored by the Washington-based, non-profit organization of In Our Own Way, sent representatives of our organizations and agencies from across the country into three Appalachian communities to visit with rural Appalachian women about the problem of hunger.

Appalachian residents and hunger experts painted a poignant picture of life in that 13-state region for members of the House Select Committee on Hunger Oct. 22.

A single mother of four recalled the odyssey that led her from her childhood home in rural Tennessee to Florida with its promise of a better life and finally back to her beloved Appalachian mountains.

Letta Casey and two of her children now live in a small house on an acre of Tennessee mountainside ground in Roses Creek Hollow. She and 13-year-old Henry Lee and nine-year-old J. J. tend a garden to supplement their monthly \$153 food stamp allotment.

"During August, if we hadn't had our garden we would have starved — not just been hungry, but starved," Casey testified. "With our garden and food stamps we manage pretty well most months. What really saddens me is to think of the people who only draw food stamps for a living."

Casey described how her neighbors, most of whom have no transportation, are forced to shop at small rural groceries, which have to pay more — and therefore charge more — for their merchandise than large in-town supermarkets.

Climbing rent and utility expenses also siphon food money away from many of her neighbors' budgets, Casey continued. She added, however, since her house has no electricity or running water, she doesn't "have to waste money on those bills."

Casey recalled how happy she was when school began this year because she knew her boys then would have at least two hot meals a day.

Another witness urged the panel not to "just look at Letta and see how bad she has it, but see how strong she and her children are."

Teri Vautrin, who lives in Dungannon, Va., movingly told of the strength and pride of the Appalachian people.

"There is a strength you get from growing up in Appalachia," Vautrin testified. "Of all the things that my mommy and daddy gave their babies it

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RA WEEK — Jim Smith, Brotherhood Commission president, leads a cabin devotional at Camp Caraway, the North Carolina state Royal Ambassador camp. Nov. 3-9 is designated as Royal Ambassador Week in Southern Baptist churches.

## Oakley, Madden announce Executive Board Task Force

The Program, Personnel, and Planning Task Force which was authorized by the Executive Board at its Sept. 13 meeting has been appointed by Jerry Oakley, board president, and Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

The 12 members of the committee were appointed jointly by Oakley and Madden, in accordance with the motion passed by the board.

Specifically the Program, Personnel, and Planning Task Force was approved by the Executive Board on a recommendation from its administrative committee "for the purpose of reviewing program organization and building (space) needs." The task force is to make periodic reports to the board.

Appointed by Oakley and Madden to serve on the special task force were:

—Raymond Boston, pastor of First Baptist Church, Dyersburg;

—Nobel Brown, pastor of First Baptist Church, Maryville;

—Marshall Gupton, pastor of Una Baptist Church, Nashville;

—Calvin Harvell, pastor of Eudora Baptist Church, Memphis;

—Mrs. Richard Hawkins, a member of Immanuel Baptist Church, Nashville;

—Ronald Hicks, pastor of Colonial Heights Baptist Church, Kingsport;

—Fred Isaacs, a member of English Creek Baptist Church, Cosby;

—James McCluskey, pastor of Wallace Memorial Baptist Church, Knoxville;

—James Porch, pastor of First Baptist Church, Tullahoma;

—Fred Steelman, pastor of Red Bank Baptist Church, Chattanooga;

—John Lee Taylor, pastor of West Jackson Baptist Church, Jackson; and

—Mrs. Jerry Trivette, a member of Central Baptist Church of Fountain City, Knoxville.

In making these appointments, Oakley and Madden have asked that McCluskey serve as temporary chairman in convening the task force for its initial meeting.

# South African Baptists urge end of apartheid

By Robert O'Brien

GEORGE, South Africa (BP)—The Baptist Union of Southern Africa took historic action at its annual assembly to urge South African President P. W. Botha to lead in abolishing "evil" apartheid "as a matter of extreme urgency."

The secret ballot total, released Oct. 21, showed 156 for, 51 against, and 13 abstentions out of 250 delegates who met as their nation underwent racial turmoil. About 600 people attended the assembly, including Southern Baptist missionaries who work under the Baptist Union.

The assembly also affirmed an Aug. 24 letter from union officers to Botha on the same subject. Botha granted their request for union representatives to meet with him to discuss the crisis at a future date. Informing Botha of its action, the assembly said it would pray for God's guidance for him and other leaders and emphasized it does not have the expertise to dictate the exact route the government should take.

But, in language much more blunt than the officers' letter, the assembly labeled apartheid, "an evil which needs to be repented of." It called it a non-Christian, unbiblical stance for a nation which "claims to be committed to ... Christian principles as found in Scripture."

The assembly called for termination of the government-proclaimed "state of emergency" which has surrounded ethnic townships with heavily armed police and military. It said the state of emergency has failed to halt the unrest "because basic causes of the unrest remain undealt with and therefore basic problems remain unsolved." The assembly also said the emergency "hinder(s) ... the possibility of finding solutions" in many areas.

Many regard armed personnel as "a source of provocation for the very vio-

lence they are intended to prevent," the assembly said, and some are "totally undisciplined" and have performed "acts of brutality" which have stirred "the fires of race hatred ... afresh."

A 12-point list to achieve "true Christian justice" called for: (1) full participation of all in the policy-making process in a single system of parliamentary government; (2) one national education system with equal standards and facilities for all; (3) and (4) abolition of racially based "influx control" and pass-book laws which hamper freedom of movement; (5) equal pay for equal work; (6) assurance that police and military "conform to the highest standards and that those who transgress be brought speedily to justice"; (7) termination of the state of emergency; (8) removal of the Group Areas Act; (9) abolition of detention without trial; (10) amendment of population registration laws to eliminate

all reference to race and color; (11) unconditional release of political prisoners and freedom to return for political exiles against whom no other criminal charge is made; and (12) elimination of banning persons to internal exile without criminal charges brought in court.

The statement also urged Botha to assemble not only currently recognized leaders for discussion on abolition of apartheid but also others "recognized as authentic leaders by a significant number of people ... ." It also pointed out the need to rectify many other problems, noting: "... If all the peoples of South Africa are involved in the decision-making process these things will in due course be attended to."

The statement had a startling impact on many union delegates. "This wasn't the Baptist union but a brand new union with a totally new approach to our country's problems," enthusiastically declared a coloured Baptist pastor.

"Now we can go back to our young people with something in hand to show them," another coloured pastor said. Coloureds (people of mixed races) are one of the four South African racial groups which make up the union.

The Baptist Union, made up of white, black, coloured, and Indian churches, has a long history of urging the government to reform injustices in the apartheid system of racial segregation, but it is never urged dismantling the entire system. Until this year, that step seemed remote.

"The assembly appeared racist to me before because it thought it could reform apartheid," a coloured pastor said. "You cannot reform sin. You must abolish it."

Long-time observers say previous assemblies "danced around the issue and watered down statements" for fear of offending its diverse membership, creating problems with the government in South Africa's tense political situation, and violating Baptist principles of church-state separation. A purist stand on church and state seems to have been the strongest deterrent, as many Baptists have insisted the path of loyalty to government, non-confrontation, and spiritual renewal is the correct Biblical approach to dealing with society's problems.

Baptist women led a number of churches in South Africa to conduct prayer sessions throughout the day delegates met to debate apartheid. As the debate began at 8:30 a.m., a dove flew in through a window, circled during the debate, and flew out again about lunchtime when it ended.

Delegates left the hall awed at how the dove's symbolism reflected the spirit of

the meeting and euphoric over their action. It produced sharp debate and strong differences but little or no discord among the multiracial participants who have had a hard time understanding each other.

Assembly debate and the final vote reflected mixed emotions of people with a strong stance on church-state separation, desire for racial justice, emphasis on spiritual renewal, and a sense of urgency that South Africa's crisis demands drastic restructuring of the society.

One observer estimated at least 30 of the 51 negative votes were by delegates who oppose apartheid but don't think Baptists should speak so bluntly to the government — including a white pastor who baptized seven non-whites into his multiracial church the week before the assembly.

Even with the anti-apartheid vote, most Baptists would continue to avoid violence or public demonstrations to protest apartheid. Even black Baptist pastors in the riot-torn black townships have refused black activist demands to use their churches as political rallying points, despite threats against their lives, families, homes, and church buildings.

A constant theme during the assembly urged "revival, not revolution" and emphasized the real answer to peace is repentance of sin by South Africans and forgiveness by Jesus Christ.

Whatever South Africa does about apartheid, the assembly's action set a new tone for cooperation between racial groups in the Baptist Union. What observers projected as an explosive meeting turned into one of reconciliation and repentance. Repeatedly, delegates of all races stood to confess the national sin of apartheid or their own sin of racial prejudice and ask for corporate and individual forgiveness.

"We actually went through an experience of identifying with each other's hurts," said one observer. "All seemed eager to understand the other — and most of all to listen. This is the first assembly I've attended that we've had a tremendous listening experience from all sides."

South African Baptists hope their experience will repeat itself in the nation as a whole where peaceful coexistence of the races seems so far away.

## Haywood honors Jonas Stewart

Haywood Baptist Association passed a resolution honoring the late Jonas Stewart at the annual meeting Oct. 15 at Zion Baptist Church in Brownsville. Stewart, who had been executive secretary-treasurer of the Tennessee Baptist Foundation, was a native of Stockton Bottoms in Haywood County.

Stewart was pastor of First Baptist Church in Somerville when he died on Oct. 6 following heart surgery. He had attended Zion Baptist Church while he was growing up and was an honorary pastor of the church. He served as director of missions for Big Hatchie Baptist Association which included Haywood association at that time.

In another resolution, the association expressed appreciation to Mary Williams, a member of Brownsville Baptist Church in Brownsville, who is secretary of the associational office and was re-elected as assistant treasurer/clerk; to Earl Wells, director of missions; and to Dewey Jones, a member of Holly Grove Baptist Church in Bells, who was re-elected as moderator.

Also re-elected were Warren G. Alexander, pastor of Shaw's Chapel Baptist Church in Brownsville, as vice-moderator; J. T. Newsom, a member of Harmony Baptist Church in Whiteville, as treasurer; and Robert Smith, a member of Brownsville Baptist Church in Brownsville, as historian.

The 1986 meeting will be Oct. 14 at Brownsville Baptist Church in Brownsville.

## Wright takes post as home missionary

ATLANTA — Sharon Wright of Knoxville was appointed director of Christian social ministries for the Columbia Metro Association, Columbia, S.C., by directors of the Southern Baptist Home Mission Board during their October meeting in Atlanta.

She was among 18 new missionaries appointed for service in eight states.

Wright is a graduate of Carson-Newman College, Jefferson City; the University of Tennessee, Knoxville; and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

While at Carson-Newman, she was summer youth minister for Mouth of Richland Baptist Church in Blaine. While at UT, Knoxville, she was involved in semester summer missions for the St. Louis Metro Baptist Association, St. Louis, Mo.



Wright

## Ebenezer church gets new pastor

J. W. Abney was called as pastor of Ebenezer Baptist Church, Greenbrier, Sept. 15. He began his ministry with the church Oct. 20.

Abney comes to Greenbrier from Friendship, where he served as pastor of Friendship Baptist Church.

## Palau preaches at Baptist rally

NEW YORK (BP)—Argentine-born Evangelist Luis Palau told a predominantly Southern Baptist crowd in the nation's largest city that he has observed "a great thirst and hunger for God in America," and that "only Jesus satisfies the soul."

More than 1,000 attended the rally at New York's historic Riverside Church sponsored by the Metropolitan New York Baptist Association.

