

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Union University gets two \$1-million gifts

JACKSON — Union University has received two \$1-million gifts from anonymous donors, according to Robert E. Craig, president. Both gifts will be used for endowment, primarily for scholarships.

The Baptist college's first \$1-million gift in the school's 160-year history was pledged last year. The donor issued a challenge for his gift to be matched this year. The second \$1-million donation was a response to that challenge.

"I have a deep abiding faith and belief in the sanctity of Union University and all that it stands for — Christianity at its finest and dedication to helping others find Christ," the first \$1-million philanthropist stated in a letter to the college.

The second \$1-million donor, who pledged his contribution earlier this month to be paid on Jan. 1, said, "I am very impressed with what the leaders of Union University have done and I hope that this gift will help great things to continue ... for the glory of God."

In a second announcement, Craig pre-

sented a recommendation from the executive committee of the college's trustees to raise the goal of the current \$5-million endowment campaign. The three-year effort, which was initiated in November 1983, has netted to date a total of \$6,262,000 in cash and pledges.

The new goal recommended by the campaign steering committee increases the goal to \$10-million by Dec. 31, 1988, along with a long-range goal of \$20-million to be raised by Dec. 31, 1995.

Larry Stewart, vice-president for development, said, "The excitement of our faculty, staff, trustees, churches, and many friends has been overwhelming. Even though we are excited about these large gifts, the most encouraging factor has been the great number of small gifts, indicating a broad base of support and love for the college and our mission."

Stewart, who has been directing the overall campaign, says he is confident the new goals will be met.



MEDIA LIBRARY PLANNING — The administrative council of the TBC church media library state organization meet to plan their four upcoming regional training clinics to be held across the state in September. From left around table are Richard Boyd, Knoxville; Sylvia Garland, Maryville; Barbara Hoskins, Kingsport; Anna Martin, Columbia; Frances McGlocklin (not visible), Nashville; Helen Brown, Murfreesboro; Nancy Parson, TBC secretary; Elizabeth Horton, Nashville; Vaughnie Rowland, Cookeville; Edith Baxter, Oak Ridge; Betty Norton, Cleveland; Eleanor Yarborough, TBC state consultant.

Church votes to relocate instead of suing member

LOTTIE, La. (BP) — Cane Brake Baptist Church in Lottie, La., has voted to move rather than take a church member to court.

Ownership of one-half acre of a one-acre plot upon which the church is located is at the center of a dispute between the church and its next-door neighbor, a longtime member of the congregation.

But rather than settle the issue in court — a battle church leaders maintain they could win — Cane Brake members voted two weeks ago to relocate.

The church recently had the property surveyed and had an abstract prepared which traces ownership of the land all the way back to the 1830s, reported Pastor Perry Hancock. The church has owned the land since 1901, with no stipulations in its deed, he said.

The problem apparently began when the previous owner of the property adjacent to the church sold his land, which he claimed included one-half of the acre on

which the church building sits, Hancock explained.

However, the church also studied the Bible as it considered its options in relation to the situation. Based on the teachings of Jesus and the writings of the Apostle Paul, church members decided they would not be acting in a Christ-like manner if they sued their fellow member for clear rights to the property.

The decision not to sue took place in "one of the most unusually Christian business meetings I have ever attended," said Arthur Achord, director of missions (Continued on page 2)

Historic Baptist church in Rio calls two from Southwestern

FORT WORTH, Tex. (BP) — One recent doctoral graduate and a current doctoral student, both from Southwestern Baptist Theological Seminary here, have been called to ministry positions at the historic First Baptist Church of Rio de Janeiro, Brazil.

Fausto Vasconcelos, who is a 35-year-old Brazilian and current doctor of philosophy student, will become the fourth pastor of the 101-year-old church in August.

Isodora Lessa de Paula, also Brazilian and a summer doctor of musical arts graduate, will become minister of music at the church as well as director of Niteroi seminary's school of music in Rio de Janeiro.

The church is to Brazilian Baptists what First Baptist Church, Dallas, is to Southern Baptists, said F. B. Huey, Southwestern seminary's associate dean for the doctor of philosophy degree. "It is the pioneer Baptist church in Brazil."

William Bagby, Southern Baptists' first missionary to Brazil, organized the church Aug. 24, 1884, and was its pastor for 16 years.

From 1900 to 1933, Francisco F. Soren was pastor. He was also the first president of the Brazilian Baptist Convention.

His son, John, succeeded him. The younger Soren is a former Baptist World Alliance president and served as president of the Brazilian Baptist Convention 11 times.

Vasconcelos holds degrees from South Brazil Baptist Theological Seminary,

Rio de Janeiro, and Southwestern seminary. Prior to coming to the United States, he was pastor of First Baptist Church, Copacabana Beach, Rio de Janeiro.

De Paula holds music degrees from Brazilian Conservatory of Music; Federal University of State of Rio de Janeiro; Southern Baptist Theological Seminary, Louisville, Ky.; and Southwestern seminary.

First Baptist Church of Rio de Janeiro, with 2,800 members, is not the largest Baptist church in Brazil, but is "the most prestigious congregation" because of its history, Vasconcelos said.

FMB needs doctor in Ethiopia

RABEL, Ethiopia (BP) — Missionary personnel working against overwhelming odds in the Ethiopian highlands desperately need a volunteer physician to coordinate Southern Baptist medical relief efforts in the remote, famine-stricken area.

The Foreign Mission Board has searched in vain since May for a physician to spend one or two years coordinating the work at the feeding and health center in Rabel and as many as four other centers projected for the Menz Gishe and Merhabete districts.

The physician would supervise nurses at the centers, help with difficult medical cases, and provide advice related to public health, nutrition, famine-related diseases, and general sanitation.

Interested persons are urged to write Joyce De Ridder in health care recruitment at the Foreign Mission Board, P.O. Box 6767, Richmond, VA 23230.

"This isn't the place for the specialist who would have all the latest equipment," said Lynn Groce, administrator of the Baptist Mission of Ethiopia. "Medical facilities are primitive, only on the clinic level, with no hospital-type facilities."

Seminaries view Belmont 'center'

NASHVILLE — Belmont College, Nashville, is being considered as an off-campus center for the Southern Baptist Convention's six seminaries.

Expressed public interest will be a deciding factor in the establishment of a seminary studies program at the college.

Proposed curriculum would include courses designed to meet requirements for the master of divinity, master of religious education, and master of church music degrees. Staff would include adjunct professors and faculty from one or more of the sponsoring seminaries.

Admission to a degree program would be tantamount to admission to one of the seminaries and requirements for admission would be the same. A seminary extension diploma would be offered for those persons not having a college degree. All courses would be available for audit.

To register interest and for further information, contact the office of religious affairs, Belmont College.

New York women visit Ridgecrest to express thanks for Baptist help

RIDGECREST, N.C. (BP) — New York business women, nurses, teachers, church workers, homemakers, and a pre-med student gathered on the Ridgecrest Baptist Conference Center stage to express thanks to the more than 1,900 women and men attending WMU week for their continuing support.

"We want you to know our WMU has style and is in style!" Miriam Dennis enthusiastically reported in the Panamanian accent that remains after years as a business woman and the wife of a bivocational pastor in the U.S.

The 45 representatives of the growing

work in the Baptist Convention in New York drew spontaneous applause as they spoke of answered prayers, active missions education organizations, and life-changing growth.

The group represented seven of the 17 languages spoken in Southern Baptist churches in New York. Expressing a common note of gratitude was Zully Malzonado, who was born in Colombia. "That which I've received from foreign missionaries in my home, I want to share in this country through WMU."

"These women exemplify what WMU means when we talk about Multiplying The Vision," said national WMU President Dorothy Sample of Flint, Mich.

"I think they represent the whole scope of how God uses missions education. People learn and catch a vision. They become missionaries. Then people are saved. They gain the vision and in turn become strong leaders in their churches."

Daily conferences, Bible study, convocations, and missionary vespers supported the week's theme in the 1985-86 emphases "Multiply The Vision."

D. Irby to provide lesson comments

David J. Irby, chairman of the religion and philosophy department at Union University, Jackson, has been selected to write the Uniform lesson series commentary for the Baptist and Reflector, beginning in this issue.



Irby

A native of Georgia, Irby has held his present position at Union since 1980. He has been associated with Union since 1965, when he was director of Union's extension program in Memphis. In 1967, he became dean of students at the Jackson campus.

He was named dean of religious affairs in 1969 and joined the department of religion as a faculty member in 1972. Earlier, he was a graduate teaching fellow at New Orleans (La.) Baptist Theological Seminary.

A graduate of the University of Southern Mississippi, Hattiesburg, and New Orleans seminary, Irby also served as pastor of churches in Louisiana, Mississippi, and Tennessee. Since joining the Union staff, he has held interim pastorates in Tennessee.

Dispute . . .

(Continued from page 1)

for Atchafalaya Baptist Association, which includes the church.

"They (the church members) feel they could have won in court, but they never could win in the community," Achord said. "They were afraid they would hurt the cause of Christ."

However, they are not afraid to sacrifice themselves, he added, noting the church's financial situation "already is in push-to-shove shape, with limited resources."

The church is looking for two acres of property on which to relocate, noted Hancock. Members have voted to start a building fund, and they anticipate they will need \$100,000 to make the move.

Achord, whom Hancock credits with being "a great help" to the congregation, said he plans to seek aid for the church from the Louisiana Baptist Convention's mission loan fund and from the Georgia Barnette Offering for state missions. He noted, however, that exceptions must be made to grant both requests, since the church no longer is a mission.

Hancock declined to identify the church member in the dispute in order to preserve her confidentiality.

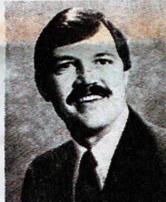
Day accepts post as 'Probe' editor

MEMPHIS — Michael Stephen Day, active in youth work in Tennessee churches since 1973, has been named editor of Probe magazine, published by the Brotherhood Commission for boys in grades 7-12.

He will begin his new duties Sept. 1 at the Memphis-based agency.

Day has resigned as minister of youth at Westwood Baptist Church in Cleveland to accept the Brotherhood post. He previously served as a youth minister at Haywood Hills Baptist Church, Nashville, and Shelbyville Mills Baptist Church, Shelbyville.

Born in Fort Lee, Va., Day later moved with his family to Antioch. He is a graduate of Belmont College, Nashville, and Southern Baptist Theological Seminary, Louisville, Ky.



Day

Union University installs new organ

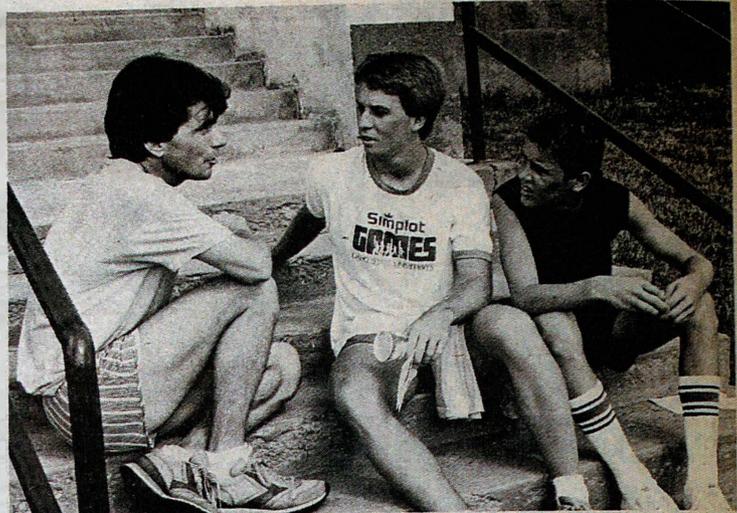
JACKSON — Union University's long-awaited three-manual, 46-rank organ has arrived from Visser-Rowland Associates in Houston, Tex., and is in its place in G. M. Savage Memorial Chapel.

