

Baptist and Reflector

Vol. 153/No. 51/December 23, 1987

Newsjournal of the Tennessee Baptist Convention

Concern over 'overlapping'

Public Affairs, Christian Life officers discuss program merger

By Marv Knox

NASHVILLE (BP)— Officers of the Southern Baptist Convention's Public Affairs Committee and its Christian Life Commission here in Nashville to consider merging the two organizations.

The CLC is the convention's Nashville-based moral concerns agency. The PAC is a standing committee of the convention that also relates to the Baptist Joint Committee on Public Affairs, a Washington-based religious liberty organization comprised of nine Baptist conventions.

The officers' talks centered on a merger proposal that would expand the CLC program statement to include responsibility for religious liberty and church-state issues. It would dissolve the PAC and ultimately also dissolve ties between the SBC and the Baptist Joint Committee.

PAC Chairman Samuel T. Currin of Raleigh, N.C., said three major factors led up to the merger talks:

• The CLC's September decision to

open a Washington office and expand its legislative efforts regarding moral, ethical and social issues in the nation's capital.

• The PAC's October decision to recommend the committee become its own independent agency, separate from the Baptist Joint Committee, also with a Washington office.

• Concern over "duplication of effort and overlapping of responsibilities" of the two organizations, particularly as they relate to legislative or governmental issues. For example, abortion legislation involves ethical issues, making it the domain of the CLC. But it also involves church/state issues that touch the Baptist Joint Committee's assignment.

The CLC's decision to open a Washington office and the PAC's request to split from the Baptist Joint Committee followed a June 1987 report of a special fact-finding committee established by the SBC Executive Committee. The fact-

finding committee looked into the relationship between Southern Baptists, specifically the PAC, and the Baptist Joint Committee.

That relationship has been stormy in recent years. Some Southern Baptists have said the Baptist Joint Committee is too liberal, faulting it for not supporting school-prayer and anti-abortion amendments. Opponents called for the SBC to "defund" the Baptist Joint Committee, cutting off about \$450,000 the SBC has contributed to its budget in recent years.

The fact-finding committee report suggested instead that membership of the PAC — which comprises the SBC's membership on the Baptist Joint Committee — be restructured. Messengers to the 1987 SBC annual meeting approved the report, increasing the SBC's representation on the 54-member Baptist Joint Committee from 15 to 18 members. The action increased at-large membership on the PAC from five to 12, reduced SBC agen-

cy executive membership from nine to five and maintained the SBC president as a member.

The fact-finding committee report also empowered the PAC to act on SBC motions and resolutions upon which the Baptist Joint Committee cannot agree and/or does not support. And it urged the CLC to consider opening a Washington office.

However, members of the newly restructured PAC expressed frustration with their ability to be accountable to the SBC. When they met with the Baptist Joint Committee in October, the Baptist Joint Committee denied the PAC independent access to staff correspondence, itemized staff expense accounts for the past five years and staff interviews. Subsequently, the PAC voted 8-4 to recommend the SBC "dissolve its institutional and financial ties" with the Baptist Joint Committee.

The subject of financial ties already had

(Continued on page 4)

Georgia executive committee won't re-hire Harwell, 57-54

By Leisa Hammett-Goad and Jim Newton

ATLANTA (BP)— By a vote of 57-54, Jack Harwell has been ousted as editor of the Georgia Baptist Convention's weekly newspaper by the convention's executive committee.

The action came during a closed executive session after more than an hour's debate Dec. 15. Much of the discussion focused on whether the 120-member executive committee or the 10-member Christian Index board of directors should deal with the question.

Less than a month earlier, messengers to the Georgia Baptist Convention in Savannah expressed "profound gratitude and appreciation" for Harwell and voted overwhelmingly to "respectfully request" the 55-year-old editor to reconsider plans to take early retirement. The convention also voted to dismiss a review board that had threatened to fire Harwell if he wrote one more editorial it considered unacceptable.

Harwell had announced plans in October to retire after 21 years as editor because he felt he could no longer con-

tinue with editorial freedom and integrity.

At the convention in Savannah, Harwell told a cheering, standing crowd that in the light of the affirmation he had received, he would accept the invitation to reconsider his retirement, subject to negotiations with the Index board and the convention's executive committee.

The Index board met nearly three hours Dec. 14 concerning Harwell's employment and voted to refer the decision without any recommendation to the executive committee the next day. The Index board pointed out the executive committee is the final authority on personnel matters.

Committee members debated parliamentary procedure over what group has the proper authority to deal with the issue. The committee voted 57-40 to sustain the ruling of the chairman, Gene Tyre, pastor of First Baptist Church of Newnan, Ga., that the executive committee is the proper authority.

The executive committee then went into a rare executive session, voting 57-54 with one abstention against a motion asking Harwell to continue as editor and pledging to him the support of the committee.

Chuck Bugg, pastor of First Church, Augusta, who made the motion asking Harwell to remain as editor, said he is shocked and disappointed by the vote. "I think it was a severe mistake for the executive committee to disregard and ignore the strong sentiments expressed by messengers in the convention in Savannah," he said.

Harwell said afterwards he is deeply disappointed and surprised: "I am truly

(Continued on page 6)



AND THE ANGEL SAID to them, 'Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord.' — Luke 2:10-11 RSV. This is the season to be more than jolly — it is the time to celebrate with special joy the coming of Christ the Lord, 'the dawn of redeeming grace.' Share His love, the joyful news of Christmas!

No paper next week

This issue of the Baptist and Reflector is the last one for 1987. Readers have received 51 issues this year.

Sunday School lesson writers have incorporated the basic messages for Dec. 20 and Dec. 27 in this Dec. 23 issue of the paper.

The next issue of the Baptist and Reflector will be published on Jan. 6, 1988. Good reading over the holidays!

Editorials

Christmas — a beginning without an ending

Far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. — Galatians 6:14.

One of the great Christians of India, Sundar Singh, was at the brink of despair after a long inner struggle, when he found peace through Christ. He told his family that he had become a Christian, and they sought in every possible way to discourage him from the new faith.

They could not win. So they drove him from home, giving him poisoned food. They had rather him die than disgrace the family.

God protected him from the poisoned food, but Singh knew that for Christ's sake he had forsaken all that was precious to him on earth. Later he wrote that the first night of exile from home — spent under an open, starry sky, was as if it were his first night in heaven. He learned the burden of bearing the cross — and found it a joy instead.

Because of the Christmas story, the birth of God on earth offers faith in Christ unto salvation!

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. — John 3:6.

Man must be made new from within, born again by the power of God, and that is why Christ was born.

The joy of that Savior, and the joy of His Cross were known also to David Livingstone, medical missionary to Africa. In a beautiful passage from a letter, he denied that he had done anything worthy of being called "sacrifice." He expressed his joy in joining Christ as a burden-bearer. He gave his life to take the Gospel to Africans — plunging through 25,000 miles of unexplored wilderness to do it.

He died alone in the heart of the continent to which he had brought the first glimmerings of The Light. "Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay?" he asked. And is it sacrifice, he asked, which brings reward in knowing you have done good, and have the bright hope of a glorious destiny? No, he said,

"Say rather it is a privilege."

Paul writes over and over about the sufferings he endured for the Gospel. He counted it all joy! He talked about being beaten nearly to death, being shipwrecked, periled by rivers and robbers, being cold and naked, hungry and thirsty, being stoned — and yet being constantly anxious for ALL the churches. Count it all joy! "We rejoice in our tribulation," he wrote to the Corinthian church.

It is fitting to remember the Cross of Christ at Christmas. Because of that Cross and His resurrection, we know of the fulfillment of the prophecies and His birth. A strange and wonderful message, this Christianity. A new beginning for history. A doctrine so radical, and uncompromising — so that Simeon said of Christ the babe, that He and His teachings would be "set for the falling and the rising of many" and "a sign which is spoken against."

Christianity is the religion of life born out of death. And the Word was made flesh and dwelt among us, wrote John. The essence of the Spirit's fire upon the earth is the ever-living, ever-creating, life-giving Word. Only the Word of God can satisfy the hunger for the eternal and the

spiritual in the heart of every person.

We need to center our thoughts on the life, death, and resurrection of Christ even as we celebrate His coming.

We sing joy to the world, as did the heavenly hosts when they announced His birth. We sing glory to the highest — even as they did, and as Peter and John said of Him a few years later, "We cannot but speak the things which we saw and heard."

What they saw and heard had been foretold by prophets, written in Holy Scripture, and brought to pass by God through Christ.

Yes, count it all joy — the reality of Christmas, its advent and impact on mankind. Count it all joy — the knowledge that leads us to Christ and salvation. Count it all joy — as did Singh, Livingstone, Paul and countless others, the sufferings for His sake.

Count it all joy, as we call to mind at this Christmas season, His birth, His life, His sufferings, His death, His resurrection!

He is Lord of all.

Persons cannot find peace or a secure foundation for their lives, until they have a personal meeting with Christ. — WFA

Worthy of additional comment

The pages of the *Baptist and Reflector* are usually too few and too small to contain all the news that would be interesting and worthy of publication. We have more news than we can fit into the paper.

An old printshop joke, from past generations, puts it this way, "Hand me the page-stretchers," or, "Give me the type squeezers."

We have neither, but we do have more news than we can use, and sometimes certain items need more than passing comment. Here are a few:

- Covered well by secular media was the summit conference between President Ronald Reagan and Soviet leader Mikhail Gorbachev, in which they signed a treaty to eliminate intermediate-range nuclear missiles. A vote from the Senate is needed to ratify the first agreement to eliminate an entire category of nuclear arms. Summits on other nuclear weapons may follow.

- Lest reality of conventional wars escape us, hard facts remind that civil conflict continues in South Korea and Lebanon, and war is rampant in the Middle East, parts of Africa, the Caribbean, Central America — and terrorism grimly adds its toll.

- The United States has troops, military forces, and weapons in practically every area of the world. We have had peace-keeping and security forces by the thousands in Europe and South Korea for forty years. We act as the world's police force, with little assistance from friend or foe.

- The Government is urging our allies to increase spending on conventional armed forces since the missile treaty has been signed. We need

to remind all nations that conventional weapons kill more on a steady basis than nuclear weapons have.

- A move is underway in the Tennessee legislature to repeal the law that permits pari-mutuel horse track betting — exclusive of the Memphis area where it has passed already. Sentiment in three county votes has said "no" to pari-mutuel gambling.

The Tennessee Baptist Convention's Executive Board voted to urge legislators to back the repeal move. The board also has commended pastors and churches who were involved in the referendums, allotted \$25,000 to fight against betting, lotteries, and other moral issues — and will hire an interim consultant on such matters while searching for a permanent person.

We commend these actions and urge Tennessee Baptists to be involved.

