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News journal of Tennessee Baptist Convention

TBC giving sets new record month

Tennessee Baptists set a new record month in mission giving through the Cooperative Program during January and closed the first quarter of the convention year ahead of the convention-adopted Cooperative Program goal, according to Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

Cooperative Program gifts for January were \$2,418,303.10 — surpassing the previous record month by \$229,069.80 or 10.46 percent. The previous record was established in October 1985 when \$2,189,236.30 was given to missions through the Cooperative Program.

Coupled with the \$1,278,158.72 given in November 1985 and the \$1,601,393.27 given in December, Madden said that Cooperative Program mission gifts for the first quarter of the convention year

had reached \$5,297,885.09.

Messengers to the 1985 state convention, meeting at First Baptist Church in Memphis, had set a basic budget-goal for the November 1985-October 1986 convention year at \$21-million.

The goal for three months would be \$5.25-million (one fourth of \$21-million). The \$5,297,885.09 received during the last quarter is \$47,855.09 above (0.91 percent above) the three-month goal.

Cooperative Program contributions for the first quarter of last year (November 1984-January 1985) were \$4,856,545.76, Madden noted. The \$5,297,885.09 given during the November 1985-January 1986 period was \$441,339.33 above the same period of the last convention year. This represents a 9.09 percent increase, he added.

January's record Cooperative Pro-

gram mission gifts were \$332,520.05 higher than receipts for January 1985, when \$2,085,783.05 was given. January 1985 is the TBC's third highest month in Cooperative Program giving.

The monthly goal for the current convention year is \$1,750,000 (one-twelfth of \$21-million). January Cooperative Program gifts were \$668,303.10 above the monthly basic budget-goal.

In addition to the \$2,418,303.10 given to missions through the Cooperative Program in January, Madden reported that \$2,880,098.29 was received last month from TBC churches for the Lottie Moon

Christmas Offering for Foreign Missions.

"I believe that our churches are talking about missions, practicing missions, going on mission, praying for missions, and giving to missions more than ever before," Madden said. "For this, we express gratitude to our churches and join with them in offering praises to our God."

A church-by-church listing of Cooperative Program gifts and designated gifts from Tennessee Baptist churches will be printed in next week's issue of the Baptist and Reflector.

Unknown gunman kills Southwestern student

FORT WORTH, Texas (BP) — A Southwestern Baptist Theological Seminary student was killed in an apparently random shooting at his home Jan. 29.

Police do not yet have a motive in the shooting death of Douglas Clifton Seale, a master of music student from Meridian, Miss.

Seale was pronounced dead on arrival at John Peter Smith Hospital after being shot twice at his home.

Lawrence Klempnauer, vice-president for student affairs, said an unknown person fired five shots through the living room window of the Seales' home about 11:45 Wednesday night. The home is a private residence, but is located across the street from a seminary-owned apartment complex.

"It looks like somebody walked up to the screen and fired five shots through it," Klempnauer said. "Somebody just

got up there and unloaded a pistol."

Seale's wife, Teresa, was in the bathroom when the shooting occurred. Klempnauer said Seale apparently was seated on a couch in the front room. Two of the five shots fired through the draped window hit Seale, Klempnauer said.

Several neighbors reported hearing shots but saw nothing when they looked outside.

Seale began seminary studies in the spring of 1984 and ranked in the top quarter of seminary students, according to Registrar Dan McLallen. He was a graduate of Meridian Junior College, Meridian, Miss., and Bellhaven College, Jackson, Miss.

The death brought a hush over the seminary's annual Church Music Workshop, which was underway last week. More than 800 students, faculty, and visitors to the workshop stood for a moment of silent prayer for Seale's family after James McKinney, dean of the school of music, announced the tragedy.

"We had planned an opening theme of 'joy' and will continue with it," McKinney said. "In times of trouble it is even more important than ever to find comfort in the joy of our salvation and in our God."

In his prayer, McKinney admitted, "God, we can't understand it... but in time we know You will be victorious... we ask that You give Cliff's family comfort and us some understanding."

The day of his death, Seale had begun duties as a youth choir director at Fort Worth's Sagamore Hill Baptist Church. Michael Catt, associate pastor and student minister at the church, said Seale had performed two songs at the regular youth service that night — "Be Still and Know that I Am God" and "Open My Eyes Lord, I Want to See Jesus."

"Cliff was one of the most genuine people I ever met," Catt said. "He was full of joy. I spent the day with him yesterday and he was talking about his plans for the choir. I had never seen anyone so excited."



PRESENTATION — Earl Wilson (left), president of the Tennessee Baptist Foundation, presents a portrait of the late Jonas Stewart to his widow, Emma Lee, during the TBF trustees meeting. Stewart, a former foundation executive director, died last October.

Foundation assets exceed \$20-million mark in 1985

Assets held in trust by the Tennessee Baptist Foundation exceed \$20-million for the first time in history, foundation trustees were told last Friday by TBF President Earl Wilson.

The audit indicated these assets are \$20,023,382.47 as of Oct. 31, 1985, noting an increase from \$14,927,781.10 in the previous year's audit.

In his annual report, Wilson said, "This is the second year is a row that the foundation has distributed over \$1-million in interest earned." He commented that income distributed during the November 1984-October 1985 convention year had reached \$1,761,432.80. This compares to \$1,154,408.19 earned and distributed from funds held in trust during

the 1983-84 convention year.

The audit noted that TBF trust funds earned 13.67 percent on book value and 13.44 percent on market value during the past year. Some funds, such as student loan funds, earn little or no interest because of the provisions of these accounts stipulated by the donors. Other funds are "locked in" to specific or long-term investments, which earn less than might be obtained by current investment opportunities.

Howard Cockrum of Knoxville was re-elected as trustee chairman. Other officers are first vice-chairman, Earl Deusner, Selmer; second vice-chairman, M. W. Egerton, Knoxville; and secretary, Hallie Riner, Elizabethton.

Togolese receive 'Living Water'

MORETAN, Togo — North Carolina volunteers working with the Baptist development project near Moretan, Togo, drilled one of their best wells. That night about 2,500 people came to a nearby village to see a movie about Jesus and hear some Togolese Christians preach.

The timing of the two events was no coincidence, says Southern Baptist Missionary Marsha Key, whose husband, Mike, was directing a four-week evangelistic emphasis.

"What more complete expression of God's love could the people have in one day than to receive physical water in the name of Christ and to hear... about 'The Living Water,'" she said.

Almost 400 people made professions of faith in Christ during the campaign.

Hendricks calls Baptists to imitate Jesus' model

CORPUS CHRISTI, Texas (BP)— Southern Baptists have often rejected the model Jesus Christ demonstrated for ministry, and instead have patterned their ministry after secular models, a Southern Baptist seminary professor said.

William Hendricks, professor of theology at Southern Baptist Theological Seminary, Louisville, Ky., contrasted eight secular models for ministry to seven characteristics of the ministry of Jesus during four presentations to state and national Christian social ministries directors at a conference sponsored by the Southern Baptist Home Mission Board.

"Secular models are not all bad, and it is okay to accept them," observed Hendricks. "But it is not okay to accept them without critically evaluating those models in contrast to the Biblical norms and the example of Jesus," Hendricks said.

Hendricks' list of secular models included (1) the corporate executive, (2) the entrepreneur, (3) the professional, (4) the general practitioner, (5) the guru, (6) the salesman, (7) the entertainer, and (8) the accommodator (politician). He described each in detail.

The ministry of Jesus, however, was characterized by (1) poverty, (2) obedience, (3) chastity and celibacy, (4) boldness, (5) compassion, (6) surprise, and (7) self-awareness of single-minded purpose. "We're not doing so well on those," Hendricks said.

In accepting the secular models with a

strong emphasis on success, Baptists also have had trouble with accepting the poverty aspect of Jesus' ministry, Hendricks added.

Jesus was not against the rich, he observed, but He was a poor itinerant teacher Who lived off His pupils, and did not worry about the financial aspects of life.

Hendricks, who has taught for 30 years at three Baptist seminaries, said he has real problems with ministers who piously say they want to be just like Jesus, but who do not take seriously the example Jesus set.

"Jesus really needs to be our model for ministry, but it's not easy," Hendricks said. He suggested that today's minister must vector back and forth between the reality of the world and the reality of Jesus' model.

"We must permit Jesus to come into our lives in such a way that He is not a creation of our own making, but is a participant in our world," Hendricks said.

Hendricks said that although there were many other aspects to the ministry of Jesus, two of the predominant models he set for Christians were the roles of shepherd and counselor.

Pointing out the word "pastor" is Latin for the word "shepherd," Hendricks said Jesus demonstrated seven characteristics Christians should follow in today's ministry.

First, he said, today's pastor must know the members of his congregation as well as the shepherd knew his sheep. Other characteristics, he said, include persistence, patience, courage, resourcefulness, and caring concern. Finally, the shepherd must have an "intermittent" ministry, knowing when to leave the flock for periods of personal rest and renewal, Hendricks said.

Describing Jesus' ministry as a "wonderful counselor," Hendricks said the counselor who follows Jesus' example needs to know when to be alarmed and involved with people, when to laugh, when to become friends, when to develop close relationships. Hardest of all, ministers following Jesus' example as counselor must know how to listen, how to be alert for non-verbal signals, and be willing to take risks, Hendricks said.

About 60 state and national leaders involved in Christian social ministries work sponsored by the Home Mission Board attended the conference.



HARVEST DAY AT SOUTHSIDE — Highlighting the Harvest Day activities at Southside Baptist Church, Dyersburg, was a note-burning ceremony. Above, James Willoughby, chairman of the deacons, is assisted by the pastor, R. E. Wylie, as the other deacons look on.

Senator Weicker lauds legacy of religious liberty in America

By Tom Miller

RICHMOND, Va. (BP)— The American legacy of religious freedom was neither an automatic nor swift development, U.S. Sen. Lowell Weicker Jr., told a largely Virginia Baptist audience celebrating the 200th anniversary of the signing of the Virginia Statute for Religious Freedom.

The day of commemoration — Jan. 19 — was co-sponsored by the University of Richmond's departments of history and religion, chaplain's office, T. C. Williams School of Law, and the Virginia Baptist Historical Society.

In his speech, the senator paid tribute to Thomas Jefferson who penned the Virginia Statute and to James Madison who saw it through the General Assembly after Jefferson went to Europe as ambassador to France. The bill ultimately was the basis of the First Amendment to the U.S. Constitution in 1777.

Jefferson's statute ended with the words: "That no man shall be compelled to frequent or support any religious worship, race or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and at the same shall in no wise diminish, enlarge, or affect their civil capacities."

Weicker, who promised to continue his resistance to a Constitutional amendment on school prayer, declared, "Putting 'school' in front of the word 'prayer' and having children mouth it does not make it any the less government prayer. "Then," he said, "there is the deceptive magic of the word voluntary as in the phrase 'voluntary school prayer.' The phrase is, however, a contradiction. Since public education in these United States is mandatory, how can the prayer conceived within it be voluntary?"

"Thanks to the Constitution as written," he continued, "no one, no individual in these United States can be prevented from praying or reflecting as they deem fit anywhere, anytime. Why would we trade off such a total freedom for the organized freedom of prayer in a classroom at 8 a.m.?"

Attacking the "religious right" in America, Weicker charged: "A slice of society wants to define national morality in terms of a mandatory group activity for our children called school prayer. I would suggest a better definition of

American morality could be found in what all of us, adult and juvenile, do with the hungry, the disenfranchised, the homeless, the ignorant, the diseased, at home and abroad."

