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HMB establishes doctrinal guidelines

By Dan Martin

ATLANTA (BP) — Policies governing the employment of elected staff members and missionaries were established during the July 29 meeting of the Southern Baptist Home Mission Board.

The new policies are part of a Resolution of Response to Southern Baptist Convention Action Approving the Peace Committee Report, approved without discussion and only a few "no" votes.

In the resolution, directors "instruct our administration to review the theological positions of our present professional staff and appointed missionaries to assure their theological stance is in harmony with and not in any way contrary to the Baptist Faith and Message Statement."

The directors also "instruct our administration to assure that in the future we only employ professional staff and appoint missionaries whose theological positions 'clearly reflect the dominant convictions and beliefs held by Southern Baptists at large' as illustrated in the findings section of the committee report."

HMB directors, in taking the action, become the first SBC agency to make official response to the report of the Peace Committee, adopted during the 1987 annual meeting of the SBC.

The Peace Committee, created in 1985 and charged with discovering the sources of controversy in the convention and making findings and recommendations of

ways to bring about reconciliation, reported it discovered the source of the controversy is primarily theological differences. It said, however, "most Southern Baptists" believe in direct creation of man, the supernatural nature of the miracles in the Bible, the historical accuracy of the Bible, and the stated authority of the books of the Bible.

It called on trustees of the six SBC theological seminaries to determine the

theological positions of staff members and on all SBC institutions to build professional staffs from those people who clearly reflect the dominant theological position of Southern Baptists at large.

Although the recommendation to review the theological position of staff members appeared directed at the seminaries, the HMB action extends the action to include its 138 elected staffers.

Larry Lewis, the newly elected HMB

president, praised the work of the Peace Committee, and said: "It speaks well of the work of this committee that both the findings and the recommendations were approved by the convention in annual session without amendment and with a strong 90-plus percent vote. Apparently our constituency of Baptist people agree with the findings and overwhelmingly approve the several recommendations. I take this as a clear mandate.

"I believe it behooves each and every agency and institution of our convention to cooperate fully with the Peace Committee and with our convention in its efforts to restore harmony to our denomination."

During the board meeting, directors were given a copy of a form used by prospective staff members for at least the past six years. The form, titled "Belief Statement," asks prospective elected staffers nine theological or doctrinal questions, including belief about God, the inspiration of the Bible, personal salvation, the persons' own conversion experience, call to Christian service, the church, participating in a local congregation, and relationships with other Christians and non-Christians.

Lewis added staff members have been asked to affirm the Baptist Faith and Message Statement since 1976.

In discussing how the instructions of directors will be implemented in regard to checking the theological positions of current staff members and appointed missionaries, Lewis said he has decided on an approach concerning staff but is "still working on the logistics of dealing with the missionaries."

"The staff members are primarily employees of the board, but the missionaries often have major funding that comes from others, and we have to work out a system with the state conventions. It would be premature to suggest any approach to missionaries until we have had an opportunity to meet with state convention people in September."

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William O. Crews resigns from SBC Peace Committee

MILL VALLEY, Calif. (BP) — William O. Crews, president of Golden Gate Baptist Theological Seminary, has resigned from the Southern Baptist Convention Peace Committee.

Crews resigned in mid-July in a letter to Charles Fuller, chairman of the 22-member group that was elected in 1985 to discover the sources of the controversy in the 14.6-million-member SBC, and to make findings and recommendations on ways to bring reconciliation.

The committee made its final report at the 1987 annual meeting of the SBC in St. Louis but was continued for up to three years in order to monitor the response of the 20 national agencies to the report and its 10 recommendations.

"I had fully expected that the (Peace) Committee would be dismissed following the report," Crews wrote to Fuller. "However, with its continuance, I have had to weigh my position as a member of the committee and my responsibilities as president of Golden Gate seminary."

When the committee was formed in 1985, Crews was pastor of Magnolia Avenue Baptist Church in Riverside, Calif. He was elected president of Golden Gate seminary Oct. 13, 1986, but was asked to remain as a member of the Peace Committee until it completed its final report.

"With the extension of up to three more years, the Peace Committee entered a new stage," Crews told Baptist Press. "I feel that both the Peace Committee and Golden Gate seminary will be better served if I resign."

Crews told Fuller he has "absolutely no regret" that he continued in his dual role as committee member and agency executive during the final months of the Peace Committee's work. "However, I do have some serious questions about my continuing, now that the committee has a somewhat different assignment."

He is the third original member of the Peace Committee to resign. In October of 1986, Cecil Sherman, pastor of Broadway

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Mission in Ethiopia buys helicopter for relief work

ADDIS ABABA, Ethiopia (BP) — The organization of Southern Baptist missionaries in Ethiopia has bought a helicopter to help relief workers fulfill a three-year development contract with the Ethiopian government. The Southern Baptist Foreign Mission Board released \$15,000 in hunger relief money for a deposit on the helicopter in late July, when missionaries signed an agreement to buy it.

The four-passenger, \$300,000 craft cruises at about 110 miles per hour and is capable of carrying 3,200 pounds. It can carry workers into areas where projects are underway or, if necessary, evacuate two patients on stretchers. It will be operated and maintained by Air Serv International, formerly an arm of Missionary Aviation Fellowship.

The helicopter will play a key role in transportation throughout the remote, mountainous Menz-Gishe and Merhabete districts, where travel by land is treacherous. Development there during the next several years will focus on improving the water supply, working to enrich the soil and increase crop yields,

breeding more healthy animals, and maintaining roads.

Missionaries hope to help the Ethiopians go beyond the point of being one crop failure away from famine. They expect their development techniques will affect more than 90 percent of the 500,000 people who live in the two districts.

July gifts to TBC top \$2-million

After three quarters of the convention year, mission gifts from Tennessee Baptist churches through the Cooperative Program are running ahead of last year but below the convention-adopted goal, according to Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

July's mission receipts of \$2,038,796.97 — the TBC's ninth highest month in history — brought Cooperative Program gifts for the November 1986-July 1987 period to a total of \$16,517,415.46.

Messengers to the 1986 state convention set the Cooperative Program goal for the November 1986-October 1987 convention year at \$22.5-million.

The nine-month goal is \$16,875,000 (three-fourths of

\$22.5-million). Cooperative Program gifts for the last nine months were \$357,584.54 below (2.12 percent below) the nine-month goal. At the same time last year, TBC gifts were 1.76 percent below the goal.

Madden expressed optimism that Tennessee Baptists will reach the convention-adopted goal, since the fourth quarter of each year is traditionally the highest quarter in Cooperative Program giving.

This year's nine-month total is 6.76 percent above last year's nine-month total of \$15,472,119.50, for an increase of \$1,045,295.96.

July's gifts were below the \$2,153,057.94 given in July of 1986, which was the fifth highest month in TBC history.

HMB installs Lewis as 15th president

By Joe Westbury

ATLANTA (BP) — Larry Lewis was installed as the 15th president of the Southern Baptist Home Mission Board in Atlanta, Ga., July 28 during a banquet attended by state and national denominational leaders and elected board employees.

More than 400 people attended the event at Atlanta's Colony Square Hotel where Lewis, who assumed the presidency June 1, was affirmed for his longstanding commitment to church starting and home missions.

The program featured testimonies by

Robert Curtis, pastor of Fellowship Baptist Church of High Ridge, Mo., who recommended Lewis for the post; Troy Morrison, director of church-minister relations for the Alabama Baptist Convention in Montgomery and chairman of the search committee that selected Lewis; and Bob Banks, executive vice-president of the board who was interim president.

Adrian P. Rogers, pastor of Bellevue Baptist Church in Memphis and president of the Southern Baptist Convention, spoke of the need for godly leadership in the nation, the denomination, and the Home Mission Board.

"I thank God for Larry Lewis because he began at the bottom of the denominational ladder and did yeoman's service," Rogers said as he related Lewis' experience as a church planter and mission pastor.

Rogers said it was not wrong to be ambitious if the motivation was for spiritual gain: "Jesus never told us not to be great. He taught us how to be great — by becoming a servant to the world. To do less than your best is a sin against God."

Lewis recounted that while he was considering the position and hesitating to accept the responsibility of leading Southern

Baptist home missions efforts, he received spiritual encouragement from Scripture reading.

"I say tonight that I never heard God speak to me more certainly or more clearly than He did that night."

Lewis concluded by promising he would never begin his workday without first talking with God and seeking His direction and then giving Him the glory for each victory.

Harold C. Bennett, president of the SBC Executive Committee in Nashville, delivered the commitment prayer at the conclusion of the evening.

HMB directors approve new guidelines study

By Sherri Brown and Joe Westbury

ATLANTA, Ga. (BP) — A strategy planning task force to review ways to best reach America for Christ, a new staff position to coordinate abortion alternatives, and tighter guidelines concerning divorce and glossolalia for missionary appointees were approved by directors of the Southern Baptist Home Mission Board in Atlanta, Ga., during their July meeting.

As a result of the new guidelines for missions personnel, divorced people rarely will be appointed or approved unless their divorce was based on "biblical rationale" as outlined by the board. That rationale was defined as being limited to cases of adultery or fornication and in instances of desertion or physical abandonment by a spouse.

The policy also states that no divorced individual will be considered for a pastoral role unless the divorce meets the biblical guidelines and the applicant has not remarried.

People now serving who have been divorced and remarried will remain in service. All missions personnel currently serving and divorcing or remarrying will be re-evaluated under the terms of the new policy.

Board member Don Aderhold, who presented the recommendation from the personnel committee, explained that the new guidelines also apply to spouses of missionary candidates since they also are appointed or approved in the hiring process. The policy makes no provision for candidates whose divorce was prior to their Christian conversion, he added.

The board action, which passed 48-20 on a roll-call vote, rewrites former policy that evaluated each instance of divorce on its own merit. For nearly two decades individuals have been employed, after evaluation, if their divorce did not impair their ministry.

In other action, the directors approved a recommendation that will prohibit employment of missionary candidates who actively participate in or promote glossolalia, commonly known as "speaking in tongues."

The policy replaces a similarly worded recommendation that was tabled at the March board meeting because directors felt it was too broad in its referral to the modern charismatic movement and its "private prayer language."

Under the new policy, any current missions personnel who are appointed, approved, or endorsed by the board and who become involved in glossolalia will be counseled by an HMB representative. Continued participation in glossolalia will result in termination of employment.

The new stance on glossolalia also applies to chaplains who, although not paid by the board, are endorsed by the agency.

In other action, the strategy planning task force will be formed to review the

Home Mission Board's organizational structure and to develop strategy to best reach the goals and objectives of the board.

"We will first review the current purpose and objectives of the Home Mission Board, then we will examine the organizational structure in respect to our major thrusts of church planting and evangelism, in keeping with Bold Mission Thrust," explained HMB President Larry Lewis after his first full board meeting since his election in April.

The group will consist of "about 20 people, including missiologists, church growth specialists, evangelists and some HMB personnel," Lewis said. Most will be Southern Baptists, although Lewis said he may name a few members outside the denomination.

Lewis expects the first meeting to occur in early fall. The task force will function for a year, with any major reorganization to occur after its final report is presented.