- In a move to insure missionary presence in foreign countries, the Foreign Mission Board will allow missionaries to voluntarily become citizens of certain countries where foreign missionary access is restricted. This will alleviate some problems caused when some nations place limits on missionaries.

- There is a new twist to the bivocational ministry. Apparently many pastors, young and old, are becoming bivocational intentionally. They are supporting themselves financially with a secular job while serving in a church-related ministry. Bold Mission Thrust goals will be more effectively met with this strategy, this "intentional bivocational ministry." — WFA

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Christmas joy to our readers

God bless you with the most joyous Christmas season you have ever known. May the blessings of kindness, love, friendship, care — be the very blessings that are yours.

We join Tennessee Baptists in sharing with the world that the Christ of Bethlehem has come to be the Christ of every heart.

— From the staff of the *Baptist and Reflector*: Wm. Fletcher Allen, editor; Charlie Warren, associate editor; Connie Davis, assistant editor; Mona Collett, church news assistant; Doris Elliott, administrative secretary; Betty Williams, bookkeeper; Rita Gambill, production assistant; and Susie Edwards, typesetter.

Churches provide Christmas on children's homes campuses

BRENTWOOD — The sounds of laughter have been heard recently on the seven campuses of the Tennessee Baptist Children's Homes, as churches throughout the state provided memories for the children in residence.

Although the campuses are quieter now — most of the children have returned home or are staying with Baptist families during the holiday break — the preceding three weeks were filled with surprises for the children and staff members.

"It's been such a wonderful time for our children," said Gene Gafford, regional director of the West Tennessee Baptist Children's Home. "For a lot of them, this is the first time they've been able to decorate a tree or have a Christmas party."

In Memphis, the Southern Baptist Bowling League treated all the children and staffers to a bowling party and lunch. Briarcrest Church hosted the workers and

children at a church service and then provided each child with a gift certificate. An eight-member Baptist Student Union group from the University of Tennessee, Martin, assisted with the campus Christmas banquet and did some work on the campus grounds.

On the Franklin TBCH campus, members of Brentwood Church in Brentwood continued a holiday tradition of providing a new bicycle for every child who had arrived on campus since the previous Christmas. Two young adult departments of First Church in Franklin kept the children in each of the eight cottages one night — providing entertainment and supper for the children — so the house parents could have an evening to shop for Christmas presents.

Also a group from the Baptist Student Union of Tennessee Technological University in Cookeville visited the Franklin campus to help with holiday entertainment.

Children on the Chattanooga TBCH campus were treated to a holiday puppet show by members of West Hills Church in Knoxville. Both South Whitwell Church in Whitwell and First Church of Lenoir City provided money for children to use for buying Christmas presents for their families. Members of Concord Church in Chattanooga assisted by taking the children on shopping trips. First Church of Athens provided Christmas ceramic greenware so the children could make some gifts.

"The Baptist community has been very generous in opening their homes," said Linda Dalton, activities director of the Franklin TBCH campus. "For many of the children, this is their first opportunity to experience Christmas in a Christian home."

Some of the other churches participating in special programs were Bellevue Church, Memphis; First Church, Murfreesboro; Parkway Church, Nashville; First Church, White House; First Church, Smyrna; First Church, Ashland City; Southside Church, Shelbyville; Berryville Church, Old Hickory; Old Hickory Church, Old Hickory; and South Clinton Church, Clinton.



DEER LAKE TRANSFER — Participating in signing Deer Lake transfer papers are from left (seated), Harry Rowland, developer; J. L. Ford, Tennessee Baptist Adult Homes executive director; William Gregg, developer; standing, George Thompson, TBAH trustee; and Tom Madden, TBC executive secretary. Deer Lake, located about ten miles from downtown Nashville on Hwy. 70, now is TBAH property — 135 apartments plus a complete activities building with offices and infirmary.

HMB appoints Tennesseans

ATLANTA — The Southern Baptist Home Mission Board in Atlanta appointed a couple with Tennessee ties for missionary service.

Bobby and Martha Belew, currently of Greenville, Texas, will serve as church planter apprentices in Greenville.

Belew, a native of Lawrenceburg, has served as an associate pastor in Tennessee. He is currently minister of missions at a church in Greenville.

Belew holds degrees from Union University in Jackson and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Martha Belew has served as a registered nurse in Tennessee and Texas.

The Belews are appointed jointly by the Baptist General Convention of Texas and the Home Mission Board.



The Belews



BUILDING DEDICATED — Paul Moore, executive vice president of Baptist Hospital, Nashville; and Charles Mayes, chief of staff, participated Dec. 16 in the dedication of the new C. David Stringfield Building at the hospital. The facility was named in honor of Stringfield, right, and a dedication plaque was unveiled after a luncheon. Several celebrities also participated and Board of Trustees Chairman Franklin Paschall presided. As a top administrator, Stringfield has led the hospital in a \$100 million modernization program in 20 years, and has been president since 1982.

Malaysia churches closed, arrested Baptist released

KUALA LUMPUR, Malaysia (BP) — Thirty-three Malaysian Baptist churches received orders Dec. 14 to suspend services within seven days, as Baptists in that country continue to feel repercussions from recent government enforcement of the Internal Security Act.

Sources in Malaysia say police are using zoning regulations to halt the services of 33 churches in the state of Negri Sembilan. Government officials say the sites on which the churches are meeting are not designated for religious activities. Therefore, they are said to be violating zoning codes.

However, Baptist leaders there claim some of those churches have been meeting in the same locations for more than 20 years.

In a related development, one of five Baptist leaders arrested in a nationwide sweep six weeks ago has been released from jail. Tan Bee Hwa, minister at Damasara Utama Baptist Church in Kuala Lumpur, was released at the end of November.

Four other Baptist leaders, including James Lai, remain jailed since their arrest Oct. 29. Lai, pastor of First Baptist Church of Petaling Jaya, reportedly is being held in solitary confinement. The government has allowed Lai's family to see him twice a week for about 30 minutes at a time.

Baptist leaders in Malaysia say they are not certain about the status of the other three prisoners. No formal charges have been filed against any of the Baptists arrested. The government claims the five Baptists, along with 106 other people, were arrested in an attempt to defuse racial and religious tensions between ethnic Chinese and ethnic Malays. All the arrested Baptists are ethnic Chinese.

Shortly after release, Tan spoke to a monthly Baptist co-workers meeting about her time in prison. Although her comments were guarded, she said she was treated well, fed regularly and was allowed to have her Bible and read it. But she was not allowed contact with anyone except the officials who questioned her.

Never formally charged, she was told on her release that she could go about her normal life but if she did anything wrong she would be arrested again.

Although Malaysian Baptist leaders are not certain why she was arrested, they believe someone in the housing estate where she lives gave her name to the government on a complaint form. One leader who asked for anonymity said police "were not able to discover anything in her lifestyle for them to have had reason to pick her up. She was picked up in a sweep. Somehow her name had been given, and it really was not necessary that she be picked up."

Larry Kirk assumes church development

By action of the state missions committee of the Tennessee Baptist Convention Executive Board, which met prior to the Dec. 10-11 board meeting, Larry M. Kirk was elected program associate in the TBC missions department.

Kirk, who will begin Jan. 1, 1988, is the first TBC associate to have the development of new churches as a specific assignment. He also will direct associational ministries.

A native of Mississippi, Kirk is a graduate of Mississippi State University

and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

The pastor of Liberty Grove Church in Jackson for 12 years, Kirk also has been pastor of churches in Mississippi and Texas.

He was secretary of the Tennessee Baptist Pastors' Conference in 1986 and was a short-term missionary in England. Kirk has been moderator and served on several committees in the association.

He is a chaplain in the Tennessee Air National Guard, having earned the rank of lieutenant colonel after serving 33 years, and is chaplain of the National Guard Association of Tennessee for 1988.

Kirk and his wife, Linda Ruth Hisaw, have three grown children.



Kirk

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.

Gratitude for the Savior

On the day that we celebrate as the birthday of our Lord Jesus Christ let us join "Spiritual hands" and link our hearts and minds together in Jesus Christ.

As we do may we recognize His Divinity as "God's only begotten" and as "one with the Father." Recognizing Him in His humanity as that babe in a manger being "Immanuel, which being interpreted is, God with us."

After having heard the sermons, read the Scriptures, and meditated on this glorious event, honestly admit our inability to truly comprehend all that these things mean. Then let us rejoice together in the fact that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Having come to the Lord late in life, I thank God for that day when I received "the Light," entered through "the

Door," and began following "the Way," accepting Christ as my Lord and Savior. Yet, I rejoice even more thanking our great God for each one of you who have come to know the Savior Anointed of God, even one Jesus Christ, in the same way and we have become brothers and sisters in the Lord.

I wish for you and yours the happiest and most joyous Christ's birthday celebrations you have ever known. I pray that in the year of our Lord 1988, that "The grace of the Lord Jesus Christ, and the Love of God, and communion of the Holy Ghost, be with you all."

To God be the Glory, through Jesus Christ. Amen.

Rev. J. L. Miller
Rt. 3, Box 50
Dickson 37055

Why did He come?

In a Christmas message the writer shares a poem he wrote years ago to help "bring awakening to children in churches where I served" by describing "my awakening to the spiritual significance of Christmas after having been in a fantasy world (Santa Claus) during my childhood." Though Baptist and Reflector policy does not use poetry, a portion of this poem is used as the reader's Christmas thought. — Editor

Now I know why He came from Heaven

to earth.
I know why He had such humble birth.
I know why He walked and talked with men
And why we must be "born again."
I know why my sins on Him were laid.
I know why my penalty He paid.
I know why He rose up from the grave
And why He came my soul to save.
I know why He's coming back someday;
Until then, He bids us "watch and pray";
I'll tell you why: 'twas all in His great plan,
Because of love, the Love of God for man!

Roger L. Oldham, pastor
Little West Fork Church
Clarksville 37042

Not a PAC

The campaign of Holcomb for Congress is being run by Lamar Alexander from the Jack C. Massey School of Business of Belmont College.

The Tennessee Baptist Convention did not found Belmont College for it to be or to become a Political Action Committee.

O. Meredith Smaw, J. D.
1612 Sixteenth Ave., South
Nashville 37212

Longtime Baptist pastor

I have been a reader of the paper for more than 50 years, and have just finished reading the latest issue. All our editors have done well; the paper is looking up every issue. Keep it growing — giving Tennessee Baptists all the information.

I am 84 years young, and am in good health. My wife and I are living in Chattanooga where I was born. I have pastored churches in old Accoe Association and in Hamilton Association since it was formed. I attended Southwestern Baptist Theological Seminary, and pastored two churches in Texas. I did interim work 12 years after retiring.

