

# Baptist and Reflector

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**EVANGELISTS' OFFICERS** — Charles "Toonie" Cash (right) of Johnson City, outgoing president of the Fellowship of Tennessee Baptist Evangelists, congratulates the new officers (left to right) Steve Shirk of Knoxville, music director; Phil Glisson of Memphis, vice-president; and Phil Hoskins of Kingsport, president.

## Larry Baker accepts leadership of CLC

By David Wilkinson

NASHVILLE (BP) — Baptist educator and ethicist Larry Baker was elected executive director of the Southern Baptist Christian Life Commission Jan. 15 in a special called meeting of the agency's trustees.

Baker, vice-president for academic affairs and dean of the faculty at Midwestern Baptist Theological Seminary in Kansas City, Mo., was elected by a 16-13 majority in a secret-ballot vote. The election followed 90 minutes of intense questioning from trustees on controversial issues such as abortion, capital punishment, and women in ministry.

Baker will begin work March 15 as the fourth executive director of the national moral concerns agency. He succeeds Foy Valentine, who will move into a development position with the CLC effective April 15 after a month's overlap with Baker.

A contractual agreement spelling out Valentine's new responsibilities and compensation was approved by a 17-11 vote after debate. Valentine will be ex-

ecutive officer for development until July 1988, when he reaches age 65. He announced last April his intention to move out of the executive director's role because of "personal health concerns." After discovering in 1985 significant blockage in three areas of his heart, doctors prescribed regular medication and recommended avoidance of heavy stress.

In the midst of open divisiveness that has marked the last two meetings of the agency's trustees, Baker pledged to be a "team player."

Asked how he "proposed to work with a divided board," Baker said, "My judgment is that you may be more united than divided. As executive director, I would attempt to lead this body. I have never claimed to have all the wisdom on all the issues."

"Disagreement on some issues," he added, "does not preclude us from being sensitive and open."

Throughout the question-and-answer session, trustees repeatedly returned to the abortion issue in a discussion mirroring the commission's annual meeting last September. In that meeting, trustees by a one-vote margin rejected a recommendation which would have instructed the staff to produce materials allowing for the possibility of abortion only when the physical life of the mother is endangered.

Baker told trustees "the widespread practice of abortion in this society has become a national tragedy and a national disgrace." When questioned about permissible exceptions to moral and legal prohibitions against abortion, he

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## Evangelists focus on prayer, place, and kingship of Jesus

By Al Shackleford

The Lord Jesus Christ — His prayer life, His position, and His kingship — was emphasized during the Fellowship of Tennessee Baptist Evangelists meeting Jan. 19 at Belmont Heights Baptist Church, Nashville.

The organization of full-time evangel-

ists held a Monday morning session prior to the opening of the State Evangelism Conference.

Frank Floyd of Knoxville told the 300 attending that a survey made by Christianity Today indicates that the average Christian spends less than seven minutes a week in prayer and the average preacher less than three minutes a day. "No wonder we are so ineffective in winning this world," he said.

Quoting Mark 1:35, Floyd noted that Jesus gave priority to prayer, placing it before relaxing, refreshment, rest, and responsibility.

Floyd also commented on Jesus' use of private places for prayer. "Praying in the secret place will prevent hindrances and promote honesty," he added. "Satan will fight you every step of the way when you pray."

There are 17 incidents in the gospels of Jesus' praying, according to Floyd, which revolve around four types of prayer. These are prayer for perception in knowing the Father's will; prayer for power to do the Father's will; prayer for protection from the devil; and prayer of petition, making intercession for others.

"It will make a great difference in your life, if your prayers follow the example of Jesus," Floyd concluded.

Jimmy Napier of Chattanooga spoke on "Taking a Giant Step of Faith," chiding Christians for their pessimism and dim forecasts. "I'm excited about God's tomorrow."

Using Joshua 3:5 as his text, Napier answered the question — "How can we get in on what God is going to do?" — by citing spiritual preparation, personal expectation, and actual realization.

"You need to sanctify yourself," he said. "God is not looking for clever peo-

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## SBC giving enjoys record December

NASHVILLE (BP) — Southern Baptists' national Cooperative Program reached an even keel at the end of the first quarter of its fiscal year, reported Harold C. Bennett, president and treasurer of the convention's Executive Committee.

Southern Baptists — passing their individual gifts through more than 36,000 churches and 37 state Baptist conventions — contributed \$10,376,194 to the national Cooperative Program in December, Bennett said.

That amount is an increase of 11.80 percent, or almost \$1.1-million, over December of 1985. It is the best December total in Cooperative Program history.

The 1986-87 Cooperative Program, which began Oct. 1, is targeted to raise \$136-million for SBC worldwide causes.

Only three months into its fiscal year, the program has experienced a roller coaster ride. October was the program's best first month, and its \$10.9-million in receipts was 21 percent higher than the previous October's. But November's total, almost \$9.7-million, was 10.2 percent behind the total for November 1985. However, December's income brought the three-month total to \$30,985,922 and a more balanced 6.51 percent ahead of the first quarter last year.

## Church in Bristol blocks beer sale

Virginia Avenue Baptist Church, Bristol, with help from the Holston Baptist Association and other area churches, has successfully blocked permission for the sale of beer in a grocery store located near the church's property.

On Dec. 24, David Lay, pastor of the church, learned that Food City, a grocery store chain in the area, had asked the city council for a variance, which would allow the store near the church to apply for a permit to sell beer. The store in question was the only store in the chain that did not already sell beer. Its location within 500 feet of the church made it necessary for the store to seek permission for the variance.

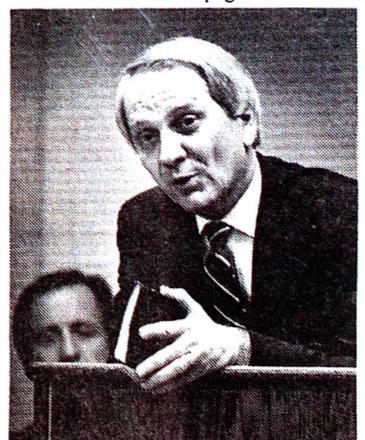
Lay sought and received the backing of the Holston association, its churches, and churches of other denominational groups.

When the city council met Jan. 6 to consider the variance, about 50 people were there to support the church's position.

The church did not attempt to make it a moral issue, but instead fought for "equal protection under the law," Lay explained. The law forbids the sale of alcoholic beverages within 500 feet of churches or schools.

When the city council voted, the variance was denied by a 5-0 vote.

Lay has since talked with Food City managers, explaining the reasons for the church's action and assuring them of the church's desire to be "good neighbors."



**RESPONDING TO QUESTIONS** — Larry Baker responds to questions from Christian Life Commission trustees prior to his election as CLC executive director.

## CLC elects Baker...

(Continued from page 1)

stressed that "exceptions are just that. They are rare in occurrence and few in number. But I think there are exceptional occasions when, while abortion may not be justified, it may be excused. Because we live in a broken and sinful world, ... there may be occasions when the exception needs at least to be an option."

Baker spelled out "four cases" where he believes abortion "may be allowed as an exception" — threat to the life of the mother, rape, incest, and "perhaps in the case where traumatic and severe deformity to the fetus is involved."

Rudolph Yakym, a layman from South Bend, Ind., pressed Baker about "when an unborn child becomes a person or a human being."

"I don't know," said Baker. "That's why I hold such a strong line with reference to the sanctity of human life. I do know that life is a gift from God, and He has given us the privilege of being co-creators with Him and we ought to be good stewards of it."

After a series of questions about his stance on "exceptions," Baker told Gary Crum, a layman from Washington, that "we are faced with the limitations of human language. You want me to put more precision in my answer at that point, and I can't. The exceptions are few and rare in occurrence, and that's what I want to emphasize."

Alma Ruth Morgan, a layperson from Bartlesville, Okla., asked Baker to "give me some of the moral courage we've heard about" and "just tell us whether you're for or against" issues such as women in ministry, capital punishment, secular humanism, and the sanctuary movement.

On the role of women, Baker told trustees that "God calls women to serve Him in ministry as He calls men to serve Him in ministry." Questioned by Crum as to whether he would agree that the Bible specifically prohibits women from serving as pastors, Baker said, "No, I do not agree with that position," and outlined his views on New Testament teaching related to the role of women.

Baker also stated his personal opposition to capital punishment. "I believe capital punishment runs counter to the Christian ethic and the Christian gospel," he said. "I am also aware that Christians of conscience hold a different opinion."

In discussion before the vote, several trustees questioned Baker's ability to lead without consensus on the board, expressed opposition to Baker's views on several issues, and voiced disappointment in the composition of the search committee which brought the recommendation.

"The committee is monolithic," said Alabama Pastor Fred Lackey. "I feel that my point of view at least was not represented."

"The diversity on the board is not represented in the committee," added Arkansas Director of Missions Joe Atchison. "It immediately makes us suspicious. It would have helped if you could have added just one or two from our side of the aisle."

Search committee chairman Charles Wade of Arlington, Texas, noted nine trustees were added to the 31-member commission after the search committee was appointed. "And, frankly, until this year we never had many divided votes even though we've had differing opinions," he said.

Hal Lane, pastor from Eutawville,

S.C., said he feared a split vote would bring "extreme division. If a church gives me a 60/40 vote, I would not move."

Wade said that while Baker would have to make his own decision, "I think if he gets a majority vote, he will be able to work with this board and will be able to increase the support as he works with you."