In an obvious reference to television preacher Jerry Falwell and his political organizations, Moral Majority and Liberty Federation, Weicker said, "Lately, legislative and political support from the televangelists and their operatives have become the kiss of death for a law or a campaign. And not even a name change can change that." This statement brought applause from the audience.

Holding that religious freedom and separation of church and state is the only acceptable way, Weicker supported his position with quotations from Madison including, "Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish with the same ease any particular sect of Christians, in exclusion of other sects."

SWBTS professor makes scholars list

FORT WORTH, Texas (BP)— E. Earle Ellis, visiting professor of theology at Southwestern Baptist Theological Seminary, Fort Worth, has been identified as one of five American scholars at the forefront of New Testament studies.

The recognition came in a recent Publishers Weekly article, "The Renaissance of Evangelical Protestantism," written by Leslie Keylock, associate professor at Moody Bible Institute in Chicago.

Keylock surveyed 20 evangelical experts and asked them to name the outstanding scholars in theological and Biblical studies. A list of those most-mentioned was compiled from some 540 who were named at least once.

Ellis has been teaching at Southwestern since September, having spent the past eight years as research professor of New Testament literature at New Brunswick Theological Seminary in New Jersey. Prior to 1978, he taught at Bethel Theological Seminary, St. Paul, Minn.; Southern Baptist Theological Seminary, Louisville, Ky.; and Wheaton College, Wheaton, Ill.

He holds graduate degrees from Wheaton and the University of Edinburgh and has studied at the universities of Tubingen, Gottingen, and Marburg.

M. Knox joins BP as feature editor

NASHVILLE (BP)— Marv Knox has been elected feature editor for Baptist Press, the news service of the Southern Baptist Convention.

Knox, who assumed the post on Feb. 1, succeeds Craig A. Bird, who resigned after he was appointed a missionary associate with the SBC Foreign Mission Board.

In his new job, Knox will work with BP Director Wilmer C. Fields and News Editor Dan Martin in writing, editing, and preparing the daily news service which is circulated to some 400 outlets per day, including the 37 state Baptist newspapers.

Knox, a native of Fort Worth, Texas, has been employed in Southern Baptist journalism for seven years, following his 1979 graduation from Hardin-Simmons University, Abilene, Texas.

He comes to the BP position after two years as associate editor of the Baptist Message, newjournal of the Louisiana Baptist Convention, in Alexandria. Previously, he was director of news and information at Southern Baptist Theological Seminary, Louisville, Ky., 1981-84, and assistant news editor of the Southern Baptist Home Mission Board, Atlanta, 1979-81.

Other experience includes being general assignment reporter at the Abilene (Texas) Reporter News, 1979; internships on the Rocky Mountain Baptist, newjournal of the Colorado Baptist General Convention, 1978, and Texas Baptist Children's Home, Round Rock, 1977; and editorship of The Brand, student publication at H-SU 1976-79.

He received a master of divinity degree from Southern seminary in 1984.

K. Elkins accepts Athens pastorate

Kenneth Elkins began his ministry as pastor of Antioch Baptist Church, Athens, Dec. 1. He comes to the church from Spring City, where he was pastor of Central Baptist Church.

Previous pastorates include Ellers Memorial Baptist Church in Harrodsburg, Ky., and Double Springs Baptist Church in Athens. Elkins also served as a chaplain with the U.S. Navy at Camp Pendleton in California.

He is a graduate of Tennessee Wesleyan College, Athens, and Southern Baptist Theological Seminary, Louisville, Ky.



Elkins

Stanley views AIDS as judgment of God

ATLANTA, Ga. — Charles Stanley, president of the Southern Baptist Convention, told Atlanta's Journal and Constitution Feb. 2 that AIDS is God's judgment on sin, not on homosexuals.

The pastor of First Baptist Church, Atlanta, earlier had been quoted in an interview in San Jose, Calif., where he was a speaker at the California Baptist Evangelical Conference as saying that AIDS is God's judgment on homosexuals.

The statement had drawn criticism from gay activists and was reported by news media across the nation.

"I do not look on AIDS as God's judgment on homosexuals, but upon sin," Stanley told the Journal and Constitution. "We have to face up to the fact that this is a horrendous disease, and that the whole nation could be affected by it."

Stanley said he views AIDS as evidence that God is displeased with the nation as a whole, not just homosexuals.

"As any nation departs from the truth of the Scripture, there are all kinds of evidences of problems that the nation has difficulty dealing with," Stanley said.

He suggested that the nation's churches should start programs to help homosexuals "who would like to be freed from their bondage."

The disease, acquired immune deficiency syndrome, is spread by blood and other body fluids and destroys the body's immune system. Most of its victims have been homosexual men and intravenous drug users. To date, there is no known cure.

The San Jose interview, released Jan. 17, quoted Stanley as saying, "The Bible is very clear on homosexuality. It is a sinful lifestyle according to Scripture and I believe that AIDS is God indicating His displeasure and His attitude toward that lifestyle which we in this country are about to accept."

That comment, reported in the Memphis Commercial Appeal, and a subsequent political cartoon in the Memphis paper triggered reaction from the Shelby Baptist Pastors' Conference.

The cartoon depicted Stanley as a spokesman for Southern Baptists with a caption: "Today: AIDS — God's curse for being gay. Next week: sickle-cell anemia."

The Shelby County Baptist pastors, meeting Jan. 27, passed a resolution saying the cartoon "makes light of the idea of God's judgment and misrepresents the position of Southern Baptists" by implying that Baptists view sickle-cell anemia, a disease that afflicts black, as a judgment of God.

Gary Watkins, president of the pastors' conference and pastor of First Baptist Church, Collierville, stated in a news conference, "We suggest to the Commercial Appeal that if it chooses to mock the idea of homosexuality as sin and the consequent judgment of God upon it, that it direct its scorn at the Bible and the historic Christian faith."

Another Memphis pastor, Wayne Allen of Briarcrest Baptist Church, commented, "There was an implication that Southern Baptists are racist and that we follow a certain line of reasoning. That is absurd."

The Commercial Appeal cartoonist said he did not mean to imply that Southern Baptists are racist, but rather intended to show the absurdity of Stanley's line of reasoning.

Looters steal Baptist food as violence builds in Haiti

PORT-AU-PRINCE, Haiti (BP) — Looters took a truckload of food from a Baptist farm storehouse near Cap Haitien Jan. 30 as national violence and unrest escalated in Haiti.

The report came from Southern Baptist Missionaries Jack and Doris Hancox, who said Jan. 31 they were staying inside Port-au-Prince, Haiti's capital, at the time being.

The stolen food had been intended for schoolchildren involved in Baptists' extensive school nutrition program in Haiti, but schools have been closed since unrest began in late November. Looters also raided three CARE food warehouses in the country.

The Hancoxes said the U.S. government had urged American tourists to leave Haiti and recommended that other Americans stay in Port-au-Prince. Hancox said he had told several Southern Baptist volunteer groups in the United States not to come. He was working Jan. 31 to get 21 American Baptist volunteers out of the country.

The American Baptist group, which was in Port-au-Prince, had come to work with missionaries from their denomination stationed in Cap Haitien, site of some of the worst violence. Hancox said he hoped to help them fly back to the United States Feb. 1.

Southern Baptist lay worker Freddie Peters of Oklahoma City and her two daughters are safe in Port-au-Prince, Hancox said. Mrs. Peters' husband, Dan, of Castle Rock, Colo., is in Miami receiving medical treatment. Longtime Southern Baptist volunteers John and Edna Payne of Kentucky have been in the

United States since coming home for Christmas.

"We have advised them not to come back until this is over," Mrs. Hancox said.

Cap Haitien and all other major towns besides Port-au-Prince are "shut tight," according to Hancox. He said martial law and a state of siege had been announced on national radio the morning of Jan. 31. Port-au-Prince itself was relatively calm, he reported, but he said traffic into the city had been stopped and major roads might be closed.

The Hancoxes said they instructed Baptist workers at the food storage locations not to resist looters if they strike again.

"Most of the food that has been brought in has already gone out to our different schools," Mrs. Hancox said. "There is a little bit left in our warehouses... (Jack) told the guardians just to open the door rather than be hurt. (The looters) come in with guns. You don't want your people hurt over a sack of rice."

Tennesseans travel to Venezuela for retreat, WMU, construction

Seventeen Tennesseans are currently involved in the partnership of Baptists in our state and Venezuela by participating in projects in the South American country. The partnership is coordinated through the Southern Baptist Foreign Mission Board.

Six volunteers from Wallace Memorial Baptist Church in Knoxville went to lead

a spiritual retreat for the Southern Baptist missionaries Jan. 27 and will return Feb. 7.

The team included James and Elizabeth McCluskey; Curtis and Jane Shoemaker; Tyson Garrison; and Lori Blackwelder.

Four volunteers, going Feb. 6-13 to do Woman's Missionary Union work, include Donna Maples, WMU associate in the TBC, Brentwood; Edith Malone, Bellevue Baptist Church, Memphis; Dorothy Hudson, First Baptist Church, Jackson; and Lydia Padilla, Judson Baptist Church, Nashville.

A construction/evangelism team of seven persons is serving Feb. 8-22.

The team members are David and Patricia Allen, Flewellyn Baptist Church, Springfield; Ray Barte, Woodmont Baptist Church, Nashville; James Growden, First Baptist Church, Hartsville; Claiborne and Frances Henry, Ridgedale Baptist Church, Chattanooga; and James Jackson, Hermitage Hills Baptist Church, Hermitage.

During the three-year partnership, which was approved by the 1984 Tennessee Baptist Convention, Tennessee volunteers are assisting in construction, crusades, training, evangelism, RA camp, and conferences especially in MasterLife, WMU work, and stewardship.

Board director for west Africa.

Twelve missionaries working with the Nigerian Baptist Theological Seminary in Ogbomosho will be most immediately affected because their visas will expire in 18 months. In two years, visas will expire for about 20 more. Included in this group are nurses, field evangelists, and those working with the pastors' schools in Kaduna and Owerri and with Theological Education by Extension. None of these visas may be renewed and no new visas will be approved for missionaries in these jobs unless further policy changes occur, Mills said.

Two-year renewable visas will be available for missionary doctors, administrators, student workers, and those involved in non-theological education. There are 117 Southern Baptist missionaries assigned to Nigeria, where missions work began in 1850.

News of the quota came in a phone call from Fred Levrets, executive secretary of the mission. He plans to talk with immigration officials about the implications and send more detailed information in written form to the board, Mills said. Other mission organizations also are facing visa restrictions, according to Levrets.

Though the quota as currently interpreted could seriously damage missions work in the country, Mills is optimistic that some adjustments could be made to ease the situation. He also noted that policy changes have been frequent in Nigeria.

Bellevue leads in baptisms

Bellevue Baptist Church of Memphis led Tennessee Baptist churches in reported baptisms during the October 1984-September 1985 church year, according to Woody Watkins, evangelism director of the Tennessee Baptist Convention.

Compiled from annual church letters, Watkins said that nine TBC churches reported more than 100 baptisms last year.

Bellevue Baptist Church led the state again with 512 reported baptisms. Adrian Rogers is pastor of the church.

Second in the state last year was Radnor Baptist Church of Nashville, where Paul Durham is pastor. The church had 219 baptisms.

In third place was Leewood Baptist Church of Memphis with 139 baptisms. Jerry Glisson is the church's pastor.