Clarence H. Petty
1087 Engal Ave.
Chattanooga 37421

Middle of the road

I am thankful for the love and grace of God in Christ, for our Baptist heritage, and for our freedom to express our many views. A special thanks to Charlie Warren. We all wish him well.

I am thankful also for the controversy in the SBC. We needed to be shaken up, awakened from our sleep, moved from our comfortable pews.

Since I live on a narrow country road with deep ditches on both sides, I try to stay near the middle of the road. But sometimes I can become so pre-occupied with staying on the road that I forget why I am there or where I am going.

Elder issues appeal for support, trust

NASHVILLE (BP) — An appeal for trust and support of the Southern Baptist Sunday School Board to enable the church programs and publishing agency to continue and to expand ministries to people and churches has been sounded by President Lloyd Elder.

Support of churches and effective financial management enable the board not only to support itself through the sale of products and services but also to undertake ministries that meet needs but do not pay for themselves, Elder told state Baptist convention leaders Dec. 9 during an-

Granted a middle-of-the-roader is a compromiser, but think of the other two alternatives. So we are thankful even for the extremists who will always be with us and who will warn of the other extreme. But we need to remember where we are going and why!

I think 75 percent of Baptists are middle-of-the-roaders. The extremists on either side are just more vocal than the silent majority.

Have a good Christmas, but remember that Christ-mass is a catholic holiday based on a pagan winter festival and the inerrant Word of God says that Jesus was born during the warmer season — not the dead of winter.

Let us keep the faith, love one another, and try to live peaceably for a while!

J. E. Pennington
Rt. 2, Box 107J
Johnson City 37601

Balanced representation

I understand that the Tennessee Baptist Convention is made up of about 2800 churches with a million members. I also understand that the convention, along with the institutions and agencies of the convention, is supposed to be owned and operated by the churches. If these assumptions are correct then I have some questions that I wish somebody would answer.

First, with a million members why is convention leadership so restricted that some 500 serve on a kind of self-perpetuating rotation system to the exclusion of the 999,500? Do the 500 who serve believe that all the others are incompetent? Are we trying to tell Tennessee Baptists that most of them are smart enough to give their money, but they are not sensible enough nor committed enough to give good leadership?

Second, if the convention owns and operates the institutions why is it so important that heads of institutions select the trustees. When one is employed by a board that he selects is that not a direct conflict of interest? Again, are we trying to tell the people they can't be trusted to select persons capable of running their own institutions? Aren't these the issues being side-tracked when the proposed constitutional amendments were referred back to the committee at the November convention?

Third, since East Tennessee has more than 50 percent of the church membership, why does East Tennessee have only one-third representation on all boards while Middle and West Tennessee, with less than half of the church membership, have two-thirds of the board representation? Why isn't representation balanced according to the church membership in each division?

Are we afraid to be open, fair, honest, and inclusive with all our brothers and sisters?

Huel Hooker, pastor
Childs Memorial Church
Box 426
Harriman 37748

One Word More

By W. Fletcher Allen

And what is your most precious Christmas memory?

For some, it would be tinsel, toys, and tribulation. For others, diamonds, dollars, and dinners.

A profound truth it is that Christmas for many is not all joy.

That depends upon personal expectations. Along with my brothers and sisters, as we grew up, I learned not to expect great abundance of worldly treasures or the latest gadget or toy. But I did expect joy.

We came to depend more on love (it lasts) and laughter than we did on gifts purchased with money. We also became aware that love and laughter produce light for life.

There seemed to be enough joy to overcome envy of those who got the big gifts — more than they needed. Our parents were "laughing" people. Despair was not our accompanist to the tune of life. Enough was what we had. Abundance was the love.

If you have come to love someone, however, and they are not there with you for Christmas, there can be melancholy and depression. Christmas is not always joy.

But Christmas should be and can be joy. It should be ecstatic joy, triumphant and hilarious joy! God made an announcement then that He had never made before and need not make again. The heavenly host filled the skies with elation. Christ the Savior is born!

The promise was fulfilled, salvation was handed to mankind in the person of Messiah, the Son of God — and yet God Himself.

For all that has been written, sung, and said about that occasion, Christmas is simply put, celebration of the birth of Christ. Our imaginations have invaded the occasion, and some of our most beautiful Christmas music, stories, traditions, reflect that.

If you have ever visited Bethlehem of Judea — you can say, yes, here is a place where it happened. The heavens opened and angels sang. Shepherds ran to the stable. Jesus was worshipped in a real place like the guides show you.

Simple. But don't attach the word "simple" to God's miraculous plan for the Savior to be born of a young virgin. Marvelous it was, but He did it, and we have a Savior.

Christmas was simple to us as children. It was an event looked forward to, longed for. And yet, when it came, we were never really ready. Among all that excitement I can find, as can you, the most precious memory.

Another time, on a busy street long ago, I hurried from place to place, shopping busily. As I passed in front of the largest church house in town, I heard a cheerful, "Merry Christmas — ain't this a good day!"

The powerful greeting got my attention. I paused to trace the voice, and saw no one among the shoppers who was smiling or looked like that voice. The greeting came again, and I looked down. There he was, a man crawling along the sidewalk, dragging withered legs behind him.

His eyes sparkled with expectation and gladness of the season. "The Lord," he said, "He is good! Merry Christmas!"

Indeed, Merry Christmas. It may not be white. There may not be a drummer boy nor a red-nosed reindeer or beautiful angels in the sky. But there will always be a herald of Messiah — I met one, the memorable optimist on the sidewalk.

There is a Savior. Share the joy!



Allen

For Acteens, others

WMU modifies program of GSMO scholarships

Scholarship monies from the Golden State Missions Offering will be administered under recently modified guidelines by Tennessee Woman's Missionary Union, which determines the allocations. The scholarship allocation from the 1987 Golden State Missions Offering will be \$36,000 if the goal is met.

Scholarships are provided for Acteens and other students who are preparing for missions work.

About 10 scholarships or 25 percent of the allocation will be presented to Acteens, girls who are members of the church missions organization for girls grades 7-12. The minimum amount of the scholarships is \$800.

The qualifications for these scholarships have been expanded beyond involvement in Studiaact, the program's individual achievement system. The requirements include having a B average in their senior year in high school and being active in the church as a whole. One of the four areas of achievement also should be met: attainment of the Queen with a Scepter level or higher in Studiaact, selection as a counselor-in-training at the state GA/Acteens camp, selection as a state or national Acteens Advisory Panelist or Top Teen, or service for two summers as an Acteens Activator.

The other area of the scholarship program is open to any Southern Baptist student, man or woman, who is preparing for missions involvement by attending a college, university, or seminary and has need for financial help.

Donna Maples, Tennessee WMU program associate, pointed out that women and students from Tennessee and Michigan, because of the sister-state rela-

tionship with Tennessee, have preference.

The selections include a minimum \$500 scholarship to seminary students and a minimum \$1,000 scholarship to a graduate student who is studying medicine, education, or another field to prepare for missions work.

Maples stated that the scholarship committee is made up of appointed members of the state's WMU executive board. The chairman of that committee is a member of the Acteens committee, which also includes three Acteens leaders.

Application may be made for more than one kind of scholarship and applications are available from WMU, P. O. Box 728, Brentwood, TN 37024. Deadline for the scholarship applications is Feb. 1.



MISSION BREAKS GROUND — Pictured from left to right are Don McCoy, pastor of First Church in Dickson; Donnie Craig, pastor of the Pinewood mission; and Leslie Baumgartner, director of the missions department for the Tennessee Baptist Convention. First Church, Dickson, is the sponsoring church for First Church, Pinewood.

Baptist men aid tornado victims

WEST MEMPHIS, Ark. (BP)— Tornadoes ripped through West Memphis, Ark., and the Northaven community outside Memphis, shortly before 10 p.m. Dec. 14. Six people were killed, more than 150 injured, 273 residences destroyed and several local businesses leveled.

The storm cut a path two-tenths of a mile wide by 15 blocks long through the small northeast Arkansas city, leaving 4,500 people without power or utilities.

Within 12 hours, the Arkansas Baptist Disaster Relief Unit was on the scene in West Memphis, serving hot meals and encouragement to residents, rescue workers and relief volunteers. Wayne Ferguson of North Little Rock is on-site coordinator. Five other volunteers from across the state are working with him.

Archie King, Tennessee Baptist Convention Brotherhood department director and disaster relief coordinator, was on call to mobilize the units and volunteers for food distribution and other ministries. King reported that the Brotherhood Commission did not call for the state's help, but that groups and individuals willing to help during the holidays should contact the commission at 1548 Poplar Avenue, Memphis, Tenn. 38104, for needs that remain in the area.

The unit, a ministry of Arkansas Baptists' Brotherhood department, is working with American Red Cross and other disaster agencies to provide aid for the victims.

"I knew the Baptists would be here," said Rosemary Hammond, food distribution coordinator for Red Cross. "I've worked a lot of disasters, and the Baptists are always there."

The volunteers located their portable kitchen and radio base just south of Interstate 40 in the hardest-hit part of town. While most of the team worked toward preparing an estimated 3,000 meals for the next three days, amateur radio operator Don Gephardt assisted out-of-state relatives searching for information about family members.

"This is a ministry that speaks without a spoken word," said Robert Tucker, director of missions for Tri-County Baptist Association, which includes churches in West Memphis. "We are giving people what they need — food, clothing, information, etc. — and we make some inroads for Christ by being here at this difficult time."

The difficult time for West Memphis residents will stretch into difficult months. As utility crews worked around-

the-clock to restore power and services, residents realized the rebuilding process will be slow and expensive. West Memphis Mayor Keith Ingram said damage is estimated at \$22 million, but could reach as high as \$35 million.

Glenn Whaley dies

Glenn Whaley, pastor of Shiloh Church in Seymour for 15 years, died Dec. 12 in his home in Seymour. He was 69 years old.

A retired schoolteacher who has served as a pastor for 42 years, Whaley also has served as pastor of Gists Creek Church in Sevierville, Laurel Grove Church in Sevierville, Antioch Church in Sevierville, Dupont Church in Seymour, Bethel Church in Sevierville, Stock Creek Church in Knoxville, Fosterville Church in Bell Buckle, and churches in Georgia.

He is survived by his wife, Fern, of Seymour, and one son, David, of Mayfield, Ky.

Gary Stewart Helm earns degree from SEBTS

WAKE FOREST, N.C. — Gary Stewart Helm of Knoxville received the master of divinity with Christian education from Southeastern Baptist Theological Seminary in Wake Forest, N.C. during commencement exercises on Dec. 12.

Helm is a graduate of Missouri Baptist College in St. Louis. He is married to Debra Taylor Helm of Dalton, Ga.

Helm is serving as pastor of Bethlehem Church in Dillwyn, Va.