The board also voted to establish a coordinator for alternatives to abortion ministries. The new position is in response to the Southern Baptist Convention resolution approved in St. Louis that encouraged "the Home Mission Board to train churches for ministry in crisis pregnancy centers and residential care homes for pregnant women and children."

During his opening remarks, Lewis said, "It is not the purview of the Home Mission Board to speak on the morality and ethics of the abortion issue, but it is our responsibility to minister to those who are affected by it, born and unborn."

Part of the position description includes assisting state Baptist conventions, associations, and churches in establishing counseling clinics that will provide alternatives to abortion.

The board also voted to provide \$60,000 a year for five years to assist five state conventions in the Northeast — New York, New England, Pennsylvania/South Jersey, Maryland-Delaware, and the District of Columbia — to establish a ministry training center for pastors and mission personnel.

Clark Hutchinson, chairman of the board from Marietta, Ga., told board members he had requested the figures on their churches' giving to the Annie Armstrong Easter Offering for home missions for the past two years.

Hutchinson admonished board members to be aware of the money their churches give to the annual offering: "We have a responsibility regarding our locale. I don't believe we are doing all we can do."

In other business, the board voted to delete the position of director of financial resources, approved in 1983, which never was filled. Funds allocated for that position were made available for a new position — associate director of the associational missions department in the evangelism section. The new position was approved in order to service the needs of the new emphasis on winning the cities to Christ.

The board also approved the formation of a marketing department, separating its

function from the promotion department.

Three staff members were promoted and two new staff members were approved.

Fermin A. Whittaker, for 10 years director of the ethnic church growth department, was elected regional coordinator in the planning section. Whittaker, a naturalized U.S. citizen since 1967, is a product of home mission work in his native Panama.

Robert T. Mills, assistant director of Mission Service Corps since 1981, was elected MSC director.

J. Leon Boyd, associate director of the metropolitan missions department since 1984, was elected director of the rural-urban missions department.

John Mark Clifton, church starter strategist for Roswell Baptist Association in Roswell, Ga., was elected associate director of the church starting department.

Paul Stephenson, director/manager of chaplaincy at Scottsdale Memorial Hospital in Scottsdale, Ariz., was elected director of hospital chaplaincy for the board.

The board also approved for appointment four missionaries and six missionary associates. Also approved were 12 church planter apprentices, 29 mission pastors, and nine mission pastor interns.

C-N to provide seminary study

JEFFERSON CITY — Fall semester classes for the Southern Baptist Theological Seminary Extension program will begin Sept. 14 on the campus of Carson-Newman College in Jefferson City.

Enrollment is open to any person with a college degree.

Two courses will be offered during the fall semester. World Religions and Christian Faith will be taught by John N. Jansson from Southern Baptist Theological Seminary in Louisville, Ky. The course will be a study of the Christian missionary approach to persons of other living world religions. The class will meet 1-4 p.m. on Mondays in room 218 of the Henderson Humanities Building.

The Gospel of Mark will be taught by William L. Blevins of the Carson-Newman faculty. This course will provide a study of the second Gospel with particular attention to the historical ministry of Jesus and to the distinctive Markan theology. The class will meet 5-7 p.m. on Mondays in room 218 of the Henderson Humanities Building.

Registration for the courses will take place at the first meeting of the classes on Sept. 14. Late registration will also be accepted on Sept. 21.

Credit for the courses can be transferred to any Southern Baptist Convention seminary. Tuition will be \$110 per course. A one-time matriculation fee of \$10 will be required of students who have not previously taken classes at Southern seminary.

For further information contact William L. Blevins, Carson-Newman College, Jefferson City, TN 37760.

Youth decisions top 1,165

NASHVILLE (BP) — More than 4,000 young people attended "Summer Youth Celebrations" in June at Glorieta (N.M.) and Ridgecrest (N.C.) Baptist Conference centers, where 1,165 public decisions for Christ were made.

About one-fourth, or 496, of the 1,940 youth attending Glorieta June 6-12, made professions of faith in Christ, rededications, vocational, or other decisions, said Clyde Hall, manager of the youth section in the Southern Baptist Sunday School Board's church training department, which sponsors the events.

A week later, nearly one-third, or 669, of the 2,199 young people attending a similar conference at Ridgecrest made decisions, he said.

At Glorieta, 318 youth made rededications; 93, professions of faith; 44, church-related vocations; and 41, other types of decisions.

At Ridgecrest, 87 made professions of faith; 487, rededications; 34, church-related vocations; and 61, other decisions.

The 1987 figures represent increases in attendance and the number of decisions. The church training department youth section follows up on all decisions made at the celebrations by writing a letter to each of the youth recognizing and encouraging the decision, Hall said.

The young people are encouraged to make their decisions public at church after they get home so the pastor can follow up appropriately, he added.

Larry Cox accepts role with Baptist Men's group

MEMPHIS (BP)— Larry Cox, an agricultural evangelist in Burkina Faso, West Africa, since 1980, has been named associate director for the National Fellowship of Baptist Men.

Cox will assist in the development of NFBM fellowships, which are the main components of a national effort by the Southern Baptist Brotherhood Commission in Memphis to organize Southern Baptist men for mission service through their vocational skills and interests.



Cox

"NFBM will be a vehicle to educate lay people about world missions needs and challenge them to answer the call by us-

ing their special abilities and talents," Cox said.

The organization is an effort of the Brotherhood Commission with cooperation of the Southern Baptist Home and Foreign Mission boards, Woman's Missionary Union, and Southern Baptist laymen.

The project is supported in part by the Brotherhood Commission and the missions agencies. The executive director is a Brotherhood Commission staff member. However, most financial support comes from members of the various NFBM fellowships.

Cox was stationed in Sanwabo, Burkina Faso, during most of the five-year development project conducted in that area by Tennessee Baptists during 1980-85. He helped to coordinate the work of Tennessee Baptist volunteers who constructed a dam, dug wells, did agricultural work, literacy work, and provided health care, along with evangelistic efforts.

While on furlough in 1984-85, Cox worked with the Brotherhood department of the Mississippi Baptist Convention. He organized the Mississippi Baptist Agricultural Missions fellowship.

"The growth of NFBM fellowships is limited only by the number of laymen in the Southern Baptist Convention," Cox said, "and I use the word 'laymen' in a generic sense only, because many Baptist women are already involved in these fellowships."

Other vocational fellowships exist for construction, law and government, transportation, communications, business, and entertainment.

Cox, who also served in Ivory Coast as a missionary, has been a summer missionary and a minister of education and youth to churches in Mississippi and Kentucky.

Church draws attention after day care firings

LUTZ, Fla. (BP)— A church's decision to require all its day care workers to be Southern Baptists has brought nationwide publicity to Lutz, a quiet suburb north of Tampa, Fla.

Art Ballard, pastor of First Baptist Church of Lutz, fired the day care director, a Methodist, and informed other day care workers they would have to become Southern Baptists or lose their jobs.

Seven of the 25 workers quit rather than change denominations.

Ballard's action immediately caught the attention of news media as far away as New York and Idaho because of the U.S. Supreme Court decision June 24 that allows churches and religious organizations to discriminate against members of other churches and faiths in hiring practices.

Ballard said the court decision was welcome support but was not a part of the policy decision. The church's new employee policy was adopted by the personnel committee in February, he said.

"It was about a week before the Supreme Court decision that we decided to go with it," he added.

Ballard said he sought advice from Baptist officials and three attorneys to make sure the policy was legal. No one has disputed the church's right to hire only Southern Baptists, he said.

But two former workers said they quit not because of the policy, but because of Ballard's handling of it. Though neither is Southern Baptist, both workers could have stayed under certain conditions because of their length of employment.

"I just quit because of the way it was handled," said Betty Newberger, who had taught at the center for 16 years. "If he didn't want me I didn't want him."

Pastor Ballard defended the policy and its implementation as a "fair, just, and merciful" way for the church to keep faith with its convictions and correct "some inequities."

The new policy requires all ministerial staff members, including the child-care director, to be members of First Baptist Church. All non-ministerial staff members, including day care workers, must belong to a Southern Baptist church,

but members of First Baptist are given preference for those positions.

Newberger, whose family joined a United Brethren church in Lutz many years ago when it was the only church in town, said she was told July 7 that she could continue teaching her class of 4-year-olds if she attended her church twice a week, gave First Baptist a record of her tithe, and gave a written and oral testimony of her faith.

"That wouldn't have been any problem, but I just don't want to work under those circumstances," she said. The restrictions "were certainly intended to discourage me from staying."

Ballard said 14 children have been taken out of the center, which now cares for 80 children. He added, however, that three of the workers have become Christians as a result of the policy change.

Prior to becoming pastor of the Lutz church, Ballard was pastor of Old Forest Road Baptist Church in Lynchburg, Va., where he received media attention for attempting to begin a non-geographical association of "conservative" Baptist churches. He also drew attention by hosting several theological/political meetings concerning the controversy in the Southern Baptist Convention.

Crews...

(Continued from page 1)

Baptist Church of Fort Worth, Texas, resigned in disagreement over the direction of the committee. Following the report of the committee at the 1987 SBC, W. Winfred Moore, pastor of First Baptist Church of Amarillo, Texas, resigned in disagreement with the continuation of the committee.

Crews, however, specified: "I want it to be clear that I am not unhappy with the work of the committee, nor its continuation. I simply feel that it would be in the best interest of my position as president of Golden Gate to relinquish my place on the committee."

He told Baptist Press: "I have not been pressured to resign, and I am not unhappy with anything. I just felt it was the best part of wisdom to resign."

Under the action that created the Peace Committee, the SBC Executive Committee is required to elect replacements for people who leave the committee. Following Sherman's resignation, the Executive Committee named Peter James Flammig, pastor of First Baptist Church of Richmond, Va., to fill out the term.

It is expected that replacements for both Crews and Moore will be named at the September meeting of the Executive Committee.

John H. Adams accepts Greenfield pastorate

John H. Adams began his pastorate with Gearin's Chapel Baptist Church in Greenfield, July 1.

Previous pastorates include churches in Kentucky.

He also served as pastor of Mt. Olive Baptist Church in Union City, Second Baptist Church in Dyersburg, New Home Baptist in Martin, and Public Well Baptist Church in Martin.

Active in Beulah and Weakley associations, he has served as director of music, church training, and Sunday School. He has also been associational moderator.

Adams is a Weakley County native.

Guidelines...

(Continued from page 1)

For employed staff, however, Lewis said he will "send a copy of the Baptist Faith and Message Statement to each staff member with a cover letter. We will simply ask them to study and review the statement and if they have any problems endorsing or concurring with any part, to contact me and we will discuss it. If we do not hear from them, we will assume they are in agreement."

He added if any staff has a "little problem" with the statement, it does not mean the person will be terminated. "If, on the other hand, somebody has serious problems about, say, the divinity of Christ, especially if that person is in a position with a great deal of exposure, then we would be very concerned."

In such a case, Lewis said, he "can see a possible termination."

He added, however, that as far as current staff is concerned, he will "grandfather" them in, and not require that they adhere to "any particular interpretation" of the doctrinal statement. "We are just asking them to reaffirm their commitment to the statement," he said.

However, he noted, "When we talk about hiring future employees, or promoting present employees, it will be a different policy" and will include "asking them what they believe about some basic, fundamental doctrines of our faith."

