

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Alicia Cotton receives liver transplant June 30

Seven-year-old Alicia Cotton of Oak Ridge is progressing well after a June 30 liver transplant at Children's Hospital in Pittsburgh, Penn., according to Gale Lyon, pastor of Calvary Baptist Church, Oak Ridge.

The transplanted liver is performing so well that Alicia may leave the hospital next week, although she and her parents, Mr. and Mrs. Roger Cotton, will remain in Pittsburgh for another month so that Alicia can be checked daily by the hospital.

Lyon said that so many people had prayed for Alicia and had contributed to the expenses for the transplant that he wanted Tennessee Baptists to know that God is performing that needed miracle. "Barring rejection, Alicia should have a long, healthy life," Lyon said.

The hurried transplant scenario came when a young child in Michigan was fatally injured in an automobile accident June 29. The Cottons received a call at 8 p.m. EDT that night, instructing them to be at the Pittsburgh hospital by midnight.

A private plane, owned by Professional Data Services of Harriman and piloted by Walter Groves, left within an hour with Alicia, her parents, Lyon, and a Knoxville television newsman.

The plane was met at a Pittsburgh airport by an ambulance at 11 p.m., and the group was rushed to Children's Hospital. The eight-hour surgery began at 4 a.m. on June 30.

One problem surfaced the next day, when additional surgery was needed to straighten out a kink in a liver bile duct.

Since then, the transplanted liver has been functioning properly and Alicia's vital "counts" have slowly evolved to "normal," Lyon reported.

Shortly after Alicia was born on April 1, 1978, it was discovered that she had

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Alicia Cotton

Sunday School Board acknowledges errors

By Linda Lawson

NASHVILLE (BP) — Several statements in the July 7 lesson of "Adult Bible Study" quarterly are the result of errors made in the editing process and are not the fault of the writer, according to an official of the Baptist Sunday School Board.

The lesson, "Accepting Good and Bad," is the first of five sessions based on the book of Job. The statements in "Adult Bible Study," one of eight quarterly adult periodicals in the Life and Work Series, say the Satan referred to in the first two chapters of Job is not the devil of the New Testament.

These errors do not appear in the other seven quarterly adult Life and Work periodicals, according to Max Caldwell, manager of the youth-adult group in the board's Sunday School department.

"These statements do not reflect the position of the Sunday School Board. We simply failed to catch the errors in this

periodical. We deeply regret these oversights," said Caldwell.

He emphasized the writer of the lesson material, John I. Durham, professor of Hebrew and Old Testament at Southeastern Baptist Theological Seminary, Wake Forest, N.C., did not write the statements that are errors.

These statements were inserted by a temporary editor called in to work because of a staff vacancy, said Caldwell. However, he said, "We have an evaluation system in which edited manuscripts are read by several persons, including an outside doctrinal reader. The errors should have been noted and removed."

Caldwell said the incorrect statements say the Satan mentioned in the first two chapters of Job is a different being than the devil of the New Testament. One phrase that was added in the editing process states the Satan in Job "was God's servant, not His enemy" and goes on to

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Darby announces retirement from TBAH

Wade E. Darby, executive director-treasurer of Tennessee Baptist Adult Homes Inc. for the Tennessee Baptist Convention, has announced his early retirement from that position, effective July 25.

Darby joined the staff of TBAH (then named Tennessee Baptist Service Corporation) in July 1976 as assistant executive director. He became executive director-treasurer in January 1978, when Gene Kerr retired from that position.

Harold White of McMinnville, chairman of TBAH Board of Directors, said that Darby's resignation was accepted at a July 1 meeting of the board's executive committee in Brentwood.

On Monday of this week, the TBAH

directors held a meeting which had been postponed from June.

The directors were to discuss the future of the organization and its employees. The 1983 state convention asked TBAH "to study the utilization of existing institutions and agencies for elderly care to formulate specific plans for the future ministry of Tennessee Baptist Adult Homes Inc."

After the roll call and approval of the agenda, the directors voted to go into executive session. At press time Monday afternoon, the TBAH directors were still meeting in executive session.

A native of western Tennessee, Darby is a graduate of Southwest Missouri State University, Springfield; South-

western Baptist Theological Seminary, Fort Worth, Tex.; and Central Baptist Theological Seminary, Kansas City, Kan.

After pastoring in Missouri, Kentucky, and Oklahoma, Darby was pastor of Grace Baptist Church in Nashville for seven years and First Baptist Church, Jefferson City, for 13 years before coming to the TBAH staff.

While pastoring, he also taught at Oklahoma University of Science and Arts, Chickasha, Okla.; American Baptist Theological Seminary, Nashville; and Carson-Newman College, Jefferson City, and was a guest professor at Vanderbilt Divinity School, Nashville.

Active in Tennessee Baptist life, Dar-

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SBC church constitutes in 50th state capital

AUGUSTA, Maine (BP) — The "capitalization" of the Southern Baptist Convention is complete.

Augusta, Maine, became the 50th state capital in the United States to be home to a Southern Baptist Church June 23 when Cushnoc Baptist Chapel became Cushnoc Baptist Church. Significantly, the church is located on 5.6 acres which overlook the capitol building.

"The establishment of any church is significant, but Cushnoc Baptist Church has some additional psychological significance in that it says Southern Baptists are involved at the center of each state," said James H. Currin, executive director of the Baptist Convention of New England, who spoke at the service.

Mr. and Mrs. Allan Sweet of Augusta wrote the Home Mission Board in April 1982, requesting a Southern Baptist church. Robert Brindle, director of missions for the Upper New England Baptist Association, and Delores Thomas, church planter for Maine, responded.

In June 1982, a home Bible study was begun in Augusta.

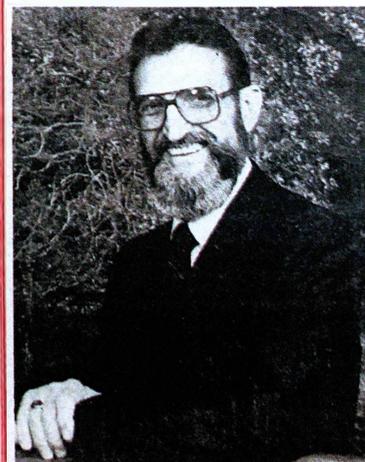
Then, Backyard Bible Clubs were conducted.

In December of that year, Thomas Memorial Baptist Church in Lewiston, Maine, sponsor of the work in Augusta, licensed Mike Allen to the ministry and charged him with the pastorate of the Cushnoc Baptist Chapel. Two couples from the church were commissioned to work in the mission.

Allen was "called" as the first full-time pastor of the church. There were more than 30 charter members present for the constituting service along with more than 70 visitors.

F. J. "Jack" Redford, director of the Home Mission Board's church extension division, challenged those present to think of why Southern Baptists begin churches and why they began Cushnoc Baptist Church.

He said theology — including the belief every person should have the opportunity to hear the message of salvation through Jesus Christ and every person should have the privilege of attending a fellowship of Christians guided by New Testament standards — is the basic motivation for starting churches.



Wade Darby

Baptists plan to grow in 'unfertile' Japan

By Mike Creswell and Marty Croll

RICHMOND, Va. (BP) — Japan is one of the hardest places in the world to reach people for Christ, but prospects for future church growth look good, according to both Japanese Baptists and more than 180 Southern Baptist missionaries working with them.

In the last decade, they have watched revivals sweep through the surrounding countries of China, Korea, Taiwan, and the Philippines. Thousands are being won to Christ each year throughout much of Asia through crusades and local church work.

But in unfertile Japan, Christian growth has been slow and difficult.

Despite many years of work by countless Christian missionary groups, fewer than one percent of Japan's 119.9-million people are Christian. Twice that number claim they are atheists. Most of the rest consider themselves Buddhists and Shintoists.

Reasons for such figures cited by Japanese Baptists and Southern Baptist missionaries working there are language, Japan's history, and intense nationalism.

The Japanese language, called "the devil's tongue" by Western missionaries as early as the 16th century, is complex and designed to politely convey feelings rather than blunt specifics. It uses fewer sounds than any other major language and each word can mean many different things. Verbs veil the time element. To put across their point, many Japanese trace the written word with their finger in the palm of their hand as they speak. But written Japanese is hardly simple. By the ninth grade, a Japanese youngster has learned 1,850 characters — enough to read a simple newspaper. Thousands more characters must be learned to grasp more sophisticated Japanese literature.

The Japanese language has proven difficult for Japanese Christians to use in conveying Christian concepts. Pastors have been caught between society's idea that any leader should speak formally and the need to convey Christian ideas simply so they can be easily understood. Now, however, it appears that complex, formal sermons are being abandoned by many Japanese Baptists in favor of messages "more direct, more positive, more practical — sermons that really try to touch the everyday lives of the Japanese people," said Japan Baptist Convention leader Hidetsugu Ando.

"I think they are very conscious to preach in such a way that someone who is there for the first time would be drawn to come back," he said.

One leader who has worked to simplify his preaching is Shuichi Matsumura, president of the Japan Baptist Convention and one of the country's most widely known Baptist leaders. He observed when he uses the word "love," he must interpret what he means to sort out various connotations.

The same applies to "salvation" and other terms. Matsumura has found his new approach important. "not just to the common people, but to all the Japanese people," he said. "They have fixed ideas, preconceptions."

"When we use the Japanese word for 'God,' what a person understands depends on the person," said Ando. "The Japanese don't have the concept of one creator, God. It boils down to the influence of Japanese culture on their language."

Explaining spiritual concepts is a

challenge in any language, but in Japanese, Christian concepts have been defined by words traditionally associated with Buddhism and Shintoism. Thus, most spiritual words in Japanese carry "Buddhist baggage," explained Missionary Charles Whaley of Georgia,

who is praised by co-workers and nationals for his mastery of the language. Translators of the word "believe" most often turn to a word associated with politics; the Japanese word for "church" implies a social club.

More Japanese would embrace Chris-

tianity if their language accommodated the idea of having sinned against their Creator and needing forgiveness for it, said Hiroko Nomura, a Japanese Baptist living in Sapporo who speaks excellent English.

"The Japanese language has no real good word for sin," Nomura said. "The word used means 'serious crime.' The Japanese person who hears this thinks the concept does not apply to him, because he has not committed a serious crime." The Japanese word implies a crime against a group, not against God.

History also helps explain why Christianity has been slow to take hold in Japan. Starting in 1638, it was banned for two centuries. Protestant missionaries began working in Japan in the late 1800s, but during World War II they left, and a military government forced all Christians to merge into one united church, the Kyodan. The Kyodan, or the United Church of Christ in Japan, is now the largest Protestant body with about 200,000 members. Baptists left this group after the war.

Another blow to Christianity in Japan has been the closeness of Buddhism and Shintoism enjoy with nationalism. To stop being Buddhist or Shintoist for many Japanese means to stop being Japanese. School children in Japan visit major temples and shrines of the faiths much as children in America visit the Washington Monument or the Liberty Bell.

Yet there are signs of hope. Baptists here have had a slow but consistent growth: there are now more than 28,000 Baptists in Japan; the 200th Baptist church was constituted during 1984. Many Baptist workers think more rapid growth may be ahead.

Convention leaders and missionaries agree that the Japanese people are searching for a security and happiness their material well-being has not brought, and that there are many indications which suggest the people are searching for spiritual truth.

Studies show half of all Japanese men and almost three-fourths of the women claim they are interested in Christianity; Bibles can be found in about half of all homes.

"In Japan, the people are materially well off, but spiritually they are still in darkness," said Ando. "In a recent newspaper survey they asked young people the color of their future, and they said, 'Gray.' This reveals the spiritual hunger in the hearts of many."

The convention is changing to meet changing needs. Leaders are urging that churches be started anywhere, such as in homes and in rented public buildings. The convention is searching for new ways to help churches grow. Leaders are encouraging lay people to teach and help start new churches — departing from a time-honored system of a strongly influential pastor overseeing all aspects of church life.