EMPLOYEES HONORED — Receiving service pins at the Dec. 10-11 Executive Board meeting in Brentwood were (from left) Ann White, secretary in the TBC church training department, for 10 years; Ann Emery, secretary in the evangelism department, for 5 years; and Carole Hayner, administrative secretary in the executive office, for 10 years.

Personal Perspective



By Tom Madden
TBC Executive Secretary-Treasurer

I never think of the coming winter without being reminded of the famous sermon preached by the well-known Presbyterian pastor, McCartney, based on 2 Timothy 4:21 entitled, "Come Before Winter." The theme of the message is simply that there are some things that must be done before the opportunity to do them is gone.

My sister Christine's husband, John Wine, was a career man in the military. Before his retirement John and Christine lived in many parts of the world. When retirement came they decided they would live in South Florida. She tells the story that they agreed that she would move to any place John chose provided she could choose the house. However they did not stay in South Florida very long simply because they were unhappy by the lack of change in the seasons.

I love the changing of seasons. The fall of the year in Tennessee is probably the prettiest in the entire world. While I am not especially fond of the snow and ice, I love the wintertime with its Christmas season and warm fires. I don't even mind

snow too much if it is not on Sunday. I look forward to springtime in Tennessee with all the azaleas and dogwoods and the beautiful woods and pastures and the new life that comes. Summertime I like because of its long days, the fresh garden produce, and all of the opportunities that the outdoors provides.

Of all the seasons of the year it seems to me that winter is the longest. Paul wrote to Timothy and asked him to come to him "before winter." There was a message in it that might be identified as "Come before it is too late." A spiritual winter can come to human hearts. Hearts that were once warm and responsive can become frozen and disinterested. They tell us that we need to carry the gospel to some nations because in the not too distant future the door will be shut to our missionaries. I think this is another way of saying, "Come before winter."

Some of us need to "Go Before Winter." We need to go while we can. The time will come when we might want to go but cannot. We need to "pray before winter." We have friends and relatives who need the Christ, but it will be too late to pray for them if death should take them before they accept the Savior. We need to "Give Before Winter." The time may come when we would give but cannot. I guess this will be a good time for me to ask the question, "Have you made a generous offering to the cause of foreign missions through the Lottie Moon Offering?"

It could be that we will need to do it ... before winter.

Reorganized FMB identifies targets for bold goals

By Bob Stanley

RICHMOND (BP)— A set of goals aimed at accelerating the pace of world evangelization was outlined Dec. 9 for members of the Southern Baptist Foreign Mission Board.

Almost a year after the board began a major reorganization to equip it better for global outreach, President R. Keith Parks said the board's Global Strategy Group has zeroed in on specific 1988 priority concerns and goals.

The goals will help move Southern Baptists along the road toward their Bold Mission Thrust goal of sharing the gospel with all people by the year 2000, Parks said.

This task is too big for Southern Baptists alone, he acknowledged, but he said he is encouraged by a growing sense of partnership with overseas Baptists and a new awareness of the need to coordinate work with other evangelical groups.

"We're convinced that as we begin to probe and explore, we're going to find so much more than any one of us or any group of us can do that we hope to be a catalyst in challenging other evangelical, Great Commission Christians," he said.

For its part, the board has set several 1988 goals:

- Work with 50 missions, the organizations of missionaries, and national conventions to find ways to reach groups of neglected people in these mission fields who have not yet heard the gospel.

- In partnership with overseas Baptist

conventions that also have foreign missions outreach, establish a witness among 25 unevangelized people groups. In some instances, Baptists from these overseas conventions may be able to live and work in countries that would not admit American missionaries.

- Identify and deploy 25 non-residential missionaries. These would be missionaries best suited to help evangelize nations or people groups where living among them is impossible.

- Share a model of international prayer strategy and seek to secure participation of 25 conventions and unions overseas.

- Plan and start strategies of evangelism for six limited-access countries.

Reports at the meeting stressed that a growing number of the world's 235 countries are not open to a traditional missionary approach. Of the total, 139 are open to the gospel, and Southern Baptists now have missionaries assigned to 112. The other 96 include 44 nations closed to missionaries or extremely difficult to enter and 52 with only limited access.

Later, the board unanimously approved a policy that will allow missionaries voluntarily to become citizens of certain countries where foreign missionary access is difficult. The action came in response to a plea from missionaries in Indonesia, where visa restrictions may force nearly two-thirds of the 87 missionaries to leave by early 1989.

Only a few missionaries to Indonesia are expected to consider changing citizenship. But the approach might be used to obtain entry to countries like India and Malaysia, said Bill Wakefield, vice-president for Asia and the Pacific.

As the board develops strategies to penetrate difficult areas, it also is trying to intensify evangelism that results in churches in the countries where missionaries already work, Parks said. In some cases this will mean redeployment of some missionaries.

One of the 1988 goals calls for the board to work with each mission to develop a

10-year plan through which at least 70 percent of the mission force will be involved directly in outreach and church planting. The goal is based on continued involvement of all missionaries in personal evangelism but will require redeployment of some missionaries now working in institutions or denominational roles.

Another goal will ask missions to identify all positions now occupied by missionaries that should be filled by nationals. By Aug. 31 they will be asked to report on steps taken to prepare national Baptists for these positions and on how the missionaries involved will be redeployed.

The 1988 goals "force us to look specifically at those positions that missionaries now occupy in institutions or denominational responsibilities that ultimately are to be filled by nationals and develop a plan to get there," Parks explained.

This leads to looking at the institutions themselves, he continued. He said some institutions will be supported by the board indefinitely, noting, "They must be if

we're to preach the gospel in some places." Others will need long periods of transition. But some institutions, he added, can be eliminated because they no longer fulfill the reasons for their creation.

"The whole point is," Parks said, "we will not sit in Richmond and decide, country by country, what ought to be done. But the strategy planning that will take place here is to say to the mission: 'You must do this. We want to review what you do and lay that alongside total world needs.' And we may come back to say, 'You're going to have to accelerate this in order to free up resources to accomplish (goals) that are more urgent.'"

The board next year will study the foreign mission efforts of three other groups — the Assemblies of God, Christian and Missionary Alliance and the Church of God, based in Cleveland, Tenn. "We want to see if they have learned something we haven't learned and if we can learn from others who are being successful in certain areas," Parks said.



BELMONT TRUSTEES — TBC President Ken Story (far left) greets Belmont's new trustees: (left to right) Philip Cooley, Calvin Dunham Jr., W. E. Sheriff, Gary Webster, Mary Lu Smith, and John McCall during the December meeting.

PAC, CLC talk...

(Continued from page 1)

come up in September, when the SBC Executive Committee began preparing the convention's 1988-89 operations budget. Some members claimed the convention's action on the fact-finding committee report designated the Baptist Joint Committee's portion of the budget directly to that committee; others maintained the funds were to be allocated at the PAC's discretion.

Consequently, the Executive Committee created a special committee to study the funding issue. That group is to report when the Executive Committee next meets in February.

The PAC/CLC proposal would make that consideration moot. Without a PAC or its equivalent, the SBC would not have a vehicle for membership on the Baptist Joint Committee, according to current bylaws.

All seven of the PAC/CLC officers who participated in the meeting have been affiliated with the movement to turn the SBC in a more conservative direction.

Georgia committee says 'no' to Harwell...

(Continued from page 1)

sorry because I wanted to stay and thought the convention wanted me to stay, but I have to honor the vote of the committee. They are my employers."

Harwell will retire Dec. 31, with the benefits and severance pay previously approved by the Index board — a year's salary, ownership of the Index car and medical insurance. His retirement pension will not be in effect until age 65. He

is considering almost a dozen job offers, he reported.

Harwell told reporters "the issue (surrounding his retirement), is not Jack Harwell. The issue is editorial freedom and integrity."

The executive committee members wanted him out because he was controversial, he said: "They think when I'm gone they'll feel peace again. But the controversy is not settled, and I don't think it will end for a long time."

Tyre said he was surprised by the vote, but observed it was not a clear-cut issue of "moderates versus fundamentalists."

Many executive committee members were "tired of the controversy" in the denomination, and felt it would be best for Harwell to retire as he had planned so "we could lay it to rest," Tyre said.

Some executive committee members feared the action by the convention set a dangerous precedent by instructing the executive committee — which has final authority over hiring and firing of personnel — what to do regarding the employment of specific persons.

Bob Claytor, pastor of Fellowship Church, Rome, added if Harwell had been allowed to continue, Baptist messengers would perceive they controlled all personnel policies, and that such issues cannot be handled effectively from the floor of the convention. "I think what this shows

is that the perceived moderate turnaround was emotional," he said. "All the votes are still very close."

Both Tyre and Billy Smith, chairman of the Index board, said they did not consider the convention action affirming Harwell to be a mandate to the executive committee.

Tyre explained 57 members of the executive committee felt more strongly that Harwell should retire than they felt they should uphold the action of the convention. "That's the bottom line," he said.

Smith, pastor of Sherwood Church, Albany, said the convention did have the authority to abolish the Index review board but not to instruct the executive committee on personnel matters.

Jack Lowndes, the convention's director of church-minister relations, will become acting editor Jan. 1. Lowndes, a former pastor from Savannah and former executive director of the Baptist Convention of New York, has previously been editor of *The New York Baptist*.

A search committee composed of Nelson Price, pastor of Roswell Street Church, Marietta; Ron Gaynor, pastor of First Church, Tucker; Smith as chairman; plus Tyre and James N. Griffith, executive director of the convention, as ex-officio, will nominate an editor to the Index board and executive committee, Smith said.



Tennessee/Venezuela prayer net partnership

—The following missionaries are celebrating birthdays: Roy Hawkins, a general evangelist in Valencia, on Dec. 25; Charlotte Parris, a church/home worker in Maracaibo, on Dec. 30; Pam Strickland, a church/home worker in language school in Costa Rica, on Dec. 31; Kay Rice, a communications worker in Caracas, on Jan. 1; and Elaine Jump, a church/home worker in Valencia, on Jan. 4.

—Venezuelan home missionary, Hector Navarro, celebrates his birthday Dec. 26.

—Pray for the city of Maracaibo which is nearing 2 million in population, of which only 2 percent are evangelical Christians.

—The 11 churches and nine missions in the Maracaibo area and their pastors, most who are bivocational.

—Pray that political tensions from the national election in Venezuela will not deter the evangelism plans.

St. Bethlehem delivers Christmas to Essie

By Mona Collett

And lo, they followed the bright star in the east from St. Bethlehem bearing good tidings, gifts, and good will to all.

They weren't exactly wise men — although a couple were "wise-cracking." The "bright star" was the sun which lighted the way on Dec. 15 for the group from St. Bethlehem Church, transporting clothing, food, Christmas gifts, and other supplies to a needy family nestled in a hollow in southeastern Kentucky.