He said asking denominational employees about their doctrinal beliefs is not unusual: "It seems it is the content rather than the process which is controversial. Affirming a statement of faith is a historic process in Southern Baptist life. What is unprecedented is asking them in that process whether they believe the Bible is without error."

He said each new employee or person up for appointment will be asked the four questions from the Peace Committee: direct creation, the miracles, the historical narratives, and the stated authorship of books of the Bible. "We may even read them to the candidates," he said.

Another issue not included in the Peace Committee findings also will be included in the questions, Lewis said: "We will be asking them to affirm that Jesus was the virgin-born Son of God, that He died on the cross for our sins, that He rose bodily from the dead, that He ascended physically into heaven and that He literally and physically will be coming again."

Mary Penuel dies

Mary McCoy Penuel, 77, died July 30 at the home of her daughter, Rachel Matlock, in Hendersonville, after a long illness.

Funeral services were held Aug. 1 at Roesch-Patton, Dorris & Charlton funeral home. Burial followed at Mount Olivet Cemetery.

A native of Watertown, she had worked at Baptist Hospital, and was a member of First Baptist Church, Nashville.

Her husband, the late Carmack Penuel, died in 1959. He had served as pastor of several Tennessee Baptist churches.

Along with her daughter, survivors include another daughter, Bettye Martin of Cookeville; two sons, Richard Penuel of Nashville, and Arnold Penuel of Shreveport, La.; four sisters, Erma Stone, Sammie Lois Bogle, and Frances Knight, all of Nashville, and Sarah Wetherley of Lebanon; and 12 grandchildren.

Salem Baptist Church calls Don W. Mathis

Don W. Mathis has been serving as pastor of Salem Baptist Church, Liberty, since June 1.

He is a graduate of Clarke College, Newton, Miss., and Mississippi College in Clinton, Miss. He is also a graduate of New Orleans Baptist Theological Seminary, New Orleans, La., where he received a master of divinity degree.

Mathis previously pastored churches in Louisiana and Mississippi.

BWA general council meets

AMMAN, Jordan (BP) — The General Council of the Baptist World Alliance approved a slate of resolutions on religious liberty and world peace, a report urging a new organizational structure study, and a \$1-million budget during its annual meeting in Amman, Jordan.

The BWA council voted to approve the membership application of the Evangelical Baptist Church of the Ivory Coast, a body with some 3,000 church members. The new organization brings to 137 the number of alliance affiliates in 144 countries. The Ivory Coast affiliate was the only one of eight applicants approved.

The BWA men's department requested that it take the initiative in raising \$250,000 to help send 100,000 Russian-language Bibles to the Soviet Union next year. The BWA has been assured that its Soviet affiliate, the All-Union Council of Evangelical Christians-Baptists in the Soviet Union, received in writing an import permit for legal delivery of the Bibles.

It will be a joint project of the BWA and the United Bible Societies in Stuttgart, Federal Republic of Germany. The amount represents one-half the total needed.

The newly-approved budget is the first \$1-million budget in BWA history.

In other actions, the council gave approval to preliminary plans and budget figures for the 16th Baptist World Congress in the summer of 1990 to be held in Seoul, Korea, and heard words of welcome from the Baptists of Korea.

The council approved a recommendation that a new division of promotion and

development be added to the existing Baptist World Aid, communications, evangelism and education, and study and research divisions. The new division will direct its attention to fund-raising activities which, in addition to the operating budget, will help finance the ministries of BWA divisions and departments.

In a closing business matter, general council members accepted a report from the BWA structure committee calling for a wide-ranging study of the world organization. Andrew McRae, president of Acadia Baptist College in Wolfville, Nova Scotia, Canada, presented the committee's report saying, "... in this review there can be no exempted areas."

Yarbroughs attend national camp

Glenn Yarbrough, director of the Tennessee Baptist Convention student department, and his wife, Marian, are attending the national youth camp in Venezuela as a part of the Tennessee/Venezuela partnership.

The Yarbroughs, who left Aug. 1 and will return Aug. 11, will be attending the camp with the eight-member Baptist Student Union summer missionary team that is serving from June 15 to Aug. 11 in Venezuela.

Members of the team include Maurice Hays, BSU director at Jackson State Community College in Jackson, and his wife, Glynda; John Argo of Memphis State University in Memphis; Tony Bullington of Cleveland State Community College in Cleveland; Clay Mason of the University of the South in Sewanee; Michelle Nation of Carson-Newman College in Jefferson City; Melissa McCarthy of Carson-Newman College; and Catherine Reed of Union University in Jackson.

Williston church calls David Reeves full time

W. David Reeves now serves as pastor of Williston Baptist Church. He served as interim pastor of the church in Williston from February until May, when the church called him as full-time pastor.

This is his first pastorate.

A native of Somerville, he is a graduate of Liberty Baptist College in Lynchburg, Va. He had coached baseball at the school since 1982.

Largest group to assist in Venezuelan crusades

The approximately 230 volunteers who will participate in the 1987 Aug. 14-25 crusades in Venezuela make up the largest group of volunteers to assist the Tennessee/Venezuela partnership.

About 175 more volunteers will be involved in the Sept. 18-29, 1987, crusades. This compares to about 150 who were involved in the 1986 crusades.

The volunteers, who include several out-of-state persons, will be working in teams of three or four individuals with a translator, if needed, to help the members of a Venezuelan church witness to its community and lead revival services. The services will be held from Sunday to Sunday.

The crusades have been divided among the country's seven associations in the August and September crusades. The three associations hosting the August meetings have churches that range from memberships of 10 to 400 and are located in areas that range from sparsely populated rural areas to metropolitan areas of about 3-million persons.

The volunteers for the August crusades follow:

Beulah Baptist Association: Jake and Thethel Ayers, Adell Dew;

Big Emory Baptist Association: Lloyd Morrow;

Bledsoe Baptist Association: J. C. and Ann Lewis, June Lewis, Clark Criddle;

Bradley County Baptist Association: Wayne Goodwill, Bill Hyatt, Terry Forsee, Earl Kendall, Steve Holt, William A. Roach, Jon L. Henson;

Cumberland Plateau Baptist Association: William and Sammy Selecman, Edward John Kmet Jr., Phyllis Smith;

Hamilton County Baptist Association: Paul and Tammy Benson, Richard Smith, Frank Chandler, Gregory and Laura Carson, Shelia Dale, LaShon Howard, Jim Evans, James Parrish, R. A. Sharp, Shirley Jones, Joey Coker, Mark and Sherri Robinson, Richard Smith, Leroy and Elaine Stephenson, Phil and Mary Joyce Brown, Everett Kerr, R. L. Benefield, Keith and Jody Walker, Barry Wilson, Kristy Ferriss, Brent Everett, Mike and Sandra Young, David and Suzanne Adams;

Holston Baptist Association: Clay Austin, Lori Lea Arwood, Nancy Lee Pope, Robert Street, David Crocker, Kathleen Crawford, Glynda Hall, Lori Tolliver, Curtis Engle, Dorothy Barnett, Dan and Melissa Greer, Ray Taylor, James McNeil, Aubrey and Nancy Hay, Beverly Smothers, Darin Kress, Fred and Ruth Keller, Joyce Kistner, Tony McCracken, Joe and Rebecca Collins, Betty Jones, Mike and Sandra McGinnis, Craig and Leslie Ann Ogle, Stacy Willoughby, Marsha Crosswhite, Frank and Jo Ogle, Fred Osborne, Beth Walters, Frank Rowe, Sarah Boles, Robbie Stokes, Richard Crutchfield, Pete and Sylvia Speropolos, Ambers and Marshall Wilson, David White, Janice Shelton, Harrison Gaby, Madison Brooks;

Holston Valley Missionary Baptist Association: Charles D. and Christine Earl, Lynn Stewart, Gene Williams, Larry Parrott, Pauline Arnold, Nina Love, Donna Parton, Denny Sorah;

Jefferson County Baptist Association: William Burton, Marshall Hargrave, Robert Jesse Seal;

Knox County Association of Baptists: Charles Darnell, Scott Darnell, Bill and Sue Irving, Jeff Myers;

Loudon County Baptist Association: Raymond and Wanda Atwood, Glenn and Sandra Gamble, Shelby Jean Lord, Jack G. Belcher, Deborah Ann Howell, Gaynelle Rayder, Kelmer Melton, Ernest

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Stone Association of Baptists: Jim and Virginia McAfee, Mark Fuqua, Michael McAfee;

Sullivan Baptist Association: Earl Chatman, Tommy Holtzclaw, Sue McReynolds, Ralph Crawford, Ermalgie Bond, Ralph Childress, William J. Kendrick, Sarah Holtzclaw, Richard Lorah;

Sweetwater Baptist Association: Leonard Markham, W. C. and Inez Toomey;

Watauga Association of Baptists: Burgess Vincent, Jeffrey Ramsey, John Stout, and Robin Renee Collaker;

Out of state: Keith Miles, Missouri; Pamela Denise Smith, Virginia; Ernie Cecil, James Palmer, and Wallace Standridge, Oklahoma; Bobbie Cloyd, and Mr. and Mrs. John Klaasen, Kentucky.

Richard Graham begins Murfreesboro ministry

Richard Graham began his pastorate at Mt. Hermon Baptist Church in Murfreesboro July 1.

His previous pastorates include Pleasant Hill Baptist Church, Orinda; Cragfoot Baptist Church, Castalian Springs; and Glendale Baptist Church, Salt Lake City, Utah. He also served as associational clerk for Bledsoe Baptist Association from 1981 through 1983.

He is a graduate of the University of Kentucky, Lexington, Ky., and holds a master of divinity degree from Southern Baptist Theological Seminary, Louisville, Ky.

CIRCULATION THIS ISSUE — 70,311

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Tom Madden, Executive Secretary-Treasurer

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TBC needs volunteers

Additional team leaders (pastors) and team members (laypersons) are needed for the Venezuela partnership evangelism crusades scheduled for Sept. 18-29, according to Clarence Stewart, foreign mission ministries consultant for the Tennessee Baptist Convention.

The crusades will be held in churches in western, southwestern, and eastern Venezuela. Team members will lead preaching services at night and share Christ through witnessing during the day.

The deadline for additional participants is Aug. 18. Interested persons may contact Stewart at the TBC Executive Board building, P.O. Box 728, Brentwood, TN 37024-0728.

Letters to the editor

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

Beyond Protestant barriers

Dear editor:

Teaching at a New Mexico international college with students from many countries of the world, my wife and I had an opportunity to lead a group of Christian students in weekly Bible discussions and prayers. Surprisingly, many Catholic students at the college were discouraged by their priests from joining our group. Coming from Nigeria, a country that has an interdenominational Christian union including Catholics, I could not understand why some Christians will shun the fraternity of other Christians, no matter their theological differences.

After reading in the Baptist and Reflector that our own SBC president, Adrian Rogers, has declined to meet with the pope during his upcoming visit to this country, I'm beginning to understand why those Catholic priests did what they did.

One cannot begin to question or examine the rationale behind Rev. Rogers' contention now, because he has not put forward any, except his statement that his reasons "are best not expressed in public media."

Whatever those "unpublishable" reasons are, let me remind our respected SBC president that our Lord Jesus Christ Himself met with the most "abhorable" people of that time. He met with and saved the life of a prostitute, dined with a tax collector, touched the hands of lepers, and even prayed for His tormentors.