These new approaches to evangelism, and others refined since the Japan Baptist Convention began in 1947 with 16 churches, are beginning to take hold. When Ando became a pastor 20 years ago, he thought establishing 1,000 churches with 100,000 members was completely out of range.

Now, however, convention leaders see it as "a reachable dream."

—Adapted from *The Commission, magazine of the Southern Baptist Foreign Mission Board.*

N. Y. sends Spanish-speaking team on evangelism mission to Honduras

EL PROGRESO, Honduras (BP) — Southern Baptist volunteers from metropolitan New York did not need translators to help them reach 991 Hondurans for Christ. They made up the first totally Spanish-speaking partnership evangelism team recruited by the Foreign Mission Board.

Besides recording 991 professions of faith, the 26 volunteers helped 12 Baptist churches in northern Honduras register 217 Christian rededications and 150 decisions for Christian service.

Dividing into small teams, the group worked in San Pedro Sula, Siguatepeque, La Ceiba, Tela, and El Progreso. All came together for a joint worship rally

with Hondurans in San Pedro Sula, the nation's second largest city, after the week-long June evangelism effort.

Those who participated came from some of the more than 30 Spanish-speaking churches and mission points of the Metropolitan Baptist Association of New York City. The Spanish Pastors Fellowship of the association decided last year to take on the project in cooperation with the Baptist Convention of New York and the Foreign Mission Board.

"From the beginning we determined we would send Spanish-speaking people, rather than enlist English-speaking people that needed translators," said George Russ, the state convention urban evangelism consultant who works extensively with the association.

"The fact we were Hispanics going into a Hispanic country was the one variable in the equation which made this trip so successful and so complete," agreed Manuel Alonzo, language program director for the New York convention. "We were ministering to our own people."

Churches throughout New York contributed more than \$11,000 to underwrite a third of the cost of each person's trip. Participants' local churches also underwrote a third.

Cotton . . .

(Continued from page 1)

cirrhosis or scarring of the liver, caused by a genetic deficiency. This problem meant that the protein Alpha One Antitrypsin produced by the liver stayed in the liver, causing the organ to die.

The only hope for Alicia was a liver transplant — but there were problems.

One was the availability of a liver for transplant. Alicia had been on the waiting list of Children's Hospital for two years.

The second problem was the tremendous cost involved, up to \$250,000.

Members of the Oak Ridge church had spearheaded a drive for funds, and response in the Knoxville area has been excellent, Lyon said.

"Early this year, our prayers began to be answered," the pastor declared.

On Jan. 8, the Cottons were notified that Alicia's file had been placed in the top four or five of those awaiting a liver transplant.

Three days later, the Cottons were notified by the Amanda Jean Thompson Trust of Nashville that an \$80,000 grant would be provided for Alicia's surgery and related expense. That trust was started in 1984 to raise funds on behalf of Amanda Jean, who needed a liver transplant. Unfortunately, she died before the operation was performed, but the funds raised were pledged to help others who are in need of liver transplants.

Then, the Kroger grocery chain in the Knoxville area began to solicit gifts from its customers.

Lyon also noted that a number of Tennessee Baptists had sent in contributions after an article appeared in the Feb. 19 issue of the *Baptist and Reflector*.

Lyon reports that to date approximately \$220,000 has been raised from all sources. Gifts can be sent to Alicia Cotton Trust Fund, Calvary Baptist Church, 163 North Jefferson Circle, Oak Ridge, TN 38720.

The Oak Ridge pastor said that anyone wishing to send a card to Alicia may do so at this address: Children's Hospital, Room 374, 125 DeSota, Pittsburgh, PA 15213.

Errors . . .

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say, "There is in the Old Testament no concept of an empire opposed to God."

In contrast, lesson material in "Studying Adult Life and Work Lessons" by Herschel Hobbs, pastor-emeritus of First Baptist Church, Oklahoma City, states: "Furthermore, note that Satan came also . . . He tries to destroy everything good in the universe. Satan appeared in true character in our Scripture."

In a study of the first two chapters of Job, "we need to focus on the distinctive features of Job's picture of Satan," Caldwell said. "We also need to base our doctrine of Satan on the more complete revelation in the New Testament."

Caldwell said he regrets that the errors in "Adult Bible Study" have caused confusion among those who use the periodical. He said several letters and telephone calls have been received, "but we want the larger Southern Baptist family to know of these concerns."

"This material does not reflect the kind of clarity and accuracy to which the Sunday School Board, its editors, or those involved in the evaluation process are committed," said Caldwell. "The result of this commitment is evident in the fact that so few errors appear in print in the more than 150 periodicals published by the board."

Caldwell said the entire quarterly is being reviewed and efforts are under way to determine if changes are needed in editorial and evaluation processes, especially when staff vacancies occur, to avoid errors in the future.



HONG KONG VISITORS — Tom Madden (left), executive secretary of the Tennessee Baptist Convention, welcomes five Baptist leaders from Hong Kong to the Executive Board building in Brentwood. The visitors are touring the United States after attending the Baptist World Congress in Los Angeles earlier this month.

NBC schedules TV program on Baptist work in Haiti

FORT WORTH, Tex. (BP) — Southern Baptists' efforts to help the people of Haiti work miracles will be spotlighted on national television when NBC airs "Living In Hope" at 1 p.m., EST, Sunday, Aug. 4.

The Southern Baptist Foreign Mission Board urges interested Baptists to contact their local NBC affiliates to encourage them to carry the program and to verify the broadcast time.

Edwin Newman will host the hour-long special produced by NBC in association with the Southern Baptist Radio and Television Commission.

As Newman describes it, in Haiti, once the richest island in the Caribbean and now the poorest, "to survive is not an accomplishment... to survive is a miracle."

Keith Parks, president of the Foreign Mission Board, is interviewed on the program, as are a number of Southern Baptist

career and volunteer missionaries.

Parks details for Newman the Christian motivation that leads Baptists to help and "in the process of sharing food, or teaching them to read, we share who we are."

"Living In Hope" features some of the 100 Baptist schools which fight the island's illiteracy rate by offering 14,000 children what education they get and the one balanced meal they have each day.

The camera crew also visits a medical clinic where volunteer doctors and nurses treat 1,776 patients in a week, and interviews construction crews of volunteer Baptist men building churches and schools on the island.

In addition, Newman talks with career missionaries who drill wells to provide drinking water and with agricultural missionaries teaching people how to raise rabbits and pigs and how to reforest their island to better use their farmland.

Special parent leads child to Bible drill competition

By Connie Davis

Dorothy Hayes was one of the many parents that helped the 882 children who participated in the Tennessee Children's Bible Drill last month. (See story on page 6).

As a church training teacher for that age group at First Baptist Church, Spencer, she encouraged all the children to be in the Bible drill. She and her 11-year-old daughter, Leslie Ann, began preparing in February although this was Leslie Ann's second year to compete.

While Leslie Ann read the 25 verses the children must memorize and the key passages they must look up, Hayes, who has been blind since birth, translated them into Braille.

Using the Braille notes, Hayes called out the verses for Leslie Ann to quote and the key passages and books of the Bible for her daughter to look up within the required 10-second time limit. Practicing at least an hour a day for about five months, Hayes explained that she had nearly memorized everything too.

The mother and daughter did not attend the competition alone. Dusty, Hayes' new lead dog, came with them. Their church sponsored a trip last September to Rochester, Mich., for Hayes to be trained with Dusty.

Leslie Ann made less than four errors in the Bible drill, making her a state winner.

Hayes will be looking forward to hear-



SPECIAL PARENT — Dorothy Hayes (left) of Spencer, did not let her handicap stop her from helping her 11-year-old daughter, Leslie Ann, become a state winner in the Tennessee Children's Bible Drill.

ing the story about the drills on the weekly cassette tape recording of the Baptist and Reflector which is distributed each week to blind persons in Tennessee. She is also preparing to serve as president of the Woman's Missionary Union at her church beginning in the fall.

Baptists give \$6-million to hunger in six months

NASHVILLE (BP) — Southern Baptists in the first half of 1985 contributed more than \$6-million to their denomination's hunger relief ministries, about \$1-million short of the total given during all of 1984.

Through June 30, a total of \$5,519,454 had been given to the Foreign Mission Board's overseas hunger relief fund, and \$484,813 had been contributed to the domestic hunger fund administered by the Home Mission Board, according to figures released by the two Southern Baptist agencies.

In 1984 the SBC's worldwide hunger relief ministries received a record \$7.16-million. The figures do not reflect monies given for hunger ministry that were utilized in local churches, associations, and state conventions.

This year's record pace in contributions coincides with an outpouring of

private Americans stimulated by news media coverage of the devastating famine in Ethiopia and other African nations.

Interaction, a coalition of more than 120 voluntary agencies active in famine relief and development, reported that through May of this year Americans had given \$120.6-million to agencies working in Africa.

The total does not include an estimated \$60-million generated to date by the British "Band Aid" and American "U.S.A. for Africa" recordings. The figure also does not include Southern Baptist gifts through the Foreign Mission Board.

The Baptist World Alliance, a member of Interaction, reported recently its World Aid vision received a record \$2.3-million for hunger relief during the fiscal year ending March 31. Giving included \$1.75-million to aid African famine victims.

Experience at Ridgecrest transforms Florida church

RIDGECREST, N.C. (BP) — Foreign missions week at Ridgecrest (N.C.) Baptist Conference Center this year made an impact that West Bradenton Baptist Church, Bradenton, Fla., will long remember. The church may be giving up two staff members as a result.

Among the 101 people making salvation or ministry-related decisions during the last week in June were two staff and nine members of the west Florida church. Their minister of youth, Lee Edwards; his wife, Karen; and their minister of music, Ken Litton, went forward during the Sunday evening service saying they felt God leading them into foreign missions and were willing to be missionaries.

While Litton was coming forward to make his decision public, his wife, Carol, back home in Bradenton, stated her willingness to follow God's leadership in foreign missions in their church's evening service.

In talking with his youth group, Lee explained his willingness to be a foreign missionary by saying he felt God calling him to serve youth in another country.

The youth were heartbroken at first

because they had grown to love their leaders. But then they began to see the possibilities of service these men have and one of them said, "Watch out world."

In addition to hearing some of the 125 missionaries from 38 countries speak in the evening services, the Florida youth participated in Missions Alive (missions program for youth) in the daytime. The 49 participants from West Bradenton also interviewed three missionaries a day, videotaped many of the missionary testimonies, and heard missionaries lead in their vesper service.

This church's representation was among a record 2,500 registration for foreign missions week this year.

The full impact of this week will not be felt for months and perhaps years as those youth and adults fulfill the commitments they made to God, but some say the change will be immediate. One of the young women from the West Bradenton church, who made a commitment to be more personally involved in witnessing in her community, said when she got home, she was going to "turn Bradenton upside down."

Darby . . .

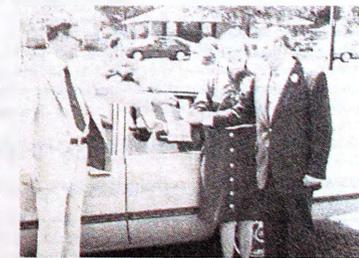
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by was elected TBC president in 1967. He preached the convention sermon at the 1961 TBC.

Darby also was president of the Tennessee Baptist Pastors' Conference and served on the TBC Executive Board and as a trustee of Belmont College, Nashville, and East Tennessee Baptist Hospital, Knoxville.

In addition, he has been a trustee of the Baptist Sunday School Board of the Southern Baptist Convention and was chairman of the SBC Christian Life Commission.

Darby has been a frequent curriculum writer for the Sunday School Board.



RECOGNITION SERVICE — Mullins Station Baptist Church, Memphis, recognized the pastor, John Mullins (right), and wife, Georgie, for 30 years of service on June 2. Above, Charles Walker, chairman of the deacons, presents keys to a 1985 Mercury Marquis to the couple.

EDITORIAL

Baptists need to 'exercise restraint'

Messengers to the 1985 Southern Baptist Convention, meeting last month in Dallas, took a significant action when it approved the creation of what is being called "The Peace Committee."