"Psychologists can analyze guilt, but only Jesus can cleanse the conscience," Palau said.

The bilingual, Argentine evangelist now based in Portland, Ore., traced the breakdown of American families to mankind's quest for eternal life, for satisfaction, for fulfillment, and for love apart from a relationship with God.

Palau, sometimes described as "the next Billy Graham," has preached to more than 5-million persons in 37 nations, in both Spanish and English.

Dennis O'Neil, evangelism chairman for the Metro New York Baptist Association, described the rally as "one of the best evangelistic meetings our association has ever sponsored."

## Polk County meets, adds Benton church

At the annual meeting of Polk County Baptist Association on Oct. 21-22 at Benton Station Baptist Church in Benton, a church was added to its fellowship.

Ocoee Baptist Church in Ocoee, of which J. T. Moore is pastor, was added to the association.

Re-elected were Stephen Smith, who is pastor of Cedar Springs Baptist Church in Cleveland, as moderator; Evelyn Guy, who is a member of First Baptist Church in Benton, as treasurer and assistant clerk; and Judy Rogers, who is a member of Zion Baptist Church in Benton, as clerk and for the first time as assistant treasurer. Also elected for the first time was Ernest Arms, who is pastor of Oak Grove Baptist Church in Benton, as assistant moderator.

The 1986 meeting will be Oct. 20-21 at Beech Springs Baptist Church in Old Fort.

## Panel studies hunger . . .

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was that anybody in America can succeed with hard work and determination. That anybody could get an education. I always believed in the justness of this and because my mommy and daddy did and taught us to."

Vautrin and her husband are both students, working to gain educations so to better provide for their family. Since both receive federal educational assistance in the form of Pell Grants, they have lost their eligibility for food stamps.

"On one hand, the government tells us, 'OK, you are in poverty, we will help you get trained for a job, to get an education.' Then they turn around and take food from our children because we accept this help."

"My daddy said anybody could get an education. What he didn't know, and what we don't understand, is why that education hurts. Don't force us to decide between food in our babies' mouths and food for thought."

Vautrin, as well as Casey, stressed the need for jobs in Appalachia. Those jobs could give the Appalachian people a chance to develop long-term solutions rather than continuing to depend on federal handouts, both women testified.

America has a problem of hunger and a problem with hunger, testified Robert A. Couto, director of Vanderbilt University's Center for Health Service. The problem of hunger stems from the lack of a definition of hunger and few and inadequate measures of it, he explained. The second problem comes from hunger's being an anomaly in a country known for its great wealth, he added.

Couto offered several solutions, of which providing employment at decent wages led the list. He also suggested a new program, based on a Head Start model, that would utilize community residents and organizations to meet the needs of low-income families through

services and education.

The House panel also heard about the variety of health problems caused by hunger. Tennessean Jesse Walker, a physician who has worked in the Clear Fork area since 1958, testified about those problems as well as "overly complicated" government regulations in food and health assistance programs.

Nathan Porter, domestic hunger consultant for the Home Mission Board, was among four representatives of SBC agencies present during the hearing before the House Select Committee on Hunger Oct. 22.

"I think the fact that the representative from the Department of Agriculture and all of his aides left without even listening to the testimonies of the women from Appalachia or the other witnesses says something about the way some government officials view this problem of hunger," Porter stated following the hearing.

Porter referred to the departure from the hearing room of Robert E. Leard, the Agriculture Department's administrator of food and nutrition service. Leard left following his testimony despite House Select Committee on Hunger Chairman Mickey Leland's invitation that he stay to listen to poor women from Appalachia tell their stories.

In addition to Porter, other Southern Baptist representatives attending the hearing were Robert Parham, director of hunger concerns for the Christian Life Commission; Richard L. Hoffman, vice-president for academic affairs at Mars Hill College; and James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs.

## O. M. Cates dies after heart attack

ROME, Ga. (BP) — O.M. Cates, former evangelism secretary for the Georgia Baptist Convention, died Oct. 23 after a series of three heart attacks. He was 67 years old.

Cates had been director of Georgia Baptists' evangelism efforts for almost two decades, from 1963 to 1983 when he retired.

A native of Tifton, Ga., Cates was a graduate of the University of Georgia, Athens, and New Orleans (La.) Baptist Theological Seminary. Cates was a member of the board of directors for the Southern Baptist Foreign Mission Board for eight years.

He was survived by two sons, Robert M. Cates of Rome and John M. Cates of Charlotte, N.C.; a daughter, Mrs. Kay Peterson of Marietta; and three grandchildren. The family requested that in lieu of flowers, contributions be made to the Cates Fund for world hunger through the Georgia Baptist Foundation.

## Carson-Newman to host east Tennessee pastors

JEFFERSON CITY — Lloyd Elder, president of the Baptist Sunday School Board, will address east Tennessee Baptist pastors when Carson-Newman College hosts their conference on Oct. 31.

Gene Mims, pastor of First Baptist Church in Cleveland, also will speak.

The conference will begin at 9 a.m. with coffee, orange juice, and donuts at Gentry Auditorium, Henderson Humanities Building. A buffet will be served at the conclusion of the program at noon.

The meeting is open to the public.

## Gunnells, Dilday, trustees laud academic excellence of SWBTS

FORT WORTH, Tex. (BP) — Trustees of Southwestern Baptist Theological Seminary praised the school's "academic excellence" during their semi-annual meeting Oct. 21-23.

That theme echoed through chapel addresses, dedications, meetings with faculty and staff, and the annual president's report.

"The strength of this seminary is the excellence of its academic leadership," said Drew J. Gunnells Jr., chairman of the board's academic affairs committee. Gunnells spoke in chapel Oct. 22 in observance of Higher Education Week.

"On this holy hill there is a commitment to carrying out the Great Commission with academic excellence," he said. "We have a high estimation of what God wants us to do."

Gunnells assured students trustees pay careful attention to selecting and maintaining the best faculty possible. He noted they look at prospective teachers' "commitment to Christ," "academic excellence," and "track record in a local church."

"Southwestern, above all else, is a place of learning," President Russell Dilday said at a faculty luncheon. "The goal of this education is to help men and women become good ministers of Jesus Christ, related to the local church."

At a dinner later in the evening, Dilday presented his seventh annual president's report to trustees.

"This is really a report about important people," he said. "It reflects — as in 77 other years — the remarkable blessings of God. Its pages give evidence of answered prayer, visions fulfilled, and supernatural miracles," Dilday said.

Among highlights of the academic year 1984-85 are an enrollment of 5,086 students, the most in any theological school in the world; the conferring of 967

degrees, the largest number ever in an academic year; the launching of the chair of prayer and spiritual formations; the adoption of Upward 90, the \$50-million strategic plan for 1985-1990; and the expansion of the Lucille Freeman Glasscock World Missions and Evangelism Center, which was dedicated during the trustee meeting.

## Lankford dies in Cookeville

Just six hours after he preached the doctrinal sermon at the annual meeting of Riverside Baptist Association entitled, "Why I Am a Southern Baptist," Charles Lankford died on Oct. 19 at Cookeville General Hospital. He was 72 years old.

Lankford was pastor for the second time at Pine Haven Baptist Church in Jamestown at the time of his death. Winburn Davis, director of missions of Riverside Baptist Association, cited 11 active ministers who were called to their work under Lankford's ministry. Lankford was also Vacation Bible School director for the association.

Lankford started and was pastor of Neely's Bend Baptist Church in Madison. He also was pastor of Madison Heights Baptist Church in Madison, Caney Fork Baptist Church in Cookeville, Oak Hill Baptist Church in Crossville, Mineral Springs Baptist Church in Monterey, Poplar Springs Baptist Church in Cookeville, New Home Baptist Church in Smithville, and two churches in Ohio.

The Oct. 21 funeral service in Cookeville was led by Dennie Moore, pastor of Providence Baptist Church in McMinnville, and Guy Farris, retired pastor of First Baptist Church in Gainesboro. He was buried at the Cookeville City Cemetery.

Lankford is survived by his widow, Gladys S. Lankford, of Algood; two daughters Patricia Farley of Crossville and Anita Carey of Cookeville; his father, Donald Lankford of Dickson; four brothers and one sister of Dickson; three grandchildren and one great-grandchild.

## Joseph Day dies

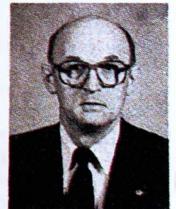
Joseph F. Day of Maynardville, director of missions for Northern Baptist Association since 1979 and principal of Horace Maynard High School, died Oct. 27 of a heart attack. He was 50 years old.

A native of Cumberland Gap, Day was a graduate of Lincoln Memorial University, Harrogate, and the University of Florida, Tallahassee. He had additional studies at the University of Tennessee, Knoxville.

Among his pastorates were Tazewell Baptist Church in Tazewell and Warwick's Chapel Baptist Church, Luttrell, and churches in Florida and Michigan.

Services were scheduled to be held Oct. 30 at Underwood Grove Baptist Church, Cumberland Gap. Burial will be at Hooper Cemetery in Cumberland Gap.

Day is survived by his widow, the former Helen Combs; a daughter, Teresa Mitchell; one granddaughter; and his mother.



Day

## Patterson . . .

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the country visiting the trustees and that I would be fired. I just didn't believe him; I didn't want to. But he was right. He did have the votes," Patterson said.

According to Patterson, Dilday "never made any effort at reconciliation. In fact it apparently was never an option with him. The only thing he wanted was that I either resign or be fired. He has refused to discuss with me in any way that he has wronged me."

The professor said the "re-entry program was wrong for three reasons. In the first place, neither the trustees nor the faculty manual call for it. In the second, to have submitted to it would have been an indirect admission of guilt to his false charges, and in the third, it was an abuse of his authority. He (Dilday) was discriminating against me; demanding things of me that were not required of anyone else."

Patterson declined to say whether he will pursue a lawsuit against Dilday, but said the matter "has gone far beyond reinstatement . . . to libel and slander. I told the trustees I had been libeled and slandered and asked them to please investigate. They didn't deal with my request at all."

The professor added: "They haven't heard the last of this. I will press those charges against Dilday in my own way. Southern Baptists have a right to know about this whole thing. And they will."

## Holston to host singles meeting

"Developing Personal Values" will be the theme of a Nov. 8-9 singles conference hosted by the Holston Baptist Association in cooperation with the Public Affairs and Christian Life office of the Tennessee Baptist Convention.

Bill Blevins, professor and counselor at Carson-Newman College, Jefferson City, will be the principle speaker. Calvin Metcalf, pastor of Central Baptist Church of Fountain City, Knoxville, is scheduled to deliver one of his popular Biblical monologues.

The conference also includes small group sessions on "Sexuality, Dating, and Relating" led by Rick Toomey, a Kingsport counselor; "Overcoming Depression/the Secret of a Happy Life" led by Tonda Strong of Kingsport; "Loneliness" led by Wanda Myers of Greeneville; and "Single Parenting" led by Jerry Self of the TBC staff.

To register for the conference, mail a \$5 registration fee to Bev Smothers, Holston Baptist Association, P.O. Box 5261 EKS, Johnson City, TN 37601 by Nov. 1 or pay \$7 when you register at the door.

The singles conference will take place at the Baptist Student Union Center on the campus of East Tennessee State University, Johnson City.

The Friday session begins at 6:30 p.m. Saturday activities are scheduled from 8:30 a.m. to 2 p.m.

## EDITORIAL

## Insurance coverage opens for church staffs

Churches which are concerned about life and medical insurance coverage for their pastors and other church staff members — and they all should be — need to take advantage of an outstanding offer made by the Southern Baptist Annuity Board.