Richard Elkins, a layman from Albuquerque, N.M., voiced a "practical question" about "what happens to Dr. Baker and to the commission in September (at the next annual meeting). We're dealing with a human being here. What kind of assurances can we give him?"

Commission chairman Lynn Clayton, editor of the Louisiana Baptist Message, said Baker "is not operating under any illusions or delusions. He understands the situation. If he feels God's call, then he'll deal with whatever eventualities may come."

At the end of the meeting, trustees approved unanimously a recommendation from the commission's executive committee "to pray for and work with" the new executive director.

Baker, a native of Louisiana, has been dean at Midwestern seminary since 1982. He holds three degrees, including a doctorate in theology from Southwestern Baptist Theological Seminary in Fort Worth, Texas. He has taught Christian ethics at both seminaries and has served as chairman of the Missouri Baptist Christian Life Committee. He also has been pastor of churches in Arkansas, Louisiana, and Texas. He and his wife, Wanda, have three children.

## Belmont, Union announce courses for Seminary Studies Programs

Seminary Studies Program courses at Belmont College, Nashville, and Union University, Jackson, will be offered, beginning in February.

Belmont's two master's level seminary courses will begin Feb. 23 and continue through May 11. Union's three courses, also at the master's level, run from Feb. 23 to May 26. Classes for both programs will be on Mondays.

At Belmont, Gerald L. Keown, assistant professor of Old Testament interpretation at Southern Baptist Theological Seminary, Louisville, Ky., will teach "Introduction to the Old Testament, Part II," from 2 to 5 p.m. weekly.

"The Ministry of Pastoral Care" will be taught by G. Wade Rowatt, professor of psychology of religion at Southern seminary. This course is a telecourse, an instructional model which allows a professor to teach a course simultaneously at multiple locations around the country. The course also will be taught in programs at Jackson, Chicago, Little Rock, and Orlando. The pastoral care course will meet from 6 to 8:45 p.m. weekly.

Individuals wishing to participate in the Nashville program must submit all admission-related materials to the Seminary Studies Department by Feb. 15. Information and application forms are available upon request from the office of W. Fred Kendall II, vice-president for religious affairs at Belmont College, Nashville 37203 or from Kirby L. Clark, director of the Seminary Studies Department, 901 Commerce St., Suite 500, Nashville 37203.

On Union's campus, an introductory course in evangelism will meet weekly



**GIFTS OF COATS** — Carrol Fowler, director of missions in Michigan, shows the gifts from Duck River Association of Missionary Baptists that he will deliver.

## Duck River churches give topcoats to pastors in Michigan association

By Connie Davis

When James Porch, pastor of First Baptist Church in Tullahoma, packed for his trip to Northland Baptist Association in Michigan in December, he did not have to worry about not having a heavy topcoat to take.

When he arrived to lead the January Bible Study for the 27 pastors in the association he realized that others might not have that same protection from the Michigan winter weather.

Porch, who has led his church to help the Northland association for the past six

years as part of the sister-state relationship between Michigan and Tennessee, already knew that the pastors in Michigan often must sacrifice financially to work in the area where Southern Baptist work is not as well established.

When he returned home, Porch was burdened by the need of many of the pastors for heavy topcoats. He shared the need during the meeting of the executive committee of Duck River Association of Missionary Baptists. The representatives of the churches acted unanimously to purchase topcoats for the 27 pastors in Northland association.

Baylon Hilliard, director of missions of Duck River Association of Missionary Baptists, wrote each pastor in the association. He projects from the early response of individuals, Sunday School classes, and planned special offerings, that the coats will be paid for without using money from the association's missions fund.

"It was a tangible way of expressing the interest of Duck River in these pastors as well as the work being done in their association," said Hilliard, commending Porch for beginning the project and making most of the arrangements for the gifts.

Porch contacted Carrol Fowler, director of missions of Northland Baptist Association, to get the sizes of the men. He invited Fowler to speak at First Baptist Church, Tullahoma, on Jan. 11 in conjunction with his attendance at the Tennessee Baptist Convention Executive Board Staff Sharing Conference the following week.

During the service, Porch presented Fowler a topcoat and 27 others for him to take back with him to Michigan for the pastors in his association.

Fowler, whose association includes 21 counties in Michigan, explained, "All of our pastors are in need." Three are students at Southern Baptist Theological Seminary in Louisville, Ky., who travel about 500 miles each weekend to serve churches. Many others are bivocational pastors who are employed in other jobs besides their church staff positions. Others receive salary supplements from the Southern Baptist Home Mission Board.

He thanked the Tennessee Baptist Convention for its investment in Michigan, which is also shown through financial support and the work of volunteers, he said.

# RTVC trustees differ over financial report

By Dan Martin

FORT WORTH, Texas (BP)— Trustees of the Southern Baptist Radio and Television Commission differed over the meaning of the first quarter financial report during their January meeting.

Fred Roach, first vice-chairman and finance committee chairman, said the first quarter report is "cause for celebration. It is a most fantastic report; the financial condition of the Radio and Television Commission is on more solid ground than ever before in history." The commission's fiscal year began Oct. 1.

Roach, a Dallas homebuilder, said the commission, which has been in financial trouble during the launch of the ACTS television network, said the commission had a net revenue of \$80,000 in December. He noted the RTVC ended the quarter with a deficit of \$137,000, which was much better than the projected deficit of \$523,000 for the first three months.

Revenues, he said, showed up a plus-\$16,000 for the quarter, primarily brought about by reduced spending, including a cutback in production of new shows for the ACTS network.

However, several trustees took issue with Roach's positive report.

Gary Jossa, an advertising agency owner from Newburgh, Ind., said he is concerned because all anticipated revenues from fund-raising activities "are backloaded. It seems to me there is a lot of 'blue sky' in this report."

Jossa said fund-raising activities are projected to produce revenues in the last quarters of the year and are not prorated on an equal basis through the four quarters. He pointed out that \$1.9-million is projected to be produced by development in the \$9.3-million budget. Of that, he said, \$340,000 was projected to be raised in the first quarter, about 17 percent of the total. Of the projection, \$302,000 was reported raised, \$38,000 under budget.

He said no figures were made available about how much is being spent on fund raising. In response to a question by Jossa, Roach said \$300,000 has been spent on a fund-raising effort in Atlanta, primarily in an effort to design a campaign for an agency like the RTVC, which has no built-in constituency. So far, he said, \$160,000 has been raised, prior to the major solicitation, which will seek to raise \$1.5-million.

Trustees were told an effort will soon be intensified in Atlanta, with a primary emphasis on the solicitation of major gifts by RTVC President Jimmy R. Allen. The effort, which is expected to occupy the time and attention of Allen, several staffers, and consultants, also will feature four fund-raising televisions dinners.

"I think we ought to take a more realistic look at what we expect in development," said Jossa. "Development hasn't happened in the first quarter, and sooner or later we will get to the end of the quarters."

"We need to take a lot harder look at this and not get caught up in the vision. I have as much vision as the next guy, but God also gave us gray matter to look at things. The trustees of the Radio and Television Commission are going to need to be ready to decide what to do if development funds do not develop. We should not wait until the end, we should do that now."

Roach, however, told trustees he believes the development goal is "realistic." We reached \$198,000 in December and if we divide out the \$1,575,000 left to raise, that only amounts to \$175,000 per month."

Jossa also pointed out \$475,000 has been budgeted for syndication, or sale of ACTS programs to commercial television stations. For the first quarter, syndication was projected to produce \$30,000 — about 6 percent of the total — but produced only \$24,000.

"I think we are looking at \$475,000 that is not going to happen," he said.

In response to a question by Jossa, Bob Taylor, senior vice-president of programming services, said the RTVC staff currently is conducting a study to determine how well the syndication efforts will be received on three lines of products: current production of ACTS, an

updated version of "Country Crossroads," and a package of old movies.

Taylor said the complete study will be available when the trustees meet for a retreat in early April but said it appears only about \$100,000 of the projection "is pretty sound."

"Country Crossroads," a country music show, is getting a negative response, Taylor said, primarily because the "whole country music genre is in the pits right now." Negative results also are being received on the movie package.

"At this point it is not encouraging," Taylor said. "I am less enthusiastic than I have been, and that is based on the response we have gotten from the industry."

Another trustee, Laverne Butler, a pastor from Louisville, Ky., told Roach: "I don't have that gut level feeling of enthusiasm. I think we need to stop relying on inspiration and get down here in the real world."

Butler said it appears to him the commission "is living on borrowed money." He also commented: "My alarm went on in September when we were told we were depleted in personnel and our ability to produce (new shows). So what if we succeed and celebrate and don't have the product. We must keep it all in focus. If this is a major concern, then we should stop celebrating and get to work."

In response to the questions from the trustees, T. W. Terral, a Baton Rouge, La., pastor and immediate past chairman of the board, told trustees he was "scared to death a year and a half ago" by the financial condition of the agency.

Then, he said, the RTVC had high accounts payable it could not meet, and now the commission is current. He said there was a short-term bank loan with high interest rates, and now a new, longer-term loan has been negotiated with lower interest.

"I know there are a lot of challenges," he said. "But I see a lot of positive things too. I celebrate because it looks so much better than it did."

In other actions: — Trustees met Richard T. McCartney, who was elected in December to become executive vice-president and chief operating officer of the RTVC. McCartney, who has been editor of the

Oklahoma Baptist Messenger, began work at the Fort Worth, Texas-based agency Jan. 15.