The approved motion which created the special committee also identified by name the 22 fellow Baptists who are to comprise that committee.

Also included in the motion, which received an estimated 95 percent majority vote, was this concluding paragraph:

"All Southern Baptists are urged to exercise restraint, to refrain from divisive action and comments, and to reflect Christian love while the committee is doing its work."

In addition, the approved motion designated Charles G. Fuller, pastor of First Baptist Church, Roanoke, Va., as chairman of The Peace Committee.

Recently, we received a memorandum from Fuller, which he, as committee chairman, sent to all SBC officers, former SBC presidents, members of the SBC Executive Committee, heads of SBC agencies and institutions, SBC executives, state convention executives, editors of state Baptist papers, Baptist Press, presidents of state conventions, and "selected Southern Baptist leaders."

In the memorandum, Fuller wrote, "The first meeting of our committee will probably be scheduled sometime in early August, certainly before the Executive Committee meeting in mid-September."

Fuller's note continued, "It is especially important that all of us who are in leadership roles in Southern Baptist life honor the convention's action upon approving the formation of The Peace Committee, urging . . . all Southern Baptists to exercise restraint and refrain from divisive action and comments." I respectfully request that you encourage those who look to you for leadership to do the same. It is important to our committee that we be able to work without the distraction and hindrance of highly profiled and greatly publicized conflicts within our denominational family."

The purpose of this editorial is to publicly declare the intention of the Baptist and Reflector to seek to abide by the convention's approved motion and by the request by Charles Fuller.

During the heated charges and countercharges

which were made before the Dallas convention, several of our readers wrote to the editor, asking for a moratorium on news concerning the SBC controversy. We agreed that too much was being said too loudly by too many Baptists, but we faced a dilemma in attempting to be fair to all — How do you draw a line and stop, without allowing individuals and institutions to respond to charges and questions raised?

It seems to us that the Southern Baptist Convention in Dallas would be an excellent time to draw that line. Therefore, since that time we have sought to greatly reduce the number of published articles related to the current SBC controversy.

Henceforth, we will consider for publication only such articles which provide new, verifiable information. We have already declined to print several questionable articles which in our opinion were based on rumor or hearsay.

We commend our leaders and spokespersons for the two SBC "political parties" who apparently are exercising restraint — since the number of such articles coming across our desk has diminished.

One problem we have faced with these prominent spokespersons is that they have discovered a device to get into print. They often would make such statements as, "You will never read this in your state Baptist paper, because they won't print it." So, we almost had to print their statements — or have them charge that they were telling the truth!

Henceforth, we will exercise our editorial judgment in even refusing to print some of these statements, regardless of their threats.

Now, we have a request of our readers — especially our "letters to the editor" writers. That request is that you "exercise restraint and refrain from divisive comments" in submitting letters for publication.

It has been our policy to print all such letters which meet the clearly stated requirements, because of our strong belief that every Baptist has the right and the responsibility to state her/his opinion.

So, it goes against our convictions to decline to print any legitimate letter. However, in recent weeks we have returned several letters to the writers, because in our opinion these letters made "personal attacks on the character or integrity of individuals" or were based on unverified rumor, gossip, or hearsay.

If you feel you have something that needs to be stated or investigated, let us encourage you to write directly to The Peace Committee chairman: Dr. Charles G. Fuller, First Baptist Church, P.O. Box 2799, Roanoke, VA 24001.

Perhaps some of you will be disappointed in this new policy which will greatly reduce articles concerning the SBC controversy. If so, we suggest that you subscribe to the following special-interest publications (listed alphabetically): SBC Today, 222 East Lake Dr., Decatur, GA 30030 (\$15 per year); Southern Baptist Advocate, P.O. Box 214268, Dallas, TX 75221 (\$10 or more "donation"); The Baptist Laitly Journal, P.O. Drawer 21594, Waco, TX 76702; The Southern Baptist Journal, P.O. Box 468, Buchanan, GA 30113 (\$9 per year).

In conclusion, we urgently ask that you pray daily for The Peace Committee. The members are: Harmon Born, Doyle Carlton, Jodi Chapman, Bill Crews, Robert Cuttino, Christine Gregory, Jim Henry, Bill Hull, Herschel Hobbs, Albert McClellan, Charles Pickering, William Poe, Ray Roberts, Adrian Rogers, Cecil Sherman, John Sullivan, Dan Vestal, Jerry Vines, Ed Young, SBC President Charles Stanley, SBC First Vice-president Winfred Moore, and Fuller.

The messengers have given them a tremendous task, which cannot be accomplished without God's leadership. Let us covenant together to spend at least as much time in prayer as we have been spending in discussion about our convention's problems.

Cicero's comment



By the editor

"Cicero, you should print an article about the formation of my new church," announced T. V. Pastore as he entered my office.

"We like to publish articles about new churches being organized. Where is your church located?" I asked.

"Everywhere," explained Pastore.

"Everywhere?" I questioned.

"Right," agreed my visitor. "It is the Electronic Baptist Church which meets only on television."

Cicero noted that church services and religious programs are already on TV.

T. V. Pastore explained that his "church" would be different now that TV cable companies have perfected a system whereby the viewers can respond. "In Ohio, for example, it is even possible for subscribers to tune into a department store channel and purchase items by pushing certain buttons."

Cicero wondered how this would be used by Electronic Baptist Church.

"Well, we have made all the arrangements, so that worshippers can stay home and participate in the TV service just as if they were in a church auditorium," the television pastor stated.

Cicero asked for examples.

"We will put a microphone in the TV set of every church member, so they can join in congregational singing," exclaimed T. V. "The sound from all these living rooms will be blended with all other members' microphones during our telecasts. They could also say 'Amen,' if they want to."

Pastore said that a church bulletin will be mailed each week to every TV church member, so they have something to read and write notes on during the televised worship service.

Each TV set would be equipped with a computer keyboard, so that members can send in announcements and prayer requests, or ask for replacements of lost quarterlies or offering envelopes.

"Another innovation is that members can use our WATS line to phone in their motions and discussion during the church's televised monthly business meetings," added T. V. Pastore.

Every member is sent a list of other church "members" with telephone numbers, so they can call each other up after TV church and chat just like after a regular church service.

"When we plan to observe the Lord's Supper, we will mail in advance a kit with a small bottle of grape juice and a piece of unleavened bread," the pastor commented.

Pastore noted that they will receive members by statement or by transfer of letter. "If someone makes a profession of faith, I will send 'do-it-yourself' baptism instructions."

Cicero observed that Pastore had thought of everything.

"Almost," he responded. "Our project has been delayed until I perfected a small box that sits on the church member's TV set. During the offering, the member simply puts his bank credit card in the slot and types in the amount he wants transferred from his bank account to mine."

CIRCULATION THIS ISSUE — 74,458

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Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



I am not as surprised anymore about the accomplishments that are taking place in space. However, I read an article recently that did surprise me.

A firm in Melbourne, Fla., called "The Celestial Group," states that they have perfected a technology to "bury people in space." The idea is to take the ashes of 5,000 bodies, further reduce them, and place them in a small capsule measuring two inches long and one and one-half inches in diameter. The cost would be \$3,000 each for the 5,000 re-cremated bodies.

The idea would be that the Florida firm would purchase space on a space shuttle and the capsules would be released at a predetermined point. The article indicated that the capsule would stay in orbit for 63-million years.

While there are certainly many things that I do not understand about that kind of experience, there is one thing of which I am sure. Regardless of where or how one is buried, cremated, or re-cremated, no one will escape the judgment.

We will all, everyone that has ever lived, stand to give an account of ourselves and our deeds before God. Wherever we are and whatever state our bodies are in when our Lord returns, the believer's body will be reunited with the soul and our glorified bodies will be like unto our Lord's. The thing that continues to haunt me is that it will be a sad day for those who do not belong to our Lord.

The Word of God states that we will in our flesh see God. "Yet in my flesh shall I see God" (Job 19:26). "My flesh also shall rest in hope" (Psalm 16:9). "I shall be satisfied, when I awake, with Thy likeness" (Psalm 17:15).

Heart recipient dies in Tucson

ALBUQUERQUE, N.M. (BP) — Dwain Marrow, director of the education division of the Baptist Convention of New Mexico since January 1981, died July 3. He was 50 years old.

Marrow had been a patient at the University of Arizona's Health Science Center, Tucson, since the middle of March. He had gone to the Arizona hospital to be evaluated as a possible candidate for a heart transplant. He received the transplant May 1.

Although Marrow progressed well immediately after the transplant, complications developed which his body was not able to handle.

A former pastor and minister of music and education of churches in New Mexico, Arizona, and Texas, Marrow came to the Baptist Convention of New Mexico from First Baptist Church, Carlsbad, N.M., where he had served as minister of music and education.

Marrow is survived by his wife, Lou Ann, of Albuquerque, and two sons, Timothy Mark, a doctoral student at Southwestern Baptist Theological Seminary, Fort Worth, Tex., and Stephen, a coach at Early (Tex.) High School.

He also is survived by a grandson, Timothy Jr., Fort Worth, and his mother, Mrs. Veda Marrow, of Belen, N.M.

Letters to the Editor

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

Support for Southeastern

Dear editor:

I am concerned about recent attitudes and attacks made on our seminaries. I am a Tennessean attending Southeastern Baptist Theological Seminary. The criticisms being made toward the seminaries are unfounded. These accusations are based on hearsay; accusers have not attended the classes of the teachers they condemn.

The pastor from my husband's home church said he was ashamed to be a graduate of SEBTS because it is liberal now. There is a tremendous flaw in this — he has never been back to SEBTS. Many of the same teachers he had are still here. You cannot rely on what you hear others say.

In a class of 140 students, one person wrote an article condemning a teacher for some of his statements in one class. Out of 140 students, this student was the only one to come to an incorrect conclusion of what the teacher said. From situations such as this, rumors are generated.

Do not rely on what others say. Come and hear for yourself. What is taught is the Bible and how to live it out in your life. My Christian faith has been greatly strengthened by seminary. This is in direct conflict with the present rumors. My teachers have been concerned with learning and acting on God's will — what is wrong with this? I do not always agree with everything a teacher says, but likewise every teacher does not agree with all I say. Also, I do not always agree with my husband and parents. The difference is that we understand and appreciate the differences. No two people will ever think exactly alike on any subject. We do not have to agree on everything. That is the beauty of being Baptist and being distinct individuals created so by God to seek His face in all we do.

Terri Wyatt
5517 Munford Rd.
Raleigh, NC 27612

New Landmarkism

Dear editor:

New Landmarkism, or: None Dare Call it Old Landmarkism.

The anti-intellectualism that has most recently come to pass within the Southern Baptist Convention is of the same essence as the Old Landmarkism for which J. R. Graves was the principle apologist in 1880.

Landmarkism is a religion of isolation. It has no understanding of the nature of Christian unity. It will tolerate no visible expression of the church universal.

I believe in the holy catholic church in a genuine inter-institutional cooperation with American Baptists and with National Baptists, *inter alia*. I believe in the progressive principles of Vatican II, and in the work of the Ecumenical Institute of Wake Forest College in my native North Carolina.

O. Meredith Smaw
1612 Sixteenth Ave., South
Nashville, TN 37212

SBC expressed its will

Dear editor:

I will concede that the parliamentary rulings concerning the Committee on Boards was confusing at our recent convention. I will also concede that the chair by the very nature of his position must accept part of the responsibility. I do feel strongly, however, that the moderate wing must bear the lions share of the burden.

I submit that confusion is inevitable when the moderates insist on pre-convention disclosure of committee names one year and the next year they themselves offer a substitute list of committee nominees and the nominees themselves have not been notified in advance.

I must also take exception with those who have suggested that "the body could not express its will but must accept a dictated list." If the body could not express its will, how was the Committee on Boards elected? Regardless of mistakes in judgment or procedure that might have been made, a vote was taken on the list of nominees and they were elected. If the body had not approved the original list, I assume they would have voted against it.