Staff members enrolled before Nov. 30 will be guaranteed life and medical coverage for themselves and their dependents — even if they have been denied such coverage in the past due to medical problems.

During this period of open enrollment, identical Annuity Board insurance will be available for both "healthy" and "unhealthy" applicants. The only restriction is that applicants who enter the program with current medical problems will not be covered for their pre-existing conditions for up to 24 months. However, if they do not receive treatment for these medical conditions for 12 months, full coverage will begin at that point. Regardless, all new medical problems occurring after enrollment will be covered.

Another bonus is that life insurance premiums will be reduced up to 30 percent for some age groups. Also

dependent life coverage is being increased from \$2,000 to \$4,000 for the spouse, and the dependent children's benefit will be set at \$2,000.

An additional incentive for churches to enroll their staff members in this insurance program is the Annuity Board's announcement that anyone who participates in the coverage from Jan. 1, 1986, through Nov. 30, 1986, will receive free coverage for December 1986.

Persons employed at least 20 hours per week by a Southern Baptist church and their dependents are eligible to be enrolled in the life and medical insurance coverage.

Information about the open enrollment period has been sent to all churches. This information is also available by calling the Annuity Board's toll free number (1-800-262-0511) or by contacting Vern Powers at the Tennessee Baptist Convention office.

Concerned Tennessee Baptist church members must not let this opportunity to enroll their workers slip by. It is imperative that you act immediately.

## GUEST EDITORIAL

## Associations present best hope for SBC peace

By Jack Brymer, editor

"Florida Baptist Witness," Jacksonville, Fla.

With the exception of the regular meetings of a local church, no meetings in Baptist life are more important than the annual associational meetings.

Regrettably, attendance at these important meetings has declined in recent years. Could it be that some of the difficulty we are experiencing in Southern Baptist life at the national level is the result of this neglect?

In his book *The Baptist Association*, E. C. Watson defines the association as "a self-determining Baptist interchurch community, created and sustained by the churches affiliated with it and responsible to them through their messengers, in which the churches foster their fellowship, their unity in faith and practice, and give and receive assistance in achieving their purpose."

Lloyd Corder, director of the division of associational missions for the Home Mission Board, suggests that the latter part of that definition shows the distinctive character of associations. In a pamphlet entitled "Why We Need Baptist Associations Today," Corder says that in the associations, churches foster their fellowship.

This is a fellowship of commitment, according to Corder.

"A Christian's commitment to Christ as Saviour and Lord produces a commitment to other persons who are similarly committed. This results in congregations whose members care for one another and join together in serving Christ.

"Congregations that take on the nature of their members in their commitment to Christ must care for other congregations and join together to serve their Lord. This commitment to one another in Christ finds expression in associations in ways and to degrees not found in larger interchurch Baptist bodies where distances, infrequent meetings, and the large number of affiliated churches reduce the possibility of close relationship," writes Corder.

At the National Convocation on the Southern Baptist Association in May 1974, more than 1,200 laypersons, pastors, and associational, state convention, and Southern Baptist Convention workers cited the importance of fellowship at the associational level.

One of the 10 summary statements by participants of the convocation reads, "The association fosters a fellowship of encouragement, love, acceptance, and inspiration. Fellowship among Baptists is one of their strengths. The association strengthens and encourages fellowship among churches."

Another function of the association is to foster unity of faith and practice. According to the Southern Baptist Peace Committee, much of the current controversy in the convention relates to faith and practice. Could it be that this is a problem at the national level because it has been neglected at the associational level?

The purpose of the concern of associations with faith and practice, however, is not to coerce churches to believe or to

do certain things. Corder points out in his pamphlet that accepting or excluding a church in the fellowship of the association does not produce or destroy their reciprocal commitment with the other church. It only acknowledges formally whether or not such commitment exists.

"It is significant," Corder writes, "that the Southern Baptist Convention and state conventions, except one or two, make no doctrinal requirements for the affiliation of churches, but almost all associations make such requirements." However, a number of state conventions show their confidence in associations to "foster ... unity of faith and practice" by requiring churches to affiliate with an association in order for their messengers to be seated in the state convention.

Watson's definition says also that in associations "churches give and receive assistance." Essentially, according to Corder, the association is the churches in relationship each to the other. It is not an organization, but it has organization.

In another publication, Corder states that an association is churches in fellowship on mission in their setting.

"The statement makes the point that together churches have a mission to the people in their setting. It is in associations that churches confront the fact that they, more than anyone else in the world, have the responsibility under God to communicate His love to all the people of their area. This responsibility cannot be shifted to others regardless of how willing or able to help they may be," writes Corder.

In his book *The Fellowship of Kindred Minds*, Russell Bennett says the association is not a society to serve the churches but a fellowship through which the churches, in the spirit of Christ, serve one another.

"The fellowship of mutual concern among neighboring congregations of like faith and order is an essential expression, not as cause but as consequence of the intention of Jesus," writes Bennett.

Traditionally, leadership at the national level has come from the ranks of those active at the associational level. Leadership at the associational level usually comes from those who participate in the fellowship of the association. Consequently, participation rather than theology or any other requirement has been a major consideration in being asked to serve at the state and national levels.

Choosing leadership for the Southern Baptist Convention from the ranks of those churches which have neglected the fellowship of their association is a major factor in the misunderstanding that exists within the life of the convention. After all, it is at the associational level that churches foster their fellowship which leads to unity of faith and practice and cooperation with other Christians. If this is not done at the associational level, it will never be accomplished at the national level.

The best place to bring peace to the Southern Baptist Convention is the association.

## Cicero's comment



By the editor

Among the benefits of being a journalist are invitations to special events. My wife and I were invited to one of these last week, a reception honoring Sandi Patti — celebrating her recording "More Than Wonderful" reaching the coveted "gold record" status.

To those unfamiliar with the recording industry, a gold record is achieved when a recording sells more than 500,000 copies.

The album "More Than Wonderful" was recorded live at a Sandi Patti concert by Impact Records of the Benson Company. The name of the album comes from one of the songs performed — the inspiring duet by Sandi and Larnelle Harris.

More than 200 of us gathered at Nashville's Vanderbilt Plaza Hotel Oct. 21 for the ceremony which not only honored Sandi, but also the engineer, the musicians, the publishers of the album's songs, and the record producers — and the Lord. I had two obvious impressions: the close "family" attitude of all involved in the record and the feeling that their involvement was a ministry of praise to God.

Sandi Patti's meteoric rise to become the "first lady" of gospel music has been phenomenal. Born into the family of an Oklahoma church music minister, Ron Patti, music has always been a part of her life. At the age of eight, she gave her life to God.

During her teen-age years, Sandi toured with her family singing group, The Ron Patti Singers. Pursuing a music career at Anderson College, Anderson, Ind., Sandi recorded a custom album entitled "For My Friends." Her first commercial album, "Sandi's Song," was produced the year she graduated from college (1979). The following year, she became a back-up singer for the Bill Gather group.

In case you wondered, a printer's mistake on the "For My Friends" record jacket changed her name from "Patty" to "Patti" and it has stayed that way ever since.

Other albums followed: "Love Overflowing" (1981); "Lift Up the Lord," "The Gift Goes On," and "More Than Wonderful" (1983); "Songs from the Heart" (1984); and the just-released "Hymns Just for You."

An indication of Sandi's growing popularity is that the initial release of "Lift Up the Lord" was 20,000 copies, while the initial release of "Hymns Just for You" was 218,000.

My first awareness of Sandi Patti came with her thrilling rendition of "We Shall Behold Him," which was honored as 1982 Song of the Year by the Gospel Music Association.

At last week's gathering, the gracious, humble lady expressed appreciation to all who have been involved in her career, including her parents "who taught me that being a servant of God is more important than anything else."

In accepting her gold record, Sandi read from Haggai 2:8, "'The silver is Mine, and the gold is Mine,' declares the Lord of hosts," adding, "He is more than wonderful. This 'gold' is for Him."

# Letters to the Editor

## Memphis churches merge

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.

### Influenced by Stewart

Dear editor:

For those of us who knew and loved Jonas Stewart, there is a tremendous void in our lives. A friend to so many, he gave of himself unselfishly, loving and encouraging those around him.

Privileged to work for almost 10 years under his administration at the foundation, I saw daily that his walk matched his talk. His great wisdom, his compassion for individuals, his humorous ability to tell jokes and stories helping us to laugh at ourselves will all be sorely missed.

When he came to the foundation in 1968, I was 19, attending Belmont College, and working part time at the foundation. He quickly became a second father to me and through the years since has remained a genuine friend.

The Stewarts have given so much to so many through the years. His life was one without jealousy, envy, or prejudice. Mrs. Stewart, for me and for countless others, has served as a wonderful role model for ministers' wives.

When my minister father died, Dr. Stewart's words guided my grieving heart to a proper perspective as he said, "In your mourning, don't betray the faith that your father has believed, practiced, and preached all these years."

In our mourning, we seek to not betray the faith that he believed, practiced, and preached. We hurt, but we are richer for having known and loved him. To paraphrase his poem, every deed of his life cries that he does live on and on — he did not die! His influence will live in our lives for many years hence. We will endeavor to take the godly traits from his life and attempt to carry them on in our ministry to others. We knew him, we loved him, we will not forget him.

Joan Culbertson Eakin  
P.O. Box 22000  
Fort Worth, TX 76122

### Thanks from Stewarts

Dear editor:

On behalf of my mother and brother Billy, I want to thank everyone for the prayers, concern, cards, letters, and phone calls during the hospitalization and death of my father, Jonas Stewart.

Two weeks before Dad went to the hospital, I supplied for him at his church in Somerville. When I asked him what I should speak on, he suggested "God's love and grace." In preparing for that message I had no idea that God was preparing me and my family for the events that followed. Even though it's very difficult for me to accept and understand, His grace has sustained and is sufficient in these days of sadness. I now have a true realization of what the Apostle Paul meant about our Master's grace.

The last thing Dad said to us was "Whatever happens, just remember that God knows best." I think it very significant that his last words confirmed what he had preached for 49 years. Yes, Jonas Stewart, a great preacher, a devoted husband, and a wonderful father, is gone, but his testimony for God remains.

To all of our friends, churches and pastors, convention employees, and all

Tennessee Baptists, my family and I express a deep appreciation and thanks for your prayers. We felt those prayers and will be forever grateful.

Larry Stewart  
Rt. 3  
Jackson, TN 38301

### Likes fitness center

Dear editor:

The newest facility of Baptist Hospital in Nashville has greatly expanded the capabilities of its services. The new Baptist Medical Plaza has facilities for outpatient surgery, outpatient diagnostic services, radiation oncology, a new physicians' office tower, and the Baptist Health and Fitness Center. The Baptist Hospital Fitness Center is in operation with some 700 members signed up for various types of fitness training. Many receive physical therapy here.

My personal involvement is with the Baptist Health and Fitness Center. This is a medically-based, balanced, fitness program. I entered the program under the direction of professional medical supervision. My program is planned and supervised by highly-skilled professional people. This program has given me new energy and a full range of life benefits. Just one hour each day in the program has made a tremendous difference in my life. I am thankful for all of this new energy and zest for life.

David Stringfield, Paul Moore, the trustees, and the entire staff at Baptist Hospital are to be commended for such a great facility. Baptist really does care about your health and is making provisions for a healthier, happier life for you.

Virgil R. Peters  
3416 Murphy Road  
Nashville, TN 37203

### Mission physician needed

Dear editor:

What a legacy Hattie Gardner, missionary to Nigeria for 38 years, left behind (Sept. 25 issue).

