

**(BP)****-- FEATURES**

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Baptist Workers Shed Tears  
In Midst Of Ethiopian Famine

By Art Toalston

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

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

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

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

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

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

In trying to sleep, she sees a "sea of faces of hungry people, ragged people...I try to reach out" until remembering that she's back in America.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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(BP) photo mailed to state Baptist newspapers by Richmond bureau of Baptist Press

Three Join Faculty  
At Southwestern Seminary

Baptist Press  
8/19/85

FORT WORTH, Texas (BP)--James L. Heflin, Penrose St. Amant and James D. Crane have been named to teaching posts at Southwestern Baptist Theological Seminary in Fort Worth.

Heflin, 42, will be associate professor of preaching. He moves from a similar position at New Orleans Baptist Theological Seminary, where he has taught since 1982.

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Previously, Heflin served as pastor of churches in Arkansas, Louisiana, Texas and Mississippi. He is a former trustee of Southwestern. Heflin holds a degree in history from University of Arkansas at Monticello, in addition to master of divinity and doctor of theology degrees from Southwestern.

He and his wife, Wilma, have one son, James David, 16.

St. Amant, senior professor of church history at Southern Baptist Theological Seminary in Louisville, Ky., will be guest professor in church history. He has earned degrees, including two doctorates, from Louisiana College, Pineville, La.; New Orleans seminary; Edinburgh University, and Mercer University, Macon, Ga. He also studied at Union Theological Seminary and Columbia University, New York; University of Paris and Zurich University.

St. Amant, 70, has taught at Hannibal LaGrange College, Hannibal, Mo.; New Orleans seminary and Southern seminary, where he was formerly dean of the school of theology. He has also filled many visiting and guest professorship posts. His works include two books and numerous articles and pamphlets. He and his wife, Jessie, reside in Bay St. Louis, Miss.

Crane, 68, will be guest professor in missions. He and his wife, Edith, are former missionaries to Mexico. They previously served English- and Spanish-speaking churches in Texas, including First Mexican Baptist Church in Fort Worth. Crane has taught at Golden Gate Baptist Theological Seminary, Mill Valley, Calif., and at Southwestern. The Fort Worth resident holds degrees from the University of Texas and Southwestern.

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Struggling Church Willed  
Gift Of A New Parsonage

By Carol Reeves

Baptist Press  
8/19/85

HOOD RIVER, Ore. (BP)--A loyal housekeeper and Sunday morning radio broadcasts combined to change the live of an invalid millionaire.

Her will changed the economic future of a struggling church.

In 1983 Celia Dexter, the mother of 12 and grandmother of 30, needed a job after her husband died. She went to work as a live-in housekeeper for Louise Down, a prominent citizen of the community whose family had considerable real estate holdings.

Down, at age 88, was still making money in the stock market, Dexter said, and handling all of her own accounts. Every day she would read the Wall Street Journal and on Friday nights she would always listen to the Dow Jones stock report.

But there was another program she always listened to. Tucker Road Baptist Church (where Dexter was a longtime and regular member) broadcasts its Sunday morning worship service each week on a local radio station and Down never missed it.

Although Down had never been a member of a church anywhere she was agreeable to Dexter attending Sunday and Wednesday services at Tucker Road and to her saying grace before their meals each day.

Last fall Down began to write once a month to Pastor Maury Houghland and send a "tithe" to the church, Dexter said. In December Houghland received a letter that disturbed him. "She said she wanted me to pray for her when she died and that bothered me. I sensed she was lost and that I needed to go visit her."

He did and came to the conclusion Down thought she could work or buy her way into heaven. She had been a good person, he explained, and had given generously to several churches and organizations around town.

But Houghland shared that it was by grace and not works that you are saved and in the months to follow Down became a Christian. Houghland believes "it was Celia ministering to her every day and living out the Christian life before Mrs. Down that reached her."

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Then illness struck. In February of this year, Down became sick with a tumor on her brain. In May she died.

In her will she left nearly \$2 million to the county to build a retirement center with nursing facilities for Hood River citizens and she left her home and its contents to the Tucker Road Baptist Church for a parsonage. Interestingly, the bequest came shortly after Houghland had been notified he must move from the house he had been renting because it had been sold.

To a church averaging 45 to 55 in Sunday school, such a generous gift was quite a boost. "I feel like God really provided for our church," Houghland said. "We will always be able to provide a place for the pastor whether it's me or someone else to stay. And that's important when you can't afford a big salary.

"Something happening like this just seems to validate the church's ministry," he said.

Dexter also was included in the will. She is to get first pick of a two-bedroom apartment in the new retirement center as soon as it is built.

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(Carol Reeves is a writer for the Northwest Baptist, newsjournal of the Northwest Baptist Convention.)

Mission Call To Vermont  
Routed By Way Of Austria

By Tim Nicholas

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

And it's a one-way mission trip--they plan to stay.

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

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

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

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

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

"We saw the mountains, the customs--then we realized what Austria was all about," says Gail. When the Von Trapp family (the subject of the movie "The Sound of Music") came to America from Austria, they were told Vermont was most like their home. The Youngs agree.

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

As soon as they determined they had received a call from the Lord--they knew because they couldn't stop thinking or talking about it--they made the call public.

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

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

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

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

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

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

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

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

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

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

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

The lay couples may stay at the Plainfield church, providing experienced leadership and active witness to the community or they may move on to other communities which could use experienced laypeople. "Warm bodies help out," says missionary Borders, who, by understatement, calls such a migration of families "unusual." When asked if David Young could find some people to help him, he meant, "not to come, but to help him come. This was mission," he said.