— The commission voted to appropriate "\$50,000 to \$70,000" to make up a deficit in payments to WLIG-TV, Channel 55, on Long Island, New York. The network has been using restricted gifts to pay the station \$250,000 per year to broadcast ACTS programs, primarily from 2 a.m. to 7 a.m. The appropriation was necessary, trustees were told, because gifts have not been sufficient to cover the cost of the contract.

— Trustees entered into an agreement with Dominion Direct Broadcast Services to allow the company to air ACTS programming if and when DDBS sells sufficient receiving dishes to be able to launch a satellite. According to information presented at the meeting, Dominion will use RTVC-provided mailing lists to attempt to sell a half million receiving dishes — each to cost \$650 — to Southern Baptists.

— Commission members elected Gene Linder of Denver, a veteran cable and broadcast television executive, as vice-president of multiple service owner (MSO) operators for ACTS Satellite Network Inc.

He recently retired from the American Television and Communications Corp., where he supervised the design, installation, and management of 55 cable TV studios and 26 remote vans and developed the company's community programming activity.

## Evangelists . . .

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ple, but clean people."

Napier explained that in Joshua's day, the Ark of the Covenant was a symbol of God's presence and provision of deliverance.

"When the nation moved, the Ark was placed first," he said. The Ark was preferred in its position, was perceived as God's presence, and preceded the march to victory.

Napier said that Jesus is the reality of what the Ark symbolized. "Our victory comes not by the possession of Jesus, but the position of Jesus in our lives. We must let Him be first."

The closing speaker at the Monday session was W. B. Oakley of Dyer, who spoke on "King Jesus."

The placing of the title "King of the Jews" on Jesus' cross, Oakley said was "just like God to use this event reveal this eternal truth."

Oakley said that the title was in Greek, Latin, and Hebrew.

"Greek was the language of culture, sophistication, and philosophy, but Jesus showed that intellectualism and knowledge are not enough," Oakley said. "Only Jesus can give meaning to knowledge."

Latin was the language of government and politics, "but the time will come when King Jesus will reign over all."

The language of the church, Hebrew, was used to show that people become God's children through Jesus, "not because of biological birth."

Oakley exclaimed, "Jesus was not nominated, elected, or appointed 'King' — He was born King of the Jews."

In closing, Oakley said, "Jesus ascended, but He is coming back — and every knee shall bow and every tongue confess that Jesus is King. It's just a matter of time."

## WMU calls Reed as state intern

By action of the Tennessee Woman's Missionary Union executive board, Cindy Reed of Kingsport was named the first WMU intern to serve the state auxiliary.



Reed

Currently a student at Southwestern Baptist Theological Seminary in Fort Worth, Texas, she will serve from Jan. 19 through July, during a break from her studies.

Reed, who will focus on work with Acteens, is a graduate of the University of Tennessee, Knoxville. Besides studying at Southwestern, she is a social work student at the University of Texas in Arlington.

She has been a summer missionary in Brazil and served in Tennessee Baptist camps as an Acteens/GA camp counselor and staff member. Reed also has served on a mission project in Puerto Rico.

She helped lead a Campus Baptist Young Woman group, was a member of the Baptist Student Union executive council, and served as a WMU church worker and conference leader.

Reed also has been a volunteer counselor at a pregnancy crisis center in Fort Worth.



**DOM OFFICERS** — Directors of missions for Baptist associations across Tennessee elected officers during the staff sharing conference at the Tennessee Baptist Executive Board Building in Brentwood last week. Elected were (left to right) Shirley DeBell, Shiloh association, president; Elmer Crosby, Maury association, secretary-treasurer; and Bill Bargiol, Big Emory association, vice-president.

# Social, moral concerns highlight WMU agenda

By Karen Benson and D'Lesa Carroll  
BIRMINGHAM, Ala. (BP) — Social and moral concerns will headline the agenda of curriculum and activities for the Southern Baptist Woman's Missionary Union in 1989-90 following action Jan. 11-14 by the WMU executive board. A focus on Acteens and personal witnessing also are key agenda items.

The board approved the 1989-90 dated plan, which outlines the activities, curriculum, and products for WMU organizations in the churches for that year.

The board also instructed the national WMU staff to develop guidelines for implementing the base design, interpreting social and moral concerns and issues as they relate to missions. The staff was asked to prepare those guidelines for presentation to the executive board in January 1988.

Board members voted to apply most of the 1985-86 budget surplus to help retire the debt on the WMU headquarters facility in Birmingham, Ala.

## Expert on USSR to speak at C-N

JEFFERSON CITY — Jerry G. Pankhurst, a specialist in Soviet studies, will visit Carson-Newman College Jan. 28-29 for a number of talks on religion in the Soviet Union.

Pankhurst will host a showing of "Candle in the Wind," a PBS documentary about religion in the USSR, Jan. 28 at 3 p.m. in room 404 of the Henderson Humanities Building. At 7 p.m., Pankhurst will speak in Gentry Auditorium on "Religion in the Soviet Union and Life for the Believer." Both events are open to the public.

An assistant professor of sociology at Wittenberg University, Springfield, Ohio, Pankhurst has written numerous articles on religion and politics and two books on the Soviet Union.

The Carson-Newman religious studies division, the division of social sciences, and campus ministries are jointly hosting Pankhurst's visit. In addition to his Jan. 28 appearances, Pankhurst will also visit several classes and address the C-N faculty on Jan. 29.

In addition, the executive board collected \$2,572 during its meeting for the Centennial Thank Offering. All contributions to this offering go directly to retire the headquarters' debt. WMU expects to pay the debt by the organization's centennial date, May 14, 1988.

A special contribution of \$50,000 to the Baptist World Alliance from the executive board will sponsor the Baptist World Aid office in McLean, Va. The Baptist World Aid office will be named the Martin-Mathis Room in honor of Olive Martin and Marie Mathis, two longtime WMU leaders.

Board members also adopted two resolutions recommitting support to the Southern Baptist Home Mission Board and Foreign Mission Board.

Speaking on behalf of the 1.2-million members of WMU, the board resolved to "recommit this organization to our historic purpose" of supporting both boards as the "denomination's inspired, committed, and responsible vehicles" to which the SBC's 14.6-million members may cooperatively join to tell their country and their world about Christ.

In other board actions, members:

— Adopted a philosophy statement on fund raising. According to the new philosophy, WMU will emphasize missions giving through tithing and sacrificial giving. WMU, SBC promotes these channels of missions giving, the Cooperative Program, Lottie Moon Christmas Offering, Annie Armstrong Easter Offering, state missions offerings, associational missions, and world hunger and disaster relief response through the mission boards. WMU, SBC stresses that missions giving is done through the local church.

The philosophy statement also encourages Southern Baptists to include missions in wills and trusts or to make individual gifts to an SBC agency for capital needs or endowment related to missions.

However, the national WMU will not "promote fund-raising activities," according to the new philosophy statement. "Pictures, articles, or information about fund-raising activities will not be included in WMU magazines or other publications," the statement says.

— Noted that when a Baptist Women organization in a church begins with a missions group, "the leader of the missions group is responsible directly to the (church) WMU director."

— Approved a two-year theme for the week of prayer for home missions for the church years 1990-92.

— Approved a recommendation that WMU presidents from state conventions qualifying for membership on the SBC Executive Committee be vice-presidents of the national WMU, which means those individuals would become members of the national WMU executive board.

Currently board members are seated only if they are from states with 25,000 Southern Baptists. The change will allow board members to be seated if they are from states with 15,000 Southern Baptists.

The board action was taken to bring the WMU executive board in line with recently amended SBC bylaws. It is expected that this change will allow three more vice-presidents to be seated on the national WMU executive board.

In her report to the board, WMU Executive Director Carolyn Weatherford said WMU has "flexed its system" to meet changing conditions and has committed to a "challenging aim, a singular purpose, and desire to grow along with the convention in usefulness, in power, and in vision."

The field in which Southern Baptist churches are planted "has a desperate need for our work of mission action and personal witnessing," Weatherford said. "One of the pressing needs in our churches is an awareness of the importance of missions education."

More WMU members are needed to help meet the needs in missions education, said national WMU President Marjorie Jones McCullough: "This enlistment can't be done by one organization, plan, or gimmick. It cannot happen without our personal one-on-one involvement. It will take a lot of personal touches for us in enlistment to reach the goal." WMU hopes to double its 1.2-million membership by the end of 1988.

"As leaders, our touch has to be charged with chemistry, power, and enthusiasm for missions to motivate others," she said.

New techniques and equipment must be used to "get the story of missions out," McCullough added. "We must take advantage of every possible means of touching others."

"Every possible means" will include continuing to work with the Baptist women of the world, said Edna de Gutierrez, new president of the women's department of the Baptist World Alliance.

"You have tremendous responsibility before you, and you have a great crowd of witnesses surrounding you. Women of the world are looking to you for support, your love, and your prayers," de Gutierrez said. "Do not lose your vision but multiply it. Be good stewards of the many gifts and talents the Lord has bestowed upon you."

WMU leaders have been known for using their gifts in creative ideas to further missions education, McCullough said: "The magical quality of imagination dwells in each of us. Our responsibility is to think and create ways to do missions education. There is no end to what we can do if we put our minds to it."

## Weatherford encourages women to discover, use spiritual gifts

BIRMINGHAM, Ala. (BP) — Christian women should use their gifts to become servant leaders despite negative attitudes toward women in ministry that could discourage service, Carolyn Weatherford told a group of Southern Baptist Woman's Missionary Union leaders.