How sad to read in the Aug. 28 issue that the Foreign Mission Board cannot find a physician to go to Ethiopia "to coordinate Southern Baptist medical relief efforts."

How many physicians will be among the group that stands before the Lord and asks, "Lord, when saw we Thee an hungred, or athirst, or a stranger or naked, or sick, or in prison, and did not minister unto Thee? ... Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment; but the righteous into life eternal" (Matthew 25:44-46).

Mrs. Dexter L. Woods Jr.  
6024 Frontier Lane  
Nashville, TN 37211

## Alabama pastor accepts call to West Knoxville

William H. Carter, former pastor of Hunter Street Baptist Church in Birmingham, Ala., has accepted the pastorate of West Knoxville Baptist Church in Knoxville. Effective Oct. 20, Carter succeeds Eugene Fleming, who recently retired from the pastorate.

As a graduate of Howard College (now Samford University) in Birmingham, Ala., Carter attended Southern Baptist Theological Seminary, Louisville, Ky.

Previous pastorates include Summer-ville Baptist Church, Phenix City, Ala., and Terry Parker Baptist Church, Jacksonville, Fla.

Park Avenue Baptist Church and Audubon Park Baptist Church, both in Memphis, officially merged on Sept. 15. Audubon Park Baptist Church is now approximately 300 active members stronger since the merger with the Park Avenue congregation.

Howard Kolb, pastor of the Audubon Park church, says details in completing the merger have gone smoothly. Larry Richmond agrees. He was minister of education and administration at Park Avenue Baptist Church, and will continue his ministry with Audubon Park Baptist Church.

On the day of the merger, there were 580 in Sunday School and over 600 in the worship service at the Audubon Park church. At the conclusion of the service, about 200 members from the Park Avenue congregation joined the church. They brought with them a total enrollment of 1,443.

However, according to Richmond, the church's attendance has decreased at the rate of 8 percent per year for the past eight years. The decrease in attendance resulted in a decrease in offerings, and it was difficult for them to maintain the church facilities. For this reason, the remaining active members, numbering

## Mid-state historians to meet in Brentwood

Albert Wardin will speak on "Writing Local Church History: Pitfalls and Promise" when the Middle Tennessee Baptist Historical Society meets at 7 p.m., Nov. 4, at the Tennessee Baptist Executive Board building in Brentwood.

Wardin, professor of history at Belmont College, has been an active member of the Tennessee Baptist Historical Society.

"With Tennessee's 'Homecoming '86' producing great interest in local heritage, a number of churches and associations will want to take a closer look at their own roots," said Jerry Self, history consultant for the Tennessee Baptist Convention. "This program will help interested individuals and history committees as they go about the task of gathering materials and writing histories."

The meeting will include an election of officers for the new year.

about 300, decided to investigate the possibility of a merger with another church in the area. Two other churches were considered when 65 percent of the active members voted to merge with Audubon Park Baptist Church.

The Park Avenue congregation sold their building and chose to merge their monetary assets with their new church's budget. As part of the merger agreement, the active deacons from the Park Avenue congregation will continue their service as part of Audubon Park Baptist Church through the rest of the year. Church committee members will also complete their terms as members of like committees at the Audubon Park church.

## TBC sets meets on three sects

Conferences on the sects for all interested persons will be held during the week of Nov. 4-8 in West Tennessee by the missions department of the Tennessee Baptist Convention.

The conferences will be on Nov. 4 at First Baptist Church in Paris, Nov. 5 at First Baptist Church in Dyersburg, Nov. 7 at First Baptist Church in Bolivar, and Nov. 8 at Highland Heights Baptist Church in Memphis.

Leaders will inform and direct how to witness to the followers of Mormonism, Jehovah's Witnesses, and the Unification Church (Moonies), except in Memphis where Islam will be substituted for the Unification Church.

Adults, youth, and children are invited to the 7 p.m. meetings.

## Church in Clarksville calls John M. Thomas

John M. Thomas was called as pastor of Kenwood Baptist Church, Clarksville, on Sept. 15. He began his first full-time pastorate at the church Sept. 18.

He is a student at Austin Peay State University in Clarksville.

Previous church staff positions include serving as associate pastor at Fairview Baptist Church in Paris, and Excell Baptist Church in Clarksville.

CIRCULATION THIS ISSUE — 75,270

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Established 1835

Post Office Box 728, Brentwood, TN 37027

Telephone: (615) 373-2255

Baptist and Reflector (USPS 041-780) is published weekly except New Year's week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee 37027. Subscription prices: \$5.55 individual; clubs of ten or more, \$5.25; church budget, 9.0¢ per family per week when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing office.

Space forbids printing of resolutions and obituaries. Advertising rates on request. Member of Baptist Press (BP) news service of the Southern Baptist Convention.

POSTMASTER: Send address changes to Baptist and Reflector, P. O. Box 728, Brentwood, TN 37027.

News Journal of Tennessee Baptist Convention  
Tam Madden, Executive Secretary-Treasurer

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# Colleagues ask, 'Who can replace Philpot?'

By Erich Bridges

MEXICO CITY (BP) — James Philpot did nothing unusual the day he died.

He spent Oct. 11 juggling the same challenges he had handled for years as the leader of Southern Baptist representa-

tatives in Mexico: national ministry planning, business and personnel matters, the sometimes delicate relations between American and Mexican workers, plus the new demands of coordinating Southern Baptist earthquake disaster relief. It was all in a day's work.

Only this day was his last. Philpot was shot and killed in the afternoon following a minor car collision, the apparent victim of an enraged Mexican motorist.

Even before Southern Baptists in Mexico and the United States began to cope with their shock and grief, the question emerged: Who can replace Jim Philpot? The 46-year-old administrator was not a dynamic, charismatic leader. He just got things done. "As long as Jim was there, everything was all right," said one coworker.

Colleagues described Philpot as a man ideally suited both for working with Mexican Baptist leaders and for handling the needs and problems of more than 100 Southern Baptist representatives and their families. He did not hesitate to speak his mind, but he knew how to listen. He was a gentle man, a diplomat. He rarely lost patience either with people or the endless details of administration.

"Jim was a good ol' country boy," said Judy Garrett, another Southern Baptist representative in Mexico City. "He was a very plain man. There was no pretense, nothing fake about Jim. He was very genuine. He was always a peacemaker. He just went around quietly doing his business. And he was very slow to anger; he didn't get riled easily. In Jim's job that was a real asset, really a necessity."

Philpot also worked for years with sometimes excruciating head and neck pain, the result of an ailment from which he had found relief only in recent months. But no one at the Southern Baptist Foreign Mission Board heard him complain about it.

He grew up on a small farm in what he called "the poor and rocky hills of western Arkansas." In those days, he once wrote, "hard times were common." But he formed a love for the land which he never lost.

His family later moved to California, and his father sensed a call to Christian ministry. So did Philpot after a 1959 car crash caused by a drunk driver. He suffered a brain concussion and lay unconscious on a hospital bed for more than two weeks. "God used this experience to bring me to my knees before Him," Philpot said.

He studied agriculture and dairy production in college, worked as a county

agent in Arkansas and Texas, and later attended seminary. He married Jurhee Sheffield in 1961, and the two were appointed by the Foreign Mission Board in 1967. They went to Mexico with two young daughters.

The Philpots first worked in Oaxaca, in southern Mexico, where he helped farmers improve their agricultural methods and increase production. He also worked to strengthen churches throughout the area Baptist association. Philpot wrote that he tried to help farmers "see that we are interested not only in the members of the Baptist church or mission but in everyone living in the village — in helping them to improve their way of life."

"He was very close to the people there," remembered Clark Scanlon, a longtime friend and Foreign Mission Board colleague. "His key word was 'appropriate technology.' He didn't want to teach them to use a tractor when all they could hope for was an ox."

Southern Baptist representatives in Mexico elected Philpot chairman of their organization in 1974, and he moved to Mexico City in 1977 to handle the assignment on a full-time basis. As chairman, he led the organization to adopt strategic planning and helped bring about "integration," a gradual unification of Mexican Baptist and Southern Baptist ministries which many believe has helped boost church growth and baptisms.

In death as in life, Philpot brought people together. At his funeral service Oct. 12, Americans and Mexicans found a special unity.

"Everybody was hurting together and everybody was remembering together and we were just very united," said Garrett. "I think this just may be a turning point in our relationship as Southern Baptists and nationals."

One personal goal Philpot never accomplished was to start a church in Mexico City. Mrs. Philpot hopes people wanting to send gifts in memory of her husband will send funds to the Foreign Mission Board designated to buy property for a new church in Mexico City.

Several Bible studies have begun among earthquake survivors who have received Baptist relief. One or more may develop into a church. Aid for a new congregation in Philpot's memory would fulfill his dream.

## Louisiana association's consensus favors ordination for men only

By Marv Knox

BATON ROUGE, La. (BP) — Scripture teaches that ordination to the ministry is for men only, a majority of messengers to Louisiana's Judson Baptist Association decided at their annual meeting.

Women's ordination has been an issue within the association, which encompasses greater Baton Rouge, La., since last spring. Some messengers to the association's April semi-annual meeting protested the ordination to the gospel ministry of Isabel Austin, associational director of Christian social ministries, by Broadmoor Baptist Church, Baton Rouge.

Messengers in April created an ad hoc committee to study the issue and report to the annual meeting Oct. 15.

The ad hoc committee's report contained two primary provisions.

First, messengers to the Oct. 15 meeting were allowed to designate "the present consensus of the association on the question of the ordination of women to the ministry" by ballot vote. Second, future "employee problems" were referred to the association's administrative committee.

The ballot vote, which capped almost two hours of discussion, directed messengers to choose from three positions:

—"I believe the Scripture teaches the ordination to the ministry of men only" (179 votes).

—"I believe the Scripture teaches the ordination to the ministry of both men and women" (88 votes).

—And 23 messengers responded, "I am unsure about what the Scripture teaches about this question."

Prefacing the committee's report and discussion on the matter, Jim Colvin, ad hoc committee chairman and layman from University Baptist Church, said,

"Our report, our work, our study is not directive to your church." He stressed, "Southern Baptists historically have taken a strong stand on the doctrine of the priesthood of the believer," even as that principle applies to local churches and their individual autonomy.

"At every point in their deliberations, the members of this committee have agonized over the damage to the work of Christ that would result from a breach in fellowship of our churches," Colvin added, noting committee members had tried to lay aside personal feelings in an effort to reach a practical solution without alienating churches or messengers.

Two conclusions predominated the study of the issue, he said.

First, individual Christians have the right to follow God's leadership, but associational employees have the obligation "to show responsible concern for the beliefs, the values, the feelings, the influence, and the effectiveness" of the association and its churches.

Second, associational employees "have a right to expect Christian courtesy, a redemptive spirit, a clear definition" of their work relationships, adequate supervision, and due process.

As a consequence, the ad hoc committee established "a formal and logical process of dealing with (controversial employee-related) questions which come to us from time to time," he said.

That process was delegated to the association's administrative committee (which bylaws state is the association's personnel committee), along with its executive director of missions and moderator. This group was "designated with the responsibility of dealing with all of the association's employee problems requiring a formal hearing, and with all controversial issues and/or relationships in which associational employees are involved."

It was given the responsibility of advising employees and prospective employees of the association's expectations and standards. It also was given authority to initiate contact with "any employee whose conduct, relationships, or involvements seem, in the judgment of the administrative committee, to deserve scrutiny" and to "take appropriate and effective action in dealing promptly with any employee refusing to comply" with its actions.

