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News Service of the Southern Baptist Convention

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April 14, 1992

92-65

**Baptist association to vote on
church's OK of homosexual union**

By Art Toalston

RALEIGH, N.C. (BP)--The 110-congregation Raleigh Baptist Association has scheduled a special vote May 5 on withdrawing fellowship from Pullen Memorial Baptist Church for approving a marriage-like ceremony for two homosexual men.

The association's executive committee in a proposed resolution states Pullen "has acted contrary to the accepted biblical teaching regarding homosexual behavior" while "the biblical model for confrontation with the Christian fellowship (Matthew 18:15-17) has been followed as nearly as possible and yet without the desired results."

In the May 5 meeting, the association's executive committee also will ask church messengers, or representatives, to approve a statement on human sexuality. The committee also has released a statement of its own on Baptist heritage involving autonomy of local congregations.

Mahan Siler, Pullen Memorial's pastor, did not return calls from Baptist Press for comment on the special meeting. The Raleigh church has received national attention for approving and performing a "same-gender union" of two homosexual men in March.

Charles L. McMillan Jr., Raleigh Baptist Association director of missions since 1978, told Baptist Press, "The issue is so important not only for churches in the association but all over the Southern Baptist Convention that we feel compelled not only to take a vote (on continued fellowship with Pullen) but also to issue a positive confessional statement about the Christian expression of human sexuality, not just the negative part of homosexuality.

"It's important for the unchurched public as well as Baptists to know there is a biblical norm," McMillan said, describing the statement proposed by the association's executive committee as "a stab at saying what an appropriate understanding of human sexuality is from a Christian viewpoint."

On the proposed statement about church autonomy, McMillan said the association does not have a creed in its constitution but is "more confessional in nature. We have endeavored to state what we believe and to encourage member churches to participate on the basis of their willingness to be a part of that same belief system. We're a family of churches but it's a family based on mutual belief and ministries."

The Raleigh association was founded in 1805 and, like other Baptist associations, "by practice and historical tradition we've always talked about doctrine," McMillan added. A vote to withdraw fellowship from Pullen will not be its first disciplinary action of a member church, he said.

The proposed resolution to withdraw fellowship from Pullen provides for the relationship to be restored during the association's October annual meeting if the church "makes the desired change of its belief and practices." McMillan said associational leaders have been talking with Pullen's leaders since January to dissuade the church from endorsing the homosexual union.

McMillan said a special meeting, at First Baptist Church in Cary, was called because a youth musical already was scheduled for the association's quarterly meeting in April.

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The Raleigh association's deliberations will not affect Olin T. Binkley Memorial Baptist Church in Chapel Hill which has voted to license a homosexual man to the gospel ministry, believed to be a first among Southern Baptist churches. Geographically, Binkley is in the Yates Baptist Association area but is not a member of that association.

Among points contained in the proposed statement on human sexuality by the Raleigh association are:

-- "No society can exist without a common core of values and without an acceptable set of limits."

-- Jesus' words in Mark 10:6-8 that God's creation involved "male and female" who in marriage "become one flesh." Thus "the biblical model for the expression of human sexuality" is 1) a man and a woman united in a lifelong faithful relationship "by which each realizes the ultimate partnership of life and through which God has provided the possibility of procreation and rearing of children" or 2) "singleness and celibacy."

-- "The 'blessing' of a homosexual union in a Christian ceremony is particularly offensive in that it gives approval to that which has been specifically forbidden."

-- "All humans sin, and the church is part of God's strategy to make His grace and redemption available to human kind. While Baptist churches, in general, reject homosexual behavior as a lifestyle, many are engaged in ministry to and with homosexuals."

-- "An unflinching stand for the biblical way of expressing human sexuality should in no way be interpreted as a reason for personal attacks on homosexuals. Violence of any kind -- physical, verbal, or political -- against persons for any reasons is specifically denounced."