In a world where the pope is leading a crusade for justice and peace while Southern Baptists are preoccupied with arguments over errancy or inerrancy of the Scriptures, he is the giant and we the dwarfs in Christian stewardship.

However, one must appreciate that our denomination is blessed with many Adrian Rogers as well as Harold Bennetts and Carolyn Weatherfords. For that, I'm proud to be a Southern Baptist.

Preston Augustus
401 N. 8th St.
Nashville, TN 37206

Supporting camp

Dear editor:

I have never been so shocked as I was when I read in the Baptist and Reflector that one week of church training camp at Camp Carson had to be canceled. No program in the Tennessee Baptist Convention has consistently done as good a job as those in charge of the church training camps. I have seen it firsthand. It is a well-balanced program allowing time for worship, Bible study, training, and wholesome recreation. For a local church to put on a similar retreat would cost more than most average-sized churches would be able to invest.

Our young people had their first experience at Linden last week and they were excited about it. They are already looking forward to next year. One of our young men made his public profession of faith and joined our church for baptism last Sunday night.

Johnnie Hall and his staff work hard and they give themselves freely to be used of the Lord. His counselors are young people who have been active in camp and are themselves products of the camp program. They know what the youth are thinking before they think. They know how to use even the pranks and mischief of overly active youth to help them, as well as the others. There is a spirit of unity in the paid staff as well as the temporary summer staff.

I plan next year to seek to get every church in Hardeman County Baptist Association to send their youth to church training camp. The amazing thing about this is that I won't even get to be the pastor next year.

A. Sidney Waits
Rt. 2, Box 445
Bolivar, TN 38008

Look at Genesis

Dear editor:

It is being taught that the first 11 chapters of Genesis are a myth.

In my opinion, they who teach such doctrine deny these things:

That Adam was formed (Genesis 2:7). Paul said in 1 Timothy 2:13, "Adam was first formed . . ."

Paul said in 1 Corinthians 15:45, "The first man Adam was made a living soul . . ."; Genesis 2:7, "... and God breathed into his nostrils the breath of life, and man became a living soul."

Paul also said, in 1 Corinthians 15:47, "The first man is of earth, earthy"; so Adam was the first man (Genesis 2:7).

Paul also said, "We are his (Adam's) offspring" (Acts 17:28).

The birth of Cain (Genesis 4:1). Read 1 John 3:12 and Jude, verse 11.

The birth of Abel (Genesis 4:2). Abel is mentioned in the New Testament (Matthew 23:35), "That upon you may come all the righteous blood . . . the blood of righteous Abel . . ." These are the words of Jesus (Luke 11:51, Hebrews 11:4).

The genealogy of Jesus (Luke 3:23-38). Please read this Scripture.

They deny Enoch, who was a prophet (Jude, verse 14). Read Genesis 5:18-24, Hebrews 11:5, and Jude, verses 14-15.

They deny Noah, a preacher of righteousness (2 Peter 2:5). Read Genesis 6-9.

They deny death. God said, "for in the day that thou eatest thereof thou shalt surely die . . ." (Genesis 2:17). So death is an appointment (Hebrews 9:27).

The prophet Jeremiah described Genesis 1:2 (Jeremiah 4:23-27).

The NEW is in the OLD contained. The OLD is in the NEW explained.

Arthur H. Cate
Rt. 2, Box 552
Rockwood, TN 37854

Life's journey

Dear editor:

I wanted to share this thought the Spirit gave me the other day.

How often have we gone out of town and met trouble and difficulty on the road — car trouble, heavy rain, run out of gas on an isolated stretch of road. The list even goes on and on. Yes, we've even gotten lost. When our journey is over and we return home, how good it is to be back.

How sweet it will be after life's perilous journey to approach our heavenly home, our true home.

We're just on a journey here. We may even lose our direction for a time, but by trusting our road map, the Holy Bible, we'll arrive safely at home.

Mrs. Cleo Loveday
Rt. 1, Box 300
Sevierville, TN 37862

An opportunity forfeited

Dear editor:

We compliment the local officers and the Acteen Panel on a job well done at the 1987 Acteen Conference in Nashville. The originality, creativity, and planning that went into the conference theme, speaker choice, and staging will be hard to surpass or equal in future conferences.

However, as equally as I was impressed with the majority of this conference, I was depressed with the Friday evening mini-concert, the performance given by the Belmont Reasons (a group which I understand performed with a visible Christian witness at the 1987 Youth Evangelism Conference) was a chance sadly lost at providing a witness within Opryland Hotel of separateness and joy within the fellowship of believers. Their music and the response of many Acteens was so secular that our room became filled with onlookers, carrying their glasses, and commenting, as overheard by one of our leaders, with shock at the presence of this group at a "Baptist" gathering.

Prior to our departure, we had heard only one semi-religious song and had seen nothing to uplift or classify us as a people "called out." On the contrary, it held much attraction for the worldly elements.

While this group and their music would not be classified as obscene or disgraceful, it was an opportunity forfeited to be a light in darkness, quite in contrast to the edifying music of Kaye DeKalb who presented her music the night before.

We regret this smear on an otherwise positive, challenging event and would hope that great care will be taken to seize all opportunities to continue to allow ourselves to be seen as salt and seasoning in a world hungering to know "something different."

Lettie Kirkpatrick
Rt. 8, Box 97
Cleveland, TN 37311

Fire fighter chaplains

Dear editor:

The Fellowship of Fire Chaplains is looking for a few good men! We are a fellowship of volunteer and paid, full time and part time men who have a concern for fire fighters and the stress and pressures they encounter on the job. We try to minister to the men and their families.

Many of us are ordained ministers, fire fighters, or just concerned people who care.

The national headquarters for the Fellowship of Fire Chaplains is located in Fort Worth, Texas. We have a growing membership and would like to include chaplains from every city in the United States.

If you are a volunteer or full-time paid chaplain, we would like to hear from you.

Rhesa R. Davis
4436 Sequoia
Memphis, TN 38117

Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



"Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" (Mark 10:15).

Edna Earle and I recently returned from our annual visit with our son, Tommy, his wife, Jackie, and our two granddaughters, Lindsey, who will soon be 6, and Stephanie, who will soon be 2. Since our visit I have thought often of the way Jesus was drawn to children, and they to Him. He took them in His arms and blessed them. He talked about how they play acted weddings and funerals. He warned about misleading children. I have reflected upon what Jesus was saying about us when He said, "Whosoever does not receive the kingdom of God like a child shall not enter therein."

He was not putting a premium on childishness. There is a difference between childlikeness and childishness. Paul admonishes us that when we become mature we are to put away childish things.

Children are openly honest. They are not devious or coy. They have no image to protect. They respond and react to the experiences of life freely and openly. They show happiness and disappointment freely. They "wear their hearts on their sleeves." They are totally transparent.

It is something like this that we are to feel as we face our Heavenly Father. At the birth of Jesus, actions were spontaneous and unrestrained. Angels sang, shepherds ran, Herod raged, wise men saddled up and rode.

Children live each experience in life as it comes. They don't relate their present experience to the last one or to the next one. I recently watched two active boys playing on an escalator. They would climb up against the flow. They would race each other up and down. They sat on the moving handrail. Frankly I wanted to warn them of the dangers. They were caught up in the movement. It could be our Lord is asking us not to lose the wonder and marvel of it all.

Children are consistently free of worldly care. If they care too little, it may be we care too much. Children trust their parents to meet their needs. Our Heavenly Father wants us to trust Him for our daily needs.



Tennessee/Venezuela prayer net partnership

—Missionaries celebrating birthdays: Mike Glenn, a theological teacher in Puerto La Cruz, on Aug. 5; and Larry Rice, a music worker in Caracas, on Aug. 9.

—Missionary family members experiencing health problems: Ila Mae Smith's mother, Patsy Davis' father, and Jim and Jani McDonald's son.

—Plan Felipe is a special program of the Iglesia Bautista Salem de Naguanagua involving 27 two-member teams, who have committed themselves to winning and discipling two people each month.

—Primera Iglesia Bautista de Cagua is searching for a new location that provides room for growth.

Eloise Glass Cauthen rediscovers China

By Erich Bridges

YANTAI, China (BP)— Some "old China hands" yearn for the China that once was. Not Eloise Cauthen.

The 77-year-old former China missionary, widow of longtime Southern Baptist mission leader Baker James Cauthen, was born and reared in China's Shandong Province as the daughter of missionaries. Last fall she returned to Shandong, for the first time in a generation, to teach English for a year at the invitation of Yantai University.

She expected changes. She found a different world.

"I'm glad the past is past," Cauthen reflected, sitting in her tiny apartment on the new university campus. During her childhood, poverty and a constant struggle for survival were the lot of almost all the Chinese she knew.

"When I was growing up out here, education was just for the privileged few," she said. "One boy out of 10 had a chance to get an education at all, and the girls, except when they were in mission schools, had none. And now every boy and girl can have six years of education at least. In fact, that much is compulsory."

New universities and technical schools, like the one where she has been teaching, are "just bursting" with ideas, she said.

Industries are growing. Agriculture is far more productive. Health care is widely available. "Their living has just improved so much. You see it in their clothing and in their health."

Yantai, formerly called Chefoo, is the northeastern coastal city where legendary Southern Baptist Missionary Lottie Moon and other pioneer missionaries arrived by ship to begin work in northern China more than a century ago. Cauthen attended boarding school there as a young girl and came to love Yantai's tranquil beaches and hills. Today Yantai is one of the fastest-growing cities of the densely populated province.

Cauthen has enjoyed teaching English and brushing up on her own admittedly "rusty" Chinese. She has encountered two kinds of students in her classes in Yantai: young first-year university students from Shandong eager for future jobs as translators and interpreters; and older workers from all over China, sent back to school by their work units to learn English in order to catch up on international developments in their fields.

Members of the older group have lived most of their lives in the Chinese Communist era. The younger students have known nothing else. Now both groups are experiencing new opportunities for education and material advancement offered by China's recent modernization.

Cauthen sees in most of the students a sincerely patriotic desire to help China attain its goals, as well as a personal drive to find good jobs and prosper. But in some, she sees another kind of yearning.

One day as she walked from the university post office, one of her female students suddenly appeared at her side. "You're kind and loving," the student said softly. "I want to be like that, too."

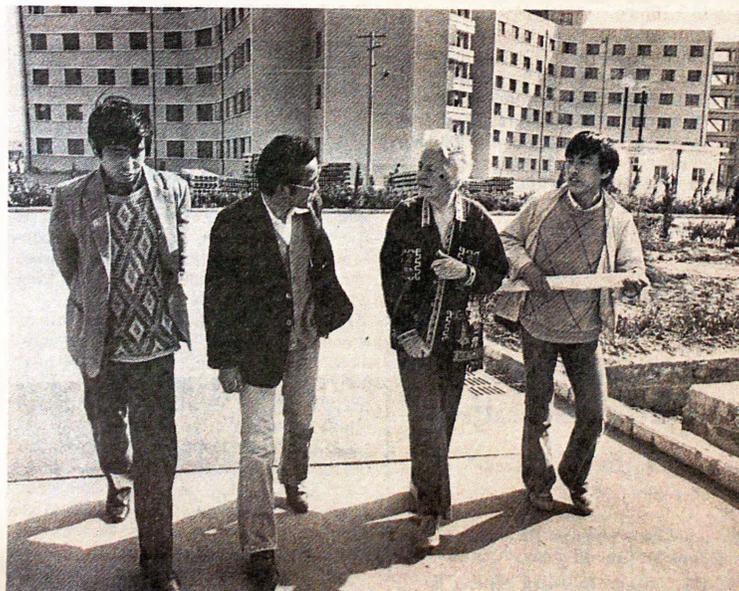
"She was one who has come to my apartment and visited and who has been eager to know something of the gospel," Cauthen explained. While concentrating on her professional commitment as a teacher, she has not tried to hide her Christianity from university officials or students who inquire about her beliefs.