Provisions allowed for the administrative committee to appeal to the guidance of the association's executive board, and employees were given the same channel of appeal.

Responding to a question by John Goodwin, pastor of Broadmoor Baptist Church, Baton Rouge, Colvin noted the result of the straw vote will "inform the thinking" of the administrative committee. However, he added the vote "does not bind anyone."

Responding to another question by Goodwin, Colvin noted the action will not be retroactive to include actions taken by associational employees in the past.

## Lawrence County adds new church

At the annual meeting of Lawrence County Association of Baptists on Oct. 17-18 at First Baptist Church in Lawrenceburg and Leoma Baptist Church in Leoma, a new church was voted into its fellowship.

Trinity Baptist Church in Lawrenceburg, whose pastor is Melvin Allison, is the new church of the association.

Re-elected were Robert Jones, pastor of Faith Baptist Church in Loretto, as moderator; Lamar Moore, pastor of Leoma Baptist Church in Leoma, as assistant moderator; and Jerry Putman, a member of Park Grove Baptist Church in Lawrenceburg, as treasurer. Susie Paris, a member of Mount Horeb Baptist Church in Ethridge, was elected as clerk.

The 1986 meeting will be Oct. 16 at Liberty Grove Baptist Church in Loretto and on Oct. 17 at an undecided location.



EARTHQUAKE RELIEF EFFORT — James Philpot (right), who headed the organization of Southern Baptist representatives in Mexico, was shot and killed three weeks after the major earthquake struck Mexico City. Involved in relief efforts until his death, Philpot was photographed as he observed teams of volunteer seminary students, faculty, and local church members as they assembled bags of food for earthquake victims.

## Romo cites crucial need for refugee sponsors

ATLANTA (BP) — It has been 10 years since the fall of Vietnam, but the need for sponsors for Indochinese refugees is still crucial, the director of the SBC Home Mission Board's refugee resettlement program said after a three-week tour of refugee camps in Thailand, Hong Kong, and the Philippines.

Oscar I. Romo, director of the HMB language missions division which coordinates efforts to find Southern Baptist sponsors for refugees, made an appeal to Southern Baptists to respond to the need as he reported to the board's language missions committee about his trip.

"When you see the needs of these people in the refugee camps and their intense desire to live in peace and freedom, you come away feeling God is saying something to us," Romo said in an interview.

"Maybe God brought them out (of Indochina) for some reason, and maybe we can reach them here (in the United States) when we couldn't reach them over there," Romo said.

Romo and Wallace W. Buckner, director of multiethnic ministries for the Home Mission Board who traveled with Romo to the camps, both said they were surprised that conditions in the refugee camps were not as bad as they had expected.

"Some of the camps were in better shape than some of the migrant farm worker camps in the United States," Romo observed.

It was the first time Romo or any Home Mission Board refugee resettlement official had toured the refugee resettlement camps in Southeast Asia for a firsthand look at conditions. The trip was under the auspices of the United Nations, which operates the camps in cooperation with the host governments.

The visit to the camps "gave us a better understanding of where these people (refugees) are coming from and what they have faced," Romo said. "We hope it will help us in the selection of sponsors and the mesh of sponsors and refugees."

Buckner added that it is harder now to enlist Baptist churches and individuals as refugee sponsors because the plight of the refugees is not currently receiving heavy media coverage. Buckner said the HMB is planning to produce a new packet of materials helping build awareness of the need for refugee resettlement, and how an individual can lead a church to sponsor a refugee.

Buckner said he was more depressed by conditions at the Chimawan Center in Hong Kong than any other place they visited. About 10,000 refugees, most of them boat people, are in Hong Kong's "closed camps" and are not allowed to leave the barbed wire enclosed facilities. Buckner said they have little hope of ever being resettled, since only 50 to 100 per month are allowed to go to the USA.

In Thailand, sometimes as many as 500,000 refugees are living in three different types of camps, called border camps, holding centers, and transit centers, Romo and Buckner reported.

Thailand officially closed its borders to refugees in 1982, explained Buckner, but the refugees continue to come. So the Thai government, in cooperation with the U.N., allowed them to stay in border camps just inside the Thailand/Kampuchea border.

Only refugees cleared by the United Nations can stay in the holding centers

and transit center camps located further interior. "They may have the opportunity to be processed and resettled, and have more hope than those in the border camps," Romo said.

Refugees who can qualify for resettlement eventually may be able to go from the transit centers to the resettlement center in Bataan, Philippines, or to Canada, Australia or Europe, Romo and Buckner said.

The camp in the Philippines is the best run and most encouraging of all the camps they visited, said Romo and Buckner, because there the refugees have hope for starting a new life. The Philippines camp has taken over responsibility handled in the mid-70s by the refugee resettlement camps at Camp Pendleton, Calif.; Fort Chaffee, Ark.; Eglin Air Force Base near Fort Walton Beach, Fla.; and Indiantown Gap, Penn., all now closed.

In the Philippines, about 17,500 refugees spend 15 weeks going through intensive English language, vocational training, and also cultural orientation classes.

Romo praised the Baptist Refugee Ministries vocational training program led by Steve Allen, a SBC Foreign Mission Board Mission Service Corps volunteer. The program teaches the refugees vocational job skills such as carpentry, electrical wiring, maid service, and ways to get a job in the United States.

About 1,000 refugees per week complete the training in the Philippines and are resettled in the United States, Buckner said.

But no refugee is allowed to enter the United States without a sponsor, Buckner and Romo said. And that is how Baptists can help most — by agreeing to sponsor a refugee or refugee family, they said. Baptists interested in serving as sponsors should contact the SBC Refugee Resettlement Office at 1350 Spring St., N.W., Atlanta, GA 30367, or contact James Redding, director of language missions, Tennessee Baptist Convention, P.O. Box 728, Brentwood, TN 37027.

## C-N sponsors event for high schoolers

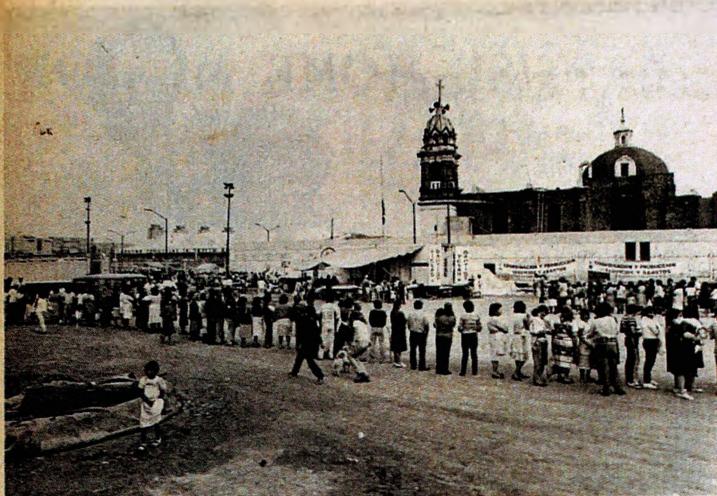
JEFFERSON CITY — The admissions department of Carson-Newman College is sponsoring a welcome weekend on Nov. 9 for high school juniors and seniors who may be interested in attending Carson-Newman. Students considering transferring to the Baptist college also are invited.

The welcome weekend provides an opportunity to explore various aspects of college life through talking to students, faculty, and college personnel. Topics covered during the program will include student life and activities, how to choose a major, and information about financial aid.

Registration will be held from 8:45-9:15 a.m. in the lobby of the music building.

Any prospective student is encouraged to stay overnight in one of Carson-Newman's residence halls. There is no charge, but reservations should be made by Nov. 2. Lunch and dinner will be provided for those attending the program.

For more information or to make room reservations, contact the admissions department at Carson-Newman.



LONG LINE OF HUNGRY QUAKE VICTIMS — Operating in the shadow of the historic Francisco de Asis Catholic Church, Texas Baptist Men served meals to many of the 6,000 homeless in the Tepito neighborhood of Mexico City. Photos by Joe Westbury.

## Mexican Baptists continue relief work as teams leave

DALLAS (BP) — After providing more than 150,000 meals for the earthquake-stricken residents of Mexico City, seeing at least 4,000 persons make first-time professions of faith in Christ, and setting up four field kitchens for earthquake victims, Baptist disaster relief teams from Texas, Louisiana, Mississippi, and Oklahoma left Mexico City Oct. 11.

During their final week in Mexico City, the disaster relief teams built new field kitchens in front of each of their 18-wheel mobile units. The teams observed feeding operations by Mexican Baptists, who had served all meals since the arrival of the units, at each field kitchen for about 24 hours. Assured of their efficient operation, the volunteers drove the trucks away on Friday, leaving the kitchens in place.

Three of the field kitchens, with stoves, pots, pans, tables, and other utensils, will be given to the National Baptist Convention of Mexico. The fourth will serve as a model for the Mexican government. The government plans to build 10 modular kitchens alongside the temporary hospitals that have been established in Mexico City.

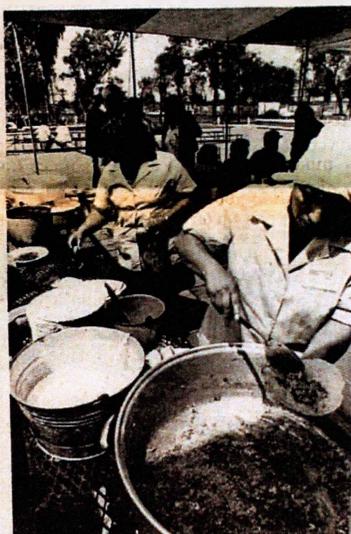
The interior of one 18-wheel tractor trailer rig already has been measured and diagrammed by the government to determine the arrangement of storage space for the field kitchens as Mexican officials seek to develop a comprehensive disaster response program.

The mayor of Mexico City, governor, and chief of Social Protective Services joined the president and the executive director of the National Baptist Convention of Mexico in a recognition service for the volunteers before their departure.

Eighty Spanish-speaking Texas Baptist pastors and deacons had been assigned to the four disaster relief units to act as counselors and interpreters. About 40 will remain in Mexico City.

Texas Baptist volunteers had set up the first field kitchen in the Tepito neighborhood of Mexico City Sept. 26. The initial team was joined by Louisiana, Oklahoma, and Mississippi disaster relief units within four days.

From a command post at the Texas disaster relief unit, volunteers directed feeding operations and trained Mexican



MEXICAN BAPTISTS AT WORK — Members of local Baptist churches serve food to the Mexico City neighbors from the Mississippi Baptist disaster van. Mexican Baptists took over the feeding effort after Southern Baptist teams headed back home.

Baptists in field kitchen feeding techniques, according to Robert E. Dixon, Texas Baptist Emergency Task Force coordinator.

Disaster relief was performed in full cooperation with the Southern Baptist Foreign Mission Board, the Brotherhood Commission, and the National Baptist Convention of Mexico.

On Oct. 3, William M. Pinson Jr., executive director of the Baptist General Convention of Texas, and Texas State Missions Commission Director Charles McLaughlin viewed each of the feeding operations.

"Southern Baptists can be assured that every dollar they designated to disaster relief in Mexico City is going directly to the relief of suffering people in that earthquake ravaged city," said McLaughlin.

The board had released \$466,500 of its disaster relief funds in response to the Mexico City earthquake as of Oct. 15.

# Tennessee

## CHURCHES . . .

Holly Grove Baptist Church, Bells, celebrated its 100th anniversary Oct. 26-27. H. B. Woodward from Bells was special guest during the celebration. Jerry Davis is pastor of the church.