Among points contained in the statement on church autonomy are:

-- "Our strong belief that each local church is autonomous reminds us that we cannot coerce or force any church to alter its beliefs or practices. ... In like manner the Association is also an autonomous body and must determine the parameters of the inclusiveness of its fellowship, and it has the responsibility for deciding and clarifying its beliefs and urging individual churches to decide whether or not they can agree and therefore join in cooperative mission and ministry."

-- "It is preferable for the church itself to make a decision to withdraw from ... its Baptist association rather than forcing the larger body to act against it."

Pullen, beyond its ties with the Southern Baptist Convention, also is affiliated with the Baptist State Convention of North Carolina, American Baptist Churches in the U.S.A., the Cooperative Baptist Fellowship and the Alliance of Baptists, formerly the Southern Baptist Alliance. Binkley is affiliated with the SBC and the Alliance of Baptists.

The SBC Executive Committee initiated efforts in February to change the SBC constitution and bylaws to bar any church "affirming, approving or endorsing in any way the active practice of homosexuality" and to refuse such churches' funds, according to proposals to be considered by the committee in June for presentation to messengers representing churches across the country during the SBC's annual meeting in June in Indianapolis. The SBC has adopted six resolutions against homosexuality since 1976.

Officers of the North Carolina Baptist convention have drafted a similar proposal for the May 19 meeting of the state's general board. The board's executive committee refused to endorse the proposal by a 9-8 vote April 7 but the officers said they nevertheless intend to present it to the general board in May.

EDITORS' NOTE: Following are proposals drafted by the Raleigh (N.C.) Baptist Association's executive committee April 8 for presentation during a special association meeting May 5 in Cary, N.C. The first is a proposed resolution addressing the blessing of a homosexual union by Pullen Memorial Baptist Church in Raleigh; the other two statements address human sexuality and local church autonomy.

A MOTION FROM THE EXECUTIVE COMMITTEE

WHEREAS the Pullen Memorial Baptist Church has acted contrary to the accepted biblical teaching regarding homosexual behavior, and,

WHEREAS efforts made by the Raleigh Baptist Association to dissuade Pullen Memorial Baptist Church from performing a same gender holy union have not been successful, and,

WHEREAS the biblical model for confrontation within the Christian fellowship (Matthew 18:15-17) has been followed as nearly as possible and yet without the desired results,

THEREFORE, the Executive Committee of the Raleigh Baptist Association recommends that as of May 5, 1992, fellowship be withdrawn from Pullen Memorial Baptist Church. That means that no member of Pullen Memorial Baptist Church shall be permitted to serve on any Association board, committee, or commission from May 6, 1992 until the Annual Association meeting on October 26-27, 1992. Nor shall any messenger be allowed voting privileges at regular or called Association sessions. If Pullen Memorial Baptist Church makes the desire change of its beliefs and practices in this matter by that time, the Association will receive said church in good fellowship. If not, the relationship of the Raleigh Baptist Association and Pullen Memorial Baptist Church will be terminated.

A STATEMENT ABOUT HUMAN SEXUALITY

No society can exist without a common core of values and without an acceptable set of limits. For Baptists the Bible is our sufficient authority in matters of faith and practice. In the Bible positive models are portrayed as well as prohibitions of specific acts, attitudes, and life styles. Jesus said, "At the beginning of the creation God made them male and female. For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh. So they are no longer two, but one." (Mark 10:6-8 NIV) Thus the biblical model for the expression of human sexuality is two fold: (1) a man and a woman united in a life-long faithful relationship by which each realizes the ultimate partnership of life and through which God has provided the possibility of procreation and rearing of children, and (2) singleness and celibacy.

The "blessing" of a homosexual union in a Christian ceremony is particularly offensive in that it gives approval to that which has been specifically forbidden. It is contrary to the Biblical norm and accommodates a deviant model. This is unthinkable, even though the motivation for the accommodation maybe a desire to show love and care for the individual(s).