Fourth in last year's reported baptisms with 130 was First Baptist Church of Millington, where Ray Newcomb is pastor.

Park Avenue Baptist Church of Nashville, where Robert Mowrey is pastor, was in fifth place with 124 baptisms.

Tied for sixth place with 123 baptisms were Germantown Baptist Church of Germantown, Kenneth Story, pastor, and Westwood Baptist Church of Cleveland, Bob Bell, pastor.

Two other Tennessee churches reported more than 100 baptisms. These are:

—First Baptist Church of Alcoa, Charles McAlister, pastor, 112 baptisms, and

—First Baptist Church of Clarksville, John Laida, pastor, 104 baptisms.

Bob Layman accepts position as pastor

Bob Layman began serving as pastor of Oaklawn Baptist Church in Jackson on Jan. 12.

He comes to the church from Eastview Baptist Church, Eastview. Before his service in Eastview, he was youth director at First Baptist Church, Kenton. He was ordained into the ministry by the Kenton church.

EDITORIAL

Magnificent milestone in mission giving

Tennessee Baptists established a new record in mission support through the Cooperative Program in January — and we did it in dramatic fashion.

January's Cooperative Program mission gifts of \$2,418,303.10 completely obliterated the three-month-old record of \$2,189,236.30 which was set in October 1985 by 10.46 percent! The new record month was \$229,069.80 higher than the previous record month.

January became the fifth time in the last 15 months that we have passed the \$2-million plateau.

We realize that some of January's Cooperative Program receipts were probably meant for December's total, since December's receipts reached only \$1,601,393.27. Doubtless the holiday mail rush delayed many checks from church treasurers in reaching the TBC office before that month's books closed on Monday, Dec. 30.

However, when you take the two months together, you can easily see that Cooperative Program gifts for December and January totaled \$4,019,696.37 — which is an average for the two months of more than \$2-million!

January closes the first quarter of the current convention budget year, as you suppose, with a Tennessee Baptist record quarter in Cooperative Program giving. The previous record quarter was August-October 1985 when \$5,043,209.70 was given. Our new record quarter is \$254,675.39 higher (5.05 percent higher) than the previous record quarter.

Also significant is that our Cooperative Program mission gifts for October 1985-January 1986 are higher than the quarterly goal for the convention year adopted by messengers to the 1985 Tennessee Baptist Convention.

Historically, the first quarter in the TBC convention budget year is the smallest of that year's four quarters. Consequently, it is rare for Tennessee Baptists to reach the quarterly goal for the first quarter.

We can rejoice in the fact that for the first time in six years Tennessee Baptists have reached the Cooperative Program goal for the first quarter of a convention year. This accomplishment was last achieved during the November 1979-January 1980 quarter.

It is indeed heartening to see how Tennessee Baptists and their churches have responded to the chal-

lenging \$21-million budget-goal adopted by the 1985 TBC messengers.

We readily admit that financial support is not the only gauge of mission concern — but it is indeed one strong indication. Jesus reminded us, "For where your treasure is, there will your heart be also" (Matthew 6:21). It follows then that the concerns of one's heart are reflected by how one spends his money!

As Tennessee Baptists become even more impressed and challenged by the demands of Bold Mission Thrust, January's record total will become a short-lived record as our highest month in mission support through the Cooperative Program.

Indeed, if we are to confront every person on earth with the gospel of Jesus Christ by the end of this century, last month's record must quickly become the usual, rather than the unusual.

We commend the unselfish mission giving of Tennessee Baptists which continues to increase. January was another milestone — there will be many more.

GUEST EDITORIAL

'Love one another'

By W. David Lockard, SBC Christian Life Commission

Race Relations Sunday is an appropriate time for us to reflect on God's will and what it means to be Christlike in our attitudes and actions toward all people.

Both the church and society have made progress in the area of race relations. Yet the need for justice, mercy, and love continues to be as great as ever.

Some suggest that as a nation we have progressed from slavery to segregation and from segregation to prejudice. However, as we look at our Lord, we recognize that we still have a long way to go.

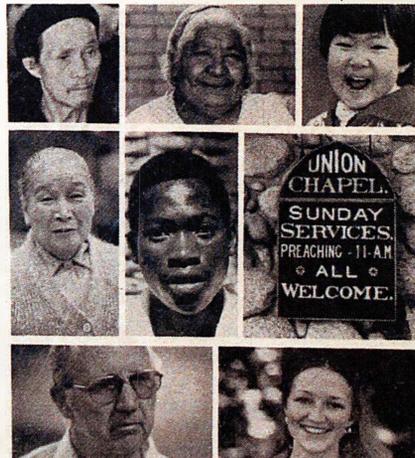
When we earnestly seek to be imitators of Christ, there is hope. The Christian ideal of brotherhood has not been obliterated by mankind's fuzzy vision of it or by the church's imperfect and stumbling efforts.

Where do we start in our endless quest to become more like Christ? If we select only one of His commandments to guide us, it would have to be "love one another as I have loved you" (John 15:12). True Christian discipleship requires that love shape and control our attitudes and actions toward people of all races.

"Love one another" is a clear command from Jesus, and we sin when we make it optional in our daily lives. We are to measure our love by His love — "as I have loved you." Authentic love will help us to discover ways to act on behalf of others. It will lead us to place the concerns of others first, even if this brings us into conflict with unjust systems and structures. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

"Love one another."

(John 15:12)



Observe Race Relations Sunday

February 9, 1986

Cicero's comment



By the editor

"Cicero, I hope you Baptists aren't going to oppose gambling bills at this session of the Tennessee General Assembly," expressed Will Gamble, noted advocate of games of chance.

"Well, I believe we will," I responded. "I join with the other Baptists of Tennessee in opposing gambling in any form."

Will paused. "I can't believe you would be at odds with our efforts to raise money for worthy causes — and you Baptists need money to implement Bold Mission Thrust."

Cicero had to agree that there was a tremendous need for increased funds for all that Baptists want to do.

Gamble continued, "That's why I have come to lay the cards on the table. When you hear my proposal, you will ask to be cut in."

"Don't bet — I mean, count on it," Cicero declared.

Will Gamble presented his proposal. "To dissolve opposition, we would need to 'Baptistize' the various forms of gambling, and your people will surely support the concept."

Here are some of his proposals.

— Bold Mission Thrust would be changed to **Bingo Mission Thrust**. "The initials would still be the same — BMT," Will noted.

— Arthur Walker Cake Walk, bearing the name of the executive director of the SBC Education Commission. "Raising money for Baptist schools would be a piece of cake."

— **Pari-mutuel for Pioneer Missions**. "This could be adapted for special nights of racing for Baptist institutions; such as, Horses for Hospitals — or for dog racing — Hounds for Hospitals."

— A lottery for state missions, called the **Pot of Golden State Missions**.

— **Children's Home Casino**.

— Poker nights could support specific emphasis. "For example, to support Home Missions, you could have **Ante-up for Annie**."

— **Black Jack** could be used to raise money for work with ethnic groups.

— **Roulette for Radio-TV Commission**.

— "Your Baptist schools need extra money. You might consider **Yahtzee for Union, Pinballs for Belmont, Cutting Cards for Carson-Newman, and High Cards for Harrison-Chilhowee**."

— Will wondered about **Seminary Slot Machines**, which would produce dollars for the SBC seminaries. "We could use dials with books of the Bible, rather than cherries, apples, lemons, etc."

My visitor noted the mission boards seem to have the greatest needs.

"What about **Lottery Moon Raffle for Foreign Missions**?" Will wondered.

"The winner would get an expense-paid two-year trip to a country of his choice under **Mission Service Corp**."

He also had a plan for home missions, named after the HMB president, **Tanner-Tac-Toe**.

Cicero ushered Will Gamble toward the door. As he walked down the hall, he kept muttering something about **Cooperative Program Punch Cards**.

CIRCULATION THIS ISSUE — 75,484

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Letters to the Editor

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

Baptist doctrine varies

Dear editor:

I agree with Herschel Hobbs that people are starving for doctrine, but I do not agree that Baptists need to know Baptist doctrine. That is one of our problems with Sunday School and with many preachers. Baptist doctrine varies from church to church, pastor to pastor, and with individuals.

My experience as a listener is that Baptist doctrine consists mainly of Judaism, Catholicism, and "I think." You mix those up and serve them to a class, and nobody knows what to believe. My experience as a teacher is that some want to hear what God has to say rather than what Baptists have to say. As a teacher it is my responsibility to learn from our Lord. You will not learn unless you are on speaking terms with Him — I mean prayer.

Pastors put together sermons they did not get from the Lord and wonder why some quit coming to church.

Teachers put together lessons following a lesson title rather than looking at just what God is saying. You can't begin a lesson in Matthew 8 without starting at chapter 1, verse 1. Also, you cannot teach the New Testament without some understanding of the Old Testament. One must rightly divide them. We need not wonder why people lose interest in Sunday School, Training Union, and church. Each of us need look no farther than ourselves.

J. W. Glass
1025 Hillcrest
Lenoir City, TN 37771

Opposes Hinson's teaching

Dear editor:

According to the Baptist and Reflector

(Dec. 25, page 3), Carson-Newman College will offer two spring semester classes for Southern Baptist Theological Seminary's extension program. E. Glenn Hinson is coming to Carson-Newman's campus. I am for quality Christian education and therefore am opposed to him coming.

Hinson is the author of a book, *Jesus Christ*, published by Consortium in 1977, a division of McGrath Publishers, Wilmington, N.C. In the book he questions the objectivity of the Gospel writers and states, "The fact that none of these is absolutely factual, however, does not take away all of their value..." With regard to the healing and miracle narratives, he suggests, "Undoubtedly some embellishments did occur" (page 66). On page 76 he suggests that Jesus was in "error" in thinking that the return of the Son of Man and the consummation would occur in His lifetime. Jesus' "error was due to prophetic foreshortening" (page 76). On page 78 he says, "A delay of Christ's return finally forced the writing down of His words but not before they had undergone considerable reshaping. What was written down, therefore, represented the mind of the early church more than the mind of Jesus Himself. When sifted, it leaves little that one can confidently attribute to Jesus Himself." On page 96 he said, "The meaning of the Last Supper has been debated by scholars, and Jesus may not have commanded its repetition, as suggested by Paul" (1 Corinthians 11:24-25).

In 1980 Hinson was quoted in Baptist Press as saying that Paige Patterson was an inerrantist and that he was not. I am concerned about a professor who neither believes in an inerrant Scripture or an inerrant Jesus! And I am opposed to his teaching on Carson-Newman College campus.

Jim Stroud
4917 Western Ave.
Knoxville, TN 37921

According to Carson-Newman President Cordell Maddox, the extension seminary courses are totally controlled by Southern Baptist Theological Seminary. The students are enrolled in the semi-

nary, receive credit at the seminary, and pay all fees directly to the seminary. Carson-Newman College is cooperating with Baptist pastors in eastern Tennessee by providing space for the classes to meet. Southern seminary determines the curriculum and the teachers for these extension courses.

I have not read Hinson's book, but I am told by those who have read it that your five quotations are taken out of context and are not representative of the book's premise. (editor)

Bill Wallace collection

Dear editor:

Wallace Memorial Baptist Church is establishing a "Bill Wallace Collection" consisting of all kinds of information. The material could be photographs, slides, letters, programs, notes, speeches, printed articles, personal recollections, memorials, etc. We need to proceed as rapidly as possible for the reason that the passing years diminish the probability of locating friends and acquaintances. Many good friends of Bill Wallace are not living now.