On Oct. 13, First Baptist Church in Lafayette held a dedication service for an addition to the educational building. J. C. Lewis, director of missions for Bledsoe Baptist Association, participated in the services. Don L. Peek is pastor of First Baptist Church.

## PEOPLE . . .

Mount Harmony Baptist Church, in Knoxville, ordained Bobby Burnette as a deacon Sept. 22. Jerry Heflin is interim pastor of the church.

Randall McClain, pastor of Union Grove Baptist Church, Martin, was presented with the pastoral ministries diploma on Oct. 6. He earned the diploma from Seminary Extension Independent Study Institute.

## LEADERSHIP . . .

Terry Baker is the new minister of education at First Baptist Church in Clinton. Samuel D. Dean is the pastor.

Lloyd Kerr joined the staff of Oakhaven Baptist Church, Memphis, as minister of education. He comes to the church, where David Shakelford is pastor, from Coldwater Baptist Church in Coldwater, Miss.

Kirby Woods Baptist Church, Memphis, recently added two new staff members. Eldon Lawyer began his ministry

as associate pastor/recreation, Sept. 1. He is a graduate of Oral Roberts University, Tulsa, Okla. Keith Stanley has joined the staff as associate pastor/student minister. He is a native of Birmingham, Ala., and a graduate of Mercer University in Macon, Ga. He held church staff positions in churches in Alabama and Georgia.

Eudora Baptist Church, Memphis, has called Jim Witherington Jr. as minister of youth/singles/activities and assistant to the pastor. He comes to the church from First Baptist Church, Somerville, where he was minister of education and youth. Witherington is a graduate of Union University, Jackson, and Midwestern Baptist Theological Seminary, Kansas City, Mo. Calvin Harvell is pastor of Eudora Baptist Church.

Bill Reinhardt has been called as pastor of Templo Bautista, the Hispanic mission at Temple Baptist Church, Memphis. He has been serving as associate pastor of the congregation. Reinhardt is a graduate of Fullerton State College, Fullerton, Calif. Al Styron is pastor of Temple Baptist Church.

## REVIVALS . . .

Frank Vega, a student at Union University in Jackson, led revival services at Memorial Baptist Church, Moscow, Sept. 20-22. There were 13 decisions made during services at the church where Lynn Eagan is pastor.

Trinity Baptist Church, Bolivar, held revival services Oct. 4-6. Union University student Randy Rinehart led the services at the church where James J. Smith is pastor. There was one decision made during the revival led by the Jackson student.

Edie Ray led in revival services at Point Pleasant Baptist Church in Buchanan, Oct. 11-13. There were six decisions made at the church where Jimmy Allison is pastor. Ray is a student at Union University, Jackson.

## REVIVAL PRAYER REQUEST . . .

New Salem Baptist Church in Limestone will have revival services Nov. 2-7. Grant Jones, from Johnson City, will be the evangelist for the week. Eldridge Cullum is the pastor.



**HMB COMMISSIONS CHAPLAINS** — Two chaplains at Baptist Memorial Hospital, Memphis, and their wives were commissioned by the Home Mission Board during the board's October meeting in Atlanta. David Bluford (left, with wife Janie) serves at Baptist Memorial Hospital, East, while Kenrick Conway (right, with wife Karen) works at the downtown hospital.

## Cragfont constitutes

Cragfont Baptist Mission in Castalian Springs was constituted as a church on Oct. 6. Samuel A. Creed has been serving as pastor of the mission and will continue his pastorate with Cragfont Baptist Church.

Sponsored by First Baptist Church in Gallatin, the Castalian Springs mission is the fifth to be sponsored by the Gallatin church, where Harold Allen is pastor.

Allen and Creed participated in the constitution service along with J. C. Lewis, director of missions for Bledsoe Baptist Association. On the same day that the church was constituted, the congregation burned two notes symbolizing final payments. One note was for the church property and one was for the building.

## Correction

Ernest Edward Carrier was inaccurately reported as being called as pastor to Tennessee Avenue Baptist Church in Bristol in the Oct. 23 issue of the Baptist and Reflector. Carrier was called to the Bristol church as associate pastor. Willard Tallman, who has been pastor of Tennessee Avenue Baptist Church for over 40 years continues his pastorate with the church.

The Baptist and Reflector staff regrets the error and wishes to apologize for any confusion to the readers and inconvenience to the church members and staff of Tennessee Avenue Baptist Church.

## Personal Perspective

By Tom Madden  
TBC Executive  
Secretary-Treasurer



Recently I was one of several hundred that attended a breakfast in the new Wellness Center of our Nashville Baptist Hospital at which Ken Cooper, fitness expert, spoke concerning staying well.

He certainly made me feel guilty about how I did not take care of my body and I promised myself I would try to do better.

As I thought about keeping our bodies healthy, I recalled the first two verses of 3 John. "The elder unto the well-beloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

You and I know that our bodies are sacred and God wants us to be healthy. There is a thrust here in John's epistle that reminds us that God wants our souls to be spiritually healthy. The body is the home of the soul and God's Holy Spirit dwells in us.

I began to think about some of the exercises that would help our souls be healthy. One, of course, is to seek God's face daily through the reading of His Holy Word. Another exercise is to spend ample time each day in prayer. Surely God wants us to maintain our healthy souls with regular corporate worship. It is a necessity.

It seems to me that one of the best ways to keep our souls healthy is through witnessing. What a joy it is to win someone to a saving faith in Jesus Christ. Giving a minimum of a tithe of all that God has entrusted to us is still another exercise for the soul.

Although Cooper did not mention it, it is my conviction that a healthy soul will contribute immeasurably towards making our physical bodies healthy.

God grant that all of us may prosper and have healthy bodies and souls.

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**Making Disciples**

We have just completed a round of one-day retreats for the staff at each of our campuses. This is only one of many things we are seeking to do in enriching the spiritual life of our staff and children.



How we appreciate the wonderful churches where our children attend. Many of them would never have had the opportunity of singing in a youth choir, belonging to G.A.'s or R.A.'s if it were not for our churches.

In addition many of these good churches provide opportunities for our youth to go on retreats and special outings. The greatest contribution is providing for the boys and girls to hear the word of God taught and preached on a regular basis.

Fifty-one of our children came to know Jesus Christ last year. This is the most valuable statistic of all. This is the reason for our providing food, clothing, shelter and academic training for our children. Hopefully others will come to know Jesus through our witness to family members.

Teaching Godly character is more caught than taught. Children learn more by what we do than by what we say. I am thankful for the fine staff of houseparents, support and administrative staff at each campus that exemplify and magnify our Lord Christ, his love and his grace. Our task while voted upon by Baptists as given to us by Jesus in the Great Commission — "Go therefore and make disciples of all the nations, baptizing them in the name of the Father, and the Son and the Holy Spirit . . ." (Matthew 28:19).

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**Alternative Home Opens in Greeneville**

Our new Alternative Home for women with problem pregnancies in Greeneville, Tennessee, opened early in September. One purpose in establishing an alternative home for these women is to express the love of Jesus Christ through a ministry to them, and to render a service to the mother, the child and the family.

Mrs. Helen Woods is the resident director at the home. She is assisted by a part-time helper and a social worker, Mrs. Jane Stroud. Mrs. Stroud is also working with the satellite home in Johnson City. The Alternative Home is under the direct supervision of the East Tennessee campus in Chattanooga.

The Alternative Home is licensed by the state of Tennessee to care for a maximum of six young women at one time. Presently, there are three residents in the home.

TBCGH through a joint effort with First Baptist Church, Greeneville, and Holston Baptist Association can offer the following services to the mother and child:

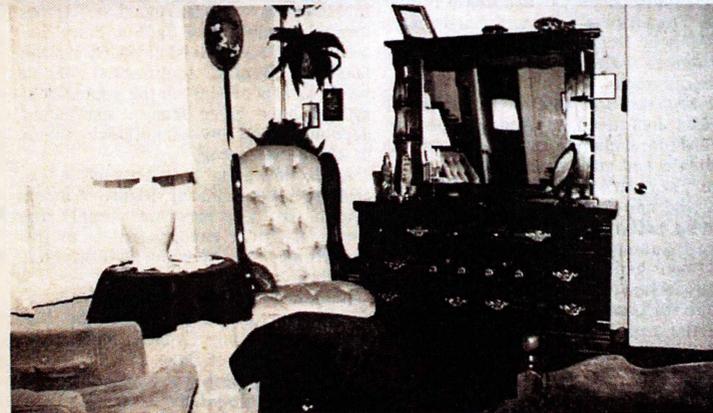
- Basic physical needs which include room and board.
- Prenatal medical care.
- Medical service at no cost to



Resident Director Mrs. Helen Woods

those who wish to place their babies for adoption.

- Assistance with medical service for those who wish to keep their babies.
- Spiritual development which includes Christian counseling and religious instruction.
- Psychological therapy and counseling.
- Regular program of creative classes to teach basic homemaking and parenting skills.
- Continuing education through Greeneville County High School and nearby Carson-Newman College.

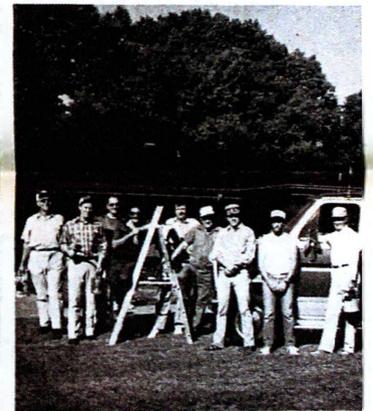


Most of the furnishings came from donations by churches and individuals.

**Happiness is Helping:  
The TLC Ministry**

In August, The TLC Ministry was launched on the Memphis campus. The letters, TLC, form a double acronym, "Tender Loving Care for The Lord's Children." It is a volunteer ministry in which the Baptist laity are provided opportunities to minister to children through such services as providing transportation to doctors, dentists, and other professionals; assisting a social worker with a child at court; tutoring; and giving information in crafts and music. Already, a corps of TLC volunteers are being formed, enlisted through the presentation of the ministry at church services, WMU meetings, and senior adult programs.

The senior adult group from National Avenue Baptist Church has already begun working with the younger children in crafts. They are making small personalized teddy bears. This group has volunteered to come once a week to help the children in various crafts. Senior adults may prove to be God's greatest people resource for providing a multiple and meaningful support ministry to children in need. Thanks be to the Father above.



**Men on Mission**

On September 27 and 28, nine men from Second Baptist Church, Union City, including the pastor, Dr. Jerrell G. White, came to the West Tennessee campus for a time of worship and work. The Home provided on-campus overnight lodging and meals in the cottages with houseparents and children. On Friday evening, a time of informal information sharing, devotional thoughts, and prayer was held in the superintendent's residence. The following day, these good men painted the outside of Davis Cottage and installed a ceiling fan in the family room.

This kind of labor of love serves several purposes. First, it accomplishes a cost-saving work which enables Tennessee Baptists to provide more for the children in other areas, such as health care, food, clothes, and school supplies. Second, it strengthens the bond of fellowship, communication, and support between the Children's Homes and the local churches. Finally, it provides a purposeful and rewarding utilization of the varied ministry gifts of a body of believers who rejoice in the privilege of serving others in Jesus' Name.

Many thanks to these fine Baptist men who magnify the Savior in their demonstrated devotion.