"I'm not talking about preaching. I'm talking about ministering and serving through mission action," said Weatherford, national WMU executive director. She suggested women be more aggressive in exercising their spiritual gifts.

Women do not just "become" servants, Weatherford said: "We who are leaders in the service of others are children of God. Nobody thrusts us in the servant role, but we choose to take it on."

Weatherford said she sees all Christian women as potential servant leaders if they choose to use their gifts. They must do this by first being obedient to God, and not "cowering in a corner, frightened to serve," she noted.

She described her role of leading more than 1-million WMU members as the same as any other Christian woman who uses her gifts: "I'm not any different. I continue to see my role not as one of privilege and honor, but of service."

Weatherford said she believes God has a way of helping people do what He wants them to do. "I never intended to be a WMU worker, but I cannot imagine doing anything else from the perspective I have now," she related.

"Discover your gifts and then select positions in churches and take directions in your families based on these gifts," she urged.

The motivation for doing God's will and using spiritual gifts comes when Christians have given their hearts to Jesus, she said, admonishing, "Don't neglect the gift that is in you."



**FUTURE ANNUITY BOARD HOME** — This building, designed to SBC Annuity Board specifications, will become its headquarters late in 1988. The agency has entered a long-term lease with Equitable Real Estate, owner of the building. Construction will begin this spring.

### CIRCULATION THIS ISSUE — 73,757

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# Missionary George Senter preaches in N.C. church

By Erich Bridges

**SHELBY, N.C. (BP)**— Back in the United States for a short rest, Southern Baptist Missionary George Senter preached Jan. 11. It was his first public statement in the United States since the murder of his wife, Libby, and daughter, Rachel, in Liberia last November.

"I hope I'll be able to carry on through," he told the congregation at Zion Baptist Church in Shelby, N.C., his wife's home church. "I'm aware that when I talk of Libby and Rachel I never know what I'm going to do. If I have trouble and I blubber, well, you blubber with me, OK?"

He went on to deliver a clear, eloquent message as his 15-year-old son, Philip,

and his wife's father, Bill Tarlton, listened.

Benjamin M. Morris, a former Liberian Baptist seminary student befriended by the Senter family, has been charged in the stabbing deaths of the missionary and her daughter. A trial has been set for February.

"I've been called a hero of the faith and a lot of other things like that, which I really don't like," Senter said, referring to his much-publicized personal expression of forgiveness toward the accused killer. "I don't feel like a hero of the faith in any way. I feel like a mouse. But I feel like I've been held up by God's people praying for me."

When Senter learned of the deaths, one of his first thoughts was, "What a waste; what a waste! Two fine Christian young people, talented, beautiful, with abilities and loving and caring — gone. Soon my prayer became to God, 'Don't let it be a waste, God. Use their deaths.' And He has."

The hope of eternity replaced his despair, Senter said, when he realized that his wife and daughter were with God. Rachel, 10, had accepted Christ as her personal Saviour at Tennessee's Camp Carson, where the family was featured during a GA week in 1985. "The only really important thing in life is our personal relationship with God," he said. "That's the only thing that lasts."

He also felt anger, Senter admitted — anger at the killer and anger at God. "At one point I got a view of God standing up

there with His arms folded while Libby and Rachel were literally fighting for their lives," he said. "As I thought about that, I got very angry at God. 'God, where are You? What kind of a God are You, anyway, that You would allow people like this to suffer like that?' But that's kind of a dead-end street to start thinking that way. . . . God was gracious, and He didn't allow me to wallow in this kind of anger."

Thoughts of Job's sufferings in the Old Testament helped Senter reaffirm that God may permit evil to exist in the world but never wills it. His anger at Morris continued, however, until their face-to-face encounter at the police station.

"They asked me if I wanted to see him, and I said yes," Senter recounted. "I knew I had to see him sometime. I didn't really know how I would react when I saw him, but at that point I believe very definitely I was held up by your prayer and the prayers of many others. . . . As he came into the room, there wasn't that feeling of hate and bitterness. Not at all. Actually the old friendship feeling came back. I can't explain that."

Senter told Morris that God loved him and could forgive him and that he would

forgive him too, at one point actually embracing the Liberian. "And I meant it," Senter said. "That was a freeing experience for me. And I believe because of that experience' it has been easier for me to accept all that has happened."

Morris, who had been silent and uncooperative with the police up to that point, broke into tears and later confessed to the killings.

Much good has come from the tragedy, Senter concluded: a tremendous outpouring of love from Liberians ("Not just the Baptist people, but the whole community where we live came to our support and rallied behind us") and a national and international Christian testimony and unleashing of prayer. Many people have come to Christ as a result, the missionary said. Others have been strengthened in their faith, and still others are giving more to missions.

"I just stand in awe of God's greatness. I don't understand Him. He's beyond me. I don't understand His ways. I don't even try at this point. I have a bigger view of God than I've ever had before in my life," he said.

Senter plans to return to his mission work in Liberia in January.

## Personal Perspective

By Tom Madden

TBC Executive  
Secretary-Treasurer



There was a group of people in Colosse that was teaching the Colossian disciples that matter was essentially evil. They believed God could only touch matter through series of beings emanating from Himself but so far removed from Him as to prevent all contact with matter, yet with enough power to create it.

The Gnostics denied the full divinity of Christ. They taught that He was only one of the mediating "aeons" between God and evil matter.

Paul met the issue powerfully. As I read the first chapter of Colossians, it seems to me that Paul is exalting Christ in at least five different areas.

He is saying that Jesus is worthy to reign because of His deity. He is the "image of the invisible God." He further states, "For it pleased the Father that in Him should all fullness dwell" (Colossians 1:19).

God is invisible, but whosoever has seen Jesus in His earthly life has seen God. As the first born of every creature, He is superior to every creature.

Christ is worthy to reign because of His work in creation. "For by Him are all things created, that are in heaven, and that are in earth, visible and invisible" (Colossians 1:16).

Christ is before all things in point of time. Not only did Christ create all things but all things on this earth and about us hold together because of Christ. He controls and unifies nature. He is the sustainer of the universe.

Jesus is worthy to reign because He is the Head of the church (see Colossians 1:18). As He is pre-eminent in the realm of nature, so is He supreme in the realm of the spirit. He is the Creator, the Redeemer, the Cleanser, the Founder, the Program, the Light, and the Goal of the church. He redeemed the church with His blood.

He is worthy to reign because of His work as redeemer. We have salvation through the blood He has shed on the cross.

He is worthy to reign because of what the indwelling Christ does to the believer. "Christ in you, the hope of glory. Christ in you causes us to rejoice in our suffering for the church."

When our Lord returns, He will reign triumphantly because He is worthy to reign.

## Mary Demarest dies at age 98

**FORT WORTH, Texas** — Mary Demarest, who had served 40 years as a Southern Baptist missionary to China and Taiwan, died in a Fort Worth, Texas, nursing home Jan. 13. She was 98 years old.

She had spent the last 17 years in Fort Worth and was in a period of declining health when she died.

The bulk of her career was spent in China, where she went in 1919 to teach at Julia McKenzie Memorial High School in Kiangtu, after her appointment by the Foreign Mission Board. Serving as principal of the school at times, she also did rural evangelistic work in the area.

The Japanese interned her briefly during World War II. After the war, she taught in a Bible school in Kiangtu until Communists occupied China. In 1951, she transferred to Taiwan where she did evangelistic work in Shinchiku until retirement in 1959.

She helped start two churches and two chapels in Shinchiku. Many young men got interested in the churches through the English Bible classes and fellowship group she and other missionaries organized.

She taught Sunday School, played the organ, and chaperoned female students during activities. Colleagues said she witnessed for Christ in China and Taiwan at every opportunity — in shops, on the street, and in community gatherings.

A native of Nanuet, N.Y., Demarest received degrees from Columbia University in New York City and Southwestern Baptist Theological Seminary, Fort Worth. She taught school in the States for eight years before her appointment.

Demarest's only survivor is a cousin, Gordon Demarest of Rhinebeck, N.Y.

Funeral services were held Jan. 15 in Fort Worth.

## Parks responds to questions about Genesis Commission

**BIRMINGHAM, Ala. (BP)** — Leaders of the Genesis Commission, an independent foreign missionary organization, are not fully aware of the scope and program of Southern Baptist Foreign Mission Board work, board President R. Keith Parks said Jan. 12.

His comments came in response to questions following a Foreign Mission Board presentation to Southern Baptist Woman's Missionary Union leaders during their executive board meeting Jan. 11-14.

Parks said he believes the Genesis Commission leaders "got excited about witnessing and starting churches" without fully understanding the extent of work already being done by the board.

He added he does not believe announcement of the Genesis Commission was "orchestrated" to follow the recent announcement of proposed name and structural changes for the board.

Foreign Mission Board and Genesis Commission leaders plan to meet and discuss the purpose and work of both organizations, Parks said.

One concern of board leaders is how the Genesis Commission will affect work currently being done by the board representatives in Mexico, he said. Genesis Commission leaders have proposed Mexico as their first field of work.

Almost 185,000 baptisms on Southern Baptist foreign mission fields last year give evidence of the effectiveness of Foreign Mission Board work, Parks told the WMU leaders.

"That means every three minutes last year someone was being baptized on your foreign mission fields, related to your foreign missions work," he said.

## Dyer church calls Latch as pastor

Randy Latch began his pastorate with New Bethlehem Baptist Church, Dyer, Jan. 4.

Latch is a graduate of Union University in Jackson. He is from Bolivar.