With all the elements for a modern-day Christmas story intact, James Swafford, pastor of First Church, St. Bethlehem, seasoned the trip with a jolly spirit as he led the caravan to the little town of Essie.

Swafford responded to Sharon Collett's faith in writing a letter, by involving his and two other local churches in meeting the needs she expressed. He received the letter in November, and sparked an aid drive when he shared it during community Thanksgiving services.

Collett began the letter "Dear Unseen Friend," and addressed it simply: "To the pastor of any church, St. Bethlehem, Tenn. 37155."

She wrote the letter after finding a tract on salvation at Rid-Bird Hospital in Beverly, Ky. The origin of the tract is

unknown, since the only identification in the material was St. Bethlehem.

"I'm writing you to see if you have any used clothes you no longer need. We poor people have low income. We live in the mountain parts of Kentucky, where there is little work. I'm 28 years old, have two children and my nephew stays with me. I come from a family of 12 children and 30 grandchildren of all ages, so anything you send would be useful . . . The children would enjoy getting candy and toys for Christmas for they never have much each year. So I'll close, hoping to hear from you real soon. May God bless you and yours and keep you in His care." The letter was signed "your unseen friend."

The letter sparked a revival in the community, Swafford said, adding that volunteers worked the following weeks to gather, tag, and box, contributions.

Cooperating with Spring Creek Church and Sugar Creek Church, First Church, St. Bethlehem, made sure a little Appalachian town and its 75 residents celebrate Christmas this year.

Four pickup truckloads were unloaded on the porch of Collett's trailer home. She will distribute the supplies to her family and others in Essie with the help of a local pastor.

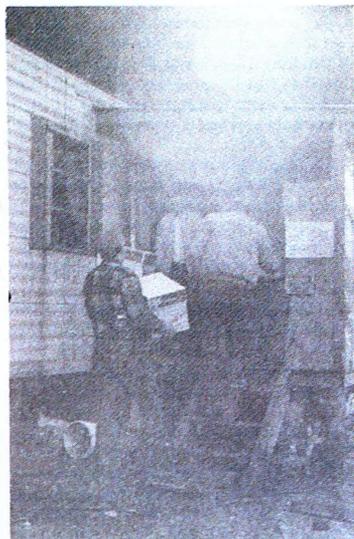
Eva Collett Morgan, mother of 12 and grandmother of 30, gave thanks to God for the bounty. "We can't thank Him enough," she said.

Just before Swafford presented her with \$381 in cash that was collected along with the other supplies, Collett expressed her gratitude to the St. Bethlehem group. "Thank all of you for coming," she said, "my kids wouldn't have had Christmas without you."

Among those traveling more than 600 miles that day were members of the Collins family. Mike and Patsy allowed their

dependent Baptist Church located in the Woodlawn area.

Swafford is planning a return trip to Essie in the spring.



THEY CAME BEARING GIFTS — Men from St. Bethlehem unload food, clothes, and other supplies donated to the people of Essie.

"they never have much. . ."

son Chris to miss a day of school to make the trip. His teacher agreed nothing could be more educational, explained his mother. The Collins, members of First Church, said there are needs within their own community, but when the letter from Essie came, they could not ignore it.

Representing Spring Creek Church on the trip, were Bill Young, Kenny Clements, Lawrence Byard, and Marvin Johnson. Roy Mullins is pastor of that church. Tom Tanner, also from First Church, was one of the "wise-cracking" men, along with Chris Christopher. William Carpenter, from Sugar Creek Church, along with his pastor, Jesse Gann, also went. Sugar Creek is an In-

Common desires expressed

The young woman who wrote the letter to the pastor in St. Bethlehem and I have the same last name. I still bear my father's family name. As far as I know, I don't have relatives in Essie, Ky. Rather than a hollow in eastern Kentucky, I grew up in a valley in east Tennessee.

Driving into an oppressed, poverty-stricken community and seeing my family name posted on the local grocery, as well as on the sign identifying the pastor of the local church, I was reminded of a conversation with my dad.

I know very little about his family. Only when I was home for Christmas last year did I learn that he has been on his own since he was 13. Like Sharon Collett, he comes from a family of 12 children.

The exchange that took place when I learned this bit of information was a painful one, probably for both of us. I don't know that either of us spoke untruths, but then the truth is not always pleasant.

Because I've never worried about having enough to eat, or what I am to wear, or where I am to sleep, I have the luxury to ponder. Those who know me best tell me I think too much.

My father has had much practice in dealing with my curiosity. When I was ten I approached the unchurched man and asked if he believed in God. "Well of course," he responded.

Finding it difficult to believe that anyone can go through life without questioning the existence of God, I have come to realize that our concepts of God are based on our own limited experiences.

The two most important influences in my life have sometimes pulled me in opposite directions. God and family were brought closer together with my trip to Essie.

Church taught me to adhere to certain behavioral guidelines. I've always remembered my father's instruction to "never try to be something you're not."

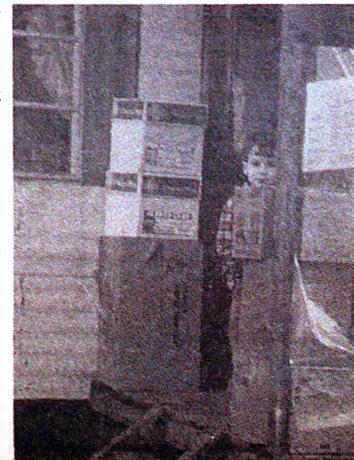
Fortunately whenever I am confused, I have the Bible, which introduced me to

a man who came to earth to teach people, like me, to live amongst the confusion. He approached people — particularly the poor — and told them that none are beyond God's reach.

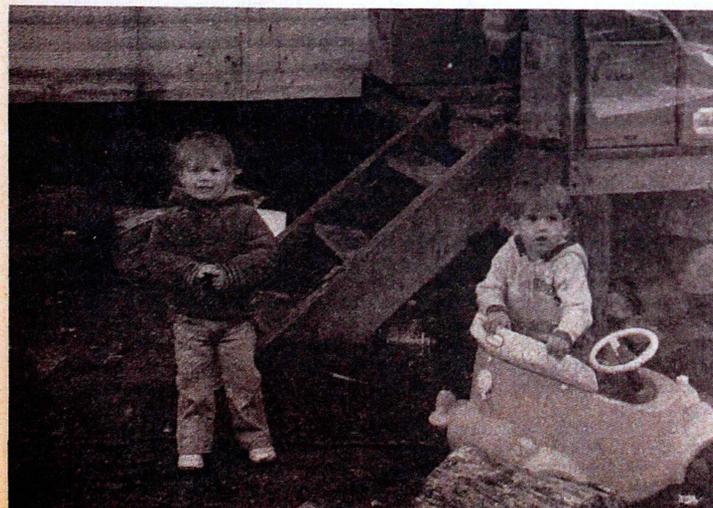
This man, Jesus, taught us how to live, and accepted everyone, even though they weren't as perfect as He. His teachings intrigued me as a child, and gave me a sense of peace in all the confusion.

This year I'll be returning to my father's house for Christmas. Having always thought too much emphasis is placed on what we receive for Christmas, I am better able to accept the extravagant gifts, because I think I understand my father a little better.

Sharon Collett wanted her children to have Christmas. My dad probably never received the kind of Christmas he has always given his own children. In the midst of it all I sense the spirit of a man Who came to earth during such a season to offer a better quality of life for us all. The true meaning can hardly be overlooked. — Mona Collett



UNSEEN FRIENDS UNITED — James Swafford visits with Sharon Collett and her family.



CHILDREN AND CHRISTMAS — Through the efforts of their parents and the people of St. Bethlehem, the children of Essie have more reason to celebrate this year.

FMB allows foreign citizenship for missionaries

RICHMOND (BP) — The Southern Baptist Foreign Mission Board approved a policy in its December meeting allowing missionaries to voluntarily become citizens of certain countries where foreign missionary access is restricted.

The new policy is the latest in a series of steps to place personnel in countries that have placed limits on missionaries. Of the 235 countries in the world, 44 are closed to missionaries or extremely difficult for them to enter, and only limited missionary access is possible in another 52.

Bill Wakefield, vice-president for Asia and the Pacific, told board members, "The number of countries where (becoming citizens) would be a real possibility will be limited to selected cases where the missionary could have an effective ministry."

He mentioned Indonesia, India, and Malaysia as possible countries where the program could be implemented. He noted, for example, that Catholic priests in India and Indonesia have taken citizenship in those countries to continue ministries there. Indonesian immigration officials even encouraged Southern Baptist missionaries to consider such a move.

Indonesian missionaries first presented such a proposal to the board's strategy committee in October. The committee granted them an exception to investigate the possibility but decided to wait until the December meeting before discussing it as mission strategy.

Missionaries in Indonesia say 23 families have been told their visas will not

be renewed under a law that limits visas to people who have been in the country 10 years or less.

Under this law, the first missionary family affected would have to leave in March. That number would swell to 28 families over the next 18 months. Unless the government reverses its decision, nearly two-thirds of the 87 Southern Baptist missionaries in Indonesia will have to leave by early 1989.

The unanimous vote to allow missionaries to take foreign citizenship came after discussion about protecting those missionaries who choose this route. Board members asked questions about the proposal's impact on furlough and other visits to the United States, implications it would have on the missionary's retirement package and opportunities for a missionary to regain U.S. citizenship.

Missionaries who take foreign citizenship will need to have immediate family who are U.S. citizens to gain permission to travel to the United States for furlough or to regain their U.S. citizenship after retirement or resignation. Two legal firms retained by the board confirmed missionaries will not have difficulty regaining U.S. citizenship if their family members are U.S. citizens.

For married couples, only one spouse will take foreign citizenship, with the other spouse maintaining U.S. citizenship.

Children, who are U.S. citizens, will further help the missionary gain access to the United States. In the case of a single missionary, parents or siblings with U.S. citizenship will provide the basis for re-entry into the United States.

When a missionary who becomes a foreign citizen ceases to work in that country, the board will pay the expenses for the missionary to regain U.S. citizenship through the naturalization process.

Wakefield reminded board members missionaries who become citizens of another country cannot participate in the U.S. Social Security system or the Southern Baptist Convention's Annuity Board retirement plan. Therefore, the board will need to provide supplemental funds to bring the income of these missionaries to the level it would have been had they been allowed to participate in

these two programs. He pointed out missionaries will be able to draw on funds paid into the Social Security and annuity programs before the change in citizenship.

"There's risk involved" in missionaries giving up their U.S. citizenship, Wakefield said. But he called it an acceptable risk in light "of our dealing with lost people and giving them the opportunity to hear the gospel of Jesus Christ."