Will you help us? Please share your knowledge with us so that future generations will be able to learn of the love and courage of Bill Wallace. If you were a friend or acquaintance, would you take the time now to write (or make an audio tape) of any memory you have of Bill?

No matter how insignificant it may seem to you, this may be the information needed to fill in the whole picture of Bill Wallace. Please send your information to our church address: 701 Merchants Road, Knoxville, TN 37912.

James McCluskey
701 Merchants Road
Knoxville, TN 37912

Sadler to direct Union PR effort

JACKSON — Tommy J. Sadler, former advertising representative with the Jackson Sun, has been named director of public relations at Union University, effective Feb. 1.

The Jackson native replaces Cindy Carpenter Lumley who has joined a Dallas, Texas, communications firm as public relations manager. She held her post at Union for three years.

A 1976 graduate of Union, Sadler also is a graduate of Memphis State University.

Prior to joining the Jackson Sun, Sadler served as sports information director and assistant baseball coach at Lambuth College. He taught and coached at Munford High School for six years and was employed at Union as director of intramurals and assistant baseball coach from 1976-77.

Olof Atkins dies

Olof Atkins, of Bean Station, died Jan. 19 at Morristown-Hamblen Hospital. He celebrated his 50th year in the ministry last year when he served as pastor of Big Hill Missionary Baptist Church, Mooresburg. He was a member of Noeton Missionary Baptist Church, Bean Station.

He is survived by his wife, Maude Long Atkins; three children, Dale Atkins and Geraldine Dean of Bean Station, and Junior Atkins of Mooresburg; eight grandchildren; and sisters, Mae Travis and Ella Henson.

Services were held Jan. 22 at the Noeton church with Kenneth Seal, J. C. Morgan, and Billy Carroll officiating.

Personal Perspective



By Tom Madden
TBC Executive
Secretary-Treasurer

"I shall go to him, but he shall not return to me" (2 Samuel 12:23).

The child born to David and Bathsheba apparently fell almost immediately and seriously ill. David was devastated. For several days he fasted, prayed, and wept.

However, when the child died, David resumed his normal life. When the household questioned this abrupt change in his behavior, he explained, "While the child was yet alive, I fasted and wept; but now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."

Several eternal truths emerge from this grievous experience.

The child was an irrecoverable loss. He was not sick or hungry or in pain, or in danger. He was dead. David accepted that fact.

It was an irreplaceable loss. David had many other children, including Solomon and Absalom, but no one could take the place of this one. This made the loss even more heartbreaking.

Soon or later, losses like this come to all of us. People we love cannot be replaced. The personality, the eyes, the gestures, the voice — the like of it will never appear again.

David also accepted the inevitable fact of his own death. "I shall go to him." However, this is not the end of the experience. The relationship, while temporarily broken, would be continued. Neither life would cease to be.

One greater than David verified and emphasized this as He dealt with Mary and Martha over the loss of their brother, Lazarus, when He said, "Thy brother shall rise again... he that believeth in Me, though he were dead, yet shall he live: And whosoever liveth and believeth in Me shall never die" (John 11:23, 25, 26).

As in the day or night Jesus is ever by our side, so in life and in death He will keep us safe as in our Father's house.

Robert Hammer accepts Old Hickory pastorate

On Jan. 5, the congregation of Temple Baptist Church, Old Hickory, called Robert E. Hammer to come as pastor. He will begin March 9.

Hammer is a graduate of Belmont College, Nashville, and Southern Baptist Theological Seminary in Louisville, Ky.

He comes to Old Hickory from a pastorate in southern Florida. Previous Tennessee pastorates include First Baptist Church, Madison, and First Baptist Church, Winchester.

Denominational involvement includes serving as a trustee of Belmont College, chairman of the Committee on Boards, and a member of the Constitution and Bylaws Committee of the Tennessee Baptist Convention. He was also a state officer for the Tennessee Baptist Convention Brotherhood department.

As pastor of Temple Baptist Church, Hammer succeeds Darryl Harris, who retired last year after 25 years with the church.



Hammer

Financial planning conferences to be held for church leaders

The first of 34 Responsible Financial Planning Conferences for Tennessee Baptist church leaders will be held next week, according to Orvind Dangeau, director of the TBC Cooperative Program and stewardship promotion department.

The conferences are being jointly sponsored by the Tennessee Baptist Foundation and two TBC departments, Cooperative Program and stewardship promotion and protection plans.

The conferences will be held for church leaders in two neighboring associations during the February-July period.

Invited to the one-night conferences will be pastors, church treasurers, church staff, church council members, and chairmen of the church's deacons, personnel committee, finance committee, budget committee, and stewardship committee. Spouses are also invited.

Following a meal, subjects to be discussed are personal financial planning, church budget planning and promotion, capital fund raising, retirement programs, health and life insurance, and wills and trusts.

There will be no charge for the meal, but reservations should be made through the associational office.

Dangeau announced the date and location of the first seven Responsible Financial Planning Conferences. These are:

—First Baptist Church, Jackson, Feb. 10 (Gibson and Madison-Chester associations);

—First Baptist Church, Alamo, Feb. 11 (Crockett and Haywood associations);

—First Baptist Church, Camden, Feb. 13 (Carroll-Benton and Western District associations);

—First Baptist Church, Savannah, Feb. 24 (Beech River and Shiloh associations);

—First Baptist Church, Halls, Feb. 25 (Big Hatchie and Dyer associations);

—First Baptist Church, Somerville, Feb. 27 (Fayette and Hardeman associations);

—First Baptist Church, Dresden, March 10 (Beulah and Weakley associations).

The conference will begin at 6:30 p.m. at each location.

Baptists feel trauma of Challenger tragedy

Compiled from (BP) stories

Southern Baptists, like all other Americans, felt the shock and grief after the tragic explosion of the space shuttle Challenger last week. But certain Baptists in Florida, Texas, and South Carolina experienced the trauma in more direct and personal ways.

Pastors in the Johnson Space Center communities south of Houston spoke of the overwhelming sorrow experienced by their members since the Jan. 28 disaster that claimed the lives of six astronauts — all of them neighbors or friends — and a New Hampshire teacher aboard the Space Shuttle Challenger.

Clear Lake Baptist Church, Nassau Bay Baptist Church, and University Baptist Church near the space center have many members who are involved in the space program, including several astronauts and their families.

None of those killed in the fiery explosion was a Baptist or a member of any of the local Baptist churches, but shuttle Commander Francis Richard (Dick) Scobee's wife, June, is a member of University Baptist Church, Houston, and is a 1970 honors graduate of Baptist College of Charleston (S.C.).

Scobee, who "occasionally attended" the Houston church, according to Pastor David Slover, was considered "a loyal friend" of the South Carolina Baptist college.

After the tragedy Baptist College established the Francis Richard Scobee Scholarship Fund to "honor the couple who have been so closely related to the Baptist College family in recent years," said BCC President Jairy C. Hunter Jr.

In 1984 the Scobees were special guests at the dedication of the college's Lightsey Chapel. Scobee presented college officials memorabilia he had taken into space on an earlier shuttle mission.

Another shuttle crewmember, pilot Michael Smith and his wife, Jane, had attended Bible study and chapel at Nassau Bay Baptist Church, according to Pastor Bill Rittenhouse.

A third member of the crew, Ron McNair, had been a member of Trinity Baptist Church, in Los Angeles, dually aligned with the American Baptist Churches and the National Baptist Con-

vention, in the late 1970s.

Joining with many other observances across the nation, the three Texas churches combined their 11 a.m. worship service Sunday, Feb. 2, to hold a memorial service for the astronauts.

Former astronaut James Irwin, now a Southern Baptist evangelist who was ordained by Nassau Bay Baptist Church, was to be the principal speaker. Three current astronauts — Blaine Hammonds, in training for his first shuttle experience; and Jim Buckley and Bob Stewart, who already have made shuttle trips — also were to participate. Hammonds is a member of Clear Lake church; Stewart of University church; and Buckley of Nassau Bay church.

University Baptist Church, with a sanctuary seating about 1,500, was chosen for the joint service.

All three pastors and their churches quickly rallied to aid and comfort the families of the shuttle crew.

Glen R. Willingham, who came to Clear Lake church only four months ago, said he had just returned to his office from teaching a class at San Jacinto College when his door burst open and a woman, almost in hysterics, said she had just learned the shuttle had exploded. The woman, a volunteer working in the church office, was a friend of the Scobees and she and her husband were keeping the Scobee's pets, Willingham said.

The woman's husband, who works at the space center, had called with the terrible news.

"It just devastated my people," Willingham said. Virtually everyone in the church is involved in some way with the space program, he noted, but everyone he had heard comment on it, including astronaut Hammonds' wife, had expressed a desire for the program to go on.

Rittenhouse, pastor at Nassau Bay who has been close to the space program almost since its inception, said he knew

immediately what had happened when he saw the first cloud of smoke. He immediately called the home of Astronaut Buckley and then went to be with the family.

Members of Nassau Bay church, he said, were "absolutely stunned" by the accident. "Not as to why it happened, but that it happened at all," he said. "All were grief stricken and heartbroken for their friends."

David Slover, pastor at University church, said his people were "shocked" by the incident, but a "quietness" followed as the people rallied around those in grief.

His emphasis, Slover said, would not be on the "why" of such things, but on "God's grace and His sufficiency in every trial."

Baptists in areas around Florida's Kennedy Space Center where the shuttle was launched also reacted with shock and sadness.

Bill Faulkner heard no explosion from the blue Florida sky, but as he watched the liftoff of the Space Shuttle Challenger, he knew something was terribly wrong.

"It was more a sense of silence than anything else," he said.

Faulkner, pastor of Westside Baptist Church, Titusville, Fla., like many who live near the launch site at Kennedy Space Center, watched from the ground as the Space Shuttle disappeared in a cloud of orange smoke.

"Few of us are eyewitnesses to seven people losing their lives," Faulkner said. "It is hard to get perspective on that."

Harriette King dies in Texas

WEBSTER, Texas — Harriette King, an emeritus Southern Baptist missionary who lived almost 43 years in Asia, died Jan. 25 in Webster, Texas. She was 80 years old.

King was born to Southern Baptist missionaries in Shantung Province, China, but grew up in the States after her father died when she was 4 years old. At age 27, however, she joined her mother, who had returned to China and was working as a missionary physician, in Pohnsien (formerly Pochow), China. There she studied Chinese and helped with mission work. She was appointed by the Southern Baptist Foreign Mission Board in 1935.

As a missionary in China, King worked in evangelism in Pohnsien, Kweiteh, and Chenghsien (formerly Chengchow) and taught in a Baptist girls' school in Shanghai. During 1947 and 1948, she worked in evangelism with refugees in Honan, just south of Communist-controlled territory. She lived under Communist rule in Shanghai for nearly two years before leaving China in 1951.

After leaving China, King preached and taught for 10 years in Kuala Lumpur, Malaysia, then moved to Penang, Malaysia, where she managed a bookstore and continued evangelistic work.

During her last term, she worked in church development in the island nation-state of Singapore, helping a young national pastor with a chapel in a region of new industrial development. Except for the children of one family in that chapel, all of its young people were the first Christians in their families.

King was a graduate of Carson-Newman College, Jefferson City, and Woman's Missionary Union Training School (now merged with Southern Baptist Theological Seminary), Louisville, Ky.

While the nation mourned the death of the seven, Faulkner and others — many of them NASA employees — began coping with their own unique grief.