Foreign missions baptisms were up from 435 a day in 1985 to 507 a day in 1986.

Last year, 411 new Southern Baptist missionaries were sent out through the board, the second-largest number of missionaries ever sent in a year. The board also sent out more than 6,000 volunteers to work on foreign fields.

Although recent statistics are encouraging, Parks said the board must adapt the way it is doing missions if Southern Baptists are to fulfill Christ's Great Commission to spread the Christian gospel around the world.

Adapting means planning a "global" strategy for foreign missions, including countries where the board is not allowed to send missionaries, he said.

Out of about 250 nations, the board plans to have missionaries in 125 before the year 2000. About half of the remaining nations do not allow missionaries. The trend is to add two more countries a year to those not permitting missionaries, Parks said.

"If that trend continues, by the year 2000 there will be 100 nations of the world that will not give visas to career missionaries," he said.

Parks warned that if the board does not adapt to a changing world, "we will become one of the greatest denominational dinosaurs that will be recorded in the history books."

Necessary changes in board structure and operation must be accompanied by the prayers of Southern Baptists, he insisted.

He challenged the WMU leaders to become catalysts in their churches and states for concerted prayer for foreign missions.

"Until and unless Southern Baptists are burdened in praying for a lost world, nothing of significance will happen," he said. "To put it the other way, if we as Southern Baptists were committed to extraordinary prayer interceding for a lost world, things would begin to happen that would have no explanation except that God was at work."

# Couple goes to Europe as more than tourists—

By Connie Davis

The enthusiastic young couple might have been recalling the perfect end to college studies — spending the past six months in Europe. Walter and Elisa West, though, were not describing landmarks and restaurants.

The Wests, who were appointed by Tennessee Baptist Student Unions to serve in Giessen, Germany, were too excited about the people they got to work with through their ministry at First Baptist Church in Giessen.

Their priorities did not include sight-seeing. Neither did they view their trip as a vacation from college work and service at First Baptist Church in Gordonsville, where Walter was minister of music for several years during college. They were not concerned about missing their graduation from Tennessee Technological University in Cookeville or the terrorism occurring at that time in Europe and the Middle East.

When they arrived in Giessen in June, the couple began to discover the many needs of about 6,000 American military workers and families that live there.

An immediate need of the church was to replace the minister of music, who had just left. Walter, who had just served in that role in Tennessee and earned a music education degree, began that work.

The Wests also began doing church office work, teaching a couples' Sunday School class, and helping renovate the unused part of a German church building in which the congregation met.

First Baptist Church in Giessen, which is self-supporting, has about 80 in attendance at each Sunday morning worship



**HOME FROM GERMANY** — Elisa and Walter West recall the many needs of about 6,000 U.S. military personnel and their families who live in Giessen, Germany, where the Wests served as BSU missionaries.

service. The city only has three English-speaking churches and one chapel to reach the 6,000 Americans living there.

Walter and Elisa started a club for children. They began to discover the problems of families, including divorce and the misuse of drugs, in addition to those caused directly by the transient military lifestyle.

The children really responded to an award system that included earning military ranks for Bible study, explained Walter. The Wests even took them to the

Frankfurt zoo, encouraging the children to invite friends who would not attend church programs.

Undaunted by their growing responsibilities, the couple tried to reach the youth and children who were not attending church at all. They noted that only one youth regularly attended church programs.

Though they were restricted by solicitation rules in the military housing areas from visiting persons they did not know, the Wests began a group for youth in the housing areas. They led lock-ins, cookouts, and other activities for them in cooperation with another English-speaking church.

The Wests had to struggle to relate to youth who were distant and reluctant to make close friendships because of military life. Many of the youth were members of groups similar to gangs in urban areas. Though they were defensive and tried to be "tough guys," Walter set up rules and enforced them by simply asking the youth to leave the meeting.

Before the Wests left Germany, many of the youth shared "in their own way," said Elisa, their sadness because they were leaving. The Wests contacted the military base chaplain and asked him to work with the youth group after they left.

They saw more changes in the children with whom they worked. Children in the military housing areas also attended Backyard Bible Clubs led by the Wests.

Another way they sought to develop relationships with children and youth and to help their church was by working as substitute teachers in the U.S. Department of Defense Dependents' Schools. They gave the money they earned to the church to offset its expenses. Elisa has a teaching degree in math and chemistry. Walter and Elisa also helped a couple

who opened their home every Friday night to singles in the military. The pastor of the church, a retired army employee, also encouraged persons to visit his home, since many are away from their families. The Wests also led a trip to Frankfurt for adults in an effort to develop closeness among church members.

"They really need workers there," said Walter, reporting that many paid church staff positions are difficult to fill. He also noted the many opportunities for Americans to work in Germany and serve in volunteer roles in the English-speaking churches.

After completing his study at Southwestern Baptist Theological Seminary in Fort Worth, Texas, where the Wests currently live, the couple is considering returning to fill teaching positions in the U.S. schools so they can help a church there again.

In addition to working with the military, the Wests also had contact with the German people. Some Germans attended First Baptist Church to practice their English, they added.

Their congregation and the German congregation of the church where they meet hold joint services in months that have fifth Sundays. Afterward the church members gather for a fellowship meal together.

The Wests reported a special service for the two congregations that was held just before they returned in December. It included an open house of the area where First Baptist Church meets which the Wests had helped to renovate. The choir performed a Christmas cantata which was translated into German.

Even though it was an afternoon service, they were pleased that about 150 German persons attended, Walter reported. The choir also performed the cantata in an English-speaking church in Butzbach, in addition to the presentation for their own church.

When a terrorist's bomb exploded in Paris just days before the couple were to travel there for a short holiday, they decided to go anyway.

Walter explained, "You know where God wants you to be and if it's right, you're OK."

## SWBTS hosts missions event

FORT WORTH, Texas — More than 800 college students will hear the challenge to "Reach Beyond Me" at the 38th annual Student Missions Conference at Southwestern Baptist Theological Seminary March 6-8.

Keith Parks, president of the Foreign Mission Board, and Gladys Lewis, a freelance writer and former medical missionary, are key program leaders.

Also featured are seminary personnel Dan Crawford, assistant professor of evangelism and missions; Finlay Graham, SBC missionary to the Middle East and guest professor; and David Keith, assistant professor of conducting.

Students will dialogue with missionaries throughout the weekend in smaller sessions. Home and foreign missionaries will display their work at a missionary mall.

Students interested in attending should contact their campus BSU director. Pre-registration fee is \$12 per person until Feb. 20, when it will be \$15 per person.

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# Southern Baptists offer alternatives to abortion

By David Wilkinson

**COLUMBUS, Ga. (BP)** — When Edgewood Baptist Church opened a crisis pregnancy center in 1981, they knew very little about the challenge before them. They learned in a hurry.

The first person to walk through the center's door was a young mother of two preschoolers. She was poor, pregnant, and without hope. Earlier she had been left to fend for herself when her husband was violently killed. Now the man she had been living with had abandoned her after learning she was pregnant. Barely able to feed the two children she now had, abortion seemed the only alternative.

However, after talking with a counselor, the woman readily decided against abortion. For the next three months, Edgewood church members provided

emotional and spiritual support and assisted with food and clothing for the children.

The woman committed her life to Christ and became a member of the church. She later volunteered her services at the center and has become one of its most effective counselors. She gave birth to twins, one of whom died due to lung complications. But the names she gave them were a testimony to her new lease on life: Faith and Hope.

Since that initial visit, more than 12,000 women, ranging in age from 11 to 58, have sought help at the center. Inspired by the center's dramatic impact, the church has launched a variety of related ministries, including a self-supporting adoption agency. A training program based on Edgewood's experience has been used in the last two years to help establish similar programs in 30 Baptist churches in seven states.

While Edgewood is unique in many ways, it is not alone. Across the Southern Baptist Convention, churches and individuals are responding to the issue of abortion through education, social action, and ministry. In addition to speaking out against society's callous attitude toward abortion, more and more Southern Baptists are speaking for the sanctity of human life through active involvement in providing alternatives to abortion. Some examples:

—Tennessee Baptist Children's Homes Inc., in cooperation with First Baptist Church, Greenville, and the Holston Baptist Association, last year opened an "alternative home" in Greenville for women with problem pregnancies. The home can house up to six women at a time.

—Oklahoma in 1986 became the first Baptist state convention to open an alternative to abortion counseling clinic. The initial crisis pregnancy center in Tulsa has been followed by centers in three other communities, along with crisis pregnancy hotlines in six locations statewide.

—The Missouri Baptist Children's Home sponsors a Biological Parents Program to assist women in exploring and planning alternatives faced during an "untimely pregnancy." The program assists with medical services and expenses and provides counseling, parenting classes, legal assistance in placing a child for adoption, and other services. The Coleman Group Home in Bridgeton provides a place to live for up to eight women during pregnancy. A toll-free, alternatives-to-abortion hotline also is available.

—In New Orleans, the Sellers Baptist Home and Adoption Center has been reaching out in love to unwed mothers

for more than five decades. Affiliated with the Home Mission Board, Sellers each year ministers to 80 to 100 pregnant, unmarried women from all walks of life.

—In Mississippi, a multifaceted educational program called Redeem-a-Child is being coordinated by the Mississippi Baptist Christian Action Commission. Approved by the state convention, the program deals with the problem of abortion, but is concerned about "more than just abortion," says CAC Executive Director Paul Jones. Other issues include incest, child sexual abuse, teen-age pregnancy, sexually transmitted diseases, sexual misinformation, youth marriage, suicide, and runaway or abducted children.