The instrument, which was ordered over two and one-half years ago, is the only one of its type in west Tennessee. A tracker action organ, it is considered to be superior because of its versatility and durability.

"Our dream is to establish Union University as a recognized center for training talented, young organists," said Robert E. Craig, Union president.

The organ was purchased with gifts made to the Organ Fund Campaign.

A formal dedication of the new instrument will be Oct. 21 at 10 a.m. in G.M. Savage Memorial Chapel. At 8 p.m., Organ Instructor Scott Bennett will present a dedicatory concert. Both programs are free and the public is invited to attend.



BAPTIST RUNNERS — Participants at a recent church training conference at Glorieta (N.M.) Baptist Conference Center exercised both their spiritual and physical muscles. Winners of the 5K (3.1-mile) run were (left to right) Wayne Jenkins of Nashville, youth consultant in the BSSB church training department, first place; Troy Wolff, Alta Canyon Baptist Church, Sandy, Utah, second place; and Keith Mays, First Baptist Church, Taylor, Tex., third place.

Cos Davis defines discipline as process of guiding children

By Frank Wm. White

WINONA LAKE, Ind. (BP) — Discipline is not a negative aspect of dealing with children but is part of the process of guiding children into acceptable behavior, according to preschool specialist Cos Davis.

The word discipline comes from disciple. "Jesus never disciplined in a negative way," said Davis, supervisor of the preschool program section of the Sunday School department at the Southern Baptist Sunday School Board.

Discipline is not punishment but is guidance for children, he explained.

As a parent, Davis admitted he becomes frustrated. "It is all right to feel frustration at times," he said.

Many of the principles for discipline and positive guidance for preschoolers apply in the home as well as in a Sunday School situation, Davis said during a session of a Sunday School leadership conference at Winona Lake, Ind.

"As we guide children, we need to help them become mature enough to make proper decisions about the way they act," he explained.

Rather than dealing specifically with behavioral actions, it is often important to investigate the causes for the behavior. "All behavior is meaningful," he pointed out.

Preschoolers often are seeking attention and are going to get it by some

means. "It is important to learn when to give good attention. The wrong kind of attention can reinforce bad behavior," he cautioned.

Children often have particular problems that cause unacceptable behavior, according to Davis. "There are no problem children, only children with problems," he said.

For the Sunday School teacher, a home visit may be needed to understand what the problems might be, he suggested.

Children need to know they are loved even though their behavior may not be acceptable. "There are times to be firm, but firm and loving can be synonymous," he said, adding being firm and friendly may require practice ahead of time.

Praise for acceptable behavior should be emphasized, he said, and shaming a child should be avoided. Many times anger causes aggressive behavior because children do not have other means for dealing with anger, Davis said.

"If we can help a child deal with anger, we can teach him something nations of the world, parents, and other adults haven't learned," Davis said. "You can tell the child that you become angry, too, or that you would be angry in a similar situation. Helping a child deal with anger involves communication. Talking through the situation can help the child express his anger and deal with it.

"Children need to see you as a human being. Being human helps. When they know you have feelings like theirs, they can learn how to deal with those feelings," he explained.

J. Claypool leaves Southern Baptists

LOUISVILLE, Ky. (BP) — John R. Claypool, co-pastor of Second Baptist Church, Lubbock, Tex., and former pastor of Crescent Hill Baptist Church, Louisville, has resigned his position to seek ordination in the Episcopal Church.

Claypool was accepted for a year of special studies at Episcopal Theological Seminary of the Southwest, Austin, Tex. He will also be theologian-in-residence at Christ Episcopal Church, San Antonio, Tex.

Claypool holds the bachelor of divinity and doctor of theology degrees from Southern Baptist Theological Seminary, Louisville, Ky.

Spurgeon to speak on Union's campus

JACKSON — Harlan E. Spurgeon, vice-president for human resources for the Southern Baptist Foreign Mission Board, will be guest speaker for Union University's convocation on Sept. 9.

The service, which will formally open the college's 161st academic year, will begin at 10 a.m. in G. M. Savage Memorial Chapel. Union President Robert Craig will preside at the hour-long service, which is open to the public.

Members of blind fellowship reflect spirit, dedication

By Connie Davis

The third annual conference of the Tennessee Baptist Fellowship of the Blind was held Aug. 2-4 at Harrison Chilhowee Baptist Academy, Seymour. Twenty-eight persons — two even from Florida — attended, according to Charles Couey, president and member of Haywood Hills Baptist Church, Nashville.

He noted that one of the biggest difficulties that he and other blind people have is travel. The fellowship has 35 members, including the two from Florida and one from Kentucky.

Open to visually-impaired and sighted persons also, the fellowship focused on spiritual orientation and mobility at the conference. Couey, who as consultant for the blind for the Tennessee Baptist Convention helped begin the fellowship in 1983, explained that this is applying blind rehabilitation work to walking in the Spirit.

"We have these to enrich the Christian fellowship among blind and sighted persons, to endeavor to spread the gospel to the blind, and to enable the blind to improve their self-image," proclaimed Couey. The warm spirit of fellowship was the highlight for many of the conferees, according to Couey.

The conference encouraged participants to find out, spiritually, where they are walking now, and taught how the flesh and spirit war against each other. The "On Your Mark, Get Set, Go" session led each to prepare to live and witness in the Spirit.

Woody Parker, editor of Braille materials at the Baptist Sunday School Board, presented future plans and previewed a BTN video that will be available in September or October on enrolling blind adults in Sunday School. Leslie Baumgartner, director of the missions department, TBC, also shared future plans.

Bruce Edwards, blind evangelist and a member of Black Oak Heights Baptist Church, Knoxville, preached. Earlene Smothers shared how God has led her since the death of her husband, Hubert, president of Harrison Chilhowee. Smothers died during a fire there on Jan. 1, 1984. Clarence Whaley, vice-president of the fellowship, shared during a workshop that just as a blind person who has a Seeing Eye dog uses leash corrections when the dog gets off course, so the Holy Spirit uses leash corrections when the Christian gets out of line.

Linda Ragland, not a Southern Baptist but a blind member of the fellowship from Donelson who is college-trained in



READING WITHOUT SIGHT — Charles Couey uses a machine that translates what is on the screen into Braille at his job as a computer programmer supervisor for the Tennessee Department of Employment Security Data Center in Nashville. He also uses a cassette recorder for Braille.



WITH A LITTLE HELP FROM MY FRIENDS — His Seeing Eye dog, Hessi, a special typewriter, a computer that speaks, a cassette recorder for Braille and other machines help Clarence Whaley in his work as a salesman and bookkeeper at L. C. Tiller Inc., a piano company in Nashville.

special education, led a self-image workshop. Marjorie Mauldin, a blind member from Central Baptist Church, Bearden, Knoxville, led the talent show.

Couey led each person to dissect an orange to illustrate the concept of the fruit of the Holy Spirit. He explained that love, joy, peace, and other attributes on the Biblical list are like the parts of an orange but not different fruits of the Spirit. He also led a workshop discussing problems faced in working in the local church.

The three officers, elected to their two-year terms at last year's conference, include Couey, president; Whaley, vice-president; and Sharon Bragg of Haywood Hills Baptist Church, secretary-treasurer.

Couey, a choir member and Royal Ambassador director at Haywood Hills Baptist Church, and his wife, Charlyene, who is sighted, have two children. Couey is a computer programmer supervisor for the Tennessee Department of Employment Security Data Center.

His sharp wit and continuing struggle for independence are revealed as he expertly gives directions in downtown, Nashville, identifies buildings, and expresses dismay at the stereotyping of blind persons as being musical or always needing help.

Couey hopes in the next few years that blind persons will be able to "serve in the church, association, state, and convention as leaders in joint cooperation." In

his work as TBC's blind consultant and the fellowship's president, he helped the TBC begin mailing cassette tapes of the Baptist and Reflector to blind persons in the state. Between 50-75 persons receive them, but about 65,000 seeing-impaired persons live in Tennessee, reported Couey.

Couey added that although the Baptist Sunday School Board has provided materials for the blind for about 39 years, most churches do not know about them because they were free and not on the church literature order form, which will soon change. He noted that materials for the blind are postage-free which should encourage ministry to the blind. Only about 10 percent of blind persons enrolled in our churches receive materials from the BSSB.

Most blind persons are placed in separate classes at church, shepherded around, and taken home, Couey insisted. "We want to show that blind persons

have ministries and leadership talents that can be used . . ."

Whaley, who also is blind, is a salesman and bookkeeper at L. C. Tiller Inc., a piano company, where he has worked for the past 18 years. Single, Whaley is an accomplished pianist, piano tuner, and active choir member at Park Avenue Baptist Church, Nashville. He is assisted at work by several machines including a computer that speaks and his new Seeing Eye dog, Hessi.

Bragg manages a snack shop in Nashville's Criminal Justice Building with four employees. The shop is a service of the Department of the Blind. Bragg, who says she has "limited vision," has only half the vision required to be legally blind but it is hard to tell. She is serving for the second year as Mission Friends director at Haywood Hills Baptist Church. A graduate of the University of Tennessee, she and her husband, Warren, have two children.

Bill Powell resigns journal post; Dave Lucas accepts editorship

JONESBORO, Ga. (BP) — Directors of the Baptist Faith and Message Fellowship have accepted the resignation of William A. (Bill) Powell of Buchanan, Ga., as editor of Southern Baptist Journal and elected an Austin, Tex., pastor as the new editor.

Dave Lucas, pastor of First Baptist Church of Oak Hill in Austin, was elected by about 16 directors from a half-dozen states attending the board meeting at Mt. Zion Baptist Church in Jonesboro, just south of Atlanta. Names of the directors were not revealed.

Powell, who will be 60 on Sept. 15, requested early medical disability retirement, saying he is unable to continue as editor because of a terminal illness.

Powell has been editor of the conservative-oriented publication since founding it in 1973, except for the December 1979 to June 1980 period when he was replaced and then re-ensated by the publication's directors.

Prior to 1973, he was a staff member of the Southern Baptist Home Mission Board in Atlanta for 11 years; first as associate director and later director of the board's department of survey and special studies, and as consultant on bus evangelism in the evangelism division. He was superintendent of city missions

for Southern Baptists in Chicago before joining the board's staff. He is also a former pastor of Cornell Avenue Baptist Church, Chicago, and pastor of six churches in Alabama.

In an interview following his election, Lucas, pastor of the Austin church for about a year, emphasized that he is a graduate of two Baptist institutions, Dallas (Tex.) Baptist University and Southwestern Baptist Theological Seminary, Fort Worth, Tex., and that he is not anti-Southern Baptist organizations.

He said, however, there is definitely a problem of liberalism in the SBC, and that Southern Baptist Journal under his editorship would seek to document specific violations of the Baptist Faith and Message Statement.

Lucas will continue as pastor of First Baptist Church, Oak Hill. Before going to the Austin church as pastor, Lucas was pastor of Calvary Baptist Church in Bryan, Tex., for about five years. Previously, he was pastor of Sunnyside Baptist Church, Hobart, Ind.

Lucas said he did not anticipate major changes in the paper's editorial policy. He said his style of writing tends to be "more scholarly" than Powell's and that he would attempt to document primary sources of information.