Tim Shrader, Westside's minister of music and youth, who watched the launch with Faulkner, said: "There's so much news coverage about Houston and Concord, N.H., (where the astronauts lived) but nobody talks about Titusville."

"These people in Titusville are hurting too," he said. "This affects all of us."

Titusville, a city of 32,000 across the Indian River from the Kennedy Space Center, is the largest of several communities closely related to the space industry, which employs an estimated 20,000 people in the area.

W. D. Sharp, director of missions for the Brevard Baptist Association, estimated three-fourths of the Baptist families in the area are involved in the space program in some way.

Gene Thomas, a member of First Baptist Church, Merritt Island, was launch director for the Challenger mission and a personal friend of two of the astronauts killed.

Thomas was one of several people counseled and consoled by Len Turner, pastor of the Merritt Island church, in the aftermath of the disaster.

"This has left a devastating impact on our community," Turner said. "We are trying to minister to a lot of folks with deep psychological needs."

Turner and other ministers in the area said Space Center workers carry a special burden for the tragedy.

Faulkner, who formerly was a design draftsman for a NASA contractor, said NASA employees "feel a tremendous amount of responsibility, not only for the vehicle, but for the people in the vehicle." He added employees make a space project "part of you."

Even residents not employed in the space program somehow carry the burden, ministers say.

"When the shuttle takes off, it's up there for everyone to see," said Ray Johnson, pastor of First Baptist Church, Titusville.

Baptist churches in the area now are trying to address the unique needs of people whose towns are home to the wounded space industry. First Baptist, Merritt Island, held a memorial service for 1,000 people on the day after the explosion. Park Avenue and Westside churches held special services for Sunday, Feb. 2. Other churches held prayer sessions during the week.

Turner said he is confident area residents can turn the "tragedy into triumph. This is drawing people together in an unusual way."

"I feel the Lord is really going to use this," he said.

Church in Singapore notes anniversary

SINGAPORE — Filipino Baptists in Singapore, who began meeting together for a Bible study three years ago, celebrated their second anniversary as an official congregation in September.

The church began in 1982 when two Filipinos attending Queenstown Baptist Church in Singapore began witnessing to friends from their homeland. Queenstown, whose members are mostly Chinese, supported the new group as an outreach congregation of its ministry.

One hundred fifteen people were present for the anniversary.

Tommy Stegall of Newbern dies

Tommy Stegall, minister of music at First Baptist Church, Newbern, died of heart failure Jan. 29 at St. Francis Hospital in Memphis. He was 31 years old.

The funeral was held Jan. 31 at First Baptist Church in Newbern, with Bob Elliott, interim pastor, officiating. The burial service at Forest Hills Cemetery in Memphis was led by N. Bob Carpenter, pastor of Cherry Road Baptist Church, Memphis.

Stegall also served on the staffs of Mifflin Baptist Church, Jackson, Oaklawn Baptist Church, Jackson; and Zion Hill Baptist Church, Pickfaw, La. He was a member of the Tennessee Baptist Church Music Conference and the Tennessee Baptist Chorale.

Stegall is survived by his wife, Cathy, of Newbern; step-mother, Mary Stegall, of Memphis; a brother and two sisters.

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Gospel spreads amid unrest in Philippines

By Marty Croll

MANILA, Philippines (BP)— Year-end crusades producing more than 4,500 new Christian believers and the promise of dozens of new congregations capped a five-year period of rapid church growth in the Philippines.

Filipinos are making personal decisions to accept Christ in record numbers, according to Southern Baptist Missionary Jim Slack, director of church growth in the Philippines. The response continues as more than 150 missionaries work with nationals to start churches in a land beset by civil unrest.

The two Baptist conventions of churches in the Philippines have been scrambling to reach five-year goals set in 1980. Between 1980 and the end of last year, churches of the Mindanao Baptist Convention in the south more than doubled their number from 447 to 940. Their goal was 1,085. The Luzon convention, based in Manila, is expected to swell from 158 to more than 300 by the middle of the year. Its goal was 500.

In Manila, an average of 5,000 people each night attended an eight-day crusade staged by five associations and 75 churches Nov. 24 through Dec. 1. John Bisagno, pastor of First Baptist Church in Houston, preached during the crusade. At an interdenominational prayer breakfast, Manila Mayor Ramon Bagatsing presented Bisagno a key to his city of about 6-million people.

More than 1,600 people made personal decisions for Jesus Christ during the services. "A lady came in mourning for her husband, who was murdered just two weeks prior," said Harvey Kneisel, a

Bisagno Crusade advisor. "A missionary, Mrs. Harold Matthews, came out of the choir to see if she was needed to counsel, though she spoke only the language of an area very remote from Manila. Her language was that of the widow. She led her to faith in Christ."

Though reports were incomplete, missionaries believe as many as 300 home Bible studies that will be used to start new congregations were set up in preparation for the crusade.

Also on the island of Luzon, Southern Baptist missionaries from seven Asian countries, including the Philippines, joined Filipino pastors and eight American evangelists Nov. 25 through Dec. 8 to lead 3,110 people in 68 locations to make commitments to a personal faith in Jesus Christ.

Reports of civil unrest in the country hampered the recruiting of U.S. evangelists for the church-planting effort. Still, 25 new churches will be organized from the campaign by early February and 20 more by mid-1986, said Slack.

Historically, most Filipinos have called themselves Catholic, and those in the more rural areas practice tribal spiritism along with a form of Catholicism. But in recent years the Philippines has come to be considered one of the world's more open countries to the gospel.

Church-growth efforts throughout the many islands have thrived in an atmosphere of religious freedom since the first Southern Baptist missionaries arrived there more than 35 years ago. Missionaries sense the intense desire of Filipinos — from the peasantry to the urban upper class — to spread their faith. Even with a lack of training and finan-

cial support for many leaders, churches keep multiplying and excited Christian leaders keep emerging.

"Our work is growing fast," said Southern Baptist Missionary Mark Terry. "We're planting a lot of new churches. And we're getting a lot of requests for people to come out and start new churches." Terry is a seminary teacher in Davao City.

Davao City in the south has been the scene of political unrest during the past year's increased communist activity on the island of Mindanao. Last year in one district, more than half of the people fled to the countryside. But almost all of the members of the Baptist church remained. One member said, "We are Christians and we cannot just run away from our homes and live in fear."

Sixteen years ago the New People's Army (NPA) rebels were just a small gang of Communist intellectuals roving the countryside. But now, the question of what to do with the NPA has become a campaign issue leading up to the much-ballyhooed Feb. 7 presidential elections.

The Philippine government admits the rebels are a force to be reckoned with. Aside from rescheduling some engagements to avoid some travel at night and in danger spots, however, missionaries say they are not bothered by the unrest.

"We are aware that NPA activities abound, but our work goes on just the same," said Missionary Grover Tynes Jr.

The NPA has not taken on a common voice opposing the gospel. But Southern Baptist missionaries report some incidents where Baptist church members aligned with government defense forces

have been killed or where individual NPA troops have demanded preaching be stopped for various reasons.

Les Hill, chairman of the organization of Southern Baptist missionaries in the Philippines, told of one church caught in a no-win situation. The NPA asked members for the use of their building to teach Communism, Hill reported. "When the people refused, the NPA leaders said the church would not be permitted to worship in their building," the Hills wrote in a newsletter to the States. "Then after that a town official told some of the members that he knew they were permitting the NPA to teach in their building and therefore the church would not be permitted to worship anymore."

Missionary Stan Smith told about a deacon in Cagayan who felt he needed to start a church seven miles down the road — a three-hour hike. Later he moved to another area to start a church there. Smith also told about a tribal pastor who came by to share how rats had again destroyed his congregation's mountain crops. The people scattered to get food elsewhere, and in the process started another church about 1.5 miles down the side of a mountain.

"I'm amazed at what the Holy Spirit can produce with as little help as these churches get," Smith said.

Missionaries agree the living witness of Filipino Baptists is shining through clearly. In fact, even the NPA is coming under its influence to some extent.

"Regularly, rebels attend our services in areas they control," said Smith. "It seems they need to hear it as much as anyone. I never ask for a show of hands of whose side who is on."

Arms control expert urges ban on nuclear arms tests

CHARLOTTE, N.C. (BP)— The American public must "demand an immediate end" to the testing of nuclear weapons as the "first step" towards arms control, participants in a Southern Baptist conference on peace with justice were told.

Retired Rear Admiral Eugene Carroll, an expert on arms control issues, said the ban should include refusal by Congress to fund the Reagan administration's proposal for a nuclear defense system in space.

Carroll, now associate director of the Washington-based Center for Defense Information, spoke at a regional conference sponsored by the Southern Baptist Christian Life Commission. About 135 persons from several states attended the day-and-a-half meeting which was followed by a similar conference on world hunger.

In his address, Carroll warned that the U.S. military philosophy of "peace through strength," which relies on nuclear technology, makes nuclear war "a near certainty" in this century. The U.S., he said, must move away from the "talk-test-build format" that allows for testing and employment of increasingly sophisticated nuclear weapons while American and Soviet leaders talk about various arms proposals.

For arms control to work, "we must change our way of thinking about security," Carroll said, adding there can be no real security in a world which lives in the shadow of 55,000 nuclear weapons. These weapons, he added, "serve no rational purpose. You can destroy with them, but you can't defend with them."

In this context, debate about U.S.-Soviet military superiority is "totally ir-

relevant," Carroll asserted. "If either of us uses nuclear weapons, we both will be destroyed in a mutually suicidal war" regardless of who attacks first. "We cannot defend the village by burning down the village," he said.

In a question-and-answer session, Carroll outlined the relative strengths of U.S. and Soviet military forces.

"One of the great myths today," he said, is the idea that "the only thing that keeps the great Soviet bear in his den is U.S. nuclear deterrents." Talk about an overpowering Soviet advantage is "pure hogwash," intended to exploit citizens' fears in order to justify further expansion of the U.S. military complex, he said.

Americans, he added, can advocate arms control "with great confidence in our strengths as a nation, not out of unfounded fears of imagined weaknesses."

Carroll described the Reagan administration's Strategic Defense Initiative, dubbed "Star Wars," as an "absolute disaster." While "the vision is good, the reality is monstrous," he said.

Despite the assertions of President Ronald Reagan, "there is nothing benign or purely defensive about nuclear space weapons," Carroll said. He criticized the concept as unworkable, flawed, and dangerous.

"SDI, if pursued, will end all arms control agreements" because of Soviet fears about its offensive capability, he said. "It will accelerate the nuclear arms race on earth and in space. In a time of crisis, it will magnify the need for a first strike."

Carroll challenged Southern Baptists to join other concerned Christians to help

create "a cooperative world environment in which the nations of the world renounce the development and the use of nuclear weapons."

"We must wage peace," he declared, "while others all around us are preparing for war."

Another speaker, E. Glenn Hinson, professor of church history at Southern Baptist Theological Seminary in Louisville, Ky., urged fellow Southern Baptists "to practice peacemaking where we are."

Hinson emphasized that Christians who are concerned about peace must face "the fear factor" which often undermines peacemaking efforts. Fear has caused "irrational things to happen in defense of nuclear arms proliferation or in defense of things we as a nation have done (militarily) in the past," he said.

Fear also "can cause us to be subject to manipulation," Hinson added. Both religious and secular leaders frequently employ intimidation to try to control other groups or individuals, he said. The Bible, he stressed, teaches that "it is only love that can cast out fear. The question is whether we and our churches are really putting people in touch with the source."