—Southern Baptist Convention agencies are developing strategies and resources to help Southern Baptists confront the abortion crisis.

Following up on a resolution adopted at the 1984 meeting of the SBC, the Home Mission Board convened a special committee to deal with alternatives to abortion. The HMB appointed Oklahoma City physician Fred Loper as a medical consultant to help the board to assist associations and churches in ministries related to abortion.

The Christian Life Commission in 1986 introduced eight new resources related to sanctity of human life concerns. The CLC also has promoted Sanctity of Human Life Sunday, which was observed Jan. 18 on the 1987 denominational calendar.

While action is taking place on many fronts, the development of crisis pregnancy centers has attracted the most interest.

Lowell Milburn, special care ministries director for the Oklahoma convention, urges churches and associations to investigate the possibility of starting crisis pregnancy center and hotline services. "It's an opportunity to reach people in a time of need," he says.

Like the Edgewood program, the Oklahoma centers offer a free pregnancy test. While the woman waits for the results, she views a slide show about fetal development. The presentation also includes some explanation of the abortion process. A volunteer counselor discusses with the woman the available alternatives to abortion.

The Oklahoma centers are modeled largely after the program at Edgewood which has pioneered the crisis pregnancy center ministry among Southern Baptist churches. Edgewood's center operates with a full-time director (the only paid position) and about 40 volunteers.

In 1986, about 4,000 women received counseling at the center, says Associate

Pastor Andy Merritt, the guiding force behind the church's pro-life ministries.

Three out of every four women who come to the clinic are unwed. More than 80 percent of the women decide to reject abortion. Merritt believes the presence of the clinic also has contributed to a reduction in the abortion rate in Columbus in recent years.

He also points out that 40 percent of the girls who receive the free pregnancy test are not pregnant. Many of them are open to counseling about a Christian approach to moral values and lifestyles.

The crisis pregnancy center has never drawn from the church budget. It operates on gifts over and above the regular tithes and offerings of church members.

The center is complemented by other ministries. A prenatal care program is available. Through a "shepherding home" ministry, women during pregnancy can live with a Christian family. A group maternity home is on the drawing board. An adoption agency, licensed by the state in 1985, placed more than 30 babies in Christian homes in its first 18 months. An educational team gives presentations on the ministry of the center, abortion, and the case for sexual abstinence outside of marriage.

The church hopes to begin a post-abortion ministry to provide emotional and spiritual support for women dealing with the repercussions for an abortion.

While the church pursues a broader anti-abortion agenda overall, "the focus at the crisis pregnancy center is on these girls and their families and trying to minister to them in a holistic way," Merritt explains.

"The distinctive thing about the center is not so much to save a baby, as important as that is, but to offer an extension of God's love. When the girl chooses life for her baby, we rejoice, but that's when the work really begins."

## Henry addresses NOBTS graduates

**NEW ORLEANS (BP)** — "You're called to minister," Jim Henry told winter graduates of New Orleans (La.) Baptist Theological Seminary. "You don't have an eight-hour day, you don't have a 12-hour day, you don't really have a vacation. You are on call to Jesus Christ."

Henry, pastor of First Baptist Church of Orlando, Fla., said, "That doesn't mean that you have to burn out, but I have never seen a man that put Jesus first, appropriated his time for his family, walked with the Holy Spirit, and loved his job who ever burned out."

Henry told the 75 graduates to "remember your human condition. We're never above our people, we're always a part of the people. . . . We are men of a sinful nature dealing with people who are sinners."

"Remember also that you will be criticized by other church members," he said. "One of the shocks of your ministry, if you haven't already had it, is you'll find out not everybody loves you." Henry said if a minister learns to evaluate criticism and takes it with a sense of humor, "you can learn from your critics, and it will make you a better person."

Henry said ministers should be sure of their calling "because there will be times when all you have to stand on is the fact that God called you." When those times come, "the fact that God sent you will give you courage," he said.

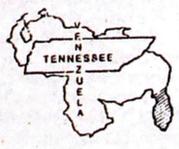
## Baptist Hospital names Penticuff to new post

**NASHVILLE** — Margaret Penticuff has been named director of clinical outreach services at Baptist Hospital, according to C. David Stringfield, president.

Penticuff's primary responsibilities involve providing information about Baptist's current services and recommending and developing new or expanded clinical services based on physician and office staff needs.

In addition, she will serve as a liaison between the hospital and its physicians and their staffs, as well as develop continuing education courses to serve Baptist and other area hospitals.

Prior to being named to her new position, Penticuff was operating room director for nearly 20 years at Baptist, where she was in charge of 17 operating rooms. She has more than 25 years of nursing experience at Baptist.



### Tennessee/Venezuela Prayer Net Partnership

- Iglesia Bautista San Antonio de Los Altos in Caracas is working to remodel its new church site.
- Coche mission in Caracas needs a larger building.
- The Christians in Anga Larga, Churuguara, are growing spiritually and need to continue their discipleship work.
- Hacienda church needs funds for a church building.
- Some of the new Christians of El Trigal Baptist Mission in Valencia, which is led by Missionaries Hugh and Debbie Redmon, are not attending services and need strength to live their new lives.

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# Tennessee

## PEOPLE...

Marvin Sanders recently celebrated his 15th year as pastor of Tyner Baptist Church in Chattanooga.

Mr. and Mrs. Millard Hubert Courtney were honored on Jan. 18 with a reception for their 50th wedding anniversary. The reception was at Mount Olive Baptist Church in Knoxville, where Ken Hubbard is pastor.

Reese Bagwell, Joel Bush, Hubert Green, Gerald Karr, and Mike Parchman were ordained as deacons of First Baptist Church, Clarksville, on Jan. 4. John Laida is the pastor.

## LEADERSHIP...

First Baptist Church, Manchester, has called Roger Jenkins as minister of

music and education. Jerry Tracy is pastor. Jenkins is a graduate of Middle Tennessee State University, Murfreesboro, and Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Mike McGinnis has resigned as pastor of Central Baptist Church, Chattanooga, to pursue plans to become a career missionary in Venezuela.

Dennis Ellis began serving as minister of education at Childs Memorial Baptist Church in Harriman, Jan. 11. He is a graduate of Carson-Newman College, Jefferson City, and Mid-America Baptist Theological Seminary in Memphis. Huel Hooker is the pastor.

Belle Aire Baptist Church in Murfreesboro called Fred Laugherty as minister of music and youth. He began Jan. 4. He comes to the church from Brainerd Hills Baptist Church, Chattanooga. Joel Wood is pastor of the Murfreesboro church.

Rick Markum has been called by First Baptist Church, Whitwell, to serve as minister of music and youth. Bob McFarland is the pastor.

Mike Young, Baptist Student Union director at Chattanooga State Technical Community College, has been called as interim pastor of Pilgrim's Rest Baptist Church, Soddy-Daisy. He previously served as pastor of the church.

Jack Smothers recently returned to Tennessee as assistant pastor for education and youth at North Jackson Baptist Church. He previously served as youth minister at the church while attending Union University, also in Jackson. He also previously served as assistant pastor and youth minister at Oakwood Baptist Church, Milan. He comes to the Jackson church from a position as staff supervisor at a children's home in New Orleans, La. Smothers began his ministry Jan. 4, at the church where Paul Bryant is pastor.

## Interpretations

### The witnessing Christ

By Herschel H. Hobbs

"Jesus saith unto her, Give Me to drink" (John 4:7).

These words were spoken by the sinless Son of God to a sinful woman of Samaria. Thus began the most interesting soul winning event on record.

Jesus was thirsty; she had come to Jacob's well for water. So He established contact at their mutual point of interest. The woman sought to build a wall between them: racial, Jew-Samaritan; sexual, man-woman; religious, rabbi-woman (v.9). A rabbi was not to speak even to his wife in public.

Shifting the emphasis, Jesus offered her living water. She raised the problem of how He would draw water (vv.10-12). Hearing that by drinking the water Jesus gave she would never thirst, she asked for it (vv.13-15).

Due to her failure to understand spiritual water, Jesus probed into her sinful life (vv.16-18). His knowledge of her led her to see Him as a prophet (v.19). Thus she sought to squirm out of the touchy subject of her personal life and lead Jesus into theological debate as to the true place of worship. The Jews said Jerusalem; the Samaritans said Mount Gerizim.

Jesus brushed this aside by revealing the nature of true worship (vv.20-24).

Then the woman shifted the issue to the Messiah. Jesus said He was the Messiah (vv.25-26).

Apparently at that point she believed in Him. So she left her water pot, rushing into Sychar to tell others about Jesus (vv.28-29). Some say in her excitement she forgot the pot. More likely she knew she would return to the well where Jesus was.

The men of Sychar came because of her witness (vv.39-41). At their request, Jesus remained with them two days. Then they said to the woman, "Now we believe, not because of thy saying; for we have heard Him ourselves and know that this is indeed the Christ, the Saviour of the world" (v.42).

Note the progression. Jesus led the woman from scorn (vv.9-12) to desire (v.15) to conviction (v.17) to respect (v.19) to faith (v.29). Jesus witnessed to the woman; she witnessed to others. Without her witness the men would never have heard Jesus for themselves. It all began with a simple request, "Give Me to drink."