I wish that we had been allowed to vote

on the substitute list. It obviously would have been rejected, and the original list elected. The result would have been the same, but maybe some feelings would have been spared.

It was not smooth or pretty and it may or may not have been in accordance with normal parliamentary order, but anyone who states that the body could not or did not express its will is either trying to intentionally deceive people, have been deceived themselves, or they have been in hibernation for the past seven years.

Charles Bailey
Route #1, Box 83
Louisville, TN 37777

'America's pastor'

Dear editor:

It has been said that Charles Stanley is "America's pastor," and I totally agree. He does not use the pulpit for social or political reasons.

To this viewer, that is the shortest hour of the week. I copy each sermon as I've noticed his spellbound congregation hang on to every word.

Madge Hamilton Knight
521 Summit Ave.
Memphis, TN 38104



Ben Kirby Charlotte Kirby Lawrence Baldrige Martha Sue Baldrige

WMU leaders' meetings set

Woman's Missionary Union Annual Leadership Conferences or House Parties will be Aug. 9-10 at Belmont College, Nashville, and Aug. 16-17 at Carson-Newman College, Jefferson City. The theme, "Open My Eyes... Send Me," will feature state missions.

Barbara Joiner, author of the WMU book, *The Dynamic Woman I Am*, speaker and writer for WMU from Alabama, will lead sessions after meals.

A Friday evening multimedia presentation will be available to churches, said Katharine Bryan, executive director-treasurer of Tennessee WMU. Saturday lunch will be served from the Brotherhood disaster relief van.

Other program personalities are Mike Elliott, Southern Baptist home missionary in Louisville, Ky. (only at Belmont College); Ben and Charlotte Kirby, foreign missionaries in Venezuela; Law-



Mike Elliott Barbara Joiner

rence and Martha Sue Baldrige, home missionaries in Pippa Passes, Ky. (only at Carson-Newman College); Evelyn Tully, executive director of Illinois WMU; Jarene Robison, president of Oklahoma WMU; and Ethel McIndoo from WMU, SBC.

Contact your WMU associational director by Aug. 2 for lodging information and to register.

Educators honor Baylor's McCall

NASHVILLE (BP) — Abner V. McCall, president emeritus of Baylor University, Waco, Tex., was selected as the 1985 recipient of the Charles D Johnson Award.

The Baylor educator received the award during the annual meeting in Nashville of the Association of Southern Baptist Colleges and Schools.

McCall, who first joined Baylor in 1938 as an instructor of law, later became dean of the law school. He was named

president of the Texas Baptist school in 1961 and served until 1981 when he became chancellor. In June he was named president emeritus upon his retirement.

The award, established by the Southern Baptist Education Commission to honor persons who have made a significant contribution to Southern Baptist higher education, is named for Charles D Johnson, chairman of the Education Commission from 1932 to 1953.

882 children compete in annual Bible drills

State winners for the last three years won plaques in eight regional competitions of the 20th annual Children's Bible Drills held June 17-28. The drill had 882 fourth- to sixth-graders competing from 257 churches in 55 associations.

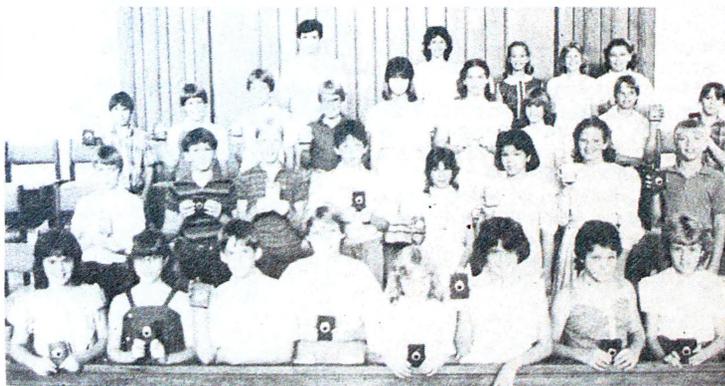
It was directed by Cindy Franks, director of pre-school/children for the church training department, Tennessee Baptist Convention.



SOUTH CENTRAL REGION — From left are (row one) Jennifer Wiles, Prospect Baptist Church, Fayetteville; Kristen Tyler, First Baptist Church, Columbia; Tripp Wiles, First Baptist Church, Fayetteville; (row two) Eric Craig, Park Grove Baptist Church, Lawrenceburg; Heath Rochester, Leoma Baptist Church, Leoma; Vicki Patterson, First Baptist Church, Columbia; (row three) Tara Lee Peak, Shelbyville Mills Baptist Church, Shelbyville; Stacy Summers, Parkview Baptist Church, Lewisburg; Annie Parker, First Baptist Church, Columbia.



NORTHWESTERN REGION — From left are Carrie McCollum, Bethel Baptist Church, Greenfield; Chad Hayes, Macedonia Baptist Church, Kenton; Danny Rowland, First Baptist Church, Bruceton; Jennifer Lemons, Mt. Tizrah Baptist Church, Newbern; Bath Cooley, Mt. Tizrah Baptist Church, Newbern; Melissa Stark, Mt. Tizrah Baptist Church, Newbern; Renee Hutchison, Faxton Baptist Mission, Big Sandy.



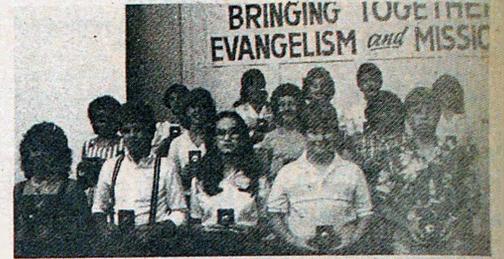
SOUTHWESTERN REGION — From left are (row one) Kimberly Michelle Hunter, Ramer Baptist Church, Ramer; Nanette Burton, First Baptist Church, Memphis; Andrew Latham, Woodland Baptist Church, Jackson; Robin Latham, Woodland Baptist Church, Jackson; Amy Flint, Broadmoor Baptist Church, Memphis; Lisa Blanks, Broadmoor Baptist Church, Memphis; Jennifer Hensley, Saulsbury Baptist Church, Saulsbury; Shannon Broadway, Eudora Baptist Church, Memphis; (row two) Timothy John Shockley, Faith Baptist Church, Atoka; Clay Marsh, Hickory Ridge Baptist Church, Memphis; Randy Cockrell, First Baptist Church, Memphis; Greg Gossett, Highland Park Baptist Church, Jackson; Angela McCullough, Cherry Road Baptist Church, Memphis; Julia Davis, First Baptist Church, Collierville; Amber Jean Vinson, First Baptist Church, Collierville; John Chambers, First Baptist Church, Collierville; (row three) Nathan Loden, Bellevue Baptist Church, Memphis; Phillip Enzor, Bellevue Baptist Church, Memphis; Nathan Lafferty, Bellevue Baptist Church, Memphis; David Schrodt, Bellevue Baptist Church, Memphis; Amy Sams, Germantown Baptist Church, Germantown; Judy Street, Bellevue Baptist Church, Memphis; Lisa Simmerman, Bellevue Baptist Church, Memphis; Trent Dennisson, Bartlett Baptist Church, Bartlett; Tara Mulligan, Speedway Terrace Baptist Church, Memphis; (row four) Jon David Stephenson, Cherokee Baptist Church, Memphis; Julie Perkins, Bartlett Baptist Church, Bartlett; Ashley Miller, Bartlett Baptist Church, Bartlett; Amye Jones, Bartlett Baptist Church, Bartlett; Lisa Baykin, Green Hills Baptist Church, Memphis; (not pictured) Jennifer Angel, Bellevue Baptist Church, Memphis; John Christopher Lawson, Unity Baptist Church, Ramer; William Chad Wallace, Unity Baptist Church, Ramer; Josh Martin, Bellevue Baptist Church, Memphis; David McCarver, New Union Baptist Church, Medon.



NORTH CENTRAL REGION — From left are (row one) Michael Brock, Welchland Baptist Church, Spencer; Beth Raper, Memorial Baptist Church, Crossville; Keith Vassell, First Baptist Church, Cookeville; Hollie Smith, First Baptist Church, Manchester; Amy Padgett, Memorial Baptist Church, Crossville; (row two) Jennifer Davenport, Burt Baptist Church, Woodbury; Todd Locke, Two Rivers Baptist Church, Nashville; Tara Nelson, Homestead Baptist Church, Crossville; Heather Triplett, Memorial Baptist Church, Crossville; Jeremy Cole, Memorial Baptist Church, Crossville; Marea Herrington, Hermitage Hills Baptist Church, Hermitage.



EASTERN REGION — From left are (row one) Kristy Douglass, First Baptist Church, Seymour; Shelby Sullivan, Central Baptist Church, Bearden, Knoxville; Lori Williams, Central Baptist Church, Bearden, Knoxville; Nathan Woolwine, Central Baptist Church, Bearden, Knoxville; Melissa Woods, Madison Avenue Baptist Church, Maryville; Matt Harbin, Madison Avenue Baptist Church, Maryville; Alice Mansell, Cumberland Baptist Church, Knoxville; (row two) Mitzi Miller, First Baptist Church, Alcoa; Stephanie Fugate, First Baptist Church, Alcoa; Laura Beeler, North Knoxville Baptist Church, Knoxville; Angela Thomas, Stock Creek Baptist Church, Knoxville; Rhonda Suddarth, Stock Creek Baptist Church, Knoxville; April Sutton, Valley View Baptist Church, Sevierville; Julie Joslin, Valley View Baptist Church, Sevierville; Jeff Mize, Wallace Memorial Baptist Church, Knoxville; Brooke Burnett, Cumberland Baptist Church, Knoxville; (row three) Amy Reeves, First Baptist Church, Alcoa; Kirsten Christensen, Oak Street Baptist Church, Maryville; Clay Hepburn, First Baptist Church, Alcoa; Christy Teaster, Valley View Baptist Church, Sevierville; Chris Nicholson, McCalla Avenue Baptist Church, Knoxville; Janelle Flynn, Stock Creek Baptist Church, Knoxville.



NORTHEASTERN REGION — From left are (row one) Jennifer Lippford, First Baptist Church, Kingsport; Jason Shannon, Manley Baptist Church, Morristown; Susan Cates, Pigeon Valley Baptist Church, Hartford; Marc Cullip, Pleasant View Baptist Church, Talbot; Craig Seal, Pleasant View Baptist Church, Talbot; (row two) Laurie Cassell, First Baptist Church, Kingsport; Kim DeVault, Alpha Baptist Church, Morristown; Niki Haynes, Pleasant View Baptist Church, Talbot; Stephanie Boyer, Unaka Avenue Baptist Church, Johnson City; (row three) Kathy Buckles, Oak Grove Baptist Church, Gray; Cheryl Lynn Tidwell, Pinecrest Baptist Church, Johnson City; Ellen Robeson, Pleasant View Baptist Church, Talbot; Matt Francis, Pleasant View Baptist Church, Talbot; Kara Buck, Unaka Avenue Baptist Church, Johnson City.



CENTRAL REGION — From left are (row one) Brian Terrell, Two Rivers Baptist Church, Nashville; Emily DeLange, Parkway Baptist Church, Goodlettsville; Amy Belford, Parkway Baptist Church, Goodlettsville; Jason Hobbs, Immanuel Baptist Church, Lebanon; Miles Black, LaGuarda Baptist Church, Lebanon; (row two) Anita Brooks, Beech Grove Baptist Church, Louisville; Tonya Wilson, Parkway Baptist Church, Goodlettsville; Marc Noyce, Judson Baptist Church, Nashville; Jonathan Davis, First Baptist Church, Mt. Juliet; Heather Bradley, Piney Grove Baptist Church, Maryville; (row three) Penny Crook, Alto Loma Baptist Church, Madison; Jennifer Thompson, Alto Loma Baptist Church, Madison; Jarrett Millsaps, First Baptist Church, Murfreesboro.