Early on Easter morning, she joined two other Southern Baptist teachers in Yantai on the beach to watch the sun rise.

Photos by Joanna Pinneo



LAUGHTER — It takes a sense of humor to teach or study a difficult language. Eloise Cauthen (left) and one of her Chinese students keep that in mind as they go over an English exercise at Yantai University in Yantai, China.



LISTENING — Eloise Cauthen returned to China last fall to teach English, but she also spent a lot of time listening to her students on campus at Yantai University.

They read the Easter story from the Bible, sang hymns and prayed together. Later she explained the little worship service to three curious students who asked her how she had celebrated the holiday.

"I told what we had read. I told the resurrection story, and they looked with keen interest but absolute amazement at the story," Cauthen related. "I recognized perhaps more than ever before how utterly out of line it was with the thinking they have been trained and brought up in, how utterly impossible this all seemed to them, that we believe such a story.

"It must be a work of the Holy Spirit that can reveal the truth of the resurrection to students who have been told all their lives, 'We are in the 20th century now and we are scientific, we are modern, we don't need religion any more and there is no God and we don't need fairy tales like that.'"

Much of Shandong Province was closed to most foreigners from the time Japanese forces controlled the region during World War II until just four years ago. It remains less open to change than some other parts of China.

Most students know that Confucius was born in Shandong around 551 B.C. but have no idea that the legendary Shandong Revival swept the region with a wave of Christian conversions in the early 1930s. Nor do they know that missionaries like Lottie Moon and Cauthen's parents spent a lifetime preaching Christ in the province. But Shandong's illustrious Christian heritage still exerts influence across the years.

Rural people still call Sunday "worship day," whether or not they attend a church. Christians are respected. Chinese Christian leaders estimate that by 1985, some 250,000 believers worshiped in more than 60 churches and 2,000 home meeting points in the province. This despite a generation of isolation, as well as the widespread persecution of religion during the Cultural Revolution of 1966-76.

In the Yantai church Cauthen has attended regularly, 300 to 400 people gather for worship, bringing their own Bibles and hymnals. During celebration of Communion, different lay believers lead in prayer, give testimonies, and quote Scripture before sharing the elements. "It's like a Quaker meeting," she said. "They participate as the Spirit moves them."

In other parts of Shandong, fascinating traces of Southern Baptist mission history remain. One is a church in the town of Penglai (formerly Tengchow), where Lottie Moon worked for much of her missionary career. Beneath a centuries-old Ming Dynasty arch, the cobblestones leading up to the church are worn smooth with age. They are the same stones the pioneer missionary and her contemporaries walked upon.

The church sags in a sad state of disrepair. Windows are boarded, floors collapsed. Behind a locked gate, a small monument to Lottie Moon's work stands in the debris-strewn courtyard.

But just down a side lane from the church, an elderly Christian couple lives in a humble, one-room dwelling. Zhang Baosan, 78, and his wife, Wang Hongmei, worship here with their five grown children, since there is not yet an open church in town. Zhang was baptized in 1925 by Cauthen's father, Wiley Glass, and studied under him at the Baptist seminary in nearby Huangxian.

Despite the long years, Zhang recognized Cauthen when she visited Penglai. "At first glance I knew her!" he exclaimed with glee. Later he took out an

old, much-underlined Bible and began to read from Psalms 37 and 39. Soon he looked toward heaven and recited verses from memory, with tears and choking voice. His wife joined him, and they recited Scripture in unison. The verses meant much to the couple during the Cultural Revolution, when they had to hide their Bible.

In Huangxian, Cauthen's actual hometown, the old Baptist seminary campus is now used for a middle school. She received permission to examine the house on campus where her father and other missionaries were held under house arrest by Japanese forces during the war. Her father left 40 years' worth of daily diaries in the attic, hoping they would someday be recovered. Cauthen was disappointed to find none.

She also had hoped to visit the Yantai cemetery where her mother and two infant brothers were buried. She found it had been turned into a park.

But to her amazement, she discovered her old piano at the recently reopened church in Huangxian, in quite good condition. It was left behind when she departed the area decades ago. "I have no idea where it was kept all these years," she said.

Cauthen was invited to teach a second year in Yantai, but she plans to return home to Richmond, Va., this summer. Her advice to other visitors to China: "Try to learn from the people. ... Try to understand where they live and what their needs are, and learn from the Christians there who have paid such a price to be Christians. And pray."

Hargrave to lead project at C-N

JEFFERSON CITY — "Life begins when you retire," Marshall Hargrave said of his own busy life since his 1981 retirement as minister of education at First Baptist Church in

Jefferson City. Hargrave will become even busier this fall when he assumes duties as director of Carson-Newman College's student mission program known as Appalachian Outreach.

Hargrave will replace present director Keith Rogers, a US-2 missionary who is leaving to attend Southwestern Baptist Theological Seminary, Fort Worth, Texas, this fall.

Before coming to First Baptist Church in Jefferson City, where he and his wife Roberta continue to be active members, Hargrave served several churches in North Carolina.

Hargrave said he plans to continue Appalachian Outreach's tradition of providing a variety of poverty-relief programs to people of the area. Outreach activities include the building and repair of homes, a clothes closet, a food closet and visitation. The C-N students also participate in a "Big Friends" program in which they work with local children.

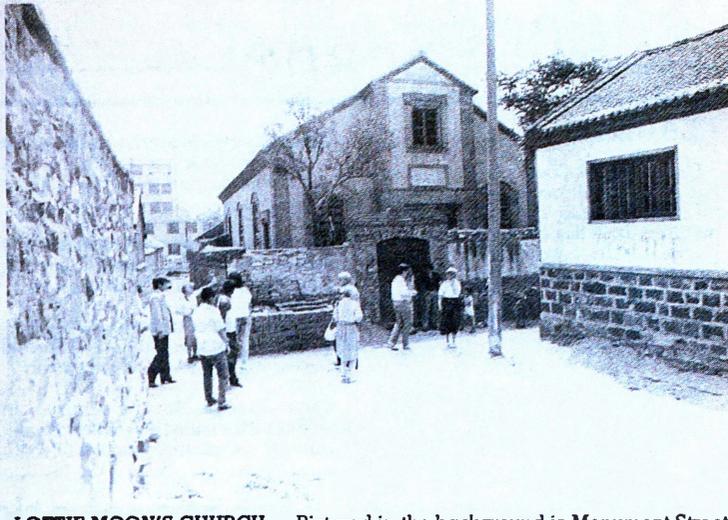
A new Appalachian Outreach project which is underway involves the establishment of Samaritan House. This older nine bedroom home, located in Jefferson City will provide shelter for persons who have lost their homes due to fire and other tragedies, or who suddenly find themselves homeless for other reasons. Samaritan House will be maintained by a couple who will reside in the home.



Hargrave



REMEMBERING LOTTIE MOON — The WMU group gathers around a monument that was erected in Penglai by Chinese Christians in honor of Lottie Moon after her death.



LOTTIE MOON'S CHURCH — Pictured in the background is Monument Street Baptist Church, where Lottie Moon was once a member. The church was established in Tengchow, now called Penglai, by T. P. Crawford, a missionary who preceded Moon.

WMU group explores Lottie Moon's China

BIRMINGHAM, Ala. (BP) — A group of Southern Baptist Woman's Missionary Union leaders traveled to China in late June and early July to lay plans for upcoming tours.

It turned out to be a trip back in time to the days of Lottie Moon.

The group was able to trace Christianity from the famed Southern Baptist missionary's era to today's open churches and to lay the groundwork for visits between Southern Baptists and Chinese Christians.

They found the villages and buildings where Moon lived and worked in the Shandong Province. They walked the same land she once walked and met descendants of her converts and friends. They discovered her home in Penglai and visited with the current residents.

They found the still-standing hospital compound where Moon was taken when the other missionaries discovered she was starving to death out of empathy for the hungry Chinese. Like a West Texas ghost town, the hospital stood silent, surgical masks and beds as they were left nearly 40 years ago.

They stood inside the church she attended and saw the ruins of the first church she had founded.

The group of 12 Baptists became the first foreigners in many decades to enter some of those villages, located in a part of the world that has been closed for more than a generation to most foreigners.

WMU is coordinating its four plans with Cooperative Services International, an office of the Southern Baptist Foreign Mission Board created by Southern Baptists to assist Christians or relate to Christians in countries where missionaries do not work.

The work of Lottie Moon and other missionaries lives on in today's China, said Catherine Allen, national WMU associate executive director, author of *The New Lottie Moon Story*, and tour leader. "Some villages seemed exactly as Miss Moon left them."

The efforts to locate Moon's territory of ministry led Allen back into six file drawers of research for the Moon book. When she wrote the book in 1980, travel in Shandong Province was not permitted.

The efforts also led her to the archives of the Foreign Mission Board in Richmond, Va. There, she uncovered maps of mission work — including one sent back to the United States by Moon in the 1880s. Using those maps, the group was able to locate rural villages and city buildings.

It is to those same cities and villages that WMU officials plan to take hundreds of Southern Baptists in 1988 and 1989 to commemorate the centennial of WMU and the Lottie Moon Christmas Offering for Foreign Missions.

The tours could include stops at Jinan, Weifang, Tinan, Pingdu, Shaling, Li Tze Yuen, Huangxian, Penglai, Yantai (formerly Chefoo), Ye Xian (formerly Laichow), and Qingdao (formerly Tsingdao), as well as the more commonly known cities of Shanghai, Beijing, Guilin (formerly Kwelin), and Guangzhou (formerly Canton).

"A high point was visiting Penglai, which was known as Tengchow when Lottie Moon had her headquarters and home there from 1873 to 1912," Allen said. "The church where she was a member during most of her years still stands. Because of our visit, the authorities had the building reopened. We stood in it and prayed and recalled the history of the church."

A monument inside the church that was erected by Chinese Christians in 1915 in honor of Moon has been "miraculously preserved," Allen said. "Only the word 'American' was defaced during the Cultural Revolution."

Otherwise, the monument to Moon and a marker honoring Martha Foster Crawford, a missionary who preceded Moon, remain "unscathed by time," Allen said.

But even more exciting, she said, was that "authorities assured us that when the local Christians wish to use the building for worship, they may."

Another high point for the group, Allen said, was visiting Shaling, the village near Pingdu where Moon was "the first woman of any mission ever to open a mission station in the interior."

"The first of four churches begun in Pingdu under her ministry was located there. We saw the site of that church building, built by the local Christians following Lottie Moon's philosophy of church development. Although the building fell down in the 1950s, Christians remain in the village, and they still meet together and worship."