Jim Hug of the Center of Concern, a Catholic think tank on social and economic issues in Washington, said, "It is time for us to wake up and admit we are doing something terribly wrong." While "billions and now trillions of dollars" are poured into the Pentagon and the military-related industry, 33-million people — one out of every seven persons — are living in poverty, he noted.

The strategy of "peace through

strength," Hug said, requires a tremendous industrial infrastructure dedicated to military production. He claimed this commitment to arms production is inflationary, produces goods that are not productive for society, drains talent from society that could be used to help meet other areas of human need, and produces fewer jobs for less people than other forms of industry.

"As we build up our military capabilities, we are actually waging war on our women and children, the poor and the powerless, the very people with whom Jesus identified most," he said.

Belmont sponsors seminary courses

NASHVILLE — Belmont College will again offer seminary extension courses for ministers and laypersons during the spring semester, beginning Feb. 11.

Two courses will be offered. Robert Byrd, Belmont College professor of religion, will teach "Acts" at 5:30 p.m. on Tuesdays. Following that course at 7:15 p.m., Marvin P. Nail, pastor of Whitsitt Chapel Baptist Church, Nashville, will teach "Pastoral Ministries."

Both courses will last for 13 weeks. Registration will be held during the first class sessions on Feb. 11 in Belmont's department of religion on the third floor of the School of Business Building.

The cost of each course is \$50, plus book expenses. For additional information, contact Belmont College's Office of Religious Affairs.

BSSB reports misunderstandings caused by envelope service names

NASHVILLE — The similar names of two different offering envelope services are creating confusion among longtime customers of the Baptist Book Store Envelope Service, telephone inquiries and correspondence to the Sunday School Board indicate.

Jimmy D. Edwards, vice-president for publishing and distribution at the board, said the misunderstandings became evident during a change in vendors and establishment of new headquarters in Nashville for the board-owned service, effective Jan. 1.

Baptist Book Store Envelope Service, operated by the board's book store divi-

sion for more than 25 years, routinely accepted bids in 1985 for the upcoming five-year contract period, said William S. Graham, division director.

The board accepted the lowest bid from an envelope manufacturing company of Richmond, Va., in order to reduce customer costs.

The previous manufacturer in Chester, W. Va., has recently begun using the name Baptist Offering Envelope Service and is soliciting business directly from Southern Baptist churches, Edwards said.

"Baptist Offering Envelope Service has no connection with the Baptist Sunday School Board," he said.

"The Baptist Book Store Envelope Service is the only envelope service owned and operated by an agency of the Southern Baptist Convention. Therefore, only the earnings of the Baptist Book Store Envelope Service are channeled through the Sunday School Board to Baptist causes at both the state and national levels," he said.

"We regret the confusion caused the churches by the similarity of the two names," he added. "We urge churches to pay careful attention to any mailings or ads they may see related to offering envelopes of any kind and to be sure they know the firm with which they deal."

Tennesseans may contact the Baptist Book Store Envelope Service by calling, toll free, 1-800-824-0171.

Interpretations

Paul's appeal to love

By Herschel H. Hobbs

"Wherefore, though I might be much bold in Christ to enjoin thee . . . yet for love's sake I rather beseech thee" (Philemon 8-9).

Paul is now ready to make his appeal to Philemon on behalf of Onesimus. As an apostle, he might boldly "enjoin" or order Philemon to receive him.

"Enjoin" translates the Greek infinitive (epitassein), used in military life for lining up troops in orderly fashion under a commanding officer.

"Convenient" means to come up to requirements or to act in a befitting way. In this context it means to act in a way befitting a Christian.

But Paul issues no such command. Instead, he appeals to "love" (agapen) or the love which characterizes God's nature and which Christians should show toward each other (see 1 Corinthians 13).

Of course, it involves Philemon's love for the Lord. But it especially involves his love for Paul and Onesimus.

Note in verse seven the apostle's subtle act of slipping in the word "brother."

This was his way of reminding Philemon that his appeal is from a brother to a brother on behalf of a brother.

Instead of commanding, Paul beseeches. He wants Philemon to act, not out of duress, but out of Christian love. At the same time, he subtly puts pressure on him to grant his request.

Paul compounds this by calling himself "Paul the aged, and now also a prisoner of Jesus Christ." He is in chains due to his loyalty to Jesus Christ and his love for people such as Onesimus.

He is an old soldier who has gone the limit in giving his all for the Lord. By comparison the sacrifice he asks of Philemon is small indeed.

Interpreters differ as to the meaning of "aged" (presbutes, old, see Luke 1:18; Titus 2:2). At the stoning of Stephen, Paul is called a young man (neanias, Acts 7:58). By this time he was probably in his middle fifties. Hippocrates calls a man presbutes from ages 49 to 56 and geron after that.

In Ephesians 6:20, Paul said of himself, "I am an ambassador in bonds" or "in a chain." "I am an ambassador" renders presbeuo. Robertson cites Lightfoot as saying that presbutes should read presbutes, due to a copyist's error.

However, "ambassador in bonds" used with the idea of a "prisoner" seems to rule this out as needless repetition. Most likely, "Paul the aged" is correct. His hard life lived for Christ probably made him older than his years.

In love, as a broken, aged apostle and a prisoner, he made his appeal. It would be difficult to refuse.

Gorrell brothers assume posts in Newport churches

Gene and Junior Gorrell are bi-vocational pastors who have a joint business in Newport.

Both men have recently assumed pastorates there. Gene Gorrell is at Calvary Baptist Church and Junior Gorrell is pastor of Mountain View Baptist Church.

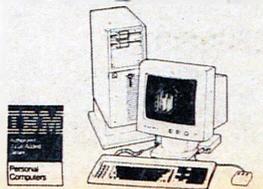
Gene Gorrell has been serving as pastor of Mountain View Baptist Church since 1975. He was the church's first pastor.

The Gorrells are natives of Newport.



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PEOPLE . . .

Danny King and John L. Marrs were ordained as deacons at First Baptist Church in Lobelville, Jan. 26. O. M. Dangeau, director of the Cooperative Program and stewardship department of the Tennessee Baptist Convention, is serving as interim pastor.

Eddy McKinley was honored for having served 30 years as minister of music and educational director at Merton Avenue Baptist Church in Memphis on Jan. 26. The pastor of the church is Roger L. Richards.

Rob Waggener, youth director at First Baptist Church, Dresden, is the recipient of the 1985 Willia D. and Frank G. Smith/Dresden Baptist Church foundation scholarship award. Waggener is a student at the University of Tennessee at Martin.

He plans to attend Southern Baptist Theological Seminary, Louisville, Ky. The scholarship was set up in honor of the Smiths, who were members of the Dresden church, by their son, Frank G. Smith. The scholarship is awarded each year to someone in Weakley County who is preparing for full-time Christian service.

Ralph and Carma McCardell celebrated their 50th wedding anniversary Jan. 26, at Concord Baptist Church, Chattanooga. Bob Segrest is their pastor.

Ethel and Raymond Taylor celebrated their 50th wedding anniversary on Jan. 11. They are members of First Baptist Church, Clinton, where Samuel D. Dean is pastor.

Randy Eaton was ordained as a deacon at Pond Hill Baptist Church, Niota, on Jan. 19. Charles Cassidy is the pastor.

College and Chattanooga State Community College in Chattanooga. He previously served as music and youth director for Antioch Baptist Church, Atlanta. Edward R. Seanor is pastor of the Chattanooga church.

Steve Pentecost has accepted the call of Woodland Baptist Church, Brownsville, to serve as youth director. Clyde Tilley is the pastor.

Jerry Davis, pastor of Holly Grove Baptist Church, Bells, has resigned to accept the pastorate of First Baptist Church, Forsyth, Mont.

First Baptist Church, Dandridge, recently called Donald Clark Measels as minister of music. He is a graduate of

William Carey College in Hattiesburg, Miss., and Southern Baptist Theological Seminary in Louisville, Ky. The pastor of the Dandridge church is Robert D. McCray.

Mike Morris has accepted the call of West Jackson Baptist Church, Jackson, to serve as associate: youth/pastoral ministries. He is a native of Memphis and a graduate of Memphis State University there. He also graduated from Southwestern Baptist Theological Seminary, Fort Worth, Texas. Former church staff positions include summer youth worker with Heritage Baptist Church, Montgomery, Ala., and youth minister with Ridgecrest Baptist Church, Fort Worth, Texas. He most recently served as youth minister of Casas Adobes Baptist Church in Tucson, Ariz. John Lee Taylor is pastor of the Jackson church.

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Lane sets retirement as minister of music

MEMPHIS — Thomas P. Lane, who has led music at major Southern Baptist Convention events for almost four decades, will retire April 1. For the past 38 years he has served as minister of music at Bellevue Baptist Church in Memphis where Adrian Rogers is pastor.



Lane

Lane served under three SBC presidents at the Bellevue church: Robert G. Lee, Ramsey Polard, and Rogers. During Lane's tenure at Bellevue Baptist Church, those involved in the music program increased from 100 to 1,500 and music leaders from one to nine.

Bellevue choirs sang under Lane's direction at four meetings of the Southern Baptist Convention.

In 1948, Lane organized The Nightingales, a student nurse choir at Baptist Memorial Hospital, which made recordings and sang at World's Fairs at New York, Knoxville, and New Orleans.

Lane said he will continue his activities in evangelism as an ordained minister.

CHURCHES . . .

Brentwood Baptist Church, Brentwood, has begun English classes for internationals. Bill Wilson is the pastor.

Elkins Avenue Baptist Church merged with Calvary Baptist Church, both in Nashville, on Jan. 1. Lloyd Smith serves as pastor.

LEADERSHIP . . .

Leawood Baptist Church, Memphis, has called Tom Lewis as minister of education. Jerry L. Glisson is the pastor.

John J. Smith has accepted the interim pastorate of Cedar Springs Baptist Church in Cleveland. He has previously served as pastor of the church.

Chamberlain Memorial Baptist Church, Chattanooga, has called David R. Hawkins as part-time music director. Hawkins attended Tennessee Temple

Tennessean takes New Mexico post

ALBUQUERQUE, N.M. — George W. Warren, a Tennessean, has been named director of the Baptist Convention of New Mexico's education division, effective Feb. 10.

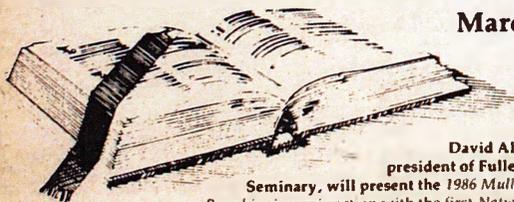
A native of Martin, Warren has been minister of education at First Baptist Church, Pampa, Texas, since 1972.

A former sales representative for Reelfoot Packing Co., Memphis, Warren has served several churches as minister of education, including Ardmore Baptist Church, Memphis.

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For information on cost and registration, call the seminary, toll-free, 800-626-5525 (in KY, call 502-897-4315).



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WHEN	ASSOCIATIONS	WHERE	TIME
February 10	Madison-Chester Gibson	First Baptist Church, Jackson	6:30 p.m.
February 11	Crockett Haywood	First Baptist Church, Alamo	6:30 p.m.
February 13	Carroll-Benton Western District	First Baptist Church, Camden	6:30 p.m.
February 24	Shiloh Beech River	First Baptist Church, Savannah	6:30 p.m.
February 25	Dyer Big Hatchie	First Baptist Church, Halls	6:30 p.m.
February 27	Fayette Hardeman	First Baptist Church, Somerville	6:30 p.m.
March 10	Weakley Beulah	First Baptist Church, Dresden	6:30 p.m.