SOUTHEASTERN REGION — From left are (row one) Anissa Headrick, New Friendship Baptist Church, Cleveland; Susan Sedman, Mt. Vernon Baptist Church, Sale Creek; Luci Brown, First Baptist Church, Athens; Stephanie Roy, First Baptist Church, Athens; (row two) Beth Ridge, First Baptist Church, Whitwell; LeAndra Moss, Bellefonte Baptist Church, Cleveland; Lisa Harbison, Old Salem Baptist Church, Delano; Billy Davidson, Clearwater Baptist Church, Athens; (row three) Haley Bernard, Salem Baptist Church, Dayton; Michael Tipton, Georgetown Baptist Church, Georgetown; Andrew Brown, Mine City Baptist Church, Ducktown; Stephanie Casteel, Old Salem Baptist Church, Delano.

Prison Bible study sees rapid growth

QUEZALTENANGO, Guatemala (BP) — In a 6-by-4-foot prison cell in Granja Penal, a prison farm near Quezaltenango, Charles Collins sat on a concrete slab covered with rough handwoven blankets.

Three prisoners clustered around Collins, listening as the Southern Baptist missionary began to read from his Bible.

The next week, Collins' Bible study mushroomed to 12 prisoner participants. Within a month, as attendance passed 40, worship services were added in a church building on the prison grounds.

In two months, 25 inmates had completed a course, "Lessons for New Believers," and received certificates from Jose Angel Samol, Baptist seminary extension director from Guatemala City.

More importantly, the first convert from the Bible study was baptized.

Today, Collins reports, someone accepts Christ as personal Saviour in almost every service. Professions of faith number 15, baptisms, three.

A concerned father, a student in Collins' "Baptist Beliefs and Practices" missionary extension class, asked the missionary to help minister at the prison farm. The man's son was serving time there for a drug conviction. Now the son is part of Collins' Bible study.

Baptist relates story of hijacked TWA 847

By Bob Stanley

LOS ANGELES (BP) — A 33-year-old Ethiopian Baptist physician sat quietly behind the speaker's platform at the 15th Baptist World Congress July 5 and told how trust in God had seen him through 33 hours as a passenger aboard hijacked TWA Flight 847 before his release in Algiers on June 15.

Berhanu Habte, a layman and chairman of the Baptist Evangelical Association of Ethiopia, was on his way to the congress in Los Angeles when he boarded the TWA plane in Athens, Greece.

A week before, during a daily prayer time, the thought of a possible hijacking crossed his mind. "I dismissed it from my mind because I normally have positive thoughts. It was so strange."

But the next day, again in his prayer time, "it (the thought of hijacking) came again, very clearly, and came at a time when I was not bothered with details about the trip. I took it seriously and prayed about it. I said, 'I will commit my way into His hand.' And He takes control."

From the time he realized the TWA plane was actually being hijacked — about 10 minutes after leaving Athens — "the first thing that came into my mind was this prayer. To think that I had committed this to God was very consoling. From the outset, I trusted."

Later, on the final leg of the flight, Habte lost his wedding ring and "a few dollars" to the terrorists.

"I had a good time of meditation. I lost my wedding ring. I can lose my belongings, can be separated from family and friends, but nobody can take my salva-



HIJACKED DELEGATE — Berhanu Habte, chairman of the Baptist Evangelical Association of Ethiopia, was en route to the Baptist World Congress when Shiite terrorists hijacked the plane.

tion in Christ," he said.

"I did not have bad feelings toward the hijackers. In fact, at that point, I got very excited. A change came over my life ... a joy, boldness, assurance. I told the people around me 'Have faith in God. He will deliver us.'"

Habte said the young American killed by the hijackers was seated two rows behind him. Robert Dean Stethem, a U.S. Navy petty officer and diver, was

beaten during the plane's first stop in Beirut.

"They took him off in Beirut. He was beaten and the stewardess helped him back to his seat. Her shirt was stained with his blood. The hostess offered him some aspirin."

Habte heard the young man for the last time when he was moved up into the first class section of the plane. "I heard a feeble groaning from the first class coach, but I couldn't make out anything else." He said he did not hear when Stethem was shot.

He said he noticed nothing abnormal when he boarded the TWA flight in Athens and took off. He recalled he was seated by a window looking at the islands below when, about 10 minutes into the flight, he heard a "clatter of noise."

"I looked up and saw two young people both with hand grenades and one with a pistol in his hand. They were shouting. I saw the situation and realized we were being hijacked."

It was almost dark as the plane arrived in Algiers. The passengers were told to put their heads down. "It was a good time and position for prayer, to really see God was in control. In my mind I turned over God's promises. I was also praying for the hijackers, so young but in a very deadly business. I prayed for everybody there."

After some hours — "it was hard to keep time exactly" — he noticed the plane moving again; the sign said to fasten their seat belts. Once airborne, they were not told where they were heading, but Habte said he felt it was Beirut. Nothing much happened during the night

flight, and they arrived in Beirut about 2 a.m.

This time, the hijacked plane was refused permission to land. The passengers were told on the public address system to prepare for a crash landing. There was tension, Habte admits. But he thought another time: even this God can handle.

After five minutes or so, the captain came on the P.A. system, said the problem had been solved. The landing was normal. The passengers were given bread, an orange, and an apple. Then the plane took off again, about 5:30 a.m. on Saturday, June 15.

This time, the terrorists took money, jewelry, and watches, including Habte's wedding ring and a few dollars. That was when the doctor experienced the strong sense of God's assurance and began sharing this with those around him.

"When the plane landed in Algiers that afternoon, they told us the Greek government had promised to free one of their friends who had been detained in Athens."

When the Lebanese who had been held in Athens arrived about 6 p.m., Habte and those with him were released.

Asked his sensations on being allowed to leave the plane, he said, "I really just felt as secure as ever." TWA people, the press, and U.S. embassy representatives were waiting for him in the airport terminal. He was taken to a hotel in Algiers.

The next day, Habte and the others were taken on a chartered plane to Paris. He said everyone was "really very helpful." They got new passports from the American embassy, and Habte continued his journey.

Missionary credits prayer as solution to harassment

RALEIGH, N.C. (BP) — Gene Phillips has not had to cope with maggot-filled eggs or rotten tomatoes for more than a year.

The Southern Baptist missionary often had the unpleasant task of going to the Bordeaux (France) Baptist Church early on Sunday mornings to clean up a mess.

The months of harassment had an anti-American tone. Once, "C.I.A." was painted on the large window of the storefront church. Other times, the slogans were "Yankee Go Home" and "Down with Yankee Imperialism." Three times the window was broken. With regularity, the building front was pelted with eggs or tomatoes or laced with shaving cream or whipped cream.

For several weeks in 1983, the phone rang at all hours of the night. Answering, Gene or his wife, Jackie, heard only silence. But for now, the attacks have ended. The missionaries point to three familiar words: God answers prayer.

"Since about a year ago, we've had no harassment at all," says Phillips, on furlough until August in Raleigh, N.C. "I give a lot of credit for it to the power of the Lord through prayer. There was a concentrated prayer effort on the part of a lot of people."

News of the harassment was reported in the Foreign Mission Board's periodical, *The Commission*, and in state Baptist papers. "We heard from people all over the world saying they were praying for us."

With freedom, the missionary couple and the 35-member congregation they lead have bought new property to accommodate 200 worshippers. Needed renovations have been tackled by volunteers

from West Germany, Belgium, and the United States.

The church is on target for becoming "an outreach center ... a strong base" for Baptist work in southwestern France, Phillips says. "From there we'll implement a strategy of locating other mission points in nearby areas."

Phillips, who works as a church planter under the Federation of Evangelical Baptist Churches of France and its Home

Mission Board, founded the pioneering church in 1975. It is the federation's only congregation in a metropolitan area of 650,000 people.

The harassment "didn't seem to bother" the young congregation, Phillips recounts. "They were always trying to tell us not to take it too hard, that it didn't represent the grass roots of the people." Some added, "It must be that we're doing something good, that we're making

ourselves known."

And, Phillips said, people in the neighborhood "would come by, see the broken window, see us cleaning up or see the evidence of all the graffiti, and they would take our side. We gained their sympathy. It (the harassment) did just the opposite of discrediting us."

The volunteers also have had an impact in Bordeaux. Their enthusiastic labors have impressed neighbors and passers-by. "People come by all the time and stop to ask what's going to be done with the building, and we have a chance to explain." The French also are interested that foreign Baptists, at their own expense, would invest their time and talents in the congregation, Phillips says.

Last summer, 35 volunteers, mostly U.S. military personnel, came from West Germany and Belgium. Earlier this year, 26 came from six U.S. states. Phillips expects about 25 more volunteers this fall through the Foreign Mission Board.

MK preacher gets lost in jungle, climbs into hollow log for night

CALAMA, Brazil (BP) — John Moon had not really expected to spend one night of a recent evangelistic crusade in a hollow log listening to alligators in a nearby creek.

But that is just what he did when he got lost July 5 in the jungle of Brazil, where he grew up as the son of Southern Baptist Missionaries Loyd and Mary Hazel Moon of Alabama.

Moon, pastor of the Baptist church in Humaita, Brazil, took a group of young people from his church eight hours up river for an evangelistic campaign at the church's mission in Calama. He left the group there and was walking to visit a settler's home in the jungle when he realized he was lost.

He found a familiar creek and pond, but arrived too late in the day to continue. To protect himself from wild animals, he climbed into a hollow log above the ground. He heard the gunshots of a search party but without even a flashlight could not get their attention.

As he meditated and prayed, he figured out the way he should travel when light came. He used the rising sun, the setting moon, and the sound of boats to guide him. An hour and 20 minutes later, he came to a familiar river bend where he knew he could catch a boat.

But he arrived 10 minutes too late, missing the boat and any chance of getting to a radio. He was no longer lost, but nobody else knew it. A general alarm was released and the search for him widened. His parents, in Manchester, Ga., on personal leave, were contacted. When he finally caught the boat and reached a radio, bad weather blanketed the signal with static.

Finally reaching Calama, he was met by his brother Jimmy, also a pastor in Brazil, who had come to help with the search. Sunday morning, two days after he disappeared, he called his parents and second brother, Josh, in Manchester, to give them the news that he was safely out of the jungle.

Churches in London search for pastors

LONDON, England — Of 267 churches in the London Baptist Association, 43 are without pastors.

Filling pulpits has become a top priority for superintendent Arthur Thompson and the home mission agency of the Baptist Union of Great Britain and Ireland, which provides grants for struggling congregations.

The association's goal is for every church to have a pastor by 1990 and then to begin still more churches.

Push for national lottery gains strength in Congress

By David Wilkinson

WASHINGTON (BP)— While lottery fever has cooled at the state level, the push for a national lottery may be gaining momentum in Congress.

As lawmakers head toward their August recess, five pieces of legislation to establish a national lottery are pending in the House.

Sponsors of the legislation, following the strategy employed by supporters of state-sponsored lotteries, are making a sales pitch which emphasizes designations of lottery revenue for causes such as Social Security, deficit reduction, and Medicare.

Rep. Cardiss Collins, sponsor of one of the lottery bills, said many members of Congress have indicated to her the economic stress being experienced by the nation and the federal government has enhanced chances for passage. Collins said her bill is receiving a more favorable response than a lottery bill she introduced last term.

Nevertheless, the legislation faces formidable opposition.

In 1983, a national lottery bill was opposed by Margaret Heckler, secretary of the Department of Health and Human Services. Speaking for the administration, Heckler said lottery proceeds appeared to be an unreliable and fluctuating source of income which already was being tapped by a number of states.

This year, opposition has surfaced even from within the gambling industry. Some lottery industry leaders have indicated the federal government should not compete for revenues the states are now getting from legalized lotteries. A few industry spokesmen also have expressed their belief that states without lotteries should not have one imposed by the federal government.

Opposition also is being mounted by organizations and religious groups which have been active in opposing legalized gambling at the state level.