Wakefield told board members the policy is very carefully stated to emphasize its volunteer nature. He said it will not become a program "where we would actively seek to persuade missionaries to move into this program of becoming a citizen. We're very cautious that missionaries not be pressured into doing this."

Gallup polls evaluate views on sex, church attendance

WASHINGTON (BP) — A recent survey provides what pollster George Gallup Jr. calls "evidence that the sexual revolution of the last quarter-century may be coming to a halt."

More Americans now say they oppose premarital sex than in 1985, according to

results of the survey, released in November. In the current sample, 46 percent of the American people say premarital sex is wrong. Two years ago, the figure was only 39 percent. The percentage of those saying it is not wrong decreased from 52 to 48 over the same period.

The new findings, contained in the November issue of *Emerging Trends*, amount to a "trend reversal," the pollster reports. Cited most often as a reason for opposing premarital sex — by 83 percent of 1,607 adults interviewed — were moral and religious convictions. Twenty percent cited fear of disease, 13 percent risk of pregnancy, and 9 percent the opinion that women should be virgins before marriage as reasons for opposition.

The survey also reveals that whereas 52 percent of Protestants oppose sex before marriage, only 39 percent of Catholics share that view.

More dramatic is the variation of opinion according to geographical region. While 61 percent of Southerners oppose it, only 40 percent of Westerners do so. In the middle are residents of the Midwest and East, with 42 percent of the former and 37 percent of the latter opposed.

Slightly more than half of American teen-agers attend church weekly, while 40 percent of adults attend regularly, according to recent Gallup surveys.

The most recent findings of church attendance patterns in the United States reflect similar results over the last decade. During the 10-year period from 1977 to 1987, 50 percent of teen-agers and 41 percent of adults said they attend weekly services. Statistical variations from one year to another have been insignificant, the surveys show.

In the survey on teen attendance, the Gallup organization asked 1,518 teen-agers, "Did you happen to attend church or synagogue in the last seven days?" Fifty-two percent answered, "Yes."

In the separate survey testing adult church attendance habits, 40 percent said they attend services weekly or "almost every week."

Among the highlights of the latter study is the finding that married people under 40 with children are twice as likely as younger couples without children to attend church.

One-third of Americans with no religious affiliation said they attend church once or twice a month or even more often. Six in 10 of those not affiliated with a church or synagogue reported they never attend.

Mongolia officials request Baptists' aid in education

ULAN BATOR, Mongolia (BP) — Mongolia's minister of education has invited Southern Baptist educators to aid in efforts to expand English instruction throughout the Mongolian school system.

Cooperative Services International Director Lewis Myers and his associate, Jack Shelby, met in the Mongolian capital with Education Minister Byambyn Davaasuren. They discussed Mongolia's education goals for 1990-95, which include teaching English as a second language.

Myers and Shelby offered the resources of CSI, the Southern Baptist organization that sends a variety of skilled personnel and assistance to countries that request the service.

Davaasuren responded to the offer and tentatively agreed to a summer 1988 visit of American teaching specialists in the field of English as a second language. The specialists would join Mongolian teachers in workshops and help develop the five-year education goals. The verbal agreement awaits final approval at higher levels of the Mongolian government.

The English-teaching program would reach "every level of education, from primary through university study in Mongolia," Myers said. Later emphases could include the improvement of English libraries and computer-based English instruction.

Mongolia, a nation of about 2-million people, is surrounded by China and the Soviet Union. It is allied with the Soviets but established diplomatic relations with the United States in early 1987. The Mongolians claim 100 percent literacy among the population.

Myers outlined the Mongolian initiative in a progress report on the first 30 months of Cooperative Services International work. Other highlights:

- More than 500 Southern Baptists have lived or spent time in China during the period, sharing their skills in teaching, technology, health care and other fields as the Chinese strive for national modernization.

- Through CSI, Southern Baptists continue educational, agricultural health-care, and emergency relief projects in the Indochinese nations of Vietnam, Cambodia, and Laos.

- CSI actively is probing the potential for involvement in numerous other countries now off-limits to traditional Christian missions.

While discussing Indochina, Myers mentioned a recent trend in Vietnam toward inviting Vietnamese Christians "to assume a variety of roles in government to fight creeping corruption."

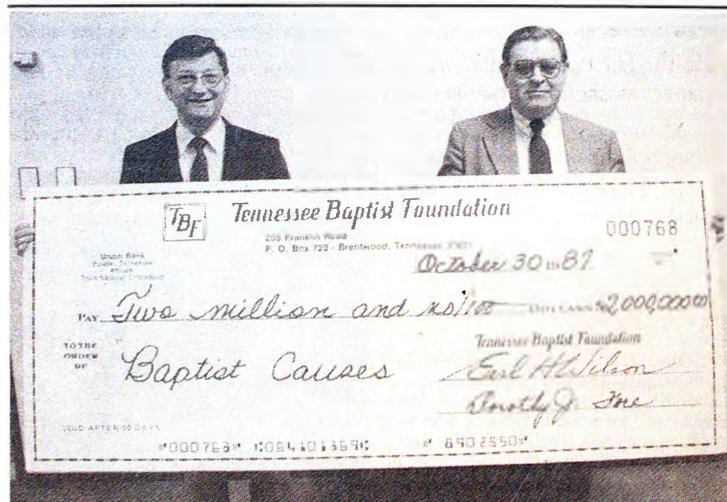
Why Christians? "They are incorruptible," one government official commented.

Mike Boyd's father dies in car accident

Miles Boyd of Memphis, the father of Mike Boyd, pastor of Boulevard Church in Memphis, was killed Dec. 14 in a car accident in Tupelo, Miss.

The Dec. 16 funeral was held at Eudora Church in Memphis. Ken Story, pastor of Germantown Church in Germantown where Boyd was a member, and Fred Wood, retired pastor of Eudora Church, presided. Boyd was buried in Memorial Park Cemetery in Memphis.

Survivors include his wife, Ruth, of Memphis; two sons, and a daughter.



QUITE A LARGE CHECK — Earl Wilson, president-treasurer of Tennessee Baptist Foundation, and Richard Easterly, vice president for administration, hold an enlarged check for \$2 million. The check represents interest earned and distributed to Christian causes this year. By 1985 the Foundation earned and distributed its first million — and just two years later, the \$2 million mark was reached. It took 47 years to reach the first million. The Foundation aids Tennessee Baptist institutions through gifts, wills, and interest income.



Dr. Gerald L. Stow
Executive Director/Treasurer
Tennessee Baptist Children's Homes

Christmas is for giving and receiving

What would Christmas be without thoughts of the Babe in the manger? I have often wondered how Mary and Joseph celebrated their son's birthday or if they did at all. Christmas would just not be Christmas without children, gifts, celebration and worship. I am so thankful that many of the friends of our children remember them at Christmas to help them in celebration.

At this season we celebrate Christmas on our campuses by decorating the cottages, having a special party for children and staff exchanging gifts and worshipping our Lord.

We also celebrate Christmas by giving the children an opportunity to visit with relatives and friends. This gives our staff an opportunity to visit with their families as well. Children that cannot return to their natural parents usually spend Christmas with friends. Having good friends that open their homes and their hearts is so important to our children.

When God opened His heart to the human race and gave us Jesus, it was heaven's highest gift. God made an investment in us by loving us and sending us His Son. We can never repay Him for what He has done. We can,

however, invest our love in the lives of others such as our children and take them with us to heaven to say "thank you" for your unspeakable gift.

"For unto us a child is born, unto us a Son is given and the government shall be upon His shoulder; and His name shall be called Wonderful Counselor, the mighty God, the Everlasting Father, the Prince of Peace."

Isaiah 9:6

Putting love down on paper

It was with a special kind of love that Bronwyn Turner penned the calligraphy pictured above. As a mother to foster children, she had seen first-hand the emotional and physical scarring that children can receive from their parents.

But perhaps more importantly, she had witnessed how the ministries of the Tennessee Baptist Children's Homes had provided a much-needed calm in family storms.

"There is such a need for a stable, God-centered organization to be an advocate for these children," she said. "The Children's Home has filled a dire need in providing a stable environment for the many children whose own homes have gone berserk."

Bronwyn was asked to create the calligraphy by Dr. Gerald Stow, executive director of TBCH, who formerly pastored First Baptist Church in Cookeville. Bronwyn and her husband, Mark, are members there, along with their two daughters, Manda and Mary Kate. Manda was welcomed into the Turner family as a foster child at the age of five months, and was adopted at the age of three in 1983.

The only treasure
parents can take with
them to heaven is
their children.

Tennessee Baptist
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"It was a real blessing to do something for Dr. Stow," said Bronwyn. "He has always showed a special compassion to people who are childless. During the years when it looked as though Mark and I wouldn't have children, he always ministered to us in such a real caring, positive way."

Throughout the border of the calligraphy, Bronwyn incorporated symbolic drawings of both children

and faith. The two are intertwined on paper, as she feels they should be in life.

The calligraphy was reprinted on parchment paper and given to special friends of the Tennessee Baptist Children's Homes. A limited number remain. If you'd like a copy, please write Marilyn Belew, Tennessee Baptist Children's Homes, P.O. Box 728, Brentwood, TN 37024. We'd be pleased to share Bronwyn's

gift of love with you.



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BIBLE BOOK SERIES

Lesson for Dec. 27

Provision for Isaac

By Marvin P. Nail, pastor
Whittitt Chapel Baptist Church, Nashville

Basic Passage: Genesis 23:1 to 25:18
Focal Passages: Genesis 24:2-4, 12-15a, 26-27, 61; 25:5-7

Few of us ever have the chance to witness the passing of an era. We may know great people; but mostly they are great for such a brief time. Men like Abraham, who dominate whole generations, are seldom seen. Yet when they pass they seem to go so quickly.

Our passage for this week deals with the passing of an era. Abraham and his wife Sarah seem to pass so quickly from the scene. The Bible quite often reports the death of great men in such a way. Perhaps it is to keep us from building some sort of cult around them and worshipping them.

The death and burial of Sarah

Sarah waited for the promise with Abraham for a long time. She had her times of doubting just like Abraham. But she too submitted herself to the will of God and the timing of God. Now she has died.

Abraham's situation at that point is beyond understanding to people who have lived in one area all their lives. But in our increasingly mobile society, Abraham's problem is not so unusual. When you are a newcomer to an area, where do you bury your dead?

God had sent Abraham to Canaan. He had sojourned there for many years. He was very rich and powerful. But this land God had given to him did not yet belong to him in any legal sense. He owned no land at all.

He was compelled to purchase a burial ground for an outrageous price because he had no other choice. The death of Sarah and her burial in a cave at Machpelah (Hebron) made Canaan his home forever. The commitment of his loved one to the soil of Palestine was a tie which could not be broken.