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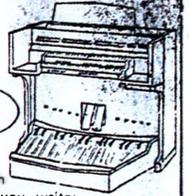
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**BIBLE BOOK SERIES**

Lesson for Jan. 25

# Teaching humble service

By Danny Bush, associate minister  
First Baptist Church, Oak Ridge

Basic Passage: John 13:1-30  
Focal Passages: John 13:3-14, 21, 25-27

More than 25 years ago, during my student days at Belmont College, several people influenced my life and preparation for ministry. Professors and church members, both male and female, set examples which reflected for me something of what it means to be Christian.

While I was a student, my wife and I both were employed. I served a church as a part-time minister of music and did a variety of part-time secular employment tasks.

One of my favorite college professors was Roy Helton, a member of the same church where I directed music.

One Friday evening after my spouse and I had paid the last bill for the month, we realized the food cupboard was empty. We did not wish to call our parents for aid as we wanted to be as self-sufficient as possible. After discussion and prayer, we retired for the evening without a final resolve.

Not long after breakfast the next morning, someone knocked on our apartment door. When I opened it, there stood Dr. Helton with a basketful of home-grown vegetables.

I told Dr. Helton that he may not have known it but he was an answer to our prayers as far as we were concerned. What impressed me most was the example of humility this man of God had set for me. He had worked with his hands in the dirt to raise vegetables and thought it not beyond his dignity to haul a basket of the fruits of his labor to a struggling young minister.

Another member of that congregation was a TVA engineer. He has long since retired but is still an active member of that Nashville church. I remember the quiet and humble ways he and his lovely wife encouraged us. She sang in the choir, and he would putter around the church, fixing things and serving as a deacon.

Mr. and Mrs. Sanderford would compliment even my humblest of efforts and would entertain us in their home from time to time. Their humble Christian ser-

vice and radiant Christian spirit were and still are positive influences. We still hear from them each Christmas and invariably there is a note of encouragement and love from these dear friends.

Our Lord Jesus thought it not beyond His dignity to play the role of a servant.

The incident of His washing the disciples' feet was not long after they had been arguing about who would be the greatest in the kingdom. Can you imagine it — the Son of God, through Whom all things were created, was down on His knees washing the feet of His followers!

The disciples just could not grasp His example at the time. It was not until later, after His death and resurrection, that they began to see the significance of this event and many other teachings.

Jesus seemed to be giving His betrayer Judas a last minute chance to stop his ruthless and foolish life directions. Like all of us from time to time, Judas ignored God's mercy and love, and went on his way in sinful actions and self-centered living. Evidently he was respected by his fellow disciples, for they did not seem suspicious even when he dipped the sop with the Master.

This has caused me to wonder who in our churches appear dedicated and seemingly true Christians, and yet are really nothing more than individuals just like Judas?

It is not always the flamboyant and spectacular church member who in truth is a real servant of the King. While there is nothing wrong with enthusiastic Christians, there is more to servanthood than outward show.

The final Judge for all our efforts is God and not us. Meanwhile each of us needs to examine his/her own motives for service.

Subtle are the ways of Satan in his influence on the lives of both non-Christians and Christians. The study of the Beatitudes and James and 1 Corinthians 13 should be repeated exercises for Christians in order to help them grow and act as humble servants of the Chief Servant, Christ Jesus, Whose name is above every name, Whose love is eternal, and Who always reaches out to those who will receive and respond.

Are you a vessel through whom God's love and mercy are shown?



Bush

**UNIFORM LESSON SERIES**

Lesson for Jan. 25

# Good news for all people

By Al Shackelford, editor  
'Baptist and Reflector,' Brentwood

Basic Passage: Acts 10:1 to 11:18  
Focal Passage: Acts 11:1-18

It is thrilling that God selected Luke — a Gentile — to record the fulfillment of God's intention for His redemptive grace to be for all people. The promise was made at Jesus' birth that the coming of the Son of God was indeed "good tidings of great joy which shall be to all people" (Luke 2:10).

Now Luke was chosen by God to share with us how this promise became reality.

The roots of Christianity are deep in the history of Israel. God's covenant with Abraham concerned the patriarch's descendants — although God had promised that in him would all the families of the earth be blessed (Genesis 12:3). With very few exceptions in the Old Testament, God used members of the Jewish race to preserve "separatism" and to prepare for the promised Messiah.

In the gospels, we find that Jesus' followers were basically Jewish. The disciples were Jews. The church founded on the Day of Pentecost was composed of those of Jewish backgrounds.

To break the "Jewishness" of Christianity, something tremendously drastic had to happen — and it did in this week's lesson.

**Mold of exclusiveness (11:1-3)**

Peter, the acknowledged leader of the Christian movement, was a devout Jew — but God was about to reveal to him and through him a great truth. The meaning of this experience is so important to the history of the Christian faith that it is recorded twice: first, the actual experience (Acts 10, which you should read) and then Peter's sharing this experience with the Jerusalem church.

Word of Peter's encounter with Cornelius, a Roman centurion, had reached the brethren in Jerusalem (v.1), so Peter was "called on the carpet" when he returned to that city (v.2). Unwilling to accept Cornelius's salvation as real, Peter was charged with going to uncircumcised men and eating with them (v.3).

The "circumcision faction" held tenaciously to the prejudiced view that Christianity was only for Jews. To them, the rabbinical laws still applied, so the path to salvation led through Judaism.

**Means of illumination (11:4-10)**

In response to the charge of unorthodoxy, Peter related his vision on a Joppa rooftop. As a devout Jew, Peter observed the midday prayer period.

While praying, Peter went into a trance and had a revealing vision from God. Being hungry at the normal meal-

time, God presented Peter with a feast — a buffet of all kinds of animals, creeping things, and birds. Then God commanded, "Arise, Peter; slay and eat" (v.7).

Instead, Peter argued with God, noting that he never had and never would eat "unclean" foods prohibited in Leviticus 10. Perhaps Peter's strict legalism feared that even the "clean" animals had been contaminated by associating with "unclean" animals.

The voice of God answered, "What God has cleansed, no longer consider unholy" (v.9, New American Standard Version). Still holding to his biased traditions, Peter repeated this exchange with God three times (v.10).

**Message of salvation (11:11-18)**

While Peter contemplated the vision, God had already prepared an application of His teaching for Peter. "Immediately" three men arrived at the house in response to God's message to Cornelius two days earlier (10:30-33).

The Holy Spirit meanwhile told Peter, "Behold three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them" (10:19-20). Peter accompanied these messengers on the 40-mile trek to Caesarea.

The Holy Spirit, Who had led Peter to Cornelius' house, confirmed the mission. As Peter spoke, "The Holy Spirit fell on them, as on us at the beginning" (11:15). Peter's witness to Cornelius is recorded in Acts 10:34-43.

Doubtless, Peter recalled the coming of the Holy Spirit to the apostles on the Day of Pentecost (Acts 2:1-4). Based on this, Peter told the Jerusalem brethren, "If God therefore gave to them the same gift as He gave to us also after believing in the Lord Jesus Christ, who was I that I could stand in God's way?" (v.17, NASV).

Note the response of those who heard Peter's report of this event. The accusations ceased — "they held their peace" — and they glorified God, "Then hath God also to the Gentiles granted repentance unto life" (v.18).

This event did not totally convince the "circumcision faction" that a non-Jew could be saved (see Acts 15 and Galatians 2-3), but it certainly revealed to the early believers that God intends to offer the gift of salvation to all people.

Today, God is still anxious for all to come to repentance and to receive redemption through His Son. As Peter, we must declare, "Who am I that I could stand in God's way?"

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**LIFE AND WORK SERIES**  
Lesson for Jan. 25

# Responding to forgiveness

By Fred M. Wood  
author, preacher, teacher, Memphis

Basic Passage: Luke 7:1-50  
Focal Passages: Luke 7:37-43, 47-49

An arrogant man, who claimed to be self-made and who took pride on his strong discipline practices, heard John Wesley preach a sermon on forgiveness. He said, with pride booming in his voice, "I never forgive."



Wood

Wesley replied, "Then, I hope you never sin."

Someone once said that "revenge" is the juiciest morsel ever cooked up in hell."

To begin this four-unit series of lessons on "The Demands of Discipleship," we focus on the value of and need for forgiveness as a basic part of Christian character.

**Humility and coldheartedness (7:36-39)**

During His busy Galilean ministry that lasted about 18 months, Jesus met many different kinds of people. The contrasting attitudes surfaced on many occasions.

Nowhere, however, do we find two more different perspectives toward life than in the story of the sinful woman and Simon the Pharisee. The latter invited Jesus to his home for a meal.

A woman, who had heard Jesus was there and who knew of His reputation for helping people, came to see Him. She washed His feet with her tears, dried them with her hair, kissed them, and anointed them with a sweet smelling ointment.

The action offended the host who "spoke to himself" words of criticism for the

woman and even for Jesus because He allowed her to perform the ministry. Whether Simon had become a follower of Jesus, we do not know. His invitation indicated some type of interest, but his attitude toward the woman showed a tremendous lack of understanding of the true nature of God's kingdom as revealed by Jesus.

**Much and little (7:40-47)**

The simple stories of Jesus often packed more truth into them than volumes of abstract precepts and instructions from the professional rabbis.

Two debtors, one owing a large sum and the other owing a small one, were both liberated from their debt by their generous creditor. Who would be the most grateful? Simon could reply only one way, "The most forgiven!" The "I suppose" shows he got the point "early on" but reluctantly admitted it.

Jesus spoke sharply to Simon. He had not even shown simple courtesies to Him as his guest. Simon typifies that "big shot," sometimes a church member, who thinks he is doing someone a favor to entertain religious workers in his luxurious home or take them out to an expensive restaurant. I've seen some!