LIMITED WHAT? — Even though her limited sight is only half what is required to be legally blind, Sharon Bragg manages this snack shop in Nashville's Criminal Justice Building.

EDITORIAL

The spiritual significance of labor

Next Monday the citizens of our nation will celebrate Labor Day. The occasion is unique among America's holidays in that other holidays are observances of anniversaries of great events or the birthdays of notable individuals.

Labor Day, however, is different in that it is the recognition of a movement.

In the early days of the world's history, a worker was completely involved in the manufacturing of a product. A person's name often had evolved for his occupation — such as, Baker, Carpenter, Taylor, Barber, Shoemaker, etc.

Then, with the 18th century's Industrial Revolution, this practice began to change. Manufacturers discovered that mass production and a lower unit cost would result if a number of employees were hired to do a single task or a few activities on an assembly line. Management also realized that many of these menial tasks could be performed by children or unskilled laborers — for meager compensation.

Based on the concept that "the laborer is worthy of his hire" (Luke 10:7), groups began to emerge in the 18th century to plead for workers' rights — particularly in the number of hours worked and the wages paid. These organizations were at first declared to be illegal, and it was not until 1842 that United States courts recognized that their activities had legal standing.

As the number of labor unions grew and began to unite their influence through national cooperative bodies, enough power was achieved to bring about many labor reforms — most of them praiseworthy.

In order to dramatize their movement, the labor organizations asked for a special holiday to honor workers. On June 28, 1894, Congress established the first Monday of September each year as Labor Day, a legal holiday in all states and territories.

Regardless of one's opinion of the modern labor movement and its current use of power, a Christian must agree that the Bible teaches a "theology of labor."

Even before the "fall," Adam was to labor in the Garden of Eden by cultivating it and keeping it (Genesis 2:15). After the sin of disobedience caused Adam and Eve's expulsion from the garden, God declared that the pair must earn their food by the

"sweat of the brow" — battling thorns and thistles for their provisions.

The God-engraved Ten Commandments asserted that "Six days you shall labor and do all your work" (Exodus 20:9 NASB).

God is aware of your labors, for the Bible says, "For God is not unjust so as to forget your work and the love which you have shown toward His name" (Hebrews 6:10 NASB).

The prophets were critical of unjust scales and improper business practices which took advantage of the poor.

There are many other Scriptures which could be cited. All of these indicate that honest labor is desired by God from all of us. He has given us certain physical and mental abilities which should be used to benefit mankind and to honor His name.

So, as we observe Labor Day 1985, let us remember the spiritual significance of work in the intent and the purposes of God.

GUEST EDITORIAL

Need leaders, not control

By Lynn Clayton, editor

"Baptist Message," Alexandria, Louisiana

A Baptist church, as a democracy, inherits the risk of experiencing abuses of its decision-making process.

There is an irresistible urge, born of necessity, for every group to center leadership or control in a group-within-a-group or an individual. Effective leadership is essential for a group's effective function; without effective leadership, a body is ineffective.

Yet, there is a frequent mistaking of control for leadership. Leadership means to go before and show the way. Control means to exercise restraint, dominate, command. While control may frequently appear to be leadership and may at times be an effective and efficient way to achieve a goal, it is not long healthy for the church and must be avoided.

People exercising true leadership lead by example. They are frontiersmen of faith and deed. They form their goals and dreams from careful study and prayer. They do not force their ideas upon others and realize if the ideas do not genuinely become those of the membership, the membership will not genuinely work toward them.

True leaders get out front and stay there by hard work. They do not expect the membership to stay behind them; they work harder to stay ahead of the membership.

People bent on control, however, rely on domination, manipulation, and emotional strangulation to get their way. They are far better at criticizing ideas than formulating good ones.

True leaders are willing to let others have their own goals and encourage and help them strive toward them. They delight in the development of additional leadership and are willing to step aside to let new leaders in front.

Control-oriented people are threatened by rival goals. They may have no real goals, but simply do not want anyone else to lead. They had rather the church do nothing than to follow someone else.

True leaders are concerned that the church expresses the person of Christ. They are more concerned that the church corporately finds God's will than they are with forcing their will upon the church.

Control-oriented people are less concerned with God's will than being able to control the will of the membership.

Unfortunately, too many churches allow a few people to control. People with money, position, longevity, extensive family, or sheer determination expressed by loud talk often exert more influence than genuine leaders. Churches that allow this are stifled and do not move forward in faith or practice.

In this situation, leaders become discouraged. They eventually realize the church does not have the will to resist control and that even the best ideas do not stand a chance. The less true leadership is followed, the more control-oriented members take over.

The New Testament says nothing good about control; it says volumes of praise for true leadership.

True leadership is a gift of God to His bride, the church. But it is of little value if members are unwilling to pay the price to nurture leadership and resist control.

Cicero's comment



By the editor

What do these words have in common?

—"Let my soul look up."

—"I'll watch and wait."

—"Lo, a spring of joy I see."

Right! These are from hymns: *I Am Thine, O Lord*, and *Near the Cross*, and *All the Way My Saviour Leads Me*.

But there is something else I have in mind. Try a few more:

—"Till, with clearer, brighter vision, face to face my Lord I see."

—"Would I seek Thy face."

—"Visions of rapture now burst on my sight."

Yes, these are also phrases from well-known hymns: *Take the World But Give Me Jesus*, and *Pass Me Not, O Gentle Saviour*, and *Blessed Assurance*.

I could cite others, like "Our wonder, our victory, when Jesus we see" (*To God Be the Glory*) and "I know I shall see in His beauty, the King in Whose law I delight" (*Redeemed, How I Love to Proclaim It*), but you may have figured out that all of these hymns — and many more — were written by Fanny J. Crosby.

What impresses me is so many of her hymns deal with "seeing," and this wonderful saint of God could not see!

Although blinded by an inflammation in her eyes when she was six weeks old, Miss Crosby obviously "saw" more to the message and the love of God than sighted people. And she had a fantastic talent of revealing through hymns and poems the truth of God in simplicity.

Frances Jane Crosby was born March 24, 1820, in Putnam County, N.Y. Her father, John Crosby, died before she was one year old, forcing her mother to go to work. Fanny was raised mostly by her grandmother.

Blindness never was a handicap, for she learned to do household chores, to climb trees, to ride horses, and to play games with neighborhood children.

She attended the New York Institute for the Blind and taught there until she married Alexander Van Alstyne in 1858.

Although she gained a reputation for her poems, it was not until 1863 that she was challenged to write words for hymns, at the insistence of William Bradbury, renowned hymnist, composer, and publisher of gospel music. Her first hymn, to a tune written by Bradbury, was published in 1864.

No one knows how many hymns she wrote, since she often used pen names. In her 1903 autobiography, Miss Crosby gave a "conservative" estimate of over 5,000 hymns. Later she stated that number might have reached 8,000.

Of course, most were never published, but many of these are popular today (13 are in the *Baptist Hymnal*).

I recall hearing a radio evangelist tell about Miss Crosby being visited in her later years by a group of agnostic students who ridiculed her faith.

One of the students snatched her Bible from her lap and taunted, "You old blind lady, if you get to heaven, you wouldn't know what Jesus looks like."

Her response led to the writing of the hymn *My Saviour, First of All*, with the lines, "I shall know Him by the prints of the nails in His hands."

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Individuals face trauma when rejected by FMB

By Leland Webb

RICHMOND, Va. (BP) — Hundreds have discovered through the years that the door to foreign missionary service does not open to everyone who knocks. For those who find the door shut, recovery from the disappointment can be slow.

It was "one of the most traumatic experiences I ever went through," one candidate said.

Yet they find themselves in good company. The rolls of the unappointed contain familiar names: the executive director of the Woman's Missionary Union, the president of Hardin-Simmons University, a longtime seminary missions professor. Others include Southern Baptist missionaries who earlier had encountered that shut door.

Though time often blurs memory, many non-appointees vividly recall the experience years later. It is a time when an individual's sense of God's will and necessary appraisal by a larger Christian body may collide. Reactions vary, but feelings often are intense.

Some, startled at being redirected from foreign missions, feel shock sometimes mixed with anger. One wife for a time wondered, "Has God put us on a shelf?" It "came as a great shock and disappointment," to Eldred Taylor, executive director for Kentucky Baptist Homes for Children Inc. "No one had given any indication of doubt."

"In a matter of minutes, the dreams and plans for my life (seemed) shattered," remembers Doris DeVault, who has spent a lifetime in Woman's Missionary Union work in the United States. Candidates sometimes add to the trauma by building unrealistic expectations, perhaps because they have not heard — or have not accepted — all that is involved in the process.

The Foreign Mission Board's duty is to send out the best-prepared people with the strongest prospects for long-term service. The board must consider carefully factors individuals normally do not consider. For example, a medical condition manageable in America could become a severe liability overseas because of climate, stress, and shortage of medical facilities.

Candidate consultants and other staff members in the board's personnel selection department assemble information from candidates (including a detailed life history), from medical and psychological specialists, and from references. As a group, they decide whether to present candidates to a subcommittee made up of board trustees on the human resources committee. Candidates may override the staff's negative decision and ask trustees to review their cases.

Trustees make the final decision, and do not always follow the staff's recommendation. Of candidates actually considered by board trustees, 85 to 90 percent are appointed, according to Louis Cobbs, director of the board's personnel selection department. Some candidates remove themselves from the process before reaching the committee.

Some unappointed people enter a time of personal confusion as they deal with whether they have misread God's will. For most, reconciliation to reality follows as they seek a new direction.

"We felt rejected; we felt embarrassed; we felt at sea in a sailboat without a sail," relates Charles Hampton of the experience he and his wife, Evelyn, faced more than 30 years ago. It was hard to cope "with the well-meaning people who continually told us that if God had called, no one or nothing could have

prevented our going," he says. Today the Hamptons are missionary associates in South Africa.

Stunned by not being appointed, Warren Rush resigned his pastorate and returned to his home church to seek God's leading. His later pastorates included 22 years at one church before he and his wife, Joana, became missionary associates in Senegal.

The appointment process has changed over the years to lessen the trauma. It has been years since examination and appointment were set the same week, a schedule that sometimes led to last-minute rejections. Staff members try to

minister sensitively to those not appointed. But they are aware the experience carries such deep emotional and spiritual currents, many will find it hard to accept under any circumstances.

Yet Carolyn Weatherford, executive director of Woman's Missionary Union, in retrospect says she believes the board "played exactly the role it should have" in turning her from missionary service. She viewed the experience at the time, she adds, as "God's closing one door and opening another."

A church calling a pastor offers some apt comparisons — and contrasts — to the appointment process. First, a pulpit

committee, even while seeking God's will, remains aware of the congregation's needs.

Cobbs compares this to the "matching" part of the appointment procedure in which each qualified missionary candidate must fit a specific personnel request from overseas. This process of matching persons, qualified by gifts and preparation, to specific needs "becomes the crux of the matter," says Cobbs.

Second, a pulpit search committee involves group process — within the committee and then by the congregation. This is the "corporate Christian decision," says Cobbs, in which a larger Christian body must examine and confirm an individual's calling.

"The Foreign Mission Board by definition could only send a limited group of people," points out Jesse Fletcher, who preceded Cobbs as director for personnel selection. "They have to send the people that fit the profile best for the kind of service to be rendered." Fletcher, now president of Hardin-Simmons University, Abilene, Tex., and his wife sought missionary appointment but were turned aside on medical considerations.

Third, while most pastors will be called to more than one church in their ministry, the quest for missionary appointment usually is a once-in-a-lifetime event.