Messengers to the 1985 Southern Baptist Convention in Dallas passed a resolution expressing strong opposition to a national lottery. The resolution urged Southern Baptists to "work for the defeat of any proposed national lottery legislation" and specifically called upon the denomination's Christian Life Commission "to continue to oppose vigorously any efforts to establish a national lottery."

Anti-gambling strategist Larry Braidfoot of the Christian Life Commission said such opposition is crucial because of the "enormous impact" of a national lottery.

A national lottery, he said, would "swamp the states and put the federal stamp of approval on those very practices which we have been fighting so hard at the state level."



RECEIVING PLAQUES — Winford Hendrix (left photo), pastor of Brainerd Baptist Church, Chattanooga, and Charles McAlister (right photo), pastor of First Baptist Church, Alcoa, each receive a plaque from Jimmy Allen, president of ACTS and the Radio and Television Commission, for their churches' participation in the "Great Churches of America" TV program on the ACTS network.

Woman's gift, interest-free loan lead to debt-free dorm in Taiwan

TAIPEI, Taiwan (BP)— For one Chinese businesswoman in Taiwan, it was simply a gift.

For the Taiwan Baptist Theological Seminary here, it was a gift that generated monetary miracles for a debt-free seven-story dormitory.

The new facility, dedicated June 24, is named for Carl Hunker, a Southern Baptist missionary to Taiwan since 1946. Hunker is a member of the seminary's faculty and was its president from 1964 to 1979.

The dormitory is the first phase of a campus development project launched in 1982 for the 143-student seminary. Money to begin construction came from Southern Baptists in the United States through the Lottie Moon Christmas Offering for foreign missions.

More than half the money for the dormitory has been given by Taiwanese Baptists.

However, several months before the scheduled completion date, all funds had been expended. An equivalent of \$75,000 (U.S.) still was needed.

A generous gift from a businesswoman not only helped meet the need but sparked an idea. The woman gave \$2,500 (U.S.) from her savings and lent the seminary \$5,000 (U.S.) interest free. Seminary President John Chang and Charles Culpepper Jr., vice-president for development, shared the idea of interest-free

loans with Taiwanese churches.

"The response... has overwhelmed everyone at the seminary," reports Linda Phillips, seminary librarian and Southern Baptist missionary. "God opened the gates, and blessing upon blessing has come. Within two weeks, gifts and interest-free loans had been given to cover the remaining construction cost." One gift alone from a Chinese businessman was \$75,000 (U.S.).

Other gifts and loans will help the seminary move into subsequent phases of its development project.

A woman from one of the churches lent the seminary \$25,000 (U.S.) and offered to put a mortgage on her home and land if additional funds were needed. A widow gave a gold bar her husband had left her. A faculty member lent all his family's personal savings. A little boy brought in a piggy bank and, after a prayer with Chang, they broke open the plastic bank. It contained \$75 (U.S.).

"He walked out of Dr. Chang's office with the broken pieces of his piggy bank in hand with shoulders back and head high," Phillips said. Soon, his sister had given her savings as well.

The non-Christian father of a seminary student sent a large gift, but Chang "did not have peace in accepting this money," Phillips recounted. He returned the gift with a letter explaining Christians had the responsibility to give, not non-Christians.

He urged the father to accept Jesus Christ as personal Saviour, noting "This will express your love to your son more than any gift you can give our school."

The donation came back to the school the next day "with a letter saying the man was willing to consider faith in Christ," Phillips reported. "He still wanted to give the gift, because he believed our 'God would accept this gift from a man who does not know Him personally but adores Him very much.'"

Braidfoot advocates legislation to stop gambling on Indian lands

WASHINGTON (BP)— Without federal legislation to clarify regulation of gambling on Indian lands, the nation's gambling industry may have found a way to circumvent state laws prohibiting various forms of gambling, a Southern Baptist anti-gambling expert has warned.

Larry Braidfoot of the Southern Baptist Christian Life Commission said if such legislation is not enacted, Southern Baptists and others "stand to lose the results of our successful resistance to the spread of the gambling industry."

Several pieces of legislation now pending in Congress would establish federal guidelines regulating gambling on Indian lands.

Braidfoot pointed out the "essential element in all the legislation" is that a form of gambling which is prohibited by the state would be prohibited on Indian lands.

"If this prohibition is not made clear," he emphasized, "a state can be effectively penetrated by any gambling group which is able to find some Indian tribe willing to allow its land to be used."

Promoters of dog racing and jai alai are attempting to establish gambling operations on Indian lands in New Mexico and Arizona, even though those activities are forbidden by state law. The promoters are hoping to build on the widespread growth of high-stakes bingo on Indian lands after permission for such gambling was granted by the Bureau of Indian Affairs.

In recent hearings in both the House and Senate on the need for federal guidelines, lawmakers heard contrasting views on agencies.

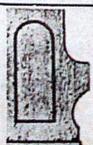
Spokespersons for Indian tribes claimed, for example, that concerns about organized crime infiltrating their operations were unfounded and that the tribes were capable of self-regulation.

Spokespersons from state agencies in Arizona, California, and Nevada countered that the only effective way to curb problems related to gambling, including that on Indian lands, is to make gambling activities subject to the laws of the state within which the lands are located. Several speakers pointed out that such a recommendation was made by the Presidential Commission which studied gambling in the mid-1970s.

Following the hearings, Braidfoot expressed specific support for H.R. 2404, introduced by Rep. Norman Shumway. Shumway's bill, he said, "appears to establish most clearly the prohibitions needed to prevent circumvention of state laws."

He urged Southern Baptists to register their concern with members of the two committees with jurisdiction: the House Interior and Insular Affairs Committee, chaired by Rep. Morris Udall, and the Senate Select Committee on Indian Affairs, chaired by Sen. Mark Andrews.

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Refugee resettlement office responds to SBC resolution

ATLANTA (BP)— The Southern Baptist Immigration and Refugee Service Office has posted a list of immediate needs for refugee sponsors in response to a resolution adopted by the Southern Baptist Convention meeting in Dallas June 11-13.

SBC messengers adopted the resolution encouraging Southern Baptist participation in sponsorship and church-centered ministries with refugees.

The denomination previously had set a goal of resettling 1,000 refugees during 1985. Last year, Southern Baptists resettled 819 refugees, placing them third among 17 participating denominations in refugee resettlement.

The SBC refugee office now has more than 50 cases of refugees (about 65 people) needing sponsors, said William Rutledge, director of immigration and refugee service for the Southern Baptist Home Mission Board.

Cases range from individuals to families, explained Rutledge. The current case load indicates the refugees either have not found a sponsor or they have not yet arrived in the United States, he added.

A volunteer agency, which acts as mediator between United Nations' refugee camps and the United States government, assigns cases to participating U.S. denominations involved in refugee resettlement, said Rutledge.

Delays in sponsorship in the United States affect refugees throughout the world, he added. About 2,500 Indochinese refugees arrive in the United States each month, all in need of sponsorship, from a refugee camp in Bataan, Philippines, said Rutledge.

"Those 2,500 are counted on to leave so another 2,500 others can come from refugee camps in Laos and Thailand," he said. "To not pick them up prevents others from leaving Indochinese refugee camps."

That leaves refugees with one of two fates: either they remain overseas in camps, or another agency — with less than the SBC standard of follow-up — picks them up, only to drop them once they arrive in the United States, said Rutledge.

"Ten-million refugees worldwide await sponsors and the opportunity for personal and religious liberty," Rutledge said.

The SBC resolution coincided with the

10-year anniversary of the denomination's resettlement of Indochinese refugees, noted Rutledge. Since 1975, Southern Baptists have sponsored about 12,000 Indochinese refugees and 2,618 refugees from 19 countries, he said. During the 10-year period, 281 SBC ethnic congregations have sprung up in the United States among Indochinese refugees alone, he added.

"The more potential a denomination has for sponsorship, the more cases it receives," Rutledge explained, noting the denomination boasts 14.3-million members. Coupled with state convention structures, which include language missions program leaders responsible for refugee resettlement emphases, "Southern Baptists have the best network and potential for resettling refugees."

Churches interested in sponsoring refugees should contact the Tennessee Baptist Convention language missions department or the Immigration and Refugee Service Office, 1350 Spring Street NW, Atlanta, GA 30367.

Morgan decries new IRS ruling

DALLAS (BP)— The Internal Revenue Service is "continuing discrimination" against ministers by announcing a ruling which will prohibit some clergy from deducting mortgage interest and property taxes while allowing members in the armed forces to continue taking these deductions, said a denominational leader.

Ministers who own and occupied a home or had a contract to purchase a home for which they were receiving a ministers housing allowance before Jan. 3, 1983, will be allowed to continue deducting their mortgage interest and property taxes until Jan. 1, 1987. However, the IRS said ministers who do not fulfill these requirements will not be allowed these deductions. The new ruling (revenue ruling 85-96) modifies the effective date of revenue ruling 83-3.

Annuity Board President Darold H. Morgan said the ruling is "discriminatory" because it allows members of the armed forces with tax free housing allowances to deduct their mortgage interest and property taxes, while disallowing these deductions for ministers."

He noted IRS officials disregarded the legal advice of the IRS chief council to make no distinctions between the minister and members of the armed forces on this issue.

Morgan said the arbitrary effective date of the ruling also discriminates within the clergy. He said he was informed last February that the IRS would suspend the ruling until Jan. 1, 1987, and make its application retroactive for all ministers regardless of when the home was owned or occupied until the discrimination issue could be resolved.

Morgan has requested the U.S. Treasury Department to suspend the original ruling (RR 83-3) and to reconsider the new revenue ruling 85-96 until the question of fairness can be resolved.



NEW TRUSTEE — Floyd Williams (left), a layman from Broadmoor Baptist Church, Memphis, talks with Jim Williams, associate to the president of the Baptist Sunday School Board, during new trustee orientation at the board.

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Tennessee Scene

PEOPLE . . .

Crievewood Baptist Church, Nashville, held an ordination service for Mark Hogg on June 30. He serves as youth minister at Tulip Grove Baptist Church, Old Hickory. Dwayne Cole is pastor at Crievewood Baptist Church.

Chamberlain Memorial Baptist Church, Chattanooga, ordained Ernest E. White to the gospel ministry June 2. Edward R. Seanor is the pastor.

LEADERSHIP . . .

Joe E. Morgan is minister of music and youth at Stevens Street Baptist Church, Cookeville. He comes from Galatin Road Baptist Church, Nashville. A native of San Antonio, Tex., Morgan is a graduate of Belmont College, Nashville. Michael M. Christian is the pastor of the Stevens Street church.

Paul Haywood is serving as minister of youth and activities for the summer at Lynn Garden Baptist Church, Kingsport. He is a native of High Point, N.C., and a student at Southeastern Baptist Theological Seminary, Wake Forest, N.C. The pastor of the Kingsport church is Carl Strickler.

Greg Baltzly is serving as interim pastor at Smith Fork Baptist Church, Watertown.

Aug. 11 features language groups

Tennessee churches will be joining those in other states in observing Language Missions Day on Sunday, Aug. 11. The theme is "Love Your Neighbor."

Southern Baptists are encouraged to learn more about the 500 ethnic groups in the U.S. and how Southern Baptists are helping them with 4,600 ethnic congregations in more than 80 languages and dialects. It is sponsored by the language missions division of the Home Mission Board, Atlanta.

For more information, contact the missions department, Tennessee Baptist Convention, P.O. Box 728, Brentwood, TN 37027.

John Moore takes BC computer post

NASHVILLE — John W. Moore has been named director for computer services at Belmont College, effective Aug. 1.

Moore had previously been an associate professor of psychology at Belmont before he accepted his present position as Computer Services project manager.

A native of Roseboro, N.C., Moore is a graduate of Old Dominion University, Norfolk, Va.; Morehead (Ky.) State University; and George Peabody College, Nashville.

Ricky Scott is interim pastor at Pleasant View Baptist Church, Woodbury. He began June 15.