To hold to a biblical model should in no way limit ministry to people involved in behavior that is deviant from the biblical model. All humans sin, and the church is part of God's strategy to make His grace and redemption available to human kind. While Baptist churches, in general, reject homosexual behavior as a lifestyle, many are engaged in ministry to and with homosexuals. An unflinching stand for the biblical way of expressing human sexuality should in no way be interpreted as a reason for personal attacks on homosexuals. Violence of any kind--physical, verbal, or political--against persons for any reasons is specifically denounced.

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A DILEMMA FOR THE RALEIGH BAPTIST ASSOCIATION

The Raleigh Baptist Association is faced with the issue of how to deal with homosexuality and how to respond to a member church that has deviated from widely accepted biblical beliefs and traditions of the Baptist family. Our strong belief that each local church is autonomous reminds us that we cannot coerce or force any church to alter its beliefs or practices. Each individual church is responsible to God for its actions.

In like manner the Association is also an autonomous body and must determine the parameters of the inclusiveness of its fellowship, and it has the responsibility for deciding and clarifying its beliefs and urging individual churches to decide whether or not they can agree and therefore join in cooperative mission and ministry. Churches join or withdraw from the Association based on their similarities of values and beliefs and their desire to cooperate in mutually determined ministries.

Should a church be unwilling or unable to acknowledge significant differences of their beliefs and practices which harm the body as a whole, the Association has the right by constitution and tradition to withdraw fellowship and relationship from the differing church.

It is preferable for the church itself to make a decision to withdraw from the fellowship of its Baptist association rather than forcing the larger body to act against it.

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Churches face challenge of gangs,
experts tell youth ministers

By Matthew Brady

Baptist Press
4/14/92

FORT WORTH, Texas (BP)--Ministers must meet the needs of gang members before behavior can change, the director of a gang prevention program told youth ministers during the 24th Youth Ministry Lab at Southwestern Baptist Theological Seminary in Fort Worth, Texas, April 10-12.

Luis Llerena Jr., coordinator of the Dallas Parks and Recreation Department's juvenile gang intervention program, said behavior is based on need.

"Don't expect the behavior to change until you meet the need that is causing the behavior," he said. "A kid comes into your youth ministry and he's carrying a gun. There's a reason he's carrying a gun or carrying a knife ... usually there's a gang after them, there's a contract on them, there's something going down."

Along with meeting needs, Llerena, who attended Southwestern Seminary and is an ordained minister, said building relationships is a fundamental part of gang ministry.

"Respect is the result of relationship, not demand," he said. "If you don't know your homeboy's name, he's not going to listen to you. Don't demand respect. You can't do that with gang members."

He said churches often worry about the bad influence gang members might have on other youth in the church.

"If those 'bad seed kids' are out there instead of in here, they're a lot more of a problem for you," Llerena said. "He's going to be a lot safer for the neighborhood and your church if he's in with you."

"The church must open its doors to gang kids and change fear to faith," Llerena said. "The church is the place to do it."

Randy Briggs, an Arlington, Texas, police officer, said gang leaders start recruiting kids as early as the fifth grade. He said 10 percent of all gang members are between the ages of 7 and 12.

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Briggs said youth who are vulnerable to gangs include those with low self-esteem, low income and little or no parental involvement. Most gang members come from single-parent homes. In 1990 only 20 percent of gang members were living with both parents.

Briggs said gang violence has escalated to the point members will kill for no other reason than the "rush" it gives them. "Young gangsters distort the Golden Rule: Do unto others for what they did to you," he said.

Wes Black, associate professor of youth education at Southwestern, said gang members seek acceptance, purpose, activities and peer relationships.

"Those are the kind of things a church can also offer in a positive direction," he said. And while Black admits churches have not addressed the gang issue, he said it is not intentional.

"I don't think we know how to get through to those kids, especially in this part of the country