Why are some not appointed?

—Some do not meet all the qualifications. These have been established over a long period and often reflect experience as well as cultural realities. Prominent among barriers is a medical or emotional problem.

—For some, no job request exists for their particular combination of gifts, training, and family situation.

—Sometimes mistakes occur. The Bible teaches that mankind is sinful and human judgment is warped, points out Cobbs, so "no one person is right 100 percent of the time." That is why no one person at the board decides who is and who is not appointed.

Still, some not appointed are sure mistakes have been made. Hampton remains convinced more than three decades later that a faulty medical report kept him and his wife from appointment. The Rushes still feel their deferment was in error.

"We do not believe that everything that happens is the will of God, due to choices made by man," he says.

What happens to those who are not appointed?

—Some seek an alternative route overseas, perhaps through another missions agency or as volunteers.

—Some keep the missions hope alive and reapply later, perhaps after a medical crisis has passed. Hampton acknowledges his 24 years of service in the United States helped make his work in South Africa more effective.

—Most redirect their ministry. Helen Falls recalls that the same mail bringing the negative news from the mission board brought an invitation to be WMU Young People's secretary in Maryland. She later spent 37 years as missions professor at New Orleans (La.) Baptist Theological Seminary.

And Weatherford notes that during 26 years in WMU work "the Lord has let me be a part of the decision-making of dozens of women and men who in some way or another said, 'I'll go in your place.'"

—Adapted from the August issue of *The Commission, Foreign Mission Board magazine*.

Lay leaders focus on prayer during renewal conference

BELTON, Tex. (BP) — Baptist lay leaders from six states focused on the necessity of prayer for spiritual awakening during an August conference at the University of Mary Hardin-Baylor.

The Spiritual Awakening-Renewal Celebration, the first meeting of its kind on a Texas Baptist university campus, drew nearly 200 lay leaders from Texas, Oklahoma, Arkansas, New Mexico, Georgia, and Tennessee.

The conference, sponsored by Texas Baptist Men, was designed to inspire and equip laypersons to lead their churches toward spiritual awakening through prayer, according to Bob Dixon, TBM executive director.

Concentrating on the theme, "Beholding, Becoming, Being," participants joined in what Dixon termed a "celebration of 12 years on the renewal journey." Emphasis was placed on "beholding Christ, becoming His instruments, and being all He would have us be."

"Wouldn't it be something if people stopped us on the street and said, 'You sure look like Jesus. You sure act like Jesus,'" Dixon said, rhetorically.

General conferences on "The Mind of Christ," "Praying Like Christ," and "Gifts of Christ" were led, respectively, by T. W. Hunt, professor of church music, Southwestern Baptist Theological Seminary, Fort Worth, Tex.; Don Miller, director of Bible-Based Ministries, Fort Worth, Tex.; and James Smith, presi-

dent, SBC Brotherhood Commission, Memphis.

Hunt invited his listeners to seek to have the mind of Christ, beginning by asking them to "think about your thoughts."

"How would you like to spend all eternity frozen in that mind-set?" he asked.

Hunt stressed that having the mind of Christ gives believers peace by freeing them from the bondage of sin and by allowing them to focus attention on things that honor God.

"Christ's freedom within me facilitates the mental quality of attention," he said. "God's goal is my freedom."

Miller invited his listeners to spend a minimum of one hour a day in prayer, saying prayer is "the only thing that will whip the devil." He said most Christians — and most churches — do not place the proper emphasis upon prayer.

"If the church house is not a house of prayer, whose house is it?" he asked. He said believers should become more concerned about others and allow that concern to be expressed naturally through prayer.

"Most prayers are never answered because they are prayed from unconcerned hearts," he said. "Unconcerned prayers go nowhere."

Miller stressed Christians must resist the temptations of pride and materialism in order to have effective prayer lives.

"I have never met a proud prayer warrior," he said. "It's hard for God to hear you and to fill you until you come to Him with empty hands and empty hearts."

Smith began his discussion of the gifts of Christ by explaining the roles of the Trinity as expressions of God's grace.

"Jesus was God's love gift to the world," he said. "The Holy Spirit is God's enabling gift to those of us who are believers in the Lord Jesus Christ."

Smith said every believer has received a grace gift from God. He said each Christian has one gift, which he distinguished from talents or ministries.

"The spiritual gift is a motivating factor," he said, "not a talent or ability."

He went on to say the cause of many problems in homes and in churches is the "failure to appreciate that we're not all motivated the same way."

"As each has received a grace gift," he said, "let each employ it in serving one another."

Union to sponsor Oct. 5 campus day

JACKSON — High school students interested in attending Union University can get a first-hand look at the campus when the college sponsors its annual campus day, Oct. 5.

Prospective students will have the opportunity to meet faculty and students, take campus tours, enjoy an outdoor picnic and Christian concert by "Truth," and observe athletic competition, as well as the annual Greek Olympics.

Auditions for music, speech, drama, and art scholarships will be conducted for those who are interested. A financial aid seminar for parents, pastors, youth ministers, or any interested individual will also be conducted during the day's activities.

Registration for the event will begin at 2 p.m. in the main lobby.

Chinese professor tells of China's 'open door'

By Bob Stanley

GLORIETA, N.M. (BP) — A 75-year-old professor from mainland China has laid the challenge of China's 1-billion people squarely on the shoulders of Southern Baptists.

C. K. Chang, returning to the U.S. after a 46-year absence, said Southern Baptists can provide many of the experts China is seeking to train people in all aspects of modern technology.

China no longer welcomes the missionary presence which Southern Baptists had there for more than 100 years, he emphasized during talks at foreign missions week at Glorieta Baptist Conference Center, Aug. 6-12. But, he said, "the door is wide open" for English teachers, mathematicians, chemists, physicists, and others with graduate-level expertise in the natural sciences.

His country does not object to these persons being Christians, Chang pointed out. And Christian teachers who live out their faith will find their pupils coming to them individually to inquire about the Bible and about Jesus Christ.

More people are worshipping the true God in China today than ever before, Chang told members of the Southern Baptist Foreign Mission Board, which met during the week.

"While we cannot yet afford the time and energy to make an accurate study of the exact number of worshippers attending Protestant church meetings, it has been estimated that between 3- and 5-million is a good and realistic figure," he said. This does not include Roman Catholics or many others who gather to worship in homes because there is not enough room for them in the churches which have been allowed to reopen in recent years.

The Community Church which he attends in Wuhu, a city of 600,000 on the south bank of the Yangtze River in central China, seats only 700. But another 700 will stand in the courtyard, on the stairs, and in the street to listen. More than 3,400 churches have been able to reclaim their buildings, seized for other purposes during the Cultural Revolution, and many have two or three services on Sunday and another on Saturday night.

Grace Church in Shanghai, China's largest evangelical-type church, baptized 1,700 last year. The church at Wuhu baptized 100 but has many others on its "waiting list," Chang said. A church in China may wait as long as four or five years to baptize a person who had made a profession of faith in Christ.

Chang, who considers himself a third-generation "Southern Baptist" because his grandmother became a Christian through the witness of Southern Baptist missionaries, directed the sociology and social work department of the Southern Baptist-sponsored University of Shanghai, 1939-52.

From 1935-39 he studied in the United States, where he earned degrees from the University of Louisville in Kentucky, Southern Baptist Theological Seminary, also in Louisville, and did graduate study at the University of North Carolina, Chapel Hill; Duke University, Durham, N.C.; and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Today he is a senior professor and former head of the language department at Anhui Normal University, a teacher-training school in Wuhu with an enrollment of 10,000. He will teach this fall at Baylor University, Waco, Tex., before returning to China the end of this year.

During a two-hour talk and question-and-answer period with the Foreign Mission

Board, Chang gave strong endorsement to the board's efforts to encourage more Southern Baptists to offer their services in certain areas of expertise badly needed in China. Those interested in knowing opportunities available may write to Lewis Myers, director of the board's new cooperative services international office.

A Southern Baptist who taught at Anhui this past year, Vi Marie Taylor, emphasized that such assignments are more meaningful at institutions where a strong Chinese Christian like C. K. Chang is on the faculty.

Chang's own concerned lifestyle, she said, provided the atmosphere in which students would come up to her and ask questions about the Bible and Jesus as they sought deeper meaning for their lives. A number gradually came to accept Christ as Saviour.

Chang, in turn, said it was helpful to have someone with Taylor's educational credentials (a doctor of philosophy in education, with major emphasis on English) to assist him. He said his own training in religious education and social work had not ideally prepared him as a teacher of English, but he had been offered his post at the Wuhu university because he was "the best there was."

He learned English "Southern style" from the Southern Baptist missionaries on the compound where he grew up. That also was where his grandmother, a Buddhist, became a Christian.

When he was a boy, he recalled, his grandmother would say, "Spring River



CALL FOR HELP — C. K. Chang talks animatedly about opportunities for Southern Baptists to respond to China's need for teachers with special expertise.

(the meaning of the initials C. K. in Chinese), let's sit down and read the Bible." They would sing songs like "Jesus Loves Me," he would recite John 3:16 and other verses, and then she would pray.

"My grandmother prayed long prayers," he recalled. "Sometimes I went to sleep and sometimes she prayed so loudly I woke up!" On her deathbed, his grandmother smiled. The family, gathered around, was surprised that she continued to smile so long. "Then we realized she had already gone to be with her Lord," he said.

At 75, the professor is optimistic about his own future and that of his country,

where he sees great encouragement in recent actions guaranteeing freedom of religious belief, although religious bodies still must be free of foreign influence.

He defends the Three Self Patriotic Movement, begun in 1954 as China entered what it terms the "post-denominational" era, as "a bridge to help the church secure religious freedom" and not a "superchurch which sends down orders." The official Protestant movement emphasizes Chinese Christian autonomy — self-government, self-support, and self-propagation.

China can be a blessing to the world, he said, and he hopes Southern Baptists and other Christians in the United States will be willing to invest their time helping provide academic training for China's young people.

As for his own future, he likes to point to a watercolor painting done by a Christian professor friend who died about a year and a half ago. It shows an eagle soaring over the clouds and carries the words of Isaiah 40:31: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles . . ."

"I want to be like that eagle," he said. "It's a miracle I'm still so healthy at my age. I don't even have white hair! I can speak for two hours; my voice is still strong." As soon as possible, he hopes to retire from teaching and use that voice full time in preaching the gospel to his people.

Baptist teacher relates experiences

By Bob Stanley

GLORIETA, N.M. (BP) — At first it seemed like an impossible request.

Wuhu, like many other cities in mainland China, was starting an "English corner" in the city's park, where students and others eager to improve their skills in English could gather each Sunday for informal conversation.

Vi Marie Taylor, a Southern Baptist from Denton, Tex., who was teaching English during the 1984-85 school year at Anhui Normal University in Wuhu, hesitated when the young city government official asked her to lead the park sessions.

She carried a full teaching load on weekdays. On Sunday she attended services at the Wuhu Community Church. But she agreed to lead the group from 7 to 7:30 a.m.

For the former Texas and Michigan teacher, the experience that began the following Sunday was another in a series of opportunities she believes God opened up for a quiet, lifestyle Christian witness in a land that no longer admits foreign missionaries.

When she made her way to the "corner," several people already were waiting, and others gathered as she and the small group began to talk and sing folk songs in English. At 7:30, when 15 or 20 were taking part, she said, "I'm going to church now. I'll be back in about two and a half hours. If you are still here, we can talk some more."

The next Sunday, some asked to walk with her, then attended the church service.