A wife for Isaac

Isaac is not one of the forceful characters of the Bible by any means. Sometimes he seems to be no more than a bridge between two dynamic figures of history — Abraham and Jacob. Yet one of the lengthier chapters in the Bible deals with selecting his wife.

Abraham lives in the midst of people who do not fear God as he does. He is approaching the end of his life and he does not wish Isaac to marry any of these pagan people. He wants him to marry

within the family of faith.

He could have sent Isaac back to choose and marry one of his relatives. But he had a fear of Isaac leaving Canaan. We cannot be certain of his reason for such fear. Perhaps he was afraid that Isaac might not return. Perhaps he was concerned about protecting God's promise. Many years later Abraham's grandson left to find a wife and stayed gone a very long time.

Abraham sent his most trusted servant, Eliezer, to the land of his father to select a wife for Isaac. This servant was the one with whom Abraham once thought he would leave the promise.

The entire 24th chapter is the beautiful story of this search for Isaac's bride. It is filled with faith in God's purposes. It almost makes the reader feel a sense of shame for a lack of faith in the ordinary decisions of life.

Eliezer undertook his task with assurance of the guidance of God. He approached his mission with prayer that he might discern the will of God. When God's will was made known to him he bowed and gave thanks to Him.

Rebekah was the woman chosen by God to become the wife of Isaac. It was a traumatic thing for her family to give her up to go to a far country. But they accepted the step as the will of God. They are assured that she will be well cared for because of the wealth of her husband-to-be.

She returned with Eliezer to Canaan. When Isaac met Rebekah, he loved her and did take her for his wife. The first part of verse 67 indicates that she became the matriarch of the clan.

The last days of Abraham

The promise of God to Abraham can now continue. Isaac, the son of Sarah, has a wife and can have children of his own. Abraham begins now to slip from the scene.

The Scripture does tell us that Abraham remarried after Sarah's death and also had other children. But the promise went to Isaac as God had decreed. The others were not left destitute, but all that he had was given to Isaac (verse 5).

Abraham died and was buried next to his wife Sarah. We are plainly told then that after Abraham's death God began to bless Isaac as He had promised.

The concluding verses of our text deal with Ishmael. As you have seen already (and will see again and again), the Bible deals first with the persons who are not a part of the story of Israel. So we have the remaining history of Ishmael with the continuing disharmony between him and the other children of Abraham.

HMB staff pledges prayer for missions

ATLANTA (BP) — More than 100 national staff members of the Southern Baptist Home Mission Board pledged to pray daily for missions next year as a part of National Mission Prayer Plan sponsored by five Southern Baptist agencies.

Carolyn Weatherford, executive director of the Southern Baptist Woman's Missionary Union, summarized the prayer plan during a luncheon for HMB national staff members. The plan is sponsored by the WMU and the board, as well as the Foreign Mission Board, Sunday School Board and Brotherhood Commission.

UNIFORM LESSON SERIES

Lesson for Dec. 27

Jesus begins His ministry

By Rice A. Pierce
Deacon and Sunday School teacher, Goodlettsville

Basic Passage: Matthew 4
Focal Passage: Matthew 4:12-25

Here we combine study material for both December 27 and January 3. No issue of this paper will be printed for December 30. Luke 2:21-52 tells us all we know about Jesus as He grew from babyhood to the time He appeared at the Jordan River to be baptized by John the Baptist.

The true beginning of Jesus' public ministry thus is shown in Matthew 3 with the record of His baptism (at about age thirty). Though Jesus had no sins to confess, He linked His ministry with John's and identified Himself with sinful humanity. He would bring to mankind forgiveness and cleansing from God by His life of sinless obedience to the Father and His sacrificial death.

Moving to Galilee and Capernaum (Matthew 4:12-17)

The number of baptized believers increased greatly as Jesus began His ministry. More attention was given Him than He desired at this time (see John 4:1-3). Also, John's imprisonment boded ill for Jesus' beginning ministry (Matthew 4:12). So Jesus moved from Judea to Galilee.

Nazareth in Galilee was Jesus' hometown. But He was not welcome there (see Luke 4:16-29), so He moved to Capernaum on the northern coast of the Sea of Galilee — a providential choice as the base for His ministry. Matthew also saw the move as fulfilling prophecy (vv. 13-16), a fact the Jews should appreciate. Jesus tied His message closely to the one His forerunner, John, had proclaimed (v. 17).

First disciples called (Matthew 4:18-22)

Located on the shores of the Sea of Galilee, Jesus called His first disciples from those who plied their thriving fishing trade. Peter and Andrew were busy fishing when Jesus approached them. "Follow me," Jesus called, "and I will make you fishers of men."

No others appeared to have been called in this manner. They left their nets "straightway"! But Jesus had talked with them previously (see John 1:35-42). The call of James and John was similar. They, too, no doubt already had thought it over. They left their father Zebedee's boat and lucrative business immediately (see Mark 1:20) and followed Jesus.

Ministry to the total person (Matthew 4:23-25)

Matthew continued to show the warm Gentile response to Jesus, while He still went "to the Jew first" as Paul was to do. Christ had come for all people, with no racial or other barriers to shut them out. Verse 25 shows the remarkable and widespread response of all kinds of people to Jesus.

Teaching about daily living (Matthew 5:1-6)

This section of Bible study begins a new unit on Jesus' instructions in righteousness. Three sections of Scripture all come from the Sermon on the Mount (chapters 5-7). Luke 6 carries a briefer sermon and gives the setting. Jesus spent the night in prayer, chose twelve men to be His disciples, and healed the sick from the multitudes around Him. He then ad-

ressed the disciples directly, while the crowds listened. Others would want to become disciples, too.

Jesus told the disciples: "Be happy! Congratulations. You have chosen to leave riches and become poor in order to follow me. Your priorities and spiritual humility will lead to the kingdom of heaven." They mourned over their's and the world's sins and over the church's failures. Christ's triumph will wipe away all tears. Those who are meek — unselfish and considerate of others — will inherit the earth. Those who hunger to please God will be satisfied.

Teaching about Godlikeness (Matthew 5:7-9)

Our need for mercy should make us merciful. We should forgive as we have been forgiven by the Father. Blessed are the sincere, the truthful, the genuine — these God wants to welcome into His presence. And those who work as hard at fashioning peace as others work at fashioning strife and domination — these are true children of God.

Teaching about endurance and faith (Matthew 5:10-12)

Jesus knew that when the disciples tried to live as He had urged, they would be ridiculed, outmaneuvered, mistreated, dispossessed, and worse. "Congratulations! Welcome to the club! You are in holy, happy company!"

Teaching about becoming (Matthew 5:13-16)

Jesus assured the disciples that living the way He had outlined would make them changed people. They would become the light of the world — God's light to a world of darkness and sin. They would become truly the salt of the earth — flavoring human existence with kindness and love and preserving the finest spiritual values as a blessing to God's creation. So God would be glorified!

Health system fills three key positions

KNOXVILLE — The Baptist Health System of East Tennessee has filled three key positions.

Larry Warkoczski, president and chief executive officer of Tech Share Inc., was named vice-president of marketing and planning for the Baptist Health System. He will oversee all marketing, planning, and community relations.

Gordon Ferguson, director of planning for the health care system, was promoted to vice-president of corporate services. He will be responsible for all home health care services, the mobile magnetic resonance imaging program, operations of the Blount Pharmacy and its home medical equipment program, and the development of off-site facilities.

James E. Lyons Jr. will replace Ferguson as director of planning. He comes to the Baptist Health System from St. Thomas Hospital in Nashville, where he recently completed an administrative fellowship. He will coordinate all planning activities of the health system, including Baptist Hospital and its subsidiaries. He also will develop and monitor annual goals and objectives and oversee implementation of the system's strategic plan.



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LIFE AND WORK LESSON SERIES
Lesson for Dec. 27

Jesus Christ: our example

By William F. Northcott, associate pastor
West Jackson Baptist Church, Jackson

Basic Passages: Philippians 2:1-4, 12-18
Focal Passages: Philippians 2:1-4, 12-18

Someone has said that one of the problems in our world today is that there are not any heroes. I think that's partly correct. It seems, however, that we are not totally without heroes. It's just that most of today's heroes leave something to be desired. Would you want your son to grow up to be like Rambo?



Northcott

In the arenas where we've looked for heroes in the past, we are now looking for people to do beer commercials. And George Washington's "I cannot tell a lie," has been forgotten or ignored by ambitious politicians whose primary aims are self-gratification and

power. Even "men of the cloth" have stumbled and fallen in recent days, adding to the suspicion and confusion of modern day heroes.

Are things considerably worse today than they were a hundred years ago? Are people more sinful? Maybe the media - instant communication - has created the perception that things are worse. I have a feeling, however, that our earthly heroes have always had feet of clay.

There is but one who is worthy of our worship and devotion. He alone deserves to be the model of mankind. But before He can become our model, He must first become our Savior and Lord - Jesus Christ.

Exhortation to unanimity and humility
(Philippians 2:1-4)

This entire passage must be understood

in the context of internal discord among some of the members of the church at Philippi. How widespread it was, we do not know. We do know, on the basis of verses like 1:27 and 4:1-2, that a divisive spirit was threatening the fellowship and witness of the church.

John begins this section by identifying four grounds for Christian unity and harmony. He assumes that the four conditions he describes in 2:1 exist among the Philippians. The first is encouragement (support) in Christ. The word Paul uses here is the same word John used in his gospel to refer to the "Paraclete." The word literally means "one whom you call to your side." When used in the Christian context it refers to the active help of Christ's indwelling Spirit. As one commentator observes, what Paul intends to say is that "You must not say that the effort required is beyond you, for you have the strength of Christ to fall back upon." There is also the "incentive of love." This is the kind of love that relates to others for their good. It has the power to transcend all barriers.

Further, there is the fellowship of the spirit. This is a reference to the Christian's communion with the Holy Spirit, which in consequence creates a mutuality of fellowship within the family of God. Finally, he refers to the qualities of affection and compassion. Here, he appears to be underscoring the importance of sensitivity that leads to understanding. These conditions provide the basis for oneness of mind, mutuality of love, unity of spirit, and singleness of purpose, all of which, if pursued, will complete the joy which Paul already has in the Philippians. This

course of action will also preclude selfishness and conceit. Paul was convinced that the Spirit of Christ in the Christian promotes humility and genuine concern for the well being of others.

The obligations laid on Christians
(Philippians 2:12-18)

In the previous section (2:5-11), Paul presents Christ as an example and proceeds in this section to draw conclusions regarding the practical implications of that truth.