Thank God for the many other kind, however, who are gracious and humble with their wealth.

The point Jesus made to Simon was that those who are forgiven of much, love much. Those who feel no need for forgiveness usually, perhaps always, feel no need to love. Calvary's cross and the empty tomb put us all on the same level — sinners saved by grace!

**Assurance and observation (7:48-49)**

The words "are forgiven" in verse 48 may be the answer to the woman's spiritual condition before she came to Simon's house. The Greek perfect tense, used here, indicates an action that took place in the past and remains in effect still, with the implication that it will continue in that same state. This suggests that the woman had already been forgiven by Jesus at an earlier time and had come to show gratitude, perhaps to seek reassurance, and to gain new strength for her life.

He granted the desire of her heart. We would be perfectly accurate to render it, "Thy sins have been forgiven, and you are still free from their guilt. What is more, you may rest with complete confidence concerning the future. You have complete security. You are free from all guilt."

Those who heard Him were startled.

Such "amazing grace" they had never heard preached by their rabbis or Pharisee friends. They probably knew Jesus was a great teacher and perhaps some had witnessed His healing ministry. In this experience, however, they saw a new dimension. He dealt with sin's guilt and power.

Here is a great lesson for us. Teaching and compassionate ministry are wonderful. When, however, the world sees a life changed spiritually from a personal encounter with Jesus Christ, they realize Christianity is different from any other movement or philosophy in all the world.

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# Elmer West retires from second FMB stint

By Craig Bird

RICHMOND, Va. (BP) — Elmer West has made quite a splash in Southern Baptist life — and the ripples of his influence will wash the shores of foreign missions for years to come.

West, who retired from the Southern Baptist Foreign Mission Board Dec. 31, has spent the past six years directing the special ministries section of the human resources department, but it was a 10-year stretch in the personnel selection department that let him touch deep into the heart of overseas evangelism.

The board appointed its 900th missionary in March of 1953 — one month after West became secretary for missionary personnel. When he left the office in October 1963, the Southern Baptist mission force on the field had passed 1,800.

"We did appoint some mistakes, though," West joked at a retirement luncheon in Richmond. "Many of them are sitting here today — they couldn't make it on the field."

About 30 of the board's staffers who were appointed missionaries during West's tenure attended the luncheon — including R. Keith Parks, president of the board; William R. O'Brien, executive vice-president; and Harlan Spurgeon, vice-president for human resources.

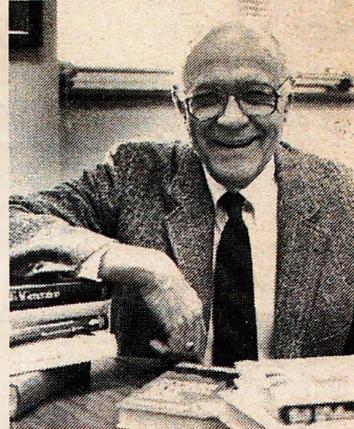
"Elmer West has marked the course of missions in a significant way," Parks said. "These sitting here are only representative of many others scattered on mission fields around the world today."

West was the 30-year-old pastor of Glen Allen Baptist Church in Richmond, Va., when he was asked to head the personnel section. His wife, Betty Jane, remembers their "being the only staff with young children and a need for baby sitters."

"I felt like I had a bear by the tail," he admits. "I had two people as support then and by the time I left there were 22 of us." The increased staff keyed the surge in missionary appointments.

When 172 missionaries were appointed in 1963, it set a mark not surpassed for 15 years, until 181 were appointed in 1978. Research figures show it took fewer Southern Baptists to produce one missionary that year (1963) than it has at any time since.

Under West the board initiated its first formal orientation sessions to prepare missionaries for the move overseas, with a one-week session at Glorieta (N.M.)



**PAGES TO TURN** — When Elmer West is not with people, he reads about people, especially political biographies. In "retirement," he will be a pastor, write on Christian economic lifestyles, "and there are always 300 books I want to read."

Baptist Conference Center. Another significant launch was the missionary associate program, which raised the age limit for mission assignments.

West and his department also "did the spadework" on what later became the Journeyman Program, two-year volunteer mission efforts by young Southern Baptist college graduates.

He returned to the pastorate in 1963, guiding Ravensworth Baptist Church in Annandale, Va., through an explosive growth period before taking on the challenge of pastoring in an academic community at Mars Hill (N.C.) Baptist Church.

He rejoined the denominational work force in 1968 and spent six years with the Southern Baptist Christian Life Commis-

sion in Nashville, producing materials for the annual race relations emphasis and coordinating the commission's annual national seminars.

The seminars drew national attention when they provided a forum for Southern Baptist theologians to debate proponents of "The Playboy Philosophy" and the situation ethics movement.

A return to the local church as pastor of Ginter Park Baptist Church brought him back to Richmond in 1974 for another six-year stint. Then, in 1980, "like a bolt out of the blue" he was asked to consider returning to the board as director of the special ministries department, where he supervised work with students interested in missions, a work broadened in 1984 to include ministry to children of missionaries who are college age and above; world missions conferences; and various other ministries to furloughing missionaries.

He is proud that in this role he has seen the beginning of a black church relations section at the board, "and everything is in place for starting work with other ethnic groups."

The common threads of dedication to a calling from Jesus Christ and a love for all God's people have marked his career, associates have noted. Those threads pulled him into working for fair housing legislation when many Southern Baptists wanted nothing to do with civil rights. It involved him with halfway houses which work with alcoholics — and it has led him to a decade-long struggle to find God's will economically in terms of lifestyle.

He sees that as the next pressure point among Southern Baptists. "If you think race or sex gets people upset, start talking about money" in light of Christian responsibility, he points out.

Although officially designated "retirement day," Dec. 31 marked just another stage in West's life. He will turn full-time attention to Calvary Baptist Church in Richmond, an inner city church with a small membership and "a great spirit," West said.

He has been interim pastor there for six months and is excited visibly by the challenges.

He also hopes to do extensive writing on the proper economic lifestyle of Christians; continue and expand his reading time, mostly political biographies; and spend some time with his three daughters and their spouses, his son, and his grandchildren.

His love affair with Southern Baptists will likely find new outlets. As he noted, referring to his style of mixing pastorate with denominational jobs, "Sometimes you have to go out and get a deep breath before you can come back in!"

See next week's issue for answers to this 'Bible Puzzle'

## Bible Puzzle

1	2	3	4	5	6	7	8	9	10	11
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### DOWN

- 1 "— that believeth not" (1 Cor. 7)
- 2 Peter (Matt. 4:18)
- 3 Thick pieces of stone
- 4 Kind of skin
- 5 Baseball player: abbr.
- 6 Village (Luke 24:13)
- 7 "But whom — that I am" (Mark 8:29)
- 8 Wild sheep: India
- 9 "Let no man — you" (Col. 2:18)
- 10 "— together with you" (1 Pet. 5:13)
- 11 Patriotic organization: abbr.
- 13 Some football players: abbr.
- 17 State: abbr.
- 19 Boat
- 22 It was emptied (2 Chron. 24:11)
- 23 Entwines
- 25 Word with brow or lid
- 26 Altitude: abbr.
- 28 Lowest common denominator: abbr.
- 29 Academic degree: abbr.
- 30 "go unto the —" (Gal. 2)
- 31 "I am —" (Job 19:15)
- 32 Baboons
- 34 "and a day, and —" (Rev. 9:15)
- 37 Wind instruments
- 38 Cut
- 39 Mountain ridge
- 40 Canaanite border place (Gen. 10:19)
- 42 Old Latin: abbr.
- 44 Whitney's invention
- 45 Greek letter
- 46 Man's name
- 47 Pronoun
- 50 Aged: abbr.

### ACROSS

- 1 Wild one (Jer. 2:24)
- 4 "and — the meat" (2 Sam. 13)
- 9 "My — shall comfort me" (Job 7)
- 12 "nor of the —" (John 1)
- 14 High note
- 15 "Micah's graven —" (Judg. 18:31)
- 16 "to accomplish —" (Ezek. 20:21)
- 18 Watch chains
- 19 Check or dirt
- 20 Duke in Paris
- 21 Printer's measures
- 22 "trial of — mockings" (Heb. 11:36)
- 24 Inhabitant: suffix
- 26 Exclamations
- 27 Tin pan —
- 29 City of Shechem (Gen. 33:18)
- 32 Give approval
- 33 "save the — of Judah" (Zech. 12:7)
- 34 Mimicked
- 35 Barnyard sound
- 36 Volumes
- 38 Salt
- 41 Total loss only: abbr.
- 43 Cattle genus
- 44 A Benjamite (Judg. 3:15)
- 45 He died (Ruth 1)
- 47 Bees' homes
- 48 —haw
- 49 "he — not his anger" (Mic. 7:18)
- 51 Hostel
- 52 Dust's partner (Gen. 18:27)
- 53 Turmeric

### CRYPTOVERSE

GSL XQ AEVLX STLR LXQD VL

VA V GQ TRL EOUEVF

Today's Cryptoverse clue: G equals B

## Guatemala City churches organize association

GUATEMALA CITY — Representatives from 21 Baptist churches in the Guatemala City area met to form the Capital City Baptist Association in October.

Southern Baptist Missionary Harry Byrd reported the union was planned with a clear understanding "that each congregation participating would do so with a previous commitment to church growth." The association will challenge the 6,000 Baptists of the area to double their membership and number of churches in the next three years.

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