The group also found and talked with the grandnephew of Moon's first convert in Pingdu — a man by the name of Dan. "We were thrilled to learn that the Dan family has continued to be Christians," Allen said.

Nearby, they saw the threshing floor

where Moon first taught the Shaling people. "The wheat harvest was in progress while we were there," Allen said. "It was so very reminiscent of her writings. In fact, to me, the wheat became the symbol of the whole trip. All around us, we saw golden fields, white unto harvest."

From their experiences in "Lottie Moon's China," the group learned several things, Allen said:

— The gospel has survived and grown in China.

— The efforts of Moon and other missionaries live on. "Truly, we see that God's work does last forever. We found in every city people who fondly remembered our missionaries."

— Chinese Christian churches continuously are being opened. "These are 'post-denominational' Three-Self churches (self-propagating, self-controlling, self-funding)."

— Most buildings built by Baptists in China still remain. Some have been restored for use by Christian churches. "In Yantai, we attended the Catholic services now being held in the former Baptist church. Most of the hospital and school buildings continue to be used for hospitals and schools run by the government. Some properties are now used to house many families. Some buildings, such as the hospital and residence compound in Pingdu, are standing unoccupied, as if waiting for Christians to claim them for use."

— Many Christians, especially in the small towns, meet privately in homes, either by preference or because there is not yet an open church.

— The standard of living for the typical Chinese person has been improved greatly. "We saw that people have better diets and shelter and medical care than in old China. The people seemed happy and hard-working. Construction work is in progress everywhere. Still, the needs for more housing space, improved sanitation, and consumer goods are great.

— The people are warm, friendly, and curious about Westerners. "Everywhere we found people with books studying, English. Many are openly interested in Christianity."

Perhaps the most significant of all things they learned, Allen said, was that "the time is ripe for Baptists to visit China, to learn what is happening among

Christians there, and to let the Chinese know that we are their friends."

Even though the Three-Self Church movement is strong and Christians are independent, "they are very willing to have outside communication and to share with us," she said. "We have much — very much — to learn from them. Christianity is growing, and the people are exhibiting amazing faith and ingenuity."

The upcoming tours of "Lottie Moon's China" have now become more than a "tourist proposition or a missions education tour, although missions education is very important," Allen said. "Now, it's grown to be an opening for friendship with the Chinese."

Now that the doors of friendship are open, she said, "We should be going through them with all our might."

Wright accepts RTVC position

FORT WORTH, Texas (BP) — Michael A. Wright has been named director of affiliate relations for the Southern Baptist Radio and Television Commission in Fort Worth, Texas, effective Aug. 1, succeeding G. William Nichols, who resigned to join a San Antonio, Texas, advertising agency.

Wright was American Christian Television Service regional manager before becoming vice-president for cable relations of the ACTS network in 1986. ACTS is owned and operated by the Radio and Television Commission. Wright will continue as vice-president for cable relations while assuming the affiliate relations responsibilities.

Wright graduated in business from Dallas Baptist University. He also has been general manager for Electronic Business Products Inc. of Carmichael, Calif., and has done broadcast programming, advertising, and announcing.

Nichols, who has been senior vice-president for cable relations since 1982, will join Atkins and Associates Inc. of San Antonio.

Atkins and ACTS recently reached a tentative agreement to name the San Antonio firm to be the network's national representative.

Nichols previously was northeastern regional manager for ACTS and vice-president for cable relations.

Tennessee

CHURCH NEWS...

LEADERSHIP...

Grace Baptist Church in Elizabethton has called Maciel Duncan III as part-time minister of youth and children. He is presently attending East Tennessee State University in Johnson City. Duncan formerly served as youth director at Fairview Baptist Church in Watauga. He began his ministry with Grace Baptist Church, where Ron Owens is pastor, on July 1.

Jim Burleson began serving as associate pastor of corporate ministries at Two Rivers Baptist Church on July 8. Jerrell Sutton is pastor of the Nashville church.

Bucky Phillips recently resigned as minister of music and youth at Trenton Street Baptist Church in Harriman to accept a position as minister of music at First Baptist Church, Sevierville, where Joe Wren is pastor.

West Jackson Baptist Church recently called William Franklin Northcott to serve as associate to the pastor: pastoral ministries. He will begin Aug. 9 at the Jackson church where John Lee Taylor is pastor. Northcott is a graduate of Union University in Jackson, and Southern Baptist Theological Seminary in Louisville, Ky. He has served as chaplain and a pastor in Kentucky and Tennessee.

Alan Hawkins, minister to single adults and evangelism at Central Baptist Church of Bearden in Knoxville, resigned recently to accept the pastorate of Fruit Cove Baptist Church in Jacksonville, Fla. His last Sunday at the church where Larry Fields is pastor was July 26.

Ron Henson has resigned as minister of music at Zion Baptist Church in Brownsville, where Pat Kough is pastor.

Gibson Baptist Church has called Ricky Ray as minister of youth. Chuck McElhannon is pastor of the Gibson church.

Brad Replogle is serving as minister of music at Chapel Hill Baptist Church in Milan. Wilburn Nelson is the pastor.

The new minister of music at First Baptist Church, Rogersville, is Michael Clawson. Aubrey Floyd is the pastor.

Lynn Garden Baptist Church in Kingsport, has called Franklin "Hank" Vickery Jr. as summer minister of youth

and activities. From Maryville, Vickery is a student at East Tennessee State University in Johnson City. Carl Strickler is pastor of the church.

PEOPLE...

On May 2, Louis C. Smartt and James E. Harris were recognized and presented with a certificate and a plaque. They had been named as pastors emeritus of Spring Creek Road Baptist Church in Chattanooga April 22.

Samuel Dean recently celebrated his 10th anniversary as pastor of First Baptist Church, Clinton.

Interpretations

Christ's royal entry

By Herschel H. Hobbs

"And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is He that cometh in the name of the Lord. Hosanna in the highest" (Matthew 21:9).

Popularly this event is called Jesus' "Triumphant Entry" into Jerusalem. It was on Palm Sunday before His death. When a victorious king or general returned to his capital city, he was given such a welcome. He rode on a white horse, symbolic of victory, followed by captive kings or generals in chains.

However, the entry of Jesus had none of these trapping. It was before the battle (crucifixion and burial), not after the resurrection. He rode upon a donkey, not upon a white horse. No captives followed Him. (See Ephesians 4:8 for Jesus'

"Triumphant Entry" into His capital city, heaven.)

In ancient times when a king visited a city in his realm he rode upon a donkey, signifying that he came in peace. So this was Jesus' "Royal Entry" as He came in peace to Jerusalem, the capital city of Judaism. Jerusalem had rejected Him repeatedly as seen in John's gospel. So one last time before His death He offered Himself to the Jewish nation as the Prince of Peace. Once again, and finally, He was rejected. It was the Jewish Passover when Jews from all over the world came for this feast. So, in effect, He was rejected by world Jewry.

Thus we can understand Matthew 23:37-38. Note that "desolate" in verse 38 is not in the best texts. "Behold, your house is left unto you." In their hearts Jesus saw rebellion which would culminate in the Jewish War of A.D. 66-70. Josephus, the Jewish historian, describes the awful carnage of the fall of Jerusalem in A.D. 70.

Jesus' contemporaries as a nation rejected Him, God's Messiah. In doing so they rejected God. So their house was left unto them! In their awful ordeal they could expect no help from God. This is a terrible truth which every lost person should ponder.

CHOOSING LIFE: Southern Baptists and Abortion

The Southern Baptist Christian Life Commission invites you to attend a national conference on abortion August 31-September 1, 1987 in Nashville, TN.

The conference is designed to help ministers and lay persons attack the problem of abortion and minister to those who are affected by it.

The conference, which begins at 1 p.m. on Monday and concludes at 2:30 p.m. on Tuesday, will include addresses on biblical principles related to abortion, current legislation and helps for fighting abortion. Registration fee is \$25.

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The First Baptist Church of Millington, Tennessee (formerly Millington Baptist Church) will observe its 100th Anniversary in 1988. In commemoration of this anniversary, a week-end celebration is being planned for May 28-29, 1988 at which time the church will have a number of interesting activities. The church is using this means to invite all former members back for this important occasion. If you are a former member, consider this your invitation to return and if you know of former members in other states, please inform them of this celebration. For further information contact First Baptist Church, P.O. Box 545, Millington, TN 38053. Phone: (901) 872-2264.

Eagle Creek Baptist Church in Holladay, celebrated their 100th anniversary as a church during the month of July. Special speakers during the month were Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention, and James Humphreys Jr., director of missions for Carroll-Benton Baptist Association. A. J. Northcut is the pastor.

Celebrating 75 years, First Baptist Church of Donelson had commemorative services July 26. Roy Fisher is the pastor.

REVIVAL PRAYER REQUESTS...

Bob Hamblin, from the Southern Baptist Convention's Home Mission Board, will be leading revival services Aug. 23-28 at First Baptist Church, Fayetteville. Ken and Lois Holland, music evangelists from Nashville, will provide special music. Emerson Wiles is the pastor.

Four churches in west Hamblen County are sponsoring revival services this week. The tent meetings began Aug. 2 and will continue through Aug. 7. W. B. Oakley is the evangelist and Steve Shirk is the music director. The sponsoring churches are Lebanon Baptist Church, Magna View Baptist Church, and Pleasant View Baptist Church, all in Talbott, and Alpha Baptist Church in Morristown.

Mt. View Baptist Church in Antioch will have revival services Aug. 26-29. Pastor of the church, Ralph Duncan, will lead the services.

Parenting workshop set for Atlanta

NASHVILLE - A regional parent enrichment leadership training workshop, sponsored by the Baptist Sunday School Board based in Nashville and eight Baptist state conventions, is scheduled for Sept. 23-25 in Atlanta, Ga.

Workshop content will feature Parenting by Grace, a Lay Institute for Equipping course, and other family enrichment resources, according to Susan Lanford, special consultant in the family ministry department which is co-sponsoring the event.

The leadership workshop is for directors of missions, associational or church family enrichment committees, pastors, family life ministers, and other church staff persons and will be held at the Sheraton Atlanta Airport Hotel.

Baptist state conventions co-sponsoring the event include: Alabama Baptist State Convention, Baptist Convention of North Carolina, Baptist General Convention of Georgia (official host), Florida Baptist Convention, Louisiana Baptist Convention, Mississippi Baptist Convention, South Carolina Baptist Convention, and Tennessee Baptist Convention.

Included in the \$75 registration fee (\$35 for spouses) is a Parenting by Grace Leader's Notebook, other family enrichment resources, and three meals, according to Lanford.

Participants will be equipped both to lead the Parenting by Grace course in their local church and to train others to lead the course, she said.

To register for the conference or obtain more information write the Family Ministry Department, Family Enrichment Section, MSN 140, Baptist Sunday School Board, Nashville, TN 37234.

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She wrote for many composers, but William H. Doane was the man who set so many of her poems to music. In 1868, Mr. Doane came to her requesting that she write a hymn on the subject of being safe with Jesus. While he waited Miss Crosby wrote a complete poem in less than half an hour. This poem became her first nationally successful song "Safe In the Arms of Jesus." Even today this lady's song titles read like a hit parade of religious music. Tillit S. Teddlie called her third verse of "Rescue the Perishing" the best verse ever written. Although she did not begin her hymn writing career until after the age of forty, she produced more than eight thousand hymns. Miss Crosby passed away on February 12, 1915. William H. Doane died on December 24th of the same year.