## BIBLE BOOK SERIES

Lesson for Nov. 3

# The end of God's patience

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

Basic Passage: Ezekiel 20:1 to 24:27

Focal Passages: Ezekiel 20:7-11, 36-39; 24:13b-14

Though the midnight hour had almost arrived for Jerusalem, Ezekiel remained calm. He did not, however, soften his message one bit.

Chapters 20-24 comprise the last major division of the first half of the book, those prophecies delivered before Jerusalem's fall. They came within three years of the tragic event.

Actually, we find no new teaching of Ezekiel in these chapters. They contain mainly a restatement and deeper intensification of his basic message. Though the section repeats much that has already been said, it moves steadily toward fulfillment of the doom that had been predicted.

Ezekiel held up Judah's national life before the people. Every element of her society was reviewed and brought into focus. Judgment must come, the prophet insisted, as the inevitable result of the nation's sin.

### Repeated warnings ignored (20:7-11)

Since Ezekiel had continued to predict doom, one would think the leaders would have "turned him off," but they respected him and continued to ask his opinion about the situation. A great truth stands out here. We never gain any real favor with people when we merely tell them what they want to hear.

However, judging from the words Ezekiel spoke, they did not come with the humility that the situation demanded. Rather than answer them directly, Ezekiel summarized the nation's history on spiritual matters. From the beginning, they had been rebellious. Idolatry had been their lifestyle in Egypt (vv.5-9), during their wanderings in the wilderness (vv.10-26), and when they arrived in the Promised Land (vv.27-32).

All during this time, God had pleaded with the people to return to Him. Warning after warning had been sent but to no avail. Even though we do not have any historical record of their sin in Egypt, Ezekiel knew of their rebellion in that land.

God, nevertheless, brought the people out of Egypt and to Sinai where He gave them a further revelation of Himself. Even then, they remained disobedient. The blessings of Canaan did not even change them. They had no desire to be different. Rather, they loved the immoral worship rites of the Canaanites.

### A promise for the future (20:36-39)

Like all prophets, Ezekiel always saw

hope beyond the impending doom. He suddenly interrupted his warnings and threats to speak of a time when God would gather the people once again. God's great love, plus His mighty power, would compel them to serve Him.

These words were not meant to soften the condemnation but to emphasize that they were still a part of His redemptive plan, and nothing could change that fact.

The phrase "cause you to pass under the rod" was a figure from a well-known custom of that day. The shepherd counted his sheep by making them pass under his staff. Culls were set apart to keep the flock pure.

The spiritual application is that during the second wilderness experience the Lord would separate the rebels in His flock from the obedient ones. In the New Testament, Jesus spoke of separating the sheep from the goats. Ezekiel spoke with a bit of sarcasm as, in verse 39, he told the people to go on serving their idols but reminded them that later they would see how foolish their actions had been and would repent.

### A final warning (24:13b-14)

Two types of warnings occur within chapters 20-24. One group (chapters 20, 22, 23) contains strong indictments against the people. The other two may be said to interpret the contemporary history of that day.

The first (chapter 21) describes Nebuchadnezzar's march against Jerusalem, using the metaphor of the sword. It has been called "Song of The Sword." The other (chapter 24) describes the siege under the figure of a boiling pot and concludes with a graphic lesson to the people concerning Ezekiel's actions which followed the sudden death of his wife. The prophet's joy and delight was taken away from him, but he was commanded to maintain his poise and continue his work.

During the first part of his ministry, Ezekiel had tried to lead the people toward moral change, but they remained obstinate and refused to hear his message. They were compared to a corroded pot. God had sought to purge them by sending suffering, but they would not learn the intended lesson. Now the midnight hour had arrived!

Ezekiel had identified himself so closely with the Lord that he knew exactly the time the tragedy would occur. His words beat with the intensity of a war drum. God had spoken.

The people did not believe, but that did not eliminate the consequences. We do not alter a fact by ignoring it. All that Ezekiel said would occur, happened exactly as he predicted. God's Word stands true whatever attitude we take toward it!

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## UNIFORM LESSON SERIES

Lesson for Nov. 3

# Confronting false teachers

By David J. Irby, chairman  
department of religion and philosophy  
Union University, Jackson

Basic Passages: 1 Timothy 1; 4; Titus 2:1-5

Focal Passage: 1 Timothy 4:1-16

This lesson introduces the unit, "Integrity in the Body of Christ," from the pastoral letters, 1 and 2 Timothy and Titus.

Paul is generally acknowledged as the author of these letters, but it is difficult to fit them into his ministry on the basis of information available. The traditional view is that he was released from custody in Rome which is indicated in Acts 28:16, and continued his missionary service at various places. Timothy and Titus accompanied him until they were assigned specific responsibilities, Timothy at Ephesus and Titus at Crete.

The pastoral letters were the last of Paul's writings, according to this view, and they reveal the development of false teachings in the churches during the second half of the first century. They were written to warn Timothy and Titus of those doctrinal errors and to instruct them about establishing sound doctrine and correct order in the churches.

### False teachings exposed (1 Timothy 4:1-5)

The Spirit had warned that some teachers of the Christian faith would depart from the true faith in the last days and give their minds to subversive doctrines inspired by devils (4:1 Phillips, NEB). The viewpoint of this letter is that this apostasy had already occurred. Some teachers had departed from the faith, but not from the church. They were still present in the church, teaching their false doctrines.

The exact nature of these false teachings is not defined. They are called "erroneous doctrines," and included the study of "interminable myths and genealogies which issue in mere speculation" (1:3, 4 NEB).

The false teachers had "gone astray into a wilderness of words." They had "set out to be teachers of the moral law, without understanding either the words they used or the subjects about which they were so dogmatic" (1:6, 7 NEB). Like some in Corinth, they taught abstinence from marriage, and from certain foods (4:3). They were called "lying hypocrites" whose consciences were "as dead as seared flesh" (4:2 Phillips).

### Sound teaching commanded.

(1 Timothy 4:6-16)

Paul charged Timothy to warn the brethren about these false teachers and their teachings (4:6), to command them (false teachers) to give up teaching their erroneous doctrines (1:3 NEB), and to give the people "sound" (healthy) teaching instead.

As with the false teachings, the exact nature of the "sound doctrine" is not defined in the pastoral letters. It seems to relate to the "true faith" which Timothy had received from his mother and grandmother (2 Timothy 1:5), from Paul (2 Timothy 2:1), and from the sacred Scriptures which he had known since childhood (2 Timothy 3:14-17).

In short, the "sound doctrine" was the traditional faith that Timothy had received, which had now become a fixed "body" of teachings. Scattered throughout the letters to Timothy are references to specific things which Timothy was to teach. They are indicated by the formula, "These things teach and exhort."

### Summary and conclusions

The following are major points in this lesson: (1) There is a body of "sound teaching," although it is not specifically defined in the pastoral letters. (2) This "sound teaching" is the "truth" against which false teachings are seen to be false. (3) False teaching in the church is a serious matter. It needs to be confronted wherever it exists and corrected. (4) Sound teaching is the only effective corrective to false teaching.

## Lackey joins BSSB

NASHVILLE (BP) — Terri Lackey has accepted the position of reporter in the Southern Baptist Sunday School Board's office of communications.

Lackey has been a reporter for the Nashville Banner for two and one-half years. Earlier, she was a reporter-photographer for the Southern Standard in McMinnville.

A Nashville native, she is a graduate of Tennessee Technological University, Cookeville.



Irby

## Rigdon evaluates adult learning

MONTGOMERY, Ala. (BP) — When it comes to formal education, most adults act like children, a Southern Baptist educator told correspondence program officials.

"Most adults assume responsibility for every other area of their lives before they assume responsibility for their formal learning," said Raymond M. Rigdon, executive director of the Seminary External Education Division (SEED) of the Southern Baptist seminaries. "Long years of dependency on the educational system have given them a continuing dependence on any educational system in which they enroll."

Adult education programs often encourage this dependency, Rigdon charged. "Adults in these programs simply are not given either encouragement or the opportunity to become self-directed learners."

Rigdon addressed the annual educational directors' workshop of the National Home Study Council, meeting at Maxwell Air Force Base.

Besides learning how to learn, adults need to organize their learning within goals that are meaningful to them. Rigdon said. The role of the distance educator is to serve as a resource for adult learners. Contrary to long-standing tradition, he contended, adults do not have to be in the physical presence of a teacher in order to engage in significant learning experiences.

The Seminary Extension Independent Study Institute, the correspondence component of SEED, has been an accredited member of the National Home Study Council since 1972.

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**LIFE AND WORK SERIES**  
Lesson for Nov. 3

# Keeping our commitments

By Paul Woodford, pastor  
First Baptist Church, Lewisburg

Basic Passage: Joshua 23:1 to 24:33  
Focal Passage: Joshua 23:11-16

This week we begin a new unit entitled, "God's People Face a New Environment." This lesson deals with the topic, "Keeping Our Commitments." Our first question might be "commitment to what?"

In light of our previous month of studies, we are aware that what is meant here is the keeping of the covenant commitment made to and with God.

Admittedly, the safe ways of the "Pentateuchal Bible belt" have been left back across the Jordan, because the children of Israel are now in a new era and a new environment.

How readily members of our high-tech, mobile society can identify with the difficulty of keeping commitments in such a setting and circumstance.

Our chosen Scripture passage gives in-



Woodford

sight into the motive and the means of commitment, the choice commitment requires, and the consequences that come from commitments.

**The motive of commitment is love and the means of commitment is obedience (23:11)**

Joshua's simple and straightforward admonition, "Take good heed therefore unto yourselves, that ye love the Lord your God," offers the only effective motive for keeping of commitments. As a man of great age and experience and demonstrated faithfulness, he is well-suited to give such advice. But he is stating a principle that is fundamental to the Christian faith: both the Old Testament and the New Testament place love of God and of fellowman as the highest and greatest command.

But surely Joshua was insightful enough to know as did the later apostle John that even God had to demonstrate this for us. John made it clear when he said: "Herein is love, not that we loved God, but that He loves us (1 John 4:10) and "We love ... because He first loves us" (1 John 4:19).

Obedience to keeping commands and being faithful must always spring from the motivation of love. Joshua makes it clear that God demonstrated His love for the children of Israel over and over by

His deliverance and providential care. Jesus' later question, "Why call ye Me Lord, Lord and do not what I say?" elevates human obedience to God as the greatest demonstration of real love for God.

**Commitment always demands a choice (23:12-13)**

Even with all of man's great circumventions of the laws of the universe, he has not yet been able to be both obedient and disobedient to God at the same time. In the case of Joshua and the children of Israel, they would either be true to God and keep their commitments to Him or they would turn in the direction of the ways of their pagan neighbors.

Joshua in the larger Scripture passage (Joshua 24) brings the matter of choice down to the simplest form and to the most personal form. Joshua pinpointed the real choice in chapter 24:15: "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

His final statement makes it clear that no one, much less a leader, is exempt from the choice for which a commitment calls.

**The consequences of commitments (23:13-16)**

Life is full of rewards and punishments. Any action usually brings one or the other: sometimes quickly, more often in the longer term. Even so, Joshua warns the children of Israel of the consequences that come from commitments, kept or not kept.

In verse 13, he assures them that if

they do enter into wrong choices with the inhabitants of the land that "the Lord your God will no more drive out any of these people from before you" and that their choice will become traps and scourges to them and lead to ultimate destruction. But he immediately assures in verse 14 that rededication to keeping of the commitments they made to God will lead to fulfillment of God's promises to them.

His closing words are a call for obedience to God. Blessings last only as long as total faithfulness to God lasts. Let God bless you today! Be a blessing for Him for someone today! Trust and obey!