BIBLE BOOK SERIES

Lesson for Feb. 9

True faith, true riches

By Ray Newcomb, pastor
First Baptist Church, MillingtonBasic Passage: 1 Timothy 6:2b-21
Focal Passage: 1 Timothy 6:2b-21

In 1 Timothy 6:2b-21, Paul continues to advise Timothy on ministering to the various kinds of believers in the church.

Military terms are used to encourage Timothy: "Fight the good fight of faith" (6:12), "I give thee charge" (6:13), "charge them that are rich" (6:17), "O Timothy, keep (guard) that which is committed to thy trust" (6:20). You could say Paul was the general, giving Timothy orders from the Lord, the Commander-in-Chief.

The key verses of this chapter center around the advice given in verses 11 and 12, where Paul says, "But thou, O man of God, flee ... follow ... follow" "Man of God" shows what type of man Timothy was. This term should fit every Christian, because we should be God's men and women.

The order to flee (6:4-11)

The word "flee" literally means "be ever fleeing." We must not be caught by these vices. What vices? Paul gives us a list (vv. 4-10). We will lift out some of the key points.

(1) "Conceit" (v.4) - False teachers will be "proud." This means a person is inflated with his own importance. The word "doting" means "sick." This sickness leads to questions, disputes, envy, strife, railing, and evil surmising.

(2) "Corrupt minds" (v.5) - The meaning here is "debased minds," or "wicked hearts." We see the example of fleeing from impurity in Genesis 39:7-13. Paul says "from such withdraw thyself."

(3) "Contentment" is lost (vv. 6-8) - A discontented spirit is evident in false teachers. Some people are always complaining. We need to learn to be content by yielding to the Lord and He will supply our needs (Philippians 4:11-13).

(4) "Careless lust" (v.9) - Foolish and hurtful lust is any uncontrolled desire or passion, or any ambition that is not subject to the control of the Holy Spirit. Notice the results when a person loses control, "which drown men in destruction and perdition."

(5) "Covet" after money (v.10) - "For the love of money is the root of all kinds of evil." There is nothing wrong with money. It is the inordinate love of it that is wrong. This love for money causes people to err from the faith and pierce themselves through with many sorrows. We need to run from wicked vices and

run to the Lord (Proverbs 18:10).

The order to follow (6:11)

Just to flee wicked vices is not enough. Separation without positive growth becomes isolation. We are given the graces we need to fill our lives with positive good.

The list of graces are:

(1) "Righteousness" - The word here means personal integrity referring to moral rectitude. This means being right in our relationship with men.

(2) "Godliness" - This refers to living one's life in close and loving relationship with God. Our life will be lived in "practical piety."

(3) "Faith" - Two ideas are blended here, trust in God and fidelity to Him. These traits of a true Christian must grow deeper in his life as time goes on. It has well been said that the greatest ability is dependability.

(4) "Love" - This love is agape love that sacrifices for the sake of others. This is first of all love for God; second, love for men. The latter is the outgrowth of the former.

(5) "Patience" - The Greek word means "victorious endurance ... constancy under trust." It is the virtue that holds on to faith and God in spite of adversity and suffering.

(6) "Meekness" - Meekness in no way means weakness, but "power under control." Gentleness expresses the best meaning of meekness.

The order to fight (6:12-21)

The verb of this order means "keep on fighting!" The word we have in English for the term is "agonize." It described a person straining and giving his best to win the prize or win the battle. Paul stated near the end of his life, "I have fought a good fight" (2 Timothy 4:7).

(1) Fight for the advancement of the gospel (v.12a). All the enemies of the Lord are fighting to advance their cause. It is time we who are serving under so great a captain should fight for "the faith" in this "good" fight.

(2) Fight for the achievement of the reward (v.12b). The apostle says "Lay hold on eternal life." He is thinking of the Grecian games, where the runner is on the stretch to gain the prize. We shall all stand before the judgment seat of Christ. This should constantly be in our thoughts as we serve and fight, so we may gain, not lose.

(3) Fight for the adoration of the Saviour (v.12-13). Jesus, in the face of tremendous odds at His trial, fought victoriously and brought glory to God. Likewise, as we fight for that which is right, seeking the advancement of His kingdom, we shall bring honor to Him.

Conclusion

The truth was committed by God to Paul and by Paul to Timothy. It was Timothy's responsibility to guard the deposit and then pass it along to others who would, in turn, continue to pass it on (2 Timothy 2:2).

We are stewards of the doctrines of faith and God expects us to be faithful in sharing His good news.

Paul's final words in verse 21 were not for Timothy alone, because the pronoun is plural, "Grace be with all of you." Paul had the entire church in mind when he wrote his letter. Timothy needed to heed the words of the apostle; but all of his church members had a responsibility to hear and obey as well. And so do we!



Newcomb

"Man of God" shows what type of man Timothy was.

UNIFORM LESSON SERIES

Lesson for Feb. 9

Use possessions wisely

By William L. Palmer, president
Harrison-Chilhowee Baptist Academy, SeymourBasic Passages: Matthew 6:19-21; Luke 12:13-21, 27-34
Focal Passages: Luke 12:13-21, 27-34

Jesus knew people. He could put His finger right at the heart of what made a man "tick."

Jesus had no difficulty recognizing sin. He recognized sin for what it was and He recognized sin where it was. Jesus knew what sin did to men. He was sharp and to the point.

When a man out of the crowd (Luke 12:13) asked Jesus to intercede with his brother about dividing the inheritance, Jesus countered first of all with a question about judging (v.14). Then Jesus went right to the heart of the matter as He spoke to the whole group, saying, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth" (v.15).

These are exceedingly profound truths which Jesus spoke. "Take heed." "Be on your guard" (Weymouth). "Take care" (Goodspeed). We must be alert to the dangers which face us.

Jesus said that we are to "beware of covetousness" (v.15). We know that we are to beware of killing and beware of sexual immorality and beware of stealing and beware of lying, but how about this "beware of covetousness"? Did you ever hear any person confess the sin of covetousness? "Thou shalt not covet" is the 10th of the commandments. That this commandment is the last does not make it the least.

Covetousness is one of the greatest temptations of our day. Affluence and materialism abound on every hand. Young people and adults are bombarded daily through the media with the temptations of covetousness.

Covetousness is greediness. A covetous person is one who has an inordinate desire or craving for wealth or possessions or for another's belongings. Thayer's lexicon (dictionary) of New Testament Greek defines this word which Jesus used as the "greedy desire to have more, covetousness, avarice." We then could translate the warning of Jesus as "Beware of the greedy desire to have more."

This was a solemn and important warning from Jesus. He implemented this admonition with one of the most profound truths of His teachings, "for a man's life consisteth not in the abundance of the things which he possesseth" (v.15). A man's real living does not depend on what he has. This truth needs to be proclaimed loudly and clearly.

To illustrate this truth, Jesus told the "Parable of the Rich Fool." Jesus could have told a story about a poor man who wanted to get what belonged to someone else, but he chose to tell of a rich man who wanted selfishly to keep all the blessings of his endeavors.

The rich man apparently had a good farm. Good seed had been sown. Hard labor had been expended. The harvest was plentiful (v.16).

The rich fool's problem was that he was self-centered. Jesus said that the man "thought within himself" (v.17). The man's first and biggest mistake was that he did not take God into his thinking. He did not take other people into consideration. He thought he was self-sufficient. He thought he needed no

counsel of advice from anyone else.

The man's egotism is graphically illustrated by Jesus' use of the first personal pronoun and the possessive pronouns: "I, I, my" (v.17); "I, I, my, I, my, my" (v.18); and "I, my" (v.19). The rich fool did not think about sharing his blessings. He did not consider the hungry multitudes, the needy, and the poor. He thought only of himself. He thought he had it made!

"BUT GOD" changed the whole picture. Jesus told His listeners, "But God said unto him, Thou fool, this night thy soul shall be required of thee" (v.20a).

That statement was enough to shake the rich fool out of his self-centeredness. The world did not revolve around him. He did not take God into consideration, but God took him into consideration. God asked, "Then whose shall those things be, which thou hast provided?" (v.20b).

God's question tells us that we need to have Christian wills. Our Tennessee Baptist Foundation affirms that truth. We need to give consideration to the investment of our resources in Christian ministries not only in this life but also when we pass from this life. "Whose shall those things be, which thou hast provided?"

Of those people like the rich fool, Jesus concluded, "So is he that layeth up treasure for himself, and is not rich toward God" (v.21). Then to His disciples, Jesus drove home the ultimate life-directing truth, "for where your treasure is, there will your heart be also" (v.34).

Let Jesus ask you, "Where is your treasure? Where is your heart?"

Annuity funds hit record highs

DALLAS (BP) - Retirement plan funds administered by the Southern Baptist Annuity Board returned record earnings in 1985.

The Variable Fund's unit value reached \$5.40, a 31.7 percent increase over the value on Dec. 31, 1984. Previous to last year, the highest unit value was recorded in 1983 at \$4.19 per unit. The Variable Fund is composed primarily of common stock.

The Balanced Fund earned 21.7 percent, the highest since 1980 when it returned 21.94 percent. This fund is a mixture of stocks and bonds. The Short Term Fund returned 9.1 percent in 1985. Established in 1982, this fund is invested in short term money market instruments.

The Fixed Fund earned 11.75 percent and is invested in fixed income assets. This fund has a predetermined rate of return each year. The 1986 effective annualized rate for the Fixed Fund is 11 percent.

Annuity Board President Darold H. Morgan said the reasons for the excellent year can be attributed to "... sound management and a strong market."

He noted that over the last nine years, the Variable Fund has averaged a compound annual increase of 13.1 percent based on the unit value. The Balanced Fund has earned 12.2 percent, while the Fixed Fund returned 9.7 percent. Since 1982, the Short Term Fund has averaged a 10.6 percent annualized rate.



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LIFE AND WORK SERIES
Lesson for Feb. 9

Trust Christ

By Thom H. Bartlett, youth and recreation minister
Highland Heights Baptist Church, Memphis

Basic Passage: Matthew 11:1-30
Focal Passages: Matthew 11:2-6, 25-30

John is asking a rather strange question. The same John who is Jesus' cousin, who baptized Jesus, who "prepared the way" is wanting to know, "Are you really it?"

A lot of us have pretty strong preconceived notions of how God feels about certain things, how He reacts, and how He should deal with situations and people.



Bartlett

John was no different. John preached repentance and told of one coming to bring judgment. Jesus perhaps was not fulfilling the latter in the place and time John had envisioned. Maybe he reacted as Peter and a few other believers then and now with an attitude of "let's get 'em; blow them away; put them in their place."

Jesus was treating these people (Romans, Jews, idolaters, whores, thieves) with love, compassion, forgiveness, and mercy. John in return asked: "Should we look for someone else who is also a little different than you" (someone who will put it to them)?

Jesus did not give them a yes or no answer. Rather, He referred to a passage in Isaiah 35:5-6 and 61:1. He was urging John to look at this situation (and Jesus) through God's eyes and His perspective instead of coloring it with his own preconceived, foregone conclusions based on wants and possible benefits. Jesus was not influenced by money, title, or education. Even the forgotten people (such as the poor, deaf, and oppressed) were important.

Being blessed does not mean living in favorable circumstances. It refers to what one receives from Christ indwelling one's life (the kingdom of God within you).