In the three months before she left to return to the United States, almost every Sunday some of her "English corner" students accompanied her to the church, the only Protestant church in the city of

600,000 on the south banks of the Yangtze River.

On one of the last Sundays, one young person asked: "Do you understand what is said in the church?" (Taylor does not speak Chinese.) "Why do you go?"

Taylor replied: "I go for fellowship with people who have the same religious beliefs that I have." She could make the statement before 20 to 30 strangers in the city park because she was responding to questions, ones that reflect increasing interest in religion among many people in China today.

Because a class in the Bible is taught as literature in the university's English department, a visitor today may see students openly carrying Good News Bibles, their textbooks for the class, or hear them reciting Bible verses as they walk along, learning by recitation as they do in other subjects.

Taylor and her fellow teacher, Francella Woods, a Mandarin-speaking Conservative Baptist who has taught at Hong Kong Baptist College, each taught English to about 100 students. The university provided them a four-room campus apartment, which both students and faculty frequently visited.

She attributes much of their acceptance to the longtime Christian presence of C. K. Chang, a senior professor in the university's foreign language department and a product of more than 100 years of Southern Baptist missionary work in the country. China was Southern Baptists' first and largest mission field until the last missionaries were forced to leave in 1951.

Taylor went to Hong Kong in 1977 to teach as a Southern Baptist missionary. In 1980 she spent a month in Canton, China, at the request of a Hong Kong businessman, teaching English to a

group of young employees working on an oil refinery project.

Through a contact established by Cherry Chang, a visiting Foreign Mission Board member, Taylor also began to correspond with C. K. Chang, cousin of Y. K. Chang, Mrs. Chang's late husband. The two educators met in 1983 when Taylor and fellow Missionary Millie Lovegren visited Wuhu and attended its Communi-

They waited for students to come to them or ask the first question. Those who wanted to become Christians were warned that it is difficult to be a Christian.

ty Church as its first Western visitors in more than 30 years.

Chang introduced Taylor to university administrators, and the Anhui president invited Taylor and Woods to teach.

On arrival last fall, the two found much has changed in China in recent years. Wuhu is one of 98 cities now open to foreigners. Six months ago, only 38 were open to them. A new value is being placed on education in contrast to the years of the Cultural Revolution when most colleges were closed and professors like Chang were assigned as laborers on farms or in factories.

In her classes, Taylor was able to use Bible stories to illustrate the ideals of Western civilization. One by one, students began to come by after class to ask questions about the Bible and eventually

Workers shed tears in Ethiopia

By Art Toalston

GLORIETA, N.M. (BP) — "I'm still having trouble eating ... I'm really having trouble sleeping."

Volunteer nurse Mary Saunders is not suffering from a physical disorder. She is coping with what she saw in Ethiopia for five months — "such overwhelming hunger" — compared to "so much food" in the United States.

Saunders worked at the Southern Baptist-sponsored feeding station in Rabel, Ethiopia, which has been dispensing one-month rations of wheat, milk powder, and oil to about 30,000 drought victims since March. The station also gives shelter and medical care to the severely malnourished.

She is the wife of Davis Saunders, Southern Baptist Foreign Mission Board director for eastern and southern Africa. The Saunderses were missionaries in Africa from 1951 to 1972.

Just eight days after leaving Ethiopia, she spoke during foreign missions week at the Glorieta (N.M.) Baptist Conference Center. Another speaker was Jerry Bedsole, missionary veterinarian to Ethiopia.

Saunders' difficulty in eating stems from "feeling the hurt ... of such need among these precious (Ethiopian) people. My heart feels like it's just so big that there's no room for my stomach."

In trying to sleep, she sees a "sea of faces of hungry people, ragged people ... I try to reach out" until remember-

ing that she is back in America.

"I've lived so very closely with both life and death," she said. "These last few months, I've cried more than I've cried in many, many years. ... A number of mothers put their babies at my feet, begging me to take them, because they felt hopeless."

"The biggest decision I had to make every day, when everybody (at Rabel) was hungry, (was) who was going to get two meals a day and who was going to get three meals, who was going to get a blanket and who had enough to stay warm without a blanket."

Rains have come to Ethiopia and other famine areas in Africa, but several productive planting seasons still are needed before the crisis abates. Hunger, in the meantime, will remain. Just before she left, several hundred Ethiopians from another region had walked eight to 12 hours toward Rabel in search of food. "Many of them died on the way, many of them died just outside the (feeding station) camp."

The rains, which Southern Baptists and other Christians around the world had prayed for, were "the most beautiful music I've ever heard," Saunders said. She made a tape recording of the rain hitting the tin roof of the building where she stayed because "I wanted to hear it again and again."

And she smiled when recalling that, in working in behalf of Southern Baptists, "I watched skinny little arms and skinny little legs fill out, cheeks fill out, and babies grow."

Saunders credited prayers of fellow Baptists as "the reason ... strength was just so available when, ordinarily, it shouldn't have been. ... My feet felt like they had wings on them."

Sometimes food stockpiles would run low. But whenever that happened, the workers, after their early morning prayers, would "hear that old truck lumbering along" the donkey path that had become the road to Rabel. "We never had to send anybody away without food."

A regular avenue of witness came as "people constantly tried to kiss my feet for being there," Mrs. Saunders recounted. She would respond by saying "Praise the Lord" in Amharic, the native language, "lifting them up and pointing them to heaven."

Bedsole, a Southern Baptist missionary to Ethiopia since 1970, jokingly described himself as "the world's No. 1 donkey doctor," joshing he treated half of the 5-million donkeys in Ethiopia prior to the drought. A more realistic estimate of his veterinarian caseload, he said, is 12,000 to 15,000 cows, sheep, and other animals every year.

But he, too, has "cried like never before."

In initial visits to the Rabel area last December, Bedsole said it was "very, very common for ladies and sometimes men and old people to lie down in front of you with their face to the ground begging for food." He saw "children so weak they couldn't talk. (They) had to be carried or (they) moved like slow motion."

Bedsole had been hesitant to step away from other mission activities in order to launch a feeding program. But as a Christian, he said, "there's no way you can turn your back on ... such raw human need. Particularly in these last few months, I've come to see that the Lord dealt with a lot of human need like this. He didn't turn His back on it."

Ethiopians are "a proud people ...

They have a dignity about them. They're not beggars," Bedsole said. People in the Rabel area were so far removed from civilization before the drought "they never learned to beg."

"But when everything is gone ... they begin to ask. It's as bad as you've seen on TV" and growing worse in some places, Bedsole said.

Drought-stricken areas of Africa are no different than other places where people need the message of Jesus Christ, he said. But, "For people who are so hungry, there's nothing but food on their minds — physical food. They're in such a condition that, many times, their minds are not functioning properly to hear the spiritual message until you get some food in their stomachs. When you have mass starvation ... it does no good to stand up and start preaching. 'God will bless you.' Folks in that condition ... cannot receive it without first knowing that a cup of water in the name of Jesus is being given."

"I don't have a lot of sympathy for people in America who grumble about their conditions. This country has more than any other country, such an excess. I'm not being critical of that. God gave it to us. But God didn't give it just for us to consume it on our own. It's all His, and He expects us to be good stewards of it."

"Southern Baptists are sharing it, but I think there's a much larger scale we could share it on. In many instances, I'm convinced that many of our people could live a simpler lifestyle and be capable of giving much more to God's work around the world."



NG THE HURT — Mary Saunders, volunteer who worked among Ethiopian drought victims lost 36 pounds while she worked at the feeding station at Rabel, Ethiopia.

n China

even about the meaning of faith in Jesus Christ.

One of her seniors asked for a Bible. She took home a borrowed copy and in time became a Christian. Then others came. A student would bring a friend.

In all such instances Taylor and Woods never pursued a student or took the initiative. They always waited for students to come to them, ask the first question, or make the first move. Those who did say they wanted to become Christians were warned that it is difficult to be a Christian and that they would face some hard choices.

The night before Taylor left for the States, three young men came to talk. One said he had exams the next day and needed to study but could not concentrate until he had told her that he wanted to believe in Christ. However, because he had to support a younger brother and sister, he said he did not think he could make such a decision.

She told him the story of Joseph of Arimathea and Nicodemus, who at first could not make public their belief but later did so at the appropriate time. "This may be the thing God has for you," she told him.

Faculty as well as students showed interest in the Bible. One scholar asked especially for a King James version, which Taylor and Woods were able to provide with some effort. It is illegal to take Bibles in Chinese into the country, but English versions may be brought or sent in, one or two at a time.

Now in Texas on six months' leave, Taylor will not return to Anhui but will be one of the first Southern Baptists assigned through the Foreign Mission Board's new cooperative services international office which will project edu-

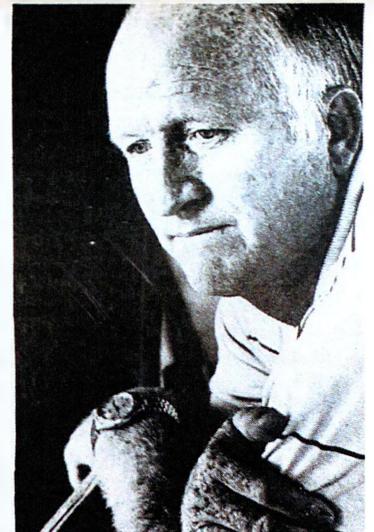


UNIQUE OPPORTUNITY — Vi Marie Taylor tells how doors opened for her to teach English in Wuhu, China.

cational and humanitarian programs in China.

When she returned to the States, Taylor obtained special permission to bring along 13 paintings of the late S. H. Fong, a member of the art faculty at Anhui who used his watercolors to illustrate key Bible verses as a Christian witness. Most of the paintings bear a small seal or "chop" expressing the artist's philosophy, "Our purpose is to do God's will."

The paintings, regarded as "national treasures" by the Chinese, were displayed Aug. 10-11 at Glorieta (N.M.) Baptist Conference Center during foreign mission week and will be shown at Denton's new Civic Center Art Museum during September. Later they will be displayed at Baylor University, Waco, Tex., where Chang will teach this fall as a visiting scholar, and in Austin, Tex.



AFTER SEEING NEED — Jerry Bedsole, missionary veterinarian to Ethiopia, "cried like never before" after encountering drought victims begging for food.

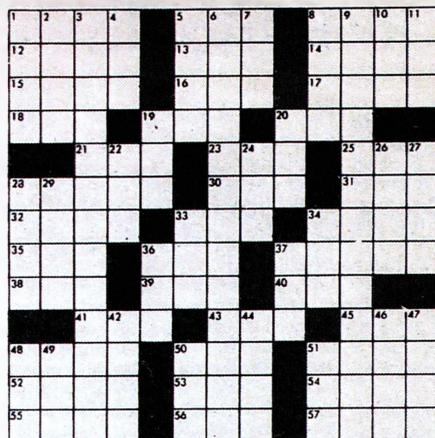
Mulberry Gap meets

The Mulberry Gap Baptist Association met in their annual meeting Aug. 14-15 at Thorn Hill Baptist Church in Thorn Hill.

Lester E. Greene, pastor of Friendlies Chapel in Sneedville was re-elected as moderator for the sixth year and R. G. Walker, member of Power House Baptist Church in Morristown was re-elected as treasurer for the 14th year.

The 1986 meeting was set for Aug. 13-14 at Cool Branch Baptist Church in Sneedville.