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- JESUS, KEEP ME NEAR THE CROSS
- TO THE WORK
- RESCUE THE PERISHING
- TO GOD BE THE GLORY
- CLOSE TO THEE
- PASS ME NOT
- HOLD THOU MY HAND
- TAKE THE WORLD, BUT GIVE ME JESUS



SIDE II

- I SHALL KNOW HIM
- REDEEMED
- WILL YOU COME?
- 'TIS THE BLESSED HOUR OF PRAYER
- WILL JESUS FIND US WATCHING?
- PRAISE HIM! PRAISE HIM!
- TELL ME THE STORY OF JESUS
- THOUGH YOUR SINS BE AS SCARLET
- SAFE IN THE ARMS OF JESUS
- THE HALF I CANNOT TELL
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- SPEED AWAY
- SOMEDAY THE SILVER CORD WILL BREAK

tennessee ernie ford

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BIBLE BOOK SERIES

Lesson for August 9

Little book, two witnesses

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

Basic Passage: Revelation 10:1 to 11:19

Focal Passages: Revelation 10:9-10; 11:1-4, 7-8, 11, 15, 18

The passage in our study today is in sharp contrast to the passage we looked at last week. Most of last week's lesson dealt with God's judgment on those who rejected the gospel message. This week's lesson looks at things from a different viewpoint.

John seems to be more involved in this vision than in the previous one. Before, he was simply an observer, but now he is a participant.



Nail

The bittersweet message

We are not given a straightforward identity for the strong angel who comes to stand astride land and sea. But he is given far more description than any previous angel. Look at the way he is described. If you will notice, all the imagery has previously been applied to Jesus Christ.

He came down from heaven. He is surrounded by a rainbow like that which surrounds the throne in heaven. He is clothed in the cloud of mystery, etc. It seems obvious that this is the Christ Who has indeed brought the gospel message down to us.

The message is a continuation of the message of the prophets of old. It is seen in this vision as being in a little book which is open for all to see. I think this is a reminder that the message of God has never been intended to be something which is open to only a few.

This "angel" gives the book to John with instructions for him to eat it. This is similar to God's instructions to Jeremiah and Ezekiel of long ago.

I can think of no more important word from God to those who dare to proclaim the gospel from pulpit or pew, in churches or homes. The word is this — before you dare to take the gospel message to another, make sure you have already made it a part of your life.

That gospel message is twofold. First, it is an offer of the grace of God which is indeed sweet to our souls. But it is incomplete without the demand of obedience which sometimes is far less tasty. Without submitting to the demand of the gospel we can know little of its real joy.

The rejection of the messengers

The measuring of the holy place in the Temple of God (not the Temple in

Jerusalem) seems to mean about the same thing as the sealing of the believers in chapter 7. The picture here seems to be a marking off of the true church from those who claim the faith.

In the Jewish temple there was a division between those who wanted to be associated with the Temple and those who were willing to make the commitment to God.

The two messengers who suddenly appear will do their work on earth for a limited amount of time. The amount of that time is surely symbolic. It is likely intended to mean an indefinite, but limited, amount of time.

These witnesses seem to represent the missionary activity of the church. The witnesses are obviously patterned after Moses ("power over the waters to turn them into blood"), and Elijah ("power to shut up the sky, in order that rain may not fall").

As is often the case in Scripture, these would represent the Law and the Prophets. To be more specific, they would represent the inspired Word of God as it existed for the early church. Thus this would be the message of the church to the world.

Verse 7 indicates that they continue until their work is complete. As was true in the earthly ministry of Jesus, the church will not be stopped from its work until that work is completed. All the powers of hell cannot stop the church as it goes about doing the work. Most any power can deter the church when it leaves off the work of God.

At some point in time the work of the church will appear to be defeated. Many will proclaim the death of God and the church. The powers of Satan may rejoice in victory. They had suffered much under the stinging rebukes of the church as it constantly held the light of God's truth on their sin.

The triumph of the message

But, just as they recoiled in defeat on Easter, the armies of the Evil One will reel in horror at the eventual victory of the church of Christ. God will have again turned defeat into victory.

With the victory of the church will come judgment to those who have rejected Christ. Many will die and the rest will glorify God.

This is similar to the day that Paul envisioned. He spoke of the day when "every knee shall bow and every tongue confess that Jesus Christ is Lord."

At this point the voices of heaven will join to proclaim that the prince of this world has lost his reign to Jesus Christ who will reign over all kingdoms forever. The chapter concludes like the climax of a great drama with all the actors on stage, the orchestra reaching a grand crescendo with all the voices of the choir singing a glorious doxology to God Who is victorious over all.

UNIFORM LESSON SERIES

Lesson for August 9

God's unchanging purpose

By William L. Palmer, president
Harrison Chilhowee Baptist Academy, Seymour

Basic Passages: Romans 9:1 to 11:36

Focal Passages: Romans 10:12-17; 11:1, 11-12, 33-36

The Apostle Paul was an Israelite. He had "great heaviness and continual sorrow" (Romans 9:2) in his heart for his own people. He wrote, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (9:3).

The Apostle Paul knew that Abraham had received a divine call. He knew that God had made Abraham a promise: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing" (Genesis 12:2).

Paul knew that his people had not been faithful to their calling. They had desired to be blessed without their being a blessing. God had told Abraham that "in thee shall all families of the earth be blessed" (Genesis 12:3).

God's blessings are not an end in themselves. God's people are blessed in order that they might be a blessing. The Israelites were not concerned to pass God's blessings along to other families of the world.

God's greatest blessing was His only begotten Son, Jesus. The Israelites did not recognize Jesus as the Son of God. The Apostle John recorded the encounter with these words: "He (Jesus) came to His own (creation), and His own (people) received Him not" (John 1:11). As a nation the Israelites rejected Jesus. "But as many (Jews and Gentiles) as received Him, to them gave He power (the right or authority) to become the sons of God, even to them that believe on His name" (John 1:12).

Paul knew that Jews and Gentiles could be saved by faith, by accepting Jesus Christ as the Son of God. Of his own people he wrote: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Romans 10:1). Paul made it clear. He wrote: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (10:9).

I never read this verse apart from realizing that the apostle first of all emphasized the Lordship of Jesus Christ. Coupled with surrender to the Lordship of Jesus is the theological truth of the resurrection, "believe in thine heart that God hath raised Him from the dead" (10:9).

Accepting the Lordship of Jesus and accepting His resurrection is the only way for Gentiles. That is the only way for Jews. "For there is no difference (distinction) between the Jew and the Greek (Gentiles); for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved" (9:12, 13). The blessings of God have not come through the physical descent of men or through the personal merit of men. God's blessings are by the grace of God.

God's message of salvation is meant for all the people of the world. If those who have received the message fail to share it with others, they are unfaithful to the God Who has given them the message and the life of salvation to share. Beautiful in God's sight are the feet of them who "preach the gospel of peace and bring glad tidings of good things" (10:15). All Christians should be ministers (missionaries) to feel the deep obligation to share the good news of the gospel and to beseech lost people to give their lives back to God through His Son, Jesus Christ.

Not all men will hear and not all will believe. Those facts do not relieve us of the responsibility. We are to share the good news of Jesus Christ in the power of the Holy Spirit, and we are to leave the results to God. People may not believe our witness, but that does not relieve us of the responsibility of proclaiming the good news.

The responsibility for receiving and rejecting the gospel lies with those who hear it. Our responsibility is giving them the opportunity to hear it. "So then faith cometh by hearing, and hearing by the word of God" (10:17).

Responsibility for his own people is a continuing concern for the apostle. In the 11th chapter we read, "I say then, Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin" (v. 1). God has not rejected His people. God freely offers salvation to all men, Jews and Gentiles, who receive His Son Jesus.

God is never without His faithful believing followers. The Apostle Paul was a believing Jew. He had accepted God's mercy and God's righteousness. He had not given up on his own people, but he recognized that "through their fall salvation is come unto the Gentiles" (v. 11). The bestowal of spiritual riches on the Gentiles does not diminish the spiritual possibilities for the Jews (v. 12).

Of verses 33-36 Professor J. W. MacGorman wrote, "With this summation of God's gracious ways with men, Paul burst into praise. He magnified the depth of God's riches, wisdom, and knowledge." This is for all believing men.

Verse 36 concludes this section with, "For of Him, and through Him, and to Him, are all things: to Whom be glory forever. Amen."

John Rushing leads Northside Baptists

John H. Rushing now serves as pastor of Northside Baptist Church in Columbia. He began July 15.

A native of Jackson, Rushing attended Lambuth College in that city. He was also graduated from Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Former pastorates include Bethel Baptist Church, Greenbrier; Pleasant View Baptist Church, Clarksville; and Providence Baptist Church, Franklin, Ky.

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LIFE AND WORK LESSON SERIES
Lesson for August 9

A leader's lifestyle

By John Lee Taylor, pastor
West Jackson Baptist Church, Jackson

Basic Passage: 1 Timothy 3
Focal Passage: 1 Timothy 3:1-13

The lesson this week continues the series on ministry. It serves as further explanation of "Who is a minister?" The passage from 1 Timothy 3 deals with the qualifications of those who would minister in the name of our Lord. Although two groups are discussed, there is the obvious teaching that these characteristics of a minister's lifestyle are applicable to every believer.



Taylor

Church leaders in the New Testament are called by several different titles: overseers, elders, shepherds, and deacons. Three of these: overseers, elders, and shepherds, were probably terms of designation of the pastor. An illustration of the usage of the word we translate "overseer" is found in this week's lesson in 1 Timothy 3:2. The word generally translated bishop is from the Greek word episcopos. The verb form of this word means to look upon, to look after, and to inspect.

There was no New Testament equivalent of the present office of bishop as we have now in ecclesiastical tradition. Any kind of a professional status of clergy with an ordered rank and organization did not emerge in the history of the church until much later than the time of Paul's writings. The intent of Paul in these verses is to address the lifestyle of the ones who would be "looking after" the congregation.

The author of the Adult Life and Work Lesson Annual has an excellent summary treatment of the titles of the early churches' names for their leaders. "We can put these terms together for practical understanding as follows: Elder describes the person as the respected leader. Bishop describes the administrative function overseeing the life and the work of the church. Shepherd denotes pastoral ministry of teaching, ministering, and caring for the household of God."

In addition to understanding the word bishop, it is important to grasp the meaning of the word "deacon" in the Scripture selection for this week. The word deacon means servant. It is from the Greek word diakonos. The word originally meant raising a dust by hastening. It is most interesting to note that Paul and Silas are

called deacons in 1 Corinthians 3:5. The word diakonos was applied to those we would call preachers as well as to those we would call deacons. In the early church, the word was used more to describe a person's lifestyle of service rather than as an office to which he had been elected in the church.

Characteristics of the lifestyle of an overseer (1 Timothy 3:2-7)

Herschel Hobbs says, "... we should not see these qualifications as a check-list such as would be used in the final inspection of a manufactured product. They are more like a minimum with the ultimate being the character of God (Matthew 5:48). We should not see merely the letter of the law but the spirit behind these qualifications."

Paul's concern for the nature of the ministry both in practice and example is reflected in his listing the qualifications of one who would serve as an overseer in the local church. Paul has defined the work of an overseer as "a fine work" in verse 1. His primary emphasis was on the work of the overseer rather than on the person who served in this ministry.

Lucien Coleman, using the New American Standard translation in giving us definitions and characteristics, said an overseer should be: above reproach; blameless; the husband of one wife and faithful to the marriage relationship; temperate; prudent; sensible; respectable; orderly; decent in conduct; hospitable — with open heart and open home; a qualified and competent teacher; not addicted to wine (literally — "does not sit long at his wine"); gentle; patient with others; forgiving of human failures; uncontentious; free from the love of money; a good household manager who fosters appropriate relationships within family life; a mature, experienced Christian; and one who is well thought of by outsiders.

Characteristics of the lifestyle of a servant (1 Timothy 3:8-13)

Six characteristics appear in both of Paul's lists: above reproach, husband of one wife, not addicted to wine, not given to the love of money, able to manage his

household well, and one who is not a new convert but has proven himself in the daily test of Christian living. The repetition of these characteristics is indicative of Paul's strong concern for there to be great harmony in ministering with others in whatever area of ministry one serves the Lord.

The phrase "not doubletongued" in verse 8 means one who does not talk out of both sides of his mouth. He is one whose talk and walk are the same. In verse 9, Paul says that deacons must be servants who hold the truth of God, that cannot be known apart from His revelation, "in a pure conscience." Because his conscience is free from the guilt of his sins, he knows with certainty the reliability of his faith in the Lord. The deacon speaks and lives his faith in Jesus with an inner sense of

conviction and strength in the Holy Spirit.

Two things are promised to the deacon who serves the Lord and His church well. His "good standing" means he is well-respected in the community of Christ's followers, and his "great boldness in the faith" is his ability to share Jesus with others as a result of his growing confidence in Him.

The characteristics of the lifestyle of Christian leaders is no less applicable to the lifestyle of every believer in Christ. All Christians are called of the Lord to this kind of lifestyle of ministry. Some are called to exercise their gifts in Him in leadership avenues of service. Paul in our Scripture text says in essence to these Christian leaders, "To whom much is given, much is required" (Luke 12:48).

Veteran RTVC staffers resign

FORT WORTH, Texas (BP)— Two veteran staff members of the Southern Baptist Radio and Television Commission and the ACTS network based in Fort Worth, Texas, have resigned to join the world's largest direct broadcast satellite network.

Jim Rupe and John Cobb Smith have been employed by the Automotive Satellite Television Network. The network offers daily news and training for the automotive industry to 2,000 subscribers nationwide.

Rupe, a 24-year employee of the RTVC, is the new executive producer of the network. Smith, who was on the commission staff for more than 31 years, is director of operations for ASTN.

Rupe, an executive producer for the

RTVC, developed the "Country Crossroads" radio and TV shows. Smith, director of TV operations, was in a number of roles at the commission.

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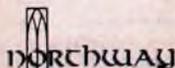
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Chinese visitors recall past suffering

By Erich Bridges

SHANGHAI, China (BP) — During the darkest days of his life, Chinese Pastor Shi Qigui wondered if Jesus Christ had fallen asleep.

For years the ebullient preacher, composer, musician, and lover of poetry lived alone in an eight-square-meter room, separated from his wife and son. He had no Bible, no church in which to worship, no books. He dared not sing or play a Christian hymn on his little pump organ. He labored long days wielding a blacksmith's hammer.

His soft-spoken colleague Lei Tong lived under virtual house arrest, writing daily "self-criticisms" for the Red Guards, who watched him from their headquarters across the street.

The dark days are past now. These are good days for Shi and Lei. The radically leftist Red Guards and their Cultural Revolution are gone, along with their vicious abuse of religious believers, the educated, and millions of Chinese. Reopened after more than a decade, Christian churches now number more

than 4,000. Shi helps lead Muen Church, in central downtown Shanghai. Lei is one of the pastors at Shanghai's All Saints Church.

In late July, the two pastors embarked on a four-week, nine-city preaching tour of the United States. The tour is being sponsored by Cooperative Services International, the Southern Baptist office formed to build relationships with Christians in countries where the denomination's missionaries do not work.

Shi and Lei were young ministerial students when China's communist era began in 1949. Both responded to the call for a new generation of Chinese Christians to take over leadership from departing missionaries.

"Many of my classmates advised me, 'You better not go into church work. Maybe the Communist Party will persecute the believers,'" says Shi, who grew up in a Christian family and attended mission schools. "But I was not afraid. I think when God chooses a man, God will do His job, in any time."

He completed seminary studies and went to work at the stately Moore Memorial Church, Methodists' main church in Shanghai. The church's challenge in those early days, Shi remembers, was proving the continued relevance of Christianity to a new and increasingly hostile society.

In 1958, the Baptist, Presbyterian, and Anglican churches nearby merged with Moore Memorial and became Muen Church. That same year, many Chinese pastors were forced to go to work in factories and other places. Shi continued his ministry for several years, but Lei Tong was not as fortunate.

Lei, now 60, became a Christian under the guidance of Southern Baptist missionaries and studied in a seminary. For five years he ministered, but in 1958 he was put to work in a factory for several years and again at the beginning of the Cultural Revolution in 1966.

Because of his "reactionary" commitment to Christianity, Lei was forced to clean the factory grounds, perform other menial tasks, and engage in daily "self-criticism" before a portrait of Chairman Mao. Later he was confined to his home.

One day the Red Guards came for his books. They ransacked his home, overturning shelves and wardrobes, searching



THE PASTOR'S EAR — Chinese Pastor Shi Qigui is a busy man these days, but he still has time before Sunday morning services to listen to an elderly member of Muen Church in Shanghai.

for Bibles and anything else pertaining to religion. Lei stood trembling in a corner. "I prayed in my heart," he recounts. "I said, 'My Lord, listen to my prayer. At least You must preserve one Bible for my family. It is our spiritual life. We cannot live in the world without it.'"

The search ended and most of his library was gone, soon to be ashes. Heartbroken, Lei began to straighten what remained in his home. And there in full view, on an otherwise empty bookshelf, lay one Chinese Bible. Lei fell to his knees on the spot, sobbing with joy and praising God.

The Red Guards also left a Greek lexicon and dictionary, not realizing their usefulness in Bible study. For years Lei used his precious Bible, the Greek texts and his solitude to revise problem passages in the Chinese New Testament. The Red Guards assumed he was only writing daily reports concerning his "thought reform."

Lei's scriptural labor of love is now in the hands of Chinese Christian scholars working to produce a new translation of the Chinese Bible.

While Lei endured confinement, Shi toiled in a factory and later as a blacksmith's assistant. Muen Church, closed as a worship center, was used for years as a middle school. Shi's books also were burned, including his Bibles. So he relied on memory, reciting verses as he fought despair.

"In my mind, Jesus Christ was asleep," he admits. "I realized that someday God would calm the storm, but maybe in my lifetime I would not see it. I was very sad because my faith was very weak."

Shi was separated for many years from his wife, a musician in a traveling music troupe, and his son. He shared a dark, tiny room with a bed, a desk, and his one consolation: a small pump organ. Since the playing of Christian hymns or other "decadent" music was strictly forbidden, he improvised.

"I mixed this bit of Beethoven with the second line of that hymn, then played this so-called revolutionary song, then continued with Beethoven or Schubert," he explains, demonstrating on his organ with mischievous glee. "I mixed it all up. Ha ha! It was very wonderful! When others asked me what I was playing, I said, 'Oh, just according to my inspiration.'"

Three years after the Cultural Revolution ended in 1976, churches slowly began to reopen. The government reaffirmed

Chinese citizens' right to believe in and worship God. And Shi faced anxious questions. Should he return to the pastorate? After so much suffering, would other believers show themselves? Would the new freedoms last? Would new persecution follow?

He asked his wife's advice. "You are a pastor," she admonished him. "If you do not do this work, who will?" Her challenge made things clear.

Still, Shi wondered how many believers would come back as he and his pastoral colleagues mailed invitations to the first public worship service at Muen Church — the first church to reopen in Shanghai.

At about 3 a.m. on the morning of the first service, he made his way to the church to get things ready. Several Christians already stood at the front gate, patiently waiting. By daybreak, believers lined up far down the street.

"It so moved me," Shi says, his eyes still glowing with wonder. As he begged God to forgive his lack of faith, the people crowded into the sanctuary. Lacking a pianist, Shi sat at the ragged old upright piano and began to play. "When they sang the hymn ... Oh! Tears came down."

Today the joyful music of Shi's choirs flows once again through the open windows of Muen Church, washing over the people who pass by. It is one of 23 churches now open in China's largest city.

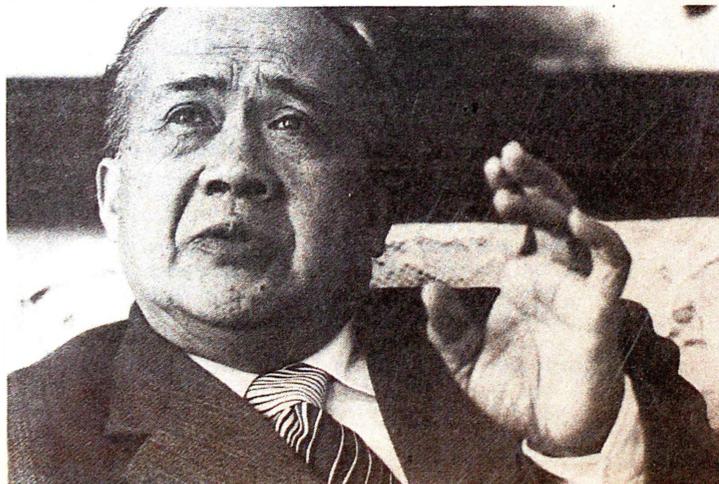
Another is All Saints Church, where Lei Tong has worked since 1983. After a lifetime of faithfulness, he was ordained in January 1986. Lei leads a weekly Bible study for about 600 people at All Saints, which has more than 3,500 baptized members.

Muen counts about 3,000 members, with hundreds more preparing for baptism through new believers' training. Shi apparently is making up for lost time. He maintains a breathless schedule of preaching, music ministry and teaching, evangelism, counseling, working with young people, helping edit a national Christian periodical, and encouraging other Shanghai pastors. He also helped compile a new Chinese hymnal which contains several of his own compositions.

But all of this, added to the labors of all other Chinese Christians, amounts to only "a drop of water in the ocean" of China, Shi believes. The church, open again for eight short years, has much to do. Come again in 50 years, he advises, and see what the Chinese church has done.



SOLITUDE — Shi Qigui searches out the quiet of late evening for study. Besides Bible study and sermon preparation, he helps edit a national Chinese Christian periodical.



A DESPERATE PRAYER — When Red Guards ransacked his house looking for religious books years ago, Pastor Lei Tong prayed that God would preserve one Bible. Though they took most of his library, one Bible was left behind. Under virtual house arrest, he used it to help revise the Chinese New Testament.

Photos by Joanna Pinneo