Let Jesus be Jesus. Do not be offended, insulted, or turned off if He does it His way. After all, it is His creation. He is not a white Anglo-Saxon Protestant American. Nor is He black, yellow, or red. He is God. If anything does not jive between what He says and is and our way of doing things, who needs to change?

"The wise" in verse 25 does not necessarily mean those with education and high IQs. If you examine the Greek context of the word (sophos), you see someone who makes decisions and draws conclusions about heaven and earth from their one isolated spot. His perspective is limited to where he stands. You do not have to be smart, dumb, educated, illiterate, or somewhere in between to view things from a "worldly" point of view.

Ten blind men who have never heard of or been around an elephant are asked to describe it. One touches only the trunk, another only the tail, a leg, a tusk, or an ear. One describes the elephant as long and skinny, another pointed and hard, another thin and flat. All are a little right but ALL wrong. They know enough to really mislead another blind

person who asks them to describe an elephant.

Any man who draws conclusions (be he smart or not) about heaven and earth based solely on the view from his little spot in the universe might be "wise" to the blind around him, but to God, he is woefully mistaken and ignorant.

Jesus reveals Himself to those who will really trust in Him, put their lives in His hands, come to Him like babes. We sometimes excuse ourselves by thinking ignorance is bliss or make excuses for our lack of understanding by putting down someone who knows more than we do. "Wise and prudent" and "babes" are not a contrast between degrees of knowledge and education, but between accepting conclusions based on observations by man or God. Jesus Himself said to be wise as a fox and innocent as a lamb.

The heart (v.29) in New Testament times described the part of us that reasons, thinks, loves, wills, judges, hates, fears, and understands. Jesus is very accessible. No hocus-pocus or elaborate ritual, degree of learning, or special group membership is needed to reach Him or for Him to reach us. He will meet us at our need wherever it is. No one else can make that claim.

Burdens (v.30) are the man-made kind. Jesus does not weigh us down with all the intricacies and picky pettiness that we unload on each other. He cuts through all of the red tape and gets to basics like love for God and love for one another. Man-made burdens develop out of human traditions and ceremonial observances that grow over the years that really do not have anything to do with worship of, communication with, or praise to God. We do it that way because "that's the way we've always done it." I seriously doubt if God is very impressed with that kind of reason given for the way we do things as His children.

A newlywed, in preparing her first big meal, called her mother to ask her how

much of the end of the ham she should cut off. Every ham ever prepared by her mom or grandmother had the end cut off. In the course of the conversation she asked her mom why it is necessary to cut it off. Her mom, not knowing, called the grandmother. The grandmother laugh-

ingly replied, "I don't know about you but my pan was too short."

How many hams do we cut off every day just to make it fit in that old pan?

Jesus is alive, fresh, and vibrant and bigger than any human tradition or ritual.

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February 8, 1986
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- Spotlight on a church which promotes strongly the Week of Prayer for Home Missions and the Annie Armstrong Easter Offering
- Questions called in from teleconference viewers answered by missions leaders

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State conventions ponder ascending liability

By Lonnie Wilkey

NASHVILLE (BP) — Two recent actions have focused attention on control of institutions — particularly colleges and universities — by Baptist state conventions.

Trustees of Wake Forest University in Winston-Salem, N.C., at their December meeting, in essence, severed ties with the Baptist State Convention of North Carolina when they voted to elect all their successors, creating a self-perpetuating board which would not need approval from the state convention.

The Wake Forest action came after messengers to the state convention's annual meeting approved a new covenant relationship with the 152-year-old Baptist school, but declined to give the two-thirds majority necessary to change language in the convention's Constitution to accommodate the new provisions.

Although some North Carolina Baptists question the legality of the trustees' action, the fact that they altered the university's relationship with the state convention has caused Baptist leaders throughout the Southern Baptist Convention to ask: "Can trustees sever an institution's ties with its sponsoring state convention?"

In January, a 34-member Constitutional Review Committee of the Baptist General Convention of Texas met to discuss major concerns, primarily that of relinquishing control of its schools to avoid ascending liability — a situation where the convention could be held legally and financially responsible for actions on the college campus — or maintaining control and assuming liability.

The committee was formed as a result of the BGCT's annual meeting in November when a proposed slate of changes to the convention's Constitution and bylaws was approved by a majority vote but failed to gain the required two-thirds majority for passage.

Five of the changes dealt with terminology — substituting the words "affiliated with" for "owned and controlled by" which some Texas Baptists felt

would safeguard the convention from ascending liability.

Some messengers, however, spoke against the proposal, fearing it would make it easier for an institution to pull away from the convention. The Wake

Forest University trustee action, even though it had nothing to do with ascending liability, caused additional concern.

One Southern Baptist education leader feels strongly that the change in terminology would make no difference in

court. Arthur L. Walker Jr., executive director of the SBC Education Commission, told Baptist Press he believes if the situation of ascending liability went to court, the court would hold that "affiliated with" meant the same thing as "owned and controlled by."

As a result, Walker said, Baptist state conventions should accept the position that they must assume responsibility for their institutions.

The opportunity for human beings to participate in the spread of the gospel, he said, carries with it the burden of liability which might result from human action and even human error in the course of witnessing.

"I do not know of any church which would close its doors because it could be held liable for injuries occurred by people who might come to the church to hear the gospel.

"State conventions must accept the fact that Baptist schools are avenues for interpreting the gospel and helping students to come to understand the demands which the gospel has on society and its thinking," he said.

Walker noted that the problem of ascending liability always has been present, but only recently has it become an item of major concern. He cited the growth in litigation as one reason, observing, that there are more lawsuits today than ever before.

Walker said an even more important factor is that charitable institutions are not exempt from prosecution today. It used to be, he reflected, that courts would throw out cases against religious bodies. Now they are willing to hear such cases and they often are sympathetic with the injured party, he added.

As for Baptist schools pulling away from the state conventions if given the chance, Walker said most Baptist colleges would not do so because they want and need the denominational tie.

Current Civil Rights legislation in Congress makes it advantageous for colleges and universities to be affiliated with a religious denomination, Walker suggested. Schools which can show religious connections, he continued, can be exempt from some aspects of civil rights concerns.

For example, in Title IX of the Higher Education Act of 1975, Walker said Baptist colleges can contend that they do not have to offer abortion counseling, birth control counseling, or coed dormitories because of religious convictions.

Baptist colleges are fortunate in this respect because they can show close ties with a denomination. "There are many evangelical Christian institutions that are envious of the privileges and status of colleges closely related to conventions or groups of churches," he said.

Walker is sympathetic with state convention executive directors who are concerned about ascending liability. He encouraged safeguards be placed wherever possible to protect against ascending liability.

The best safeguard, he said, is getting institutional trustees to adequately understand their responsibility for establishing policies for the institution and to assume the responsibility that has been given in their election.

The SBC agency head warned, however, not to push institutions to the point where they could not call themselves "Baptist."

"Southern Baptists must remember our colleges provide the opportunity for study and the transmission of truth within a Christian world view. We need this influence in our society," he said.

WMU Executive Board plans 1988 centennial activities

BIRMINGHAM, Ala. (BP) — Planning the 1988 centennial activities of the Woman's Missionary Union was the focal point of the Jan. 11-15 WMU Executive Board meeting.

As the Executive Board and state staffs prepared to celebrate a century of missions support, they also focused on more effective ways to accomplish their purpose in the second 100 years of WMU work.

"If we do not see our world as it is, try to sharpen our identity as a missions organization, and work in the reality of

our day, we may on some future occasion find ourselves on the backside of that reality," said Dorothy Sample, WMU national president.

Sharpening the organization was the intent of revisions made in the WMU Base Design, the organization's guideline for how the WMU program of work is carried out in Southern Baptist churches. Changes approved by the Executive Board will take effect Oct. 1, 1988.

Other actions taken by the Executive Board included the approval of planned WMU curriculum in churches for 1987-88 and approval of a single theme for the Week of Prayer for Foreign Missions in 1989-92. The board also approved Acteen's Activators Abroad, a plan by which girls in the WMU organization for teens will be able to work on projects with missionaries in other countries.

A historic step was taken when West Virginia WMU President Lynn Talley was seated on the Executive Board. She became eligible for a seat on the Executive Board when her state Baptist convention exceeded 25,000 members, the minimum required for representation.

Plans for the centennial commemoration include individual nationwide celebrations throughout 1987-88, the production of special centennial products, commemorative issues of WMU publications, and a thank offering through which women and girls in church WMU organizations will be able to help complete paying for the new national headquarters building by 1988.

The WMU Second Century Fund will be another centennial emphasis. This fund will be an endowment for development of Woman's Missionary Union work in the United States and other countries.

Foreign Mission Board President R. Keith Parks told WMU leaders about Cooperative Services International, the FMB's new plan to encourage skilled Southern Baptists to seek employment in China (or other countries where it is not possible for the FMB to enter), build relationships, and share their faith.

Home Mission Board President William Tanner shared grim statistics of the "lostness" of America.

More than half the population of this country makes no pretense of knowing Christ, meaning that out of more than 239-million people, at least 160-million are lost, according to Tanner. He called WMU "vital" in supporting the Home Mission Board in changing the lostness of America.

Tanner drew applause from the WMU audience when he announced that he had instructed regional HMB coordinators to recommend that the state WMU executive director be included in budget sessions in state conventions.

Lloyd Elder, president of the Sunday School Board, presented WMU with five pieces of pulpit furniture to recognize the move into the new national headquarters building and the move into a second century of missions work.



RECOGNITION — Judy Trivette (left) receives a gift from Carolyn Weatherford, executive director of WMU, SBC, in recognition of Trivette's service as Tennessee WMU president since 1982. Trivette's term expires in November.

Hunger experts urge shift in approach of Christians

CHARLOTTE, N.C. (BP) — Christians who care about the hungry must move beyond charity to political action if their efforts are to have long-term impact, participants at a Southern Baptist conference on hunger were told.

Nancy Amidei and Arthur Simon, experts on hunger and public policy, stressed Christian ministries for the hungry and homeless must be paired with political involvement, particularly at a time when federal aid faces drastic budget cuts.

About 150 pastors and lay leaders attended the meeting at Charlotte's Providence Baptist Church. The conference was part of a three-day emphasis on hunger and peace with justice sponsored by the Southern Baptist Christian Life Commission.

Amidei, former director of the National Food Research and Action Center, and now a commentator on National Public Radio, commended the widespread volunteer involvement in hunger relief projects ranging from soup kitchens and food pantries to shelters for the homeless.

However, she cautioned, "We have been so busy moving canned goods all over town that we don't have any energy left to do something about why people

are hungry in the first place. The truth is that a five-pound block of cheese once a month is no substitute for a job. We have to start thinking in different ways."

Amidei said the outlook for the poor and hungry has worsened with passage of the Gramm-Rudman-Hollings Act which requires that \$55-billion be trimmed from the 1987 federal budget in the first step toward a balanced budget.

"In this kind of political climate, every person of conscience must find a way to speak up" for the hungry, she said. "This year, doing nothing is a political act."

While Simon focused on overseas hunger, particularly in Africa, the founder and director of the Bread for the World citizens' lobby, echoed Amidei's appeal for political advocacy. To help lift Africa out of its famine crisis, "We must begin to build a bridge from emergency aid to sustained development," he said.

In a political atmosphere which "will probably be unfavorable" to increased budget allocations for food aid and development, "citizen action is more important than ever," Simon emphasized. "We must do a better job of influencing public policy decisions."