Bible Puzzle Answers on page 10



- ACROSS**
- 1 Fifth N.T. book
 - 5 Adenosine triphosphate: abbr.
 - 8 O.T. prophet
 - 12 "— thing" (Dan. 2:11)
 - 13 "— hath poured" (Matt. 26:12)
 - 14 "son of —" (Luke 3:35)
 - 15 "me from —" (Num. 23:7)
 - 16 "with the —" (Judg. 16:14)
 - 17 Enoch's son (Gen. 4:18)
 - 18 "— of lions" (Dan. 6:7)
 - 19 "a young —" (John 12:14)
 - 20 "wilt thou —" (Matt. 7:4)
 - 21 "will — them" (Zech. 10:9)
 - 23 "his —" (Psa. 147:17)
 - 25 "shalt be —" (Deut. 28:34)
 - 28 "another —" (Zech. 2:3)
 - 30 "— pillows" (Ezek. 13:18)
 - 31 "— there any" (Jer. 14:22)
 - 32 "five —" (Ex. 26:27)
 - 33 Peseta: abbr.
 - 34 Shammah's father (2 Sa. 23:11)
 - 35 "time to —" (Eccl. 3:2)
 - 36 Cheer
 - 37 "son of —" (Gen. 36:35)
 - 38 Autograph letter signed: abbr.
 - 39 "— the kine" (1 Sa. 6:7)
 - 40 "— an Ithrite" (2 Sa. 23:38)
 - 41 "as — heard" (John 11:29)
 - 43 "see" (Ex. 23:19)
 - 45 "one —" (Lev. 16:8)
 - 48 Venezuela copper center

CRYPTOVERSE
 CRJF LR IPR JPIKWRFU CGFMRPU
 JPM UI DGZDZH KWR ZJQ ID
 O W F H U K
 Today's Cryptoverse clue: R equals E

- 42 "lest he — thee" (Luke 12:58)
- 44 Helem's son (1 Ch. 7:35)
- 46 A duke (Gen. 36:15)
- 47 "can no man —" (James 3:8)
- 48 "for very —" (Zech. 8:4)
- 49 Coin
- 50 Parrot, hawk
- 51 Turkey
- 50 "— he heareth" (John 9:31)
- 51 "troops of —" (Job 6:19)
- 52 "sold a —" (Joel 3:3)
- 53 "to the —" (Gen. 43:21)
- 54 "mother of —" (1 Ch. 2:26)
- 55 Else: Scot.
- 56 Moslem chief
- 57 Only

- DOWN**
- 1 "king —" (Num. 21:1)
 - 2 "and with —" (Ezek. 4:16)
 - 3 "with the —" (Mark 15:28)
 - 4 Son of Noe (Luke 3:36)
 - 5 "poison of —" (Job 20:16)
 - 6 "— — — OF THE JEWS" (Luke 23:38)
 - 7 Kind of knife (Jer. 36:23)
 - 8 "churches of —" (1 Cor. 16:19)
 - 9 "It was —" (Luke 24:10)
 - 10 Palm leaf
 - 11 "spirit so —" (1 Ki. 21:5)
 - 19 Shoemaker's tool
 - 20 "time to —" (Eccl. 3:7)
 - 22 O, plural
 - 24 Pronoun: Fr.
 - 26 Space
 - 27 "the good —" (Acts 4:9)
 - 28 "son of —" (1 Ki. 4:6)
 - 29 "shall the —" (Isa. 22:25)
 - 33 Name of city (1 Ch. 1:50)
 - 34 Veil, chalice
 - 36 Route: abbr.
 - 37 "— thee again" (Luke 14:12)

Tennessee

LEADERSHIP . . .

First Baptist Church, Hartsville, has called Mike Scott as minister of music/youth. A native of Goodlettsville, he is a graduate of the University of Mississippi, University, Miss., and New Orleans (La.) Baptist Theological Seminary. Previous pastorates include Briar Hill Baptist Church, Florence, Miss., and State Boulevard Baptist Church, Meridian, Miss. The pastor of the Hartsville church is Jim Growden.

Ronald S. Jones has resigned as pastor of Buffalo Trail Baptist Church, Morristown. He has accepted the pastorate of Woodman Baptist Church, Hammond, Ind. A native of Rogersville, Jones is a graduate of Carson-Newman College, Jefferson City, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

The minister of music/youth at Towering Oaks Baptist Church, Greenville, has resigned. Philip Hearn has accepted the call of Florence Baptist Church, Florence, Ky., to serve as minister of youth/youth music. Raymon D'Armond is serving as interim pastor of the Greenville church.

Guy Merryman has resigned as pastor of Mount Vernon Baptist Church, Halls.

Bellevue Baptist Church, Memphis, has called Sonny Tucker as minister to senior adults. His ministry was effective Aug. 1.

Gary Lowery resigned as minister of music/youth at First Baptist Church, Dyer. Jerry Legg is the pastor.

Richard Sloan, minister of education at First Baptist Church, Humboldt, has resigned.

Island Home Baptist Church, Andersonville, has accepted the resignation of their pastor, Calvin Braden.

Bill Boshears has resigned as pastor of Laurel Grove Baptist Church, Briceville.

David Bevell has joined the staff of LaBelle Haven Baptist Church, Memphis, as minister of youth/recreation. He grew up in Memphis, and attended Memphis State University there. He returns to Memphis from St. Louis, Mo., where he served at Tower Grove Baptist Church.

John Adams, vice-president for religious affairs at Union University, Jackson, recently began serving as interim pastor of Green River Baptist Church, Waynesboro.

Steve Bingham, pastor of Trinity Baptist Church, Manchester, has resigned to accept the call of The Rock Baptist Church, Rex, Ga.

CHURCHES . . .

First Baptist Church, Bolivar, held their sesquicentennial celebration Aug. 21-25. Special guests included former pastors and other staff members. James L. Sullivan, retired president of the Baptist Sunday School Board, delivered the homecoming message on Sunday. Carroll Owen, director of the convention ministries division of the Tennessee Baptist Convention also participated in the celebration.

A ground-breaking ceremony was held July 21 at Fellowship Baptist Church, Memphis. The new building will provide 3,000 square feet of additional space for church activities. The pastor of the church is Jim Malone.

Westwood Baptist Church, Murfreesboro, formerly known as Brinkley Road Baptist Church, held dedication services for a new sanctuary on Aug. 18. Special guest speakers included Archie King, director of the Tennessee Baptist Convention's Brotherhood department; Johnnie Hall, director of the TBC's church training department, and Tom Bryant, director of missions for Concord Baptist Association. Carl B. Allen is serving as interim pastor of the church.

PEOPLE . . .

Oak Street Baptist Church, Elizabethton, recently ordained Bruce Joynes as deacon. The pastor of the church is Bob Peck.

Carl Smith was ordained by Bellevue Baptist Church, Memphis, Aug. 14. He is a graduate of Baylor University, Waco, Tex., and Southwestern Baptist Theological Seminary, Fort Worth, Tex. Smith is presently serving as minister of activities at First Baptist Church, Murfreesboro, where H. Eugene Cotey is pastor.

Mr. and Mrs. Quincey Schoalfeld recently celebrated their 50th wedding anniversary. They are members of First Baptist Church, McEwen, where Thomas Drake is pastor.

Mr. and Mrs. D. R. Mason celebrated their 50th wedding anniversary Aug. 17. They were honored with a reception the following day by McConnell Baptist Church, Martin.

Emmanuel Baptist Church, Humboldt, ordained James Chapman on June 23. James Glisson, interim pastor of the Humboldt church directed the service. James Brown gave the charge to the church and Clayton Joyner preached the ordination sermon. Chapman is pastor of Midway Baptist Church in Dyer.

REVIVALS . . .

Revival services were held at Forest Park Baptist Church, McMinnville, July 28 through Aug. 2. The services led by Hugh Callens from Memphis, resulted in five professions of faith, one addition to the church by letter, and many rededications. The pastor of the church is Morrell Lee.

REVIVAL PRAYER REQUESTS . . .

Revival services will be held at Marble City Baptist Church, Knoxville, Sept. 6-8. B. Gray Allison, president and professor of evangelism at Mid-America Baptist Theological Seminary, Memphis, will be the evangelist. W. C. Thornton will lead the music.

J. Harold Smith of Orlando, Fla., will be the evangelist for revival services at Radnor Baptist Church. The Nashville church is scheduled to hold services Sept. 12, 13, and 15. Paul Durham is the pastor.

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Personal Perspective

By Tom Madden
 TBC Executive Secretary-Treasurer



Are there Ninevites in our lives today? All of us are familiar with the Book of Jonah. However, as a reminder, let me ask you to recall the basic facts.

God called upon Jonah to preach repentance to the city of Nineveh. Rather than going to Nineveh, Jonah went in the opposite direction. God used the elements, a big fish, and heathen sailors to turn Jonah around. A mighty revival occurred when Jonah preached repentance.

Why did Jonah not want to go to Nineveh? The Ninevites were cruel and oppressive. They were the avowed enemies of God's people. Jonah must have feared them as well as abhorring them, yet he was sure God loved them.

Are there Ninevites today? I do not mean literal Ninevites, but those who, in our minds, might be like the Ninevites.

Would the Communists, with their expressed aim to crush us, qualify? What is our attitude toward those on skid row?

I am searching my own soul afresh to see if there are some modern day Ninevites in my world.

God still loves everybody — including the Ninevites.



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Gerald L. Stow
Executive Director-Treasurer

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Tennessee Baptist Convention

Back to School

"Train up a child in the way that he should go: and when he is old, he will not depart from it." Proverbs 22:6.

We are getting the children ready to go back to school. This is a busy time for all our staff and children. Our children attend the public schools in the counties where our homes are located. This exposure to other children in a normal school setting is another attempt to build permanent relationships in the life of our boys and girls.

Some of our youth will be attending colleges or vocational schools this fall. How pleasing to God for the cooperating efforts on the part of our three fine Baptist colleges for their help. Our youth may receive the finest in Christian education because of this help and the forethought on the part of our Baptist people in leaving money through their wills for this purpose.

In addition to the classroom instruction our children receive, many of them will need additional help. This need is due to the emotional trauma they have experienced through abuse or neglect. Our homes provide a fine tutoring program for those who are experiencing difficulty with their school work. Again, this is possible because of the provisions made by our Baptist people by giving through the Cooperative Program of the Tennessee Baptist Convention.

Finally, our houseparents spend time teaching our children the principles of life and living based on the word of God. Above all else we believe this to be the heart of all we do at TBCGH. Please pray for our children and staff as we enter the new school year.

HALLELUJAH

The Mother's Day Offering goal was \$630,000. To date we have received over \$450,000.

We are grateful to all of our fine Baptist people for exceeding our 1985 goal.

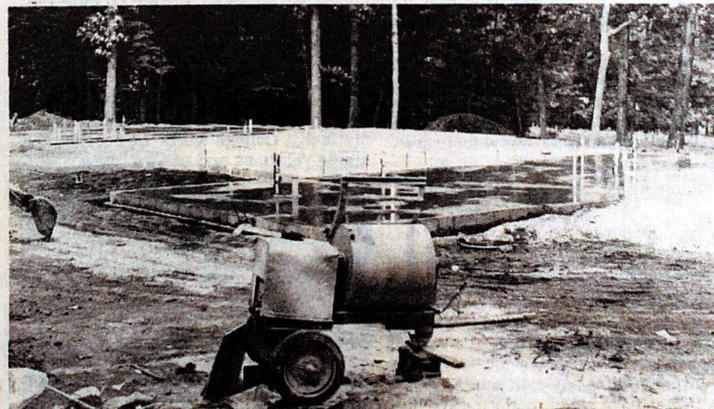
Summer Scenes



One of our boys surveys the harvest from the garden as he dreams of the evening menu, fresh vegetables from the garden which is a popular meal on the Chattanooga campus. All vegetables that are not used for current meals are processed and placed in the freezer for use this winter. We are grateful for the prolific crop of beans, corn, squash, tomatoes, okra, cucumbers, peppers and onions.