"Work out your own salvation," does not mean that the individual can or must work to be saved. In verse 13 Paul clearly affirms that God does that. However, it is up to the individual to let salvation work its way out in Christian demonstration. "Fear and trembling" is used to indicate a humble frame of mind. I like the way one commentator put it: Paul "does not mean that the hope of salvation ... is something precarious, about which men need always to feel anxious. The very essence of faith ... is the certainty that Christ will save One must never lose the sense of one's own weaknesses, and must endeavor constantly to trust Christ more and to serve Him better."

That's not easy in a world characterized by perversity and evil. However, this kind of life is a light in a dark world and proof of faith.

Paul is confident in the fruits of his ministry. The faithfulness of the Christians at Philippi is evidence that he has not labored in vain. Paul is able to exude joy even in the face of possible death. He knows in Whom he believes and is convinced that God is able to keep what He has committed to him (2 Timothy 1:12). In that posture of faith, Paul declares, "I rejoice ... and ... I urge you, rejoice in the same way ..." (2:17b-18).



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Venezuela grants missionary visas

RICHMOND, Va. - Three missionary couples have been granted visas to allow them to begin service in Venezuela. They have been waiting in Costa Rica for the clearance since completing language school there.

The Southern Baptist Foreign Mission Board based in Richmond, Va., reported that Dickie and Diana Nelson, and Durwood and Pam Strickland, who have been waiting since April 1987; and Steve and Jan Lyon, who have been waiting since August 1987, have been granted the visas by the country's government.

Two other couples are waiting for the clearances. (A more detailed report will appear in the Jan. 6 issue of the Baptist and Reflector. The three-year Tennessee/Venezuela partnership began in November 1985.)

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The Southern Baptist Foreign Mission Board needs a video production/maintenance engineer to work in its Richmond, Va., headquarters. The job requires experience in location and multi-camera studio production. Installation, operation and maintenance of all in-house videotape production and post-production equipment. Minimum 5 years experience preferred. Excellent work environment and benefits. Qualified applicants should send resumes to:

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New breed of bivocational minister emerges

JACKSON, Miss. (BP) — A new breed of bivocational minister is emerging, members of Southern Baptist's National Council for Bivocational Ministries were told during their annual meeting.

The new breed is both young and old who support themselves financially with a secular job while serving in a church-related ministry.

It includes young people who intentionally decide as college or seminary students to become bivocational ministers and older ministers who continue their ministries after retirement.

In the keynote address to about 40 Southern Baptists attending the council's annual meeting, David Q. Byrd, dean of the Boyce Bible School at Southern Baptist Theological Seminary in Louisville, Ky., described the trend of retirees serving as bivocational ministers.

James Y. Greene, director of youth and campus ministries for the Baptist State Convention of North Carolina, presented a paper urging colleges and seminaries to prepare a new generation of young people called to serve as "intentional bivocational ministers."

Greene said the potential for Baptists to accomplish the goals of Bold Mission Thrust by effectively using and training intentional bivocational ministers is almost beyond comprehension.

Dale Holloway, national consultant for bivocational ministries with the Southern Baptist Home Mission Board, said Southern Baptists in recent years seem to have developed a new attitude toward bivocational ministers.

In the past, Holloway said, bivocational ministers were considered second-class, uneducated failures who could not make it as a real minister. Within the last few years, however, Baptists seem to have caught a new vision of how God can use the gifts and talents of bivocational ministers.

Holloway, a bivocational minister from Florence, Miss., credited Greene with coining the phrase "intentional bivocational minister" to describe college and seminary students who decide early in life to learn a secular trade, skill or profession that will help support their ministry in the local church.

Greene said he had just presented the same paper to a meeting of 45 state Baptist student directors in Nashville, and that there was excited response. He cited the need for a "think tank" of Baptist campus ministers and others involved in bivocational ministry to examine the potential, needs and ways to actively recruit college students as bivocationalists.

"Intentional bivocational ministry" fellowships have been organized dur-

ing the past year at both Southwestern and New Orleans Baptist theological seminaries, Holloway reported. A third such fellowship has been approved and is in the process of being organized at Southern Baptist Theological Seminary.

Holloway called the development of seminary bivocational fellowships "a major breakthrough" this year and added he is more excited about this than anything that has happened in recent years.

Both Greene and Holloway said college students ought to recognize early in their preparation for ministry the need to equip themselves for a second vocation.

Greene urged Baptist businessmen with jobs available in cities where the six Baptist seminaries are located to hire and train intentional bivocational seminary students and transfer them to geographic areas where new churches are needed when they complete their seminary studies.

Contact has been made with the national Baptist Men's Fellowship to encourage Baptist laymen to become involved in hiring and using intentional bivocational ministers.

Byrd, in the keynote address, said the new breed of bivocationalists includes not only young students who decide early in life to become intentional bivocationalists,

but a growing number of retired Baptist ministers who serve local churches and the denomination for 20 years after retirement.

Byrd pointed out a decreasing number of young people are committing themselves to the ministry. At the same time, Americans are living much longer, and Baptist ministers who retire between ages 62 and 65 often have 20 more years of effective ministry.

"Ponder the potential," he suggested, "of thousands of senior Southern Baptist ministers who welcome an opportunity to serve after retirement. They don't need much salary — they just need a challenge and a place to serve. Let's give it to them."

Combining the new breed of students who decide in college and seminary to become intentional bivocational ministers with the new breed of retired ministers who have 20 additional years of ministry to give will give the denomination an almost unlimited number of pastors to start new churches and reach more people as a part of Bold Mission Thrust, conference participants agreed.

More than 40 leaders involved in bivocational ministries attended the two-day conference in Jackson, Miss., sponsored by the Southern Baptist Home Mission Board.

Latin American program doubles church budgets

RICHMOND, Va. (BP) — Church budgets in parts of Latin America are doubling, thanks to a stewardship campaign that uses some Southern Baptist money and manpower.

Girl's story points to Moon

RICHMOND, Va. (BP) — As a Southern Baptist missionary drove through a heavily populated area overseas, the surge of a crowd near a bus stop accidentally pushed a 4-year-old girl in front of his car. The missionary could not stop in time, and the child died instantly.

The investigating policeman talked with witnesses and determined the missionary was not at fault. But because a crowd had gathered, he asked the missionary and the girl's father to go with him into a nearby building to discuss a settlement.

The policeman suggested that even though the missionary was not to blame, this was a poor family and perhaps the missionary could pay for the child's funeral. The missionary immediately agreed to do so, and, having three young daughters of his own, offered to do even more.

But the father said: "Don't worry about it. It was only a girl."

Recounting the story at the December meeting of the Southern Baptist Foreign Mission Board, vice-president for finance Carl Johnson said that a few days after this tragic accident halfway around the world, another crowd gathered in Crewe, Va. They were there to dedicate a highway marker identifying the gravesite of Lottie Moon, Southern Baptist missionary to China from 1873 until her death on Christmas Eve, 1912.

Johnson noted Lottie Moon was born Dec. 17, 1840. When the Foreign Mission Board was organized May 8, 1845, she, too, was 4 years old.

"Only a girl." But in her name, Southern Baptists since 1888 have given more than \$850 million for foreign missions work around the world.



TOTAL STEWARDSHIP — Jose Missena displays material prepared for the Latin American stewardship campaign known as "Total Stewardship Under the Lordship of Jesus Christ." Missena is president of the campaign's coordinating committee.

The campaign, known as Total Stewardship Under the Lordship of Jesus Christ, is designed to lead Latin American Baptists toward an aggressive program of evangelism and missions.

Southern Baptists "can look forward to increased effort, manpower, and teamwork with Latin America in winning the world to Christ," said Southern Baptist Missionary Ben Bedford, treasurer of the campaign's coordinating committee.

A major goal of the campaign is to get Christians committed to giving time, money, and talents to spread the gospel, Bedford explained. It also could lead to greater self-support among Latin American churches.

Campaign coordinators want Baptists around the world to pray "specifically for this campaign at noon each day," Bedford said.

Already a Baptist church in Rio de Janeiro, Brazil, has doubled its budget for

1988. Joao Falcao, pastor of the church and vice-president of the coordinating committee, has written literature for the campaign, including a book, *The Theology of Christian Stewardship*.

The five-year campaign began in 1985 with the preparation of literature for training leaders, said Jose Missena of Paraguay, committee president. Missena is the Southern Baptist Foreign Mission Board's Latin American consultant for evangelism and church growth.

Workshops have been conducted during 1987 to train leaders. Each new leader is being challenged to train 10 others in 1988, "sort of in the principle of MasterLife," Bedford said. As many as 7,000 leaders will be trained in Latin America in 1988.

During the five-day workshops, individuals are taught financial planning so tithing will not be cumbersome. This applies to family budget planning, which extends into the church, local Baptist association, and national convention.

Another new focus in Latin American churches is on stewardship training for children, to get them started early in tithing.

A second book used for training is *The Challenge of Stewardship and Missions*, by Aldo Broda, an Argentine who is general coordinator for the Latin American campaign. Other literature includes tracts and a series of five Sunday School lessons, with variations for young and older adults, adolescents, and children.

Written in Spanish and Portuguese by Latin Americans, the material is being translated into English and French. Southern Baptists funded the printing of materials. They also are helping provide initial workshop training.

The result of the emphasis on stewardship so far has been a 100 percent budget increase in some churches in Argentina, Barbados, and Brazil, said Missena, who travels throughout Latin America. He reported Baptists in those countries and others got so excited about applying their new stewardship training that they did not wait for 1989, the planned application year.

Despite the doubling of some church budgets, Bedford noted several were only half the size they needed to be in the first place.

"Some churches haven't been able to pay their pastors," he said. "They need literature. They need buildings. They need to increase their cooperative program and they need to undergird their institutions. Our stewardship development has not kept pace in many cases with our evangelistic development."

Some Latin American congregations worship in rented buildings, and "hardly any of them have adequate buildings," Bedford added. "They need equipment, tables, chairs, pews, and hymn books. If the stewardship develops correctly, then they will be able to buy their own lots and church buildings."

One of the campaign goals is for Baptist institutions, such as hospitals and schools, to be self-supporting. By the early 1990s institutions are expected to start realizing this goal — one of several stressed by Don Kammerdiener, the Foreign Mission Board's vice-president for the Americas. This parallels a Foreign Mission Board goal to funnel less and less money into overseas institutions and church property.

All the Latin American Baptist groups that work with Southern Baptist missionaries have a goal to become involved in foreign missions, Bedford added. Many conventions already have at least one foreign missionary, and Brazil supports more than 120 missionaries in 17 countries.

If the stewardship campaign is successful, Bedford believes, "It could bring an overall revival in Latin America."

Results of the campaign will be evaluated in 1990. Campaign coordinators are "hoping that the campaign will not stop, that it will just keep going," he said.

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