South Harriman Baptist Church, Harriman, called Gary E. Lynn as minister of youth and education. He is a graduate of the University of Tennessee, Knoxville, and Southern Baptist Theological Seminary, Louisville, Ky. Edsel L. West is the church's pastor.

Black Oak Baptist Church, Clinton, has called Larry Watts as interim pastor.

James L. Baumgardner, a professor at Carson-Newman College, Jefferson City, has been called as interim pastor of First Baptist Church, Oliver Springs. The church has also called George Husk as minister of youth.

First Baptist Church, Murfreesboro, has called Carl Smith as activities director. Eugene Cotey is the pastor.

Steve Sweatt has resigned as pastor of Powell's Chapel Baptist Church, Murfreesboro.

Truman Hibbetts has resigned as pastor of Midland Baptist Church, Bell Buckle.

Virginia Avenue Baptist Church, Bristol, has called Donnie Martin as minister of music/youth. David B. Lay is the pastor.

Tim Parsons is now minister of music/youth at Bethel View Baptist Church, Bristol. He is a recent graduate of Liberty Baptist College, Lynchburg, Va. John W. Rayburn is pastor of the Bethel View church.

REVIVAL PRAYER REQUESTS . . .

Longview Baptist Church, Unionville, will have revival services July 14-19. J. Harold Stephens, interim pastor at First Baptist Church of Shelbyville, will be the evangelist. Wayne Cable is pastor of the Longview church.

Smith Fork Baptist Church, Watertown, will have revival services beginning Aug. 4. Thurman Seber, director of missions for Salem Baptist Association, will be the evangelist. Greg Baltzly, interim pastor of the church, will lead the music.

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BIBLE BOOK SERIES

Lesson for July 21

Judah's false religion

By Robert E. Jones, pastor
First Baptist Church, Bluff City

Basic Passage: Jeremiah 7:1 to 10:25
Focal Passage: Jeremiah 7:1-14

The Temple sermon, one of the most critical events in Jeremiah's stormy life, centered around the people's trust in Temple worship. It led to a trial for treason that almost cost Jeremiah his life.

The actual sermon encompasses only the first 15 verses of chapter seven, although some scholars believe it extends through chapter 10. A parallel account of the Temple sermon is found in chapter 26. This parallel account contains an emphasis upon the events surrounding the sermon while the account in chapter seven contains an emphasis on the message itself.



Jones

It is difficult to overestimate the boldness of Jeremiah's Temple sermon. The Temple was the sole place for the worship of God and commanded great importance because of the reforms initiated by Josiah. The Jews looked upon the Temple as the foundation and source of their security. To challenge the cherished Temple worship exhibited great boldness on Jeremiah's part as he faithfully proclaimed God's message to the people.

The central question

The opening verses of the Temple sermon expressed the central question of the message: Would the existence of the Temple with its accompanying rituals provide safety and protection against God's judgment? The people believed that the Temple was a bulwark that would never fall and that its presence would protect them against foreign invasion. This was the central problem Jeremiah addressed.

In the first four verses, Jeremiah warned the people against trusting the deceptive words of the false prophets who insisted that faithfulness to the Temple rituals would protect them from disaster. Merely chanting, "The Temple of the Lord, the Temple of the Lord," would not keep God from judging them for their unrighteousness.

The required changes

Jeremiah called upon the people to change (amend) their ways. Only a radical change on their part would secure for them possession of the land. The prophet

called them to obedience to God and a return to the covenant relationship. He enforced his point by exposing their offenses which had rendered their worship a mockery of God.

Four specific areas of change were referred to in verses five and six: (1) Injustice; (2) oppression of aliens, widows, and orphans; (3) the shedding of innocent blood, probably either a reference to murder or child sacrifice; and (4) idolatry, particularly the offering of sacrifices to Baal. Until the people changed these injustices, God would not accept their worship.

Their rituals and ceremonies apart from righteous living did not please God. In fact, according to verse nine, they had desecrated the Temple and turned it into "a den of robbers." This is the phrase Jesus combined with Isaiah 56:7 and used when He cleansed the Temple.

These verses should remind us that ritual alone does not constitute true worship. Verse 21 indicates that a time of unusual activity existed in the offering of costly burnt offerings. Yet, God desired obedience to His covenant, not costly sacrifices. Acceptable worship is never based upon outward forms but upon a life of righteousness and daily obedience to God.

The warning of judgment

The conclusion of the Temple sermon contains the prophet's warning of approaching judgment. The people came to the Temple claiming to be delivered from their sin only to go out and sin again. Jeremiah warned them about their false confidence in the Temple by pointing to the destruction of an earlier sanctuary at Shiloh.

Shiloh, a town in Ephraim about 18 miles north of Jerusalem, had been the site of an important sanctuary in the early days of Israel. This sanctuary housed the Ark of the Covenant from the latter days of Joshua until the death of Eli. The sons of Eli served as priests there and Samuel grew up in its temple. This sanctuary was destroyed around 1050 B.C. when the Philistines successfully captured the Ark. The ruins may still have been visible in Jeremiah's day.

Jeremiah warned the people against thinking that the Temple in Jerusalem could never fall. God would destroy the Temple as He had destroyed the sanctuary at Shiloh. But not only would God destroy the Temple, He also would cast the people out of His sight as He had done with the Northern Kingdom.

Thus Jeremiah concluded one of his most heart-rending appeals for genuine repentance. It is sad that instead of repentance, the sermon produced an anger among the people that caused them to seek the prophet's life.

UNIFORM LESSON SERIES

Lesson for July 21

Love produces hope

By John H. Tullock, professor of religion
Belmont College, Nashville

Basic Passages: Hosea 11: 14
Focal Passages: Hosea 11:1-4, 8; 14:1-4

During one of my student pastorates, a young woman moved into our community, who had been abandoned by her husband for another woman. She joined our church and during the time she lived there, she was faithful to its services, never complaining of her misfortune.

Some years after I left the church, I received a call from her, asking if I would perform a wedding ceremony for her. When I inquired as to whom she was marrying, I was surprised to learn that it was the husband who had left her some years earlier. Her love for him had not died so she had waited patiently for him to realize that he really loved her. Without hesitation, I performed the ceremony. The years since have proven the power of her love.



Tullock

The Lord's unchanging love (11:1-4, 8)

Hosea carried the family-relationship figure further in giving the Lord's message to the people. Here the father-son relationship is used to express the Lord's attitude toward His people. He reminds them of the Exodus experience (11:1), how He had taken a small, weak group of slaves and had led them through the desert to Sinai where He made them a people through the covenant. He had given them a land and a period of prosperity under David and Solomon. But as in so many cases, the prosperity had been their undoing.

The major religious problem had been the Baal cult which was the religion of the Canaanites. Many Israelites had gone over to that religion openly. An even more insidious development, how-

ever, was the fact that Israelite religion had absorbed Baalite customs into its worship. They were then passed off as acceptable ways to worship the Lord (11:2).

The Lord, through the prophet, reminded the people that it was His love that had brought them to where they were. He had taught them "to walk"; He had taken them in His "arms"; He had "healed them" when they were sick (11:3). Verse four reminds the people of the Lord's compassion - the kind of love a parent has for a child. While the RSV translation suggests the figure of training a young calf to work, it can be translated to say, "I became as one who lifted them to my cheek." This translation pictures a parent, bending down and lifting a small child to his cheek in an act of comfort and love.

Throughout all these verses, there flows the warm compassion of a loving Father, pleading with an errant child. It is climaxed in verse eight with the Lord's words. In them, one hears a parent as he watches a child plunge headlong toward destruction. Cocksure and stubborn in his ways, he is blind to the consequences of his action. Even though the child is reminded of the disaster that has befallen others who have followed a similar path, he goes on, blind, deaf, and unheeding, as the Father pleads the case of love. The Lord warned that if Israel would not hear, it faced the fate of Admah and Zeboim, cities that had been destroyed with Sodom and Gomorrah.

Israel's hope of return (14:1-4)

The Hebrew language has no word for "repentance." Instead, the word "turn," or "return" carries with it the idea that is nearest the New Testament concept of repentance. In these verses, Israel is urged to change its direction. It had been going away from the Lord. Now God called on the people to turn around and come back to Him. Hopefully, they had learned the lesson that sin's rewards were worthless when compared to the blessings of the Lord (14:1).

One of Israel's great temptations throughout much of its history had been to play one great power off against another. In Hosea's time, the Assyrians were the dominant power, the one that threatened their very existence. The message to the nation was, "Assyria will devour you, not save you. You are too weak to play the power game. Trust in the Lord Who alone can lead you. Repent of your sins and He will save you" (14:1, 3).

Just as Hosea had loved Gomer, even in her unfaithfulness, so the Lord had continued to love Israel in her unfaithfulness. He was willing to "heal her faithlessness," and to "love her freely." His love was greater than His anger.

Thus the pain of Hosea's bitter experiences in marriage were translated into a beautiful lesson of the Lord's undying love for His people. As one of my seminary professors said in commenting on the wrath of God, "Just remember that even the wrath of God is in the service of His love."

Youth camp sparks decisions, revival

A week-long youth camp at Fall Creek Falls State Park, Pikeville, resulted in 15 decisions and revival for the sponsoring churches, according to the churches' pastors.

Billy Ellison is pastor of First Baptist Church, Jasper, and Bill Roberts is pastor of First Southern Baptist Church, Pikeville. The two churches jointly sponsored the camp for the young people of both churches.

David Wheeler, a student at Southwestern Baptist Theological Seminary, Fort Worth, Tex., led the group in worship services.

The groups presented the musical, "Choices," for campers and visitors in the park on the closing night of camp.

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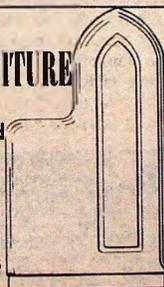
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LIFE AND WORK SERIES
Lesson for July 21

My Redeemer lives

By Juanita M. Wilkinson, acting administrative assistant
Southern Baptist Education Commission, Nashville

Basic Passage: Job 19:1-29
Focal Passage: Job 19:13-27

In another round of dialogue with Job, Eliphaz, Bildad, and Zophar zealously argue the fate of the wicked, re-emphasizing their previous accusations of Job's sinful life. Each in his own way, the three friends reiterate that for Job to suffer to the extent he is enduring, he must be guilty of a great amount of wrongdoing. They deride Job for insisting that he has done nothing to deserve the unbearable suffering. They protest his claim of innocence.



We can identify with Job's desire to be accepted by friends and family. It is to friends and family that a person usually turns when the going gets rough. Although family and friends may not know what to say or what to do, the awareness of their "just being there" is a positive evidence of support.

The physical torment Job is enduring becomes increasingly unbearable because of the overwhelming personal accusations.

It is no wonder that Job should arrive at the brink of depression. Apparently, he has nothing going for him. He must have reflected many times on the things he had once enjoyed. In addition to the material prosperity he had known, he enjoyed being with people.

It is very difficult for Job to understand how those same people can be so vicious in their personal indictments. To be misunderstood by persons who should be supportive is a kind of pain that is almost impossible to bear.

A portrait of Job (19:13-19)

To bring into view another dimension of the total personhood of Job, it is appropriate that a comment be made concerning his wife. She is an interesting bystander in Job's excruciating dilemma. When one Bible student recently asked why Job's wife had been allowed to remain on the scene, this writer quipped, "It must have been to remind Job of the total severity of his suffering!"

We may assume that Job's wife had once shared in his prosperity. Whatever "husbandly" faults she had discovered through the years, she was also in a position to know about his upright life and religious convictions. Obviously, she also had suffered in Job's dilemma. The death of his children was her loss also. The destruction of property and the total obliteration of possessions and household servants were also her dilemma. The only pain Job experienced which she did not undergo was the personal physical suffering.

In all fairness it must be said that she

shared in the consequences of Job's testing experience. It must also be said that her faith in God never reached the level exemplified by her husband. It must be further observed that her lack of encouragement and support at the time of Job's deepest need sent him further into the depths of emotional despair.