Under the shade of the ole oak tree, with a breeze blowing gently, boys play with their huts, pre-historic animals, and modern day heroes as their imaginations span the centuries of numerous heroic deeds accomplished.



The new Min-Tom Cottage concrete slab awaits the construction of a home in which many children will come to know the love of Jesus.

Good Old Golden School Days

With fall approaching the young people on the Franklin campus look with anticipation to the opening of school doors, football games, crisp autumn days, and breaking out the school books as a new school term begins. This summer many of them have been working with tutors who came to the campus four mornings each week.

Our tutors have been working with the children and teens so each will be better equipped in the basic skills, and therefore able to perform more successfully in the classroom. We are very thankful for these tutors and what they mean to the overall educational life of the Franklin campus.



Morning dew, summer showers, and warm sunshine make the grass grow fast and give the boys a job that lasts.



Roger Dale Stevens came to the Tennessee Baptist Children's Homes Chattanooga campus from Smithville, Tennessee, in April 1980. Roger worked hard in his high school work and graduated from Tyner High School in May 1985. He was the winner of the Vocational Achievement Award for the senior class on Awards Day. Roger has been a dependable worker on the Chattanooga Campus, giving much assistance to mowing the campus grounds and other duties.

Roger is employed by the Varnell Construction Company this summer as a carpenter's apprentice. The Varnell Construction Company is building the new Min-Tom Cottage on the Chattanooga campus.

In his pursuit of a vocation in carpentry, Roger will be enrolling in a vocational carpentry course this fall in Chattanooga.

BIBLE BOOK SERIES

Lesson for Sept. 1

God's indestructible Word

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

Basic Passage: Jeremiah 34:1 to 36:32
Focal Passages: Jeremiah 36:1-3, 22-24, 27-30

God always has a Word for His people. Furthermore, God's persistent love always finds some way to communicate that Word of revelation to His people.

For nearly a quarter of a century, Jeremiah spoke God's Word clearly and directly to the people of Judah. But in chapter 36, we find the prophet turning from the spoken Word to the written Word in order to try once more to stir God's people to repentance (v.3).



Jones

The setting

In return for faithfully preaching God's Word, Jeremiah had received beatings, ridicule, and imprisonment. At the time of the writing of the scroll, he was even restricted (literally "shut up") from going to the Temple (v.5). We are not told exactly why Jeremiah could not go to the Temple, but it is reasonable to assume that the Temple authorities had forbidden the prophet from entering the Temple because of previous incidents such as the Temple sermon. The need for God's message to be proclaimed, however, was greater than ever.

This was a turbulent time for Judah, and Jeremiah certainly was sensitive to the events transpiring around him. It was now clear to Jeremiah that the foe from the north (see the prophecy of the boiling pot in 1:13-16) was Babylon and that God's judgment upon Judah was near.

At this crucial hour, the people needed to hear the truth. Knowing that Jeremiah could not go to the Temple to preach, God instructed the prophet to dictate all of his prophecies so that Baruch could read them before the people.

The writing of the scroll

Chapter 36 is unique because it contains the only detailed description in the Old Testament of the writing of a prophetic book. The chapter sets forth with clarity how the Word of the Lord came to be written down.

Evidently, the process of composing a scroll containing the prophecies Jeremiah had uttered during his ministry continued for at least several months. Jeremiah began dictating the scroll in the fourth year of Jehoiakim (v.1), and the scroll was not read until the ninth month of the fifth year (v.9).

Another interesting fact is that Jeremiah worked closely with Baruch, a loyal friend who served as the prophet's personal secretary. Apparently, Baruch came from a prominent family because his brother was the king's quartermaster (see 51:59).

This event marks a turning point in Jeremiah's ministry. No longer would his prophetic message be confined just to the people of Judah. Rather, it would now become a message for all people across the centuries of time. In a very real sense, Jeremiah continues to prophesy even today.

Reaction to the reading of the scroll

We are not told how the people in the Temple responded to Baruch's reading of the scroll. The reaction must have been significant, however, for Michaiah immediately reported the matter to the Temple officials who were gathered at the king's palace.

Another reading of the scroll followed immediately, this time in the presence of the officials. Their reaction is poignant: "They turned in fear one to another" (v.16). After briefly questioning Baruch, the officials decided to make a full report to the king.

When the matter was reported to Jehoiakim, he ordered that the scroll be brought and read to him. We are told that the reading took place in the king's "winter house" (v.22) before a hot fire. As a few columns of the scroll were read, Jehoiakim cut them off with bitter contempt and threw them into the fire. This continued until the entire scroll was destroyed. An order was then issued to seize Baruch and Jeremiah, but they were safely hidden by the Lord (v.26).

God's indestructible Word

It is not surprising to discover that God commanded the rewriting of the scroll (v.28). Under divine inspiration, Jeremiah and Baruch were able to reproduce the first scroll with some further words added (v.32). This second scroll also contained stern words of judgment upon Jehoiakim for destroying the first scroll. Because of his rebellion against God, Jehoiakim would have no permanent heir to the throne of David, and he would experience a violent and dishonorable death (vv.29-30).

It is absurd that meager human beings could ever believe they can successfully challenge God and destroy His Word. God's written Word is indestructible, for He continually keeps His protecting hand upon it.

Furthermore, God's written Word is the authoritative Word of revelation for our lives. Our only choice is to accept God's Word and live in obedience to it, or reject His Word and pay the consequences.

UNIFORM LESSON SERIES

Lesson for Sept. 1

Christ, the fullness of God

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

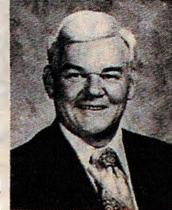
Basic Passage: Colossians 1-2
Focal Passages: Colossians 1:15-20; 2:8-10

The 13 lessons for this quarter (September-November) come from Paul's letters and deal with the church: its nature, doctrine, struggles, leadership, and other related matters.

The first lesson is doctrinal and deals with the person of Christ Who is the Head of the church. It comes from Paul's letter to the Colossians.

Paul and the Colossians

Colosse, a small town in Asia Minor, was located not far from Ephesus, where Paul had an extensive ministry over a period of about three years. Paul did not establish the church at Colosse (2:1), yet there seems little doubt that the influence of his ministry had reached it as well as other churches in the area.



Irby

Epaphras, one of Paul's fellow workers, was a minister of the church (1:7-8) and likely was its founder. Paul, therefore, had easy access to information about the church and its needs.

The Colossian heresy

False teachings (heresy) were troubling the church at Colosse, and Paul wrote his letter primarily, it seems, to correct the error. It is difficult to understand fully the exact nature of this heresy, but it is obvious from reading the letter that it dealt with the Person of Christ: Who He is.

Many think the false teaching was a form of Gnostic philosophy which downgraded our Lord by denying His deity and making Him but one among many spirit beings. Paul's argument in Colossians is that Christ is not a lesser spirit being but rather the exalted Son of God and Saviour in Whom the fullness of deity dwells.

The doctrine of Christ (1:15-20; 2:8-10)

Yet Paul does not begin his discussion of Christ with a reference to His being the exalted Son of God. His first reference to Christ is to Him as Redeemer. He

is the One in Whom we have our redemption, the forgiveness of sins (1:14).

This suggests that the beginning point in Christology (the doctrine of Christ) is the cross. We know Him first as Redeemer. But what a Redeemer!

Christ and the cosmos

Biblical teaching indicates that the created universe came into being not by accident but by a grand design. It was masterminded by God. Paul teaches that Christ was the divine agent through Whom it came into being. This same point is made in John 1:3 and Hebrews 1:2.

In addition, Paul states that the universe was made "for Him" (1:16). Jesus Christ therefore is both the agent and goal of creation. It was done "for Him."

What does this statement mean? Was the created cosmos designed by God as a gift for His Son?

Further, Paul asserts that Christ is the Sustainer of the universe - He holds it together (v.17). This truth should be a comfort to us who live in the uncertainties of a nuclear age (see Hebrews 1:3).

The Pre-eminent Christ

Who is this One Who created and sustains the universe and Who redeemed us from our sins? A man? A lesser spirit being? Not according to Paul.

He is the God-man, the One in Whom "all the fullness of God was pleased to dwell" (1:19). Again, He is the One in Whom "the whole fullness of deity dwells bodily" (2:9). Paul states in another place (2 Corinthians 5:19), that "God was in Christ, reconciling the world unto Himself."

This doctrine of Christ as both God (deity) and man remains a mystery to us. Who can understand it fully? Even so, it is a very important doctrine. Our understanding of the Person of Jesus Christ affects our understanding of all other Christian doctrine. If we are wrong about Christ - Who He is - then we cannot be right regarding other doctrines of the Christian faith.

Paul in Colossians reminds us that our Saviour is also Lord. He is not just Jesus Christ, but Lord Jesus Christ. He is God among us, effecting our salvation. He is the Pre-eminent One, the Christ of the cosmos. Salvation begins and ends with our confessing that "Jesus Christ is Lord" (Romans 10:9, Philippians 2:11).

BIBLE PUZZLE ANSWERS

A	C	T	S	A	T	P	A	M	O	S
R	A	R	E	S	H	E	S	A	L	A
A	R	A	M	P	I	N	I	R	A	D
D	E	W	A	S	S	S	A	Y		
S	O	W	J	E	C	E	M	A	D	
A	N	G	E	L	S	E	W	A	R	E
B	A	R	S	P	T	S	A	G	E	S
D	I	E	R	A	H	B	E	D	A	D
A	L	S	T	I	E	I	R	A		
S	H	E	K	I	D	L	O	T		
A	R	O	A	H	I	M	T	E	M	A
G	I	R	L	I	N	N	O	N	A	M
E	N	S	E	A	G	A	M	E	R	E

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LIFE AND WORK SERIES
Lesson for Sept. 1

Christ's ambassadors

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

Basic Passage: 2 Corinthians 5:1 to 6:18
Focal Passage: 2 Corinthians 5:11-21

Purposes misunderstood (5:11-19)
Paul's one aim in life was to please Christ. He knew that one day he would face the judgment of God but he did not dread that day. Rather, he anticipated the joy of seeing God, face to face.

The judgment of God is a certainty and all persons will participate in it. There is no escape hatch; it is to be a universal event.

Paul knew that it would be a time when the record of his life would be made manifest and he was not ashamed of what the record would reveal. Not only did he feel confident about God's approval of his life, but he was anxious that his readers be convinced of his sincerity of life and purpose.

He knew that he was misunderstood by many people. Some thought he was ar-



Wilkinson

rogant. Others accused him of excessive boasting. He emphasized repeatedly that his purpose was not to commend himself but he wanted his motives to be the measuring rod used by his accusers.

What controlled Paul's motives was the love of Christ and that love was demonstrated on the cross. What Jesus did on the cross, He did for all people. Such love demands a response from all of us.

Isaac Watts said it best when he concluded his great hymn of praise and adoration by stating, "Love so amazing, so divine, demands my soul, my life, my all."

When Paul responded to Christ, he became a new person. His priorities changed; his values were re-evaluated. He even viewed people in a new light. What God in Christ had done for him, Paul knew that God could do for all who would commit their lives to Him.

Old thoughts, old lifestyles, old grudges, old behavior patterns were pushed into the past, never to be brought back into activity again.