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## Baptists in Iowa re-elect Gregory

DES MOINES, Iowa (BP) - Ed Gregory, pastor of Immanuel Baptist Church in Cedar Rapids, Iowa, was re-elected president of the Iowa Southern Baptist Fellowship at its annual meeting Oct. 18-19 in Des Moines.

Terry Davis, pastor of Immanuel Baptist Church in Waterloo, was elected vice-president and Dorothy McNeal, a layperson from Fort Dodge, was re-elected secretary.

A budget of \$886,725 was approved for 1986 with 13 percent (\$26,000) to go to the national Cooperative Program, the unified budget of the Southern Baptist Convention.

Iowa's relationship with the Missouri Baptist Convention was highlighted by the presence and message of John Gilbert, president of the Missouri convention.

A major item of business was the appointment of a long-range planning committee which will be chaired by Gregory, to work with a team from the Home Mission Board and a team from the Baptist Sunday School Board, to do long-range planning for the fellowship in relationship to the Bold Mission Thrust goals of the SBC.

## Riverside Baptists hold annual meet

The annual meeting of Riverside Baptist Association was held Oct. 17-18 at First Baptist Church in Celina and Alldard First Baptist Church in Jamestown.

Re-elected were Judson Hays, who is pastor of First Baptist Church in Jamestown, as moderator; Steven Sherlin, who is pastor of Etter Baptist Church in Byrdstown, as assistant moderator; T. L. Peterman, who is a member of Allons Baptist Church in Allons, as treasurer; Mike Madewell, who is pastor of First Baptist Church in Byrdstown, as clerk; Barbara Collins, who is a member of Fellowship Baptist Church in Allons, as assistant treasurer; and Charles Goble, who is pastor of Round Mountain Baptist Church in Riverside, as assistant clerk.

The 1986 meeting will be Oct. 16-17 at First Baptist Church in Jamestown and Memorial Baptist Church in Livingston.

## Go Ye Therefore...

### Tennessee Woman's Missionary Union

97th Annual Session

Monday, November 18, 1985

Second Baptist Church  
4680 Walnut Grove Rd.  
Memphis Tennessee

Sessions: 9:30 a.m., 1:15 p.m., 6:45 p.m.

Lunch will be served at the church

Program personnel will include:

- Dr. Dorothy Sample, President, WMU, SBC
- Dr. Keith Parks, President, Foreign Mission Board
- Charlotte Davis, Missionary to Grenada
- Esther Burroughs, Home Mission Board

Presentation of proposed changes in bylaws will be considered at the 1:15 p.m. afternoon session.



Charlotte Davis

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## 'Little David' attacks 'Goliath' in Pine Bluff

FORT WORTH, Tex. — In Pine Bluff, Ark., recently, little David went slingshot to sword with Goliath again.

This time, Goliath knew when to cry uncle.

The moral of the story is that people who like the ACTS network can do plenty about it when somebody starts fooling with it.

"Little David," is Immanuel Baptist Church of Pine Bluff, led by Pastor Mike Huckabee. The church sponsors the ACTS network, created by the Southern Baptist Radio and Television Commission, on the local cable system.

"Goliath" is Pine Bluff TV, owned by WEHCO Video Inc., a Little Rock multiple system operator.

The war began when the cable company notified Huckabee it planned to preempt ACTS for a week to run a cable promotion for Home Box Office and Cinemax movies. Many of those movies carry an R rating (recommended for adults only).

Not only that, the cable company planned to move ACTS off the basic tier to a premium tier that would cost viewers additional money.

Huckabee objected. "I felt we were trading the Bible for Bo Derek and losing family and religious programming," he said. "It had taken us a solid year just to get the cable company to talk to us and then they delayed and delayed getting us on the air. Aside from being off the air



**VICTORY** — Mike Huckabee, pastor of Immanuel Baptist Church, Pine Bluff, Ark., led the fight to keep ACTS alive and well on Pine Bluff's cable system.

for a week, we felt the R-rated movies on what had been a channel you can trust would hurt the network's credibility. And having ACTS on a tier that would cost cable viewers an additional fee was totally unacceptable."

The cable operators paid scant attention to Huckabee's protests. "Their attitude was that not very many folks watched that little Baptist network and they expected perhaps only a few telephone calls that wouldn't amount to very much," he said.

So the preacher said a prayer and went public with his problem. Before the smoke had settled seven short days later, more than 900 letters objecting to the proposed action had flooded the cable company offices. Their telephone had rung off the wall. The two Pine Bluff newspapers had carried front page stories and editorials supporting the network. The Chamber of Commerce and the City Council had voiced strong resolutions in favor of ACTS. Churches all over town were up in arms and Pine Bluff businesses were sponsoring petitions that were being signed and mailed to the company.

The furor reached Little Rock 45 miles away and KARK-TV, the NCB affiliate, sent a news team to Pine Bluff to cover the fight.

"Their reporter's opening sentence was that Pine Bluff has not had its own television station but a Baptist church has provided one that's proven quite popular," said Huckabee.

But the cable company's bottom line was underlined when Pine Bluff's mayor instructed the city attorney to research the city's franchise agreement with the cable company and suggested, pointedly, that the agreement would be carefully reviewed unless the company backed down.

It did.

The result is that ACTS in Pine Bluff is stronger now than ever before. "We received a lot of publicity we never could have bought," Huckabee said. "The cable company agreed not to bump us from the basic channel. And they didn't do the HBO-Cinemax promotion on our channel."

One of the reasons for Pine Bluff's response to the ACTS network is the extensive community programming Immanuel Baptist Church has made possible. In addition to airing its morning and evening worship services both live and delayed, there is a homebound Bible study program for shut-ins who can call the church and register their participation.

Huckabee hosts a talk show, "Positive Alternatives," which includes Christian testimonies and community service organizations. In addition, a Buddy Dean public affairs program presents documentaries on local industries, the hospitals, the convention center, the schools, and other items of concern to the community.

There has also been a series of specials from other churches, schools, and the Southeast Arkansas Youth Orchestra. The 40 volunteers who make the network's local programming work have interviewed people on the street about local issues, and the station has aired thousands of dollars of free public service spots for such non-profit community service organizations as the city's Salvation Army, United Way, and Cancer Society.

Last summer when 4,000 Pine Bluff residents were evacuated from their homes by the derailment of a train carrying toxic chemicals, the ACTS station obtained film footage not used by a local network station and aired two well-received one-hour specials on the situation.

"Since last October, when ACTS came to Pine Bluff, we've interviewed between 600 and 1,000 local citizens on the air," said Huckabee. "People in Pine Bluff look on ACTS as the Pine Bluff TV station that that Baptist church is so nice to provide."

Immanuel plans to implement an arrangement that will enable students to work at the station writing and producing programs and operating the cameras as part of their curriculum.

"That's a win-win-win situation," said Huckabee. "The students learn new skills, we get extra volunteer help, and the impact on the network's public relations will be excellent."

It should be a long time before Goliath picks up his sword again in Pine Bluff. "After all," Huckabee says, "a God Who can get us this far can get us all the way."

## Volunteers carry encouragement to Baptists in European nations

RICHMOND, Va. (BP) — "Our churches need hope," Scottish Pastor Noel McCullins told 111 Southern Baptist volunteers.

The Baptists traveled to Scotland in September to work with 17 churches in partnership evangelism services, witnessing opportunities, and home visitation.

McCullins, who leads a church in southern Scotland, told the American visitors at the outset of their Sunday-through-Sunday efforts that they would be sharing hope with Scottish Baptists.

In five other European countries, an additional 252 Southern Baptist volunteers were at work during September in Foreign Mission Board-coordinated partnership evangelism campaigns. The effort was in response to requests from the organization of Baptist churches in each country.

In some European locales, many Baptist churches are small and somewhat discouraged because they are a minority, explained Bill Peacock, FMB consultant for partnership evangelism. "People do not readily respond to their gospel presentation," he added.

Thus, partnership evangelism groups from the United States can be a source of Christian support, Peacock said. For many European churches, it's "an encouragement to know that there are other people in the world who are concerned and are praying for them."

A team of several volunteers assigned to a church often helps foster a new emphasis on evangelism, Peacock explained.

Besides the volunteers in Scotland, another group of 111 Southern Baptists, many of them from the Gaston Baptist Association in North Carolina, worked with 17 churches in England. Seventy-five volunteers worked with 16 Baptist churches in Sweden; 29 worked in nine churches in Norway; 24 in five churches

in Denmark; and 13 in three churches in Finland.

In all, 18 states were represented among the volunteers.

One team in Finland had the unusual opportunity of sharing their faith in a bingo hall. For about 10 minutes, the crowd listened to testimonies by Larry Trotter, a pastor, and Lurlie Sharp, a nurse, both from Chicago, Ill., and heard songs from the Americans. Gospel tracts also were distributed. The bingo players responded with applause.

"I shall return home ready and willing to be a bolder witness for Christ," Sharp said after the experience.

## Interpretations

### Stick to the Bible!

By Herschel H. Hobbs

"But continue thou in... the Holy Scriptures..." (2 Timothy 3:14-15).

In chapter three, Paul has listed a "kettle of fish" of all sorts of worldly and false teachers, contrasting them with himself as one who has suffered for the gospel's sake (vv.10-12). Against this background the apostle exhorts Timothy to continue or abide in the Bible and its teachings.

In Greek the opening words of verse 14 as "su de mene." Su means "you." Note its emphatic position. De is adversative. These two words set Timothy over against the charlatans listed in verses 2-9, 13. Mene means to abide.

In short, he is to do this no matter what the charlatans, who always get a hearing from shallow people, are proclaiming (vv.6-8). In time they will have run their course (v.9).

Paul's example of himself (vv.10-12)

gives the lie to those who preach a "name it and claim it" message (not the gospel), picturing the Christian life as an easy, even luxurious one.

So the apostle urges Timothy to center his message and ministry in the "Holy Scriptures" properly interpreted (2 Timothy 2:15). From earliest childhood he has been taught the Old Testament (the New Testament was still in the process of being written.) He knows ("hast known," oidas, perceptive knowledge) that they are powerful to make one wise unto salvation through faith in Jesus Christ.

Preachers and teachers should stick to the Bible, with Jesus Christ as the criterion by which it is interpreted. Any interpretation which is contrary to His teachings and ministry is a false one. Seriously seeking hearts are interested in "what saith the Lord," not in the empty imaginations of men.

## Dyer gives honor, purchases property

Dyer Baptist Association honored William Pierce Jr. at the annual meeting Oct. 14-15 at Fowlkes Baptist Church in Fowlkes, and Trimble Baptist Church in Dyer. He was murdered at his business in May.

Pierce was a deacon at Southside Baptist Church in Dyersburg and a volunteer three times to Burkina Faso (formerly Upper Volta) for the Tennessee hunger and relief project. The association voted to dedicate the 1985 annual in his memory.

The association also voted to purchase land with the Tennessee Baptist Convention from Dyersburg State Community College for a future Baptist Student Center building.

Truman Spurgin, who is pastor of First Baptist Church in Halls, was re-elected as moderator. Elected for the first time was Bill Summers, who is pastor of Curve Baptist Church in Ripley, as vice-moderator. Re-elected were Larry Fowlkes as treasurer and Cathy Cavness as clerk, who are both laypersons at Fowlkes Baptist Church; and George Jeffreys, who is a layperson at Hillcrest Baptist Church in Dyersburg, as assistant treasurer.

The 1986 meeting will be Oct. 20 at Mary's Chapel Baptist Church in Ripley and Oct. 21 at Harvest Baptist Church in Dyersburg.