The plight of Job (19:20-24)

If television cameras had been available in the days of Job, he undoubtedly would have been singled out as the top news story on the local K-UZ television station. In all probability, the counterpart of 20th-century Barbara Walters would have had an exclusive prime time interview with Job.

The only channel of permanent communication available to Job, however, was the medium of writing. The plight of Job was so severe that he expressed a desire that an account of his suffering, his questionings, and his responses be preserved in writing. More than anything else, other than his own personal deliverance, Job wanted his name cleared and his honor restored. A permanent record left for posterity to judge was his expressed desire. Fortunately for us, the record became available and has been preserved for eternity.

The profession of Job (19:25-27)

The desertion of family and friends forced Job to look again to God. He never rebelled completely against God. He never doubted his religious training that he had been made in the image of God. He never denied that he had experienced a vital relationship with God. Aware of the role of a kinsman-avindicator in Israel's historical legal system, Job expressed his absolute conviction that his Vindicator will appear in his behalf. With emphatic certainty, he acknowledges that his Redeemer lives.

Personal perceptions

The elasticity of Job's patience had grown exceedingly thin in his second dialogue with Eliphaz, Bildad, and Zophar. Depression and discouragement permeated every moment of each new day. At his darkest hour, however, Job boldly declared his assurance of God's redemption.

This week's Bible study emphasizes Job's relationship to God by: (1) His desire that his declared faith in God be preserved in a permanent written record, (2) His insistence that vindication is on the horizon, (3) His acknowledgement of a personal living Redeemer, and (4) His assurance that he will see God.

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Baptist leader tells conference of 'plateau' problem in churches

RIDGECREST, N.C. (BP) — Almost half of the churches in the Southern Baptist Convention are in a state of plateau, according to Truman Brown, consultant in the church administration department at the Baptist Sunday School Board.

Brown, leading a conference during the Bible preaching-administration conference at Ridgecrest Baptist Conference Center, told participants that churches which reach a plateau usually are more concerned about themselves and maintenance rather than missions.

Some of the signs which point to a plateau in a church are slow or stopped growth, low morale by members, tight resources, low participation in programs, and, especially, a loss of vision by the members of the church's purpose in the community.

Brown suggested self-examination as a first step for churches which are in a plateau situation. He said churches need to ask "what happened to us" and "what were we doing when we were growing."

"The pastor and other key leaders in the church who still believe in the New Testament mission of the church need to discover the turning points and identify

needs of church members," Brown said.

In a self-examination process, the church needs to look at the changing context of the society in which the church is attempting to minister in a community.

Brown said fellowship is not enough to keep a church growing. "A lot of churches have a great fellowship, but they are dying," Brown said. "Churches need to dream again what it means to be the body of Christ where we are."

"Self-preservation erodes the sense of mission in a church," he continued. "Churches need to have a reach-out mentality instead of having so much concern with finances, building maintenance, and the necessities of operation. There needs to be an attitude of mission giving."

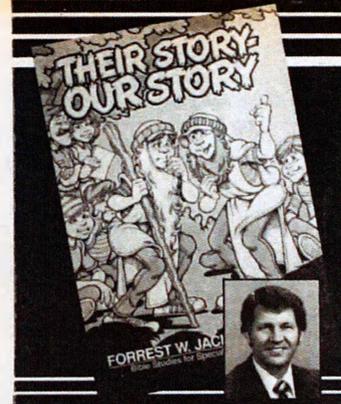
"Instead of being self-serving and embracing actions and ideas almost at random, churches need to address the multiple needs of people in the church and the community."

Business Manager wanted for the Alaska Baptist Convention. BA in Business Administration and CPA preferred. Must be devout churchman. Contact Dr. John Allen, Alaska Baptist Convention, 1750 O'Malley Road, Anchorage, Alaska 99516. Phone (907) 344-9627.

State council of colleges elects William Troutt

NASHVILLE — William E. Troutt, president of Belmont College, was recently elected chairman of the Tennessee Council of Private Colleges.

This election will also enable him to become a voting member of the Tennessee Student Assistance Corporation.



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Forrest W. Jackson is a Broadman editor, The Sunday School Board, Nashville, Tennessee. He is compiler/contributor of Bible Studies for Special Occasions in Youth Ministry.

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'Aunt Pearl' sings to memorize Scripture

By Charles Willis

POLO, Mo. (BP)— "If any man will come after Me, if any man will come after Me, Let him deny himself, and take up his cross daily, and follow Me, and follow Me — Luke 9:23," Pearl Collinsgrove sings in a clear, strong voice.

Singing Bible verses from "MasterLife Scripture Songs" has made a difference in her life, perhaps more than in the lives of many others who memorize Scripture through singing. Pearl Collinsgrove is 81 years old, has been blind for 23 years, and is a relatively new Christian.

Having spent much of her life in vaudeville and night clubs, Aunt Pearl, as she is known by her friends in Polo, Mo., did not have much contact with church. Without a permanent home for many years, Collinsgrove's on-the-road life meant an unstable spiritual life as well. "I joined a Church of God in Birmingham one time for three months," she recalled.

But four years ago in a Methodist church in Polo, Collinsgrove heard the minister tell the story of Joseph. "I had thought I couldn't get saved," she said, "but that day I thought, 'If Joseph could make it, I can make it.'"

While attending the Methodist church on a regular basis, a friend invited Collinsgrove to play the guitar and sing at First Baptist Church, Polo. She found such friendliness, warmth, and accep-



BRaille BIBLE STUDY — Pearl Collinsgrove has transcribed some of the MasterLife materials into Braille to aid her Bible study. Blind and 81 years old, Collinsgrove has turned her former vaudeville talents toward MasterLife support.

tance there that she began to attend the Baptist church where she made a public profession of faith and was baptized two years ago.

It was at First Baptist Church she discovered MasterLife, produced by the

Baptist Sunday School Board's church training department. Captivated by the materials she heard Pastor Duane Tindall present, she determined to attend all of the MasterLife sessions. "I wanted to learn about the Bible," she said. "One woman put MasterLife materials on tape for me — all 26 weeks!

"Memorizing was no problem for me because I was in drama for years," she said. "Some things I put in Braille. MasterLife taught me to study instead of just read and it helps in so many ways to be a good Christian. It taught me how to interpret different Scriptures ... to make them come alive and to realize Christ is alive now."

As a self-appointed salesperson for MasterLife, Collinsgrove uses invita-

tions to sing in churches as an opportunity to share her discovery.

"I tell them about my life," she said, "and use the presentation of the cross, the hand and heart, and the armor from MasterLife. Then I sing a song to show how to sing the verses of the Bible. If you memorize enough verses, you can witness anywhere — even without a Bible. I call it my routine," she laughed, "because that's what it is to me in show business language."

Collinsgrove is working through the tapes a second time, and she encourages other senior adults to study the materials. "It helps older people keep their minds alert," she said. "If you want to be a good disciple of Christ, you have to put the good things in your mind. It's harder for some older persons to memorize than it is for others, but singing Scripture helps."

Collinsgrove is practicing what she preaches, having memorized about 60 Scripture passages. "I don't have an unhappy moment now," she said. "I always have things to do. I do Proverbs, one each day," she reminded, "there are 31."

As testimony to the change in values she has found in recent years, Collinsgrove observed, "A lot of people don't want to give up worldly things to follow Christ, but when you study the Bible you see there are greater treasures in heaven than worldly treasures.

"I went through three or four fortunes in my lifetime," she confided. "I had plenty of money. I had five homes at one time. None of that has done what knowing God and studying MasterLife has done for me. The more you put into it, the more you get out of it.

"God does for you if you'll recognize Him," she said. "The Lord put me here to do what nobody else can — to reach people and help them find the happiness I have found."

High court strikes down Connecticut Sabbath law

WASHINGTON (BP)— A Connecticut law guaranteeing employees of private companies an absolute right to take a day off from work to observe their chosen Sabbath violates the Constitution, the U.S. Supreme Court ruled June 26.

In an 8-1 decision announced by Chief Justice Warren E. Burger, the high court held the 1976 law ran counter to the First Amendment's ban on an establishment of religion because it had the primary effect of advancing religion.

Only Justice William H. Rehnquist dissented.

The surprisingly one-sided decision brought to an end a legal battle involving a Connecticut worker who died three years ago, but whose case was pursued by the administrator of his estate.

Donald E. Thornton, who worked for Caldor Inc., a chain of New England department stores, informed the company in 1979 he wished to take Sundays off to observe his Sabbath. Thornton was a Presbyterian.

According to lower court records, Thornton took the action after being advised by an attorney he had a legal right to demand Sundays off under provisions of a 1977 Connecticut law that read in part, "No person who states that a particular day of the week is observed as his Sabbath may be required by his employer to work on such day."

The law also stated that an employee's refusal to work on his Sabbath "shall not constitute grounds for his dismissal."

Although Caldor policy gave non-managerial employees the option of taking off for Sabbath observances, it required management level employees to work every third or fourth Sunday.

Thornton, a manager in the company's Torrington, Conn., store, worked a total of 31 Sundays in 1977 and 1978, and continued to work on Sundays through most

of 1979 before deciding to invoke the law's provisions. Although Thornton was offered a transfer to a store in Massachusetts, where a Sunday closing law was still in effect, or a lower position in the Torrington store, he refused and was demoted.

Thornton filed a complaint against Caldor Inc. with the State Board of Mediation and Arbitration, a panel that sided with him. A state superior court then affirmed that holding.

But the Connecticut Supreme Court reversed, holding the statute did not have a "clear secular purpose." The primary effect of the law was to advance religion, the court stated, because it "confers its 'benefit' on an explicitly religious basis."

The Connecticut high court also said the requirement that the state mediation and arbitration panel decide which religious observances qualified as legitimate Sabbath observances, "creates excessive governmental entanglements between church and state."

Interpretations

Pauline housekeeping

By Herschel H. Hobbs

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work" (Titus 3:1).

This verse is a summary of Titus 3. This chapter covers various matters of everyday life, hence the catchall word "housekeeping."

Titus is to teach Cretan Christians to be law-abiding and to be zealous in good works. They are not to "speak evil" or blasphemous or insultingly concerning others. Also they should "not be

brawlers." This word means to be "non-fighters."

Instead they are to be gentle and meek or teachable. The sins in verse 2a would be typical of unregenerated Cretons. Paul reminds Titus that before they were saved, he and Titus had been such (vv.3-8).

Titus is to avoid debates with opponents (Jews and Gnostics) over their differences. Souls are not won by debate but by witnessing about Christ (v.9). After two admonitions, heretics are to be rejected. "Heretics" denotes those who were seeking to divide the Christian fellowship in Crete. By their very obstinate attitudes they are self-condemned (vv.10-11).

Paul plans to send either Artemas or Tychicus to relieve Titus in Crete, so he can join Paul in Nicopolis where the apostle plans to spend the winter (v.12). Zenas the "lawyer" was evidently a former expert in the Mosaic law who had become a Christian. Apollos was a well-known Christian (Acts 18:24 to 19:1; 1 Corinthians 1:12ff). They may have taken this letter to Titus. To send them on their way meant to provide funds for travel and other needs.

We do not know whether Titus reached Nicopolis before Paul's arrest. But his being in Crete has provided us with this precious epistle in the New Testament.

Bible paper arrives in China

NEW YORK — One hundred tons of Bible paper, enough to print 100,000 Chinese Bibles, has arrived in the People's Republic of China, the American Bible Society reports.

The lightweight paper, specially made for printing Scriptures, has been supplied to the Amity Foundation by the United Bible Societies, the international partnership for Bible work which ABS helped found.

The Amity Foundation, set up in March of this year by the China Christian Council to "undertake humanitarian programs as their witness and service to society," took delivery of the Bible paper in the city of Nanjing.

The paper was supplied to speed up Bible production and thus help alleviate a current shortage of Scriptures in China.

It is expected that all of the 100,000 Bibles now being printed will be ready before the end of 1985. The Bibles are to be in the Union Version, first published in 1919, the version most commonly in use in Protestant churches in China.