The basic need of mankind is now realized: we are new creatures, reconciled to God through Christ.

Personal representatives (5:20-21)

God expects His followers to be His ambassadors. We are to go in His name, act in His stead, and share His message.

To go in His name means He will provide the strength and the direction. To act in His stead is to provide comfort for those in special need, to encourage the

downhearted, to lift up the discouraged and the defeated. To share His message is to beseech the non-believer to lay aside all enmity, to accept the love God offers, to respond to the atonement provided by Christ, and to commit his or her way to the Lord.

To share His message may require assuring those who misunderstand our enthusiasm that our zeal is for the Lord. It is also to attempt to make right any breach of friendship we may have with one another.

As we share this message of reconciliation, we are acting out the reconciliation that God desires with all of His creatures.

Personal perception

A Tennessean was recently appointed as a United States ambassador to a European nation. In that role he will be a representative of the United States government and will be expected to uphold the highest interests of our country.

To be considered as a potential candidate for the ambassadorship, he was tested for his maturity, loyalty, and diplomacy.

He knows that he will be held account-

able to the government he represents.

The role of an ambassador was the theme of E. T. Cassel's hymn of many years ago entitled, "The King's Business." In the chorus, Cassel identified the message of an ambassador for Christ, "Oh, be ye reconciled to God." This message is for all persons in every nation. The message is a mandate from God.

Tennessee Baptists have unlimited opportunities to be ambassadors for Christ. Already many have taken the message to Burkina Faso (Upper Volta). Others are preparing to take the message to Venezuela. Countless numbers of Tennessee ambassadors for Christ are sharing the message across our nation and throughout the world.

All of us, from Memphis to Bristol, should be ready to say with the hymn-writer, "I'm here on business for my King."



F. Pollard to speak at Belmont College

NASHVILLE — Franklin D. Pollard, president of Golden Gate Baptist Theological Seminary, Mill Valley, Calif., will be the featured speaker during the Sept. 18 chapel service at Belmont College.

Preacher for the worldwide "Baptist Hour" radio program since 1976 and host and Bible teacher for "At Home with the Bible," a radio and television program sponsored by the Southern Baptist Sunday School Board, since the program began in 1978, Pollard will speak at 10 a.m. in Belmont's Massey Auditorium. The public is invited to attend.



Pollard

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Pastor, others take one-way mission trip

By Tim Nicholas

JACKSON, Miss. (BP) — Macedonia Baptist Church in Plainfield, Vt., needed help. So Petal-Harvey Baptist Church in Petal, Miss., sent them a pastor and a chunk of its congregation.

It is a one-way mission trip — they plan to stay.

Last March, Petal-Harvey Pastor David Young thought perhaps he could do some short-term mission work in Vermont. Earlier he and his wife, Gail, had been appointed foreign missionaries to Austria but had resigned after a year of language school.

But missions never left their hearts and when Young saw an ad in 1978 telling of the need for bivocational workers in Vermont, he mentally filed it away. When he became pastor at Petal-Harvey, he organized a sister church-type relationship with the Green Mountain Baptist Association which includes the state of Vermont and some Haitian churches in Canada.

"I can't explain it," says Young, who relieved a "tremendous inner pressure" to become involved in volunteer missions by telling himself he could do short-term work in Vermont.

Contact with Vermont Missionary Merwyn Borders brought an invitation to "see the pastors, take some slides, and in the process you'll see how you can help."

In two days, the Youngs and their teenage son, Bradley, covered more than 600 miles with Borders. They saw the ministries and needs across the state and "by the time we got home we were having mind explosions," says Young.

Quickly the idea of short-term work gave way to a permanent move — or at least a move of a year or more. Young said for both him and Gail, the idea of going to Vermont was "an invigorating, shaking, stirring experience — and scary."

As soon as they determined they had received a call from the Lord — they knew because they could not stop think-

ing or talking about it — they made the call public.

Church members responded positively and several began thinking about going along as lay ministers in the area.

Church Financial Secretary Andrea Carley read Young's church newsletter article explaining his plans to go to Vermont and asked her husband, Daren, if he had ever thought about mission work? Daren, an assemblyman for an air conditioning company, said he had thought of one- to two-week mission trips. The Carleys, who "had about \$35 in our name," began meeting with two other couples who had expressed interest in moving to Vermont.

David and Jean Smith had felt a special calling for two or three years and "we were at the point where we were ready to launch out on faith," says Mrs. Smith. "The Lord will either close the door or say, this is it."

Billy Ray and Jan Ervin also began to feel as if God were speaking to them about Vermont. Said Ervin, a color stripper for USA Today, "I said, 'Lord, if Vermont and missions is what You want for me, show me.' It never dawned on me He'd work as fast as He did." Ervin said everywhere he looked he was reminded of missions, from Bible reading to a cover of *Contempo* magazine that dealt with "moving."

The three couples went forward in the church for a public commitment to missions. Not all have gone, but all feel the Lord is working in their lives.

The Smiths, who have a two-year-old daughter, and the Carleys, who have three children, have joined the Youngs. The Ervins, with three children, still feel called, but have not pulled up stakes yet. Ervin will not set a deadline for a move. "I say, Lord, if You want me to go up there and witness to people who haven't heard, I've got to get myself right inside and feel like I'm accomplishing something in my life," he explains.

After they made their decisions public, the four couples said they felt tired — physically, mentally, and spiritually weak. Some family members and friends were not supportive, although most either were very supportive or told them "I wish I could do that."

Petal-Harvey church had a commissioning service for the families, laying on hands, holding a reception, praying, and taking up an offering for them. "They made it clear we were representing the church," said Young.

So, after months of agonizing and mental and physical preparation, the Youngs, the Smiths, and the Carleys pulled into Vermont in mid-July. The Youngs' house in Petal was sold, as was the Carleys' mobile home. The Smiths' home has been rented.

Young is now pastor of Macedonia Baptist Church with a guarantee from the Home Mission Board of only \$100 a week salary (they have four children including one just starting college). And David Smith and Daren Carley have at least temporary construction jobs found for them by Bill Emory, a Baptist layman who heads Vermont's housing authority.

Macedonia Baptist Church has fewer than 40 members but it already has a mission of its own. Several members had to co-sign the note, but the church has already bought the Youngs a pastorage. The Carleys and Smiths are living in rented facilities for the moment.

The lay couples may stay at the Plainfield church, providing experienced

leadership and active witness to the community or they may move on to other communities which could use experienced laypeople.

"Warm bodies help out," says Missionary Borders, who, by understatement, calls such a migration of families "unusual." When asked if David Young could find some people to help him, he meant, "not to come, but to help him come. This was mission," he said.

Their first Sunday at Plainfield, 65 people (twice the average) were in church. The arrival of the Carleys and Smiths was no small event. Their truck and trailer got stuck in asphalt on the main route into town. During the hour it took to get them unstuck, "nearly everybody stopped by and found out what we were doing there," said Young.

The Ervins, still waiting for a job to open up, are "very much here in spirit. The bridge is so strong. They are calling almost every day," said Young.

Borders, who has spent over a decade in the area, says the work ahead for the Petal people "doesn't all come up roses." Finding housing and jobs and adjusting to a culture different from what they have been accustomed to will be difficult.

"Let them live through a winter in Vermont. It adds another dimension" to what some think of as a "glamour" spot, says Borders, adding, "You've got to have the commitment . . . this is what we've been asking Southern Baptists to do when we speak of Bold Mission Thrust."

Perhaps the best comment concerning the move was something Southern Baptists have not said in promoting Bold Mission Thrust, but which could not be better said. Andrea's mother told her, concerning the move, "Well, I didn't birth ya'll to sit around and be knot-heads."

—Tim Nicholas is associate editor of the Baptist Record, *newspaper of the Mississippi Baptist Convention.*

Church's TV station initiates alert system during hurricane

KATY, Tex. — When Hurricane Danny threatened the Houston area in the middle of August, an ACTS network affiliate placed a new emergency notification plan into action.

KCCF-Channel 7 in Katy, an area just west of Houston, was the only notification medium exclusively for the west Houston area.

According to Katy Police Chief Pat Adams, the new system was vital to the area. "The service provided by Channel 7 was an instant link to the people of west Houston. We saw this system can work and will use it in the future."

The plan of notification was designed by Joe Dillon, minister of media at First Baptist Church, Katy, and station manager for Channel 7. First Baptist Church is the sponsoring church for Channel 7.

Dillon designed the plan a year ago on paper, but Hurricane Danny provided the real test.

At 4:30 p.m. on Aug. 14, Channel 7

pulled its network programming off the air and inserted local computer-generated information concerning the storm, including evacuation and relocation information specifically for the west Houston residents.

Channel 7 also initiated a new alert system.

As residents retired for the evening on Aug. 14, it was not known if Danny would turn to the Houston area during the night. When Channel 7 activated its notification system at 4:30, an alert tone was also broadcast with the on-screen information from local officials.

At 10 p.m. that evening, the tone was removed from the broadcast signal and residents of the area were advised to leave their televisions on all night with the volume turned up as high as possible. If an evacuation notice was given during the night, Channel 7 would then broadcast the alert tone to waken residents and give them emergency information.

At 8 a.m. the next morning when the threat of Danny was past, Channel 7 resumed regular broadcasting.

Though residents were not awakened with the tone during the night, many commented they rested better knowing they could be notified.

"The only other way we can notify people is to go door-to-door, so this system designed by Joe can save lives," said Chief Adams. "So often things change during the night when people are asleep, but now we have instant communication," he said.

In addition to the computer-generated information, Channel 7 can place local officials on the air to pass on information.

"When you put the police chief on the air and he assures you everything is under control, there is a calming effect on members of the community," said Dillon. "Since we can allow these officials to appear directly on camera, residents are getting the information firsthand, not from rumors," he added.

Officials from the Katy area school district are now working with Dillon to iron out details on a system to notify students about school openings and closings in the event of bad weather.

Louisville group establishes fund

LOUISVILLE, Ky. (BP) — An \$8,000 gift from Paul's Workshop Inc. of Louisville has established the Paul's Workshop Ministry Support Grant Fund at Southern Baptist Theological Seminary, Louisville, Ky.

The gift will provide grants for students ministering in central Louisville among the poor and disadvantaged. According to Walter Jackson, director of supervised ministry studies, the purpose of the grants is "to attract students who are ministering."

Paul's Workshop Inc. was founded by Louisville industrialist George Stoll in 1933 to provide better housing for underprivileged people and to promote work by laypersons in prisons, jails, and hospitals.

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Texas church buys low-power station

LUBBOCK, Tex. (BP) — First Baptist Church, Lubbock, Tex., purchased a low-power television station to broadcast the ACTS network to this west Texas town of 190,000.

Channel 40, which went on the air Aug. 1, reaches all of metropolitan Lubbock, according to acting general manager Wayne Roy. This church is leasing the station from Goodman and Sklower, an Albuquerque, N.M., firm which originally planned to put Channel 40 on the air. Roy said First Baptist now expects to execute an 18-month option to buy the station.

The church has erected a satellite dish to receive the ACTS (American Christian Television System) signal for broadcast and has formed Lubbock Television Company to operate Channel 40.

First Baptist has the capability to broadcast live on Channel 40 and is inviting other area churches to air programs by videotape. The station already has about a dozen of its own half-hour programs for broadcast, Roy said.

The Lubbock station becomes the sixth low-power affiliate of ACTS operated by the Southern Baptist Radio and Television Commission. Other stations in Anchorage, Alaska; Concord, Va.; Woodward, Okla.; and Cumby and Tyler, Tex., reach 188,000 households.