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

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

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

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

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

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(Tim Nicholas is associate editor of the Baptist Record, newsjournal of the Mississippi Baptist Convention.)

Send Experts To Help China,  
Chang Urges Southern Baptists

By Bob Stanley

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

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

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

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

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

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

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

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

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

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

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

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During a two-hour talk and question-and-answer period with the Foreign Mission Board, Chang gave strong endorsement to the board's efforts to encourage more Southern Baptists to offer their services in certain areas of expertise badly needed in China. Those interested in knowing opportunities available may write to Lewis Myers, director of the board's new cooperative services international office.

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

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

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

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

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

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

At 75, the professor is optimistic about his own future and that of his country, where he sees great encouragement in recent actions guaranteeing freedom of religious belief, although religious bodies still must be free of foreign influence.

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

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

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

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

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Baptist Teacher In China  
Finds New Interest In Bible

By Bob Stanley

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

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

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

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

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

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

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

In the three months before she left to return to the United States, almost every Sunday some of her "English corner" students accompanied her to the church, the only Protestant church in the city of 600,000 on the south banks of the Yangtze River.

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

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

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

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

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

Today the nation of one billion people no longer welcomes missionaries to start churches or evangelize, but it does accept Christians who have expertise in English, the natural sciences, mathematics, industry or other fields in which China is seeking to train its people.

Taylor, a former professional staff member of Delta Kappa Gamma Society International, an organization for women in education, went to Hong Kong in 1977 to teach as a Southern Baptist missionary. In 1980 she spent a month in Canton, China, at the request of a Hong Kong businessman, teaching English to a group of young employees working on an oil refinery project.

Through a contact established by Cherry Chang, a visiting Foreign Mission Board member, Taylor also began to correspond with C.K. Chang, cousin of Y.K. Chang, Mrs. Chang's late husband. The two educators met in 1983 when Taylor and fellow missionary Millie Lovegren visited Wuhu and attended its Community Church as its first Western visitors in more than 30 years.

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



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

In her classes, Taylor was able to use Bible stories like those in Ruth to illustrate the ideals of Western civilization. One by one, students began to come by after class to ask questions about the Bible and eventually even about the meaning of faith in Jesus Christ.

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

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

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

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

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

Now in Texas on six months' leave, Taylor won't return to Anhui but will be one of the first Southern Baptists assigned through the Foreign Mission Board's new cooperative services international office which will project educational and humanitarian programs in China.

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

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

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(BP) photo mailed to state Baptist newspapers by Richmond bureau of Baptist Press

Lubbock Church Buys  
Low-Power Station

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

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

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

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In addition to ACTS, the Lubbock station will carry local programs, said Roy, former general manager of KVIA-TV in El Paso, Texas. Lubbock Television is negotiating with the local school district for broadcast rights to high school basketball, football and baseball games.

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

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

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'Nashville Sound' Goes  
To The Mission Field

By Joan Yarborough

Baptist Press  
8/19/85

NASHVILLE, Tenn. (BP)--"The Nashville Sound" abroad? There's nothing new about that unless that sound is hymns for churches in Peru produced in a Baptist college recording studio by Baptist college students.

When foreign missionaries Don and Linda Johnson returned to Peru last May, they took a master recording tape of 40 hymns from the Spanish Baptist Hymnal --a small box representing 1000 man-hours of sacrificial work, a tremendous gift of love, and the solution to the dilemma of promoting church music in the 70 churches and missions of the Peruvian Baptist Convention.

For three years since language study, Johnson has struggled against almost impossible obstacles to promote the use of music in worship. The churches are small and poor. There are almost no pianos and few trained musicians who can read music. Although he visits churches regularly, once a year is usually the most he can visit each church.

While the churches do have the Spanish Baptist Hymnal, they neither know the hymns nor how to learn them. Before their furlough last year, the Johnsons planned a camp to teach church workers and Sunday school teachers how to read music. This had to be cancelled in favor of a much needed pastor's meeting--church and convention budgets stretch only so far.

Upon reaching the United States on furlough, Johnson has discussed the difficulty of his task with Steve Roebuck of Sterling, Ill., a young man from the youth group at Como Baptist Church where the Johnsons were before volunteering for missions. A student in the Belmont College music business program in Nashville, Tenn., Roebuck suggested recording a tape of hymns which then could be transferred to cassettes to send to the churches.

Thirty percent of the people already have tape recorders--and recorders are certainly more affordable than pianos. Cassette tapes could be played for musical accompaniment for the familiar hymns and for assistance in learning new ones.

Roebuck volunteered to record the master tape. After all, his former minister of youth/music had inspired him to pursue a career in Christian music. A Belmont trustee and a couple of Nashville churches provided funds to purchase the blank master tape.

Belmont's president, Bill Troutt, agreed they could use the recording studio, at no cost, for an estimated 96 hours (actual time was more like 200 hours). The studio supervisor Bob Mulloy suggested using the studio during the semester break over Christmas holidays when it ordinarily is shut down for maintenance. A student recording engineer, Bobby Stewart, was authorized to work on the project.

Five Belmont students volunteered to give their time and talent as musicians: Debbie Paxton, drums and percussion; Bobby Cottle, bass; Joe Brown, piano, and Lee Castro and Wayne Kirkpatrick, alternating on acoustical guitar.

"The Peruvians will be impressed with the quality of the tape--it is much more professional than I could have imagined," Johnson observed. "But more, they will be impressed that Christian Americans cared enough to spend hours and energy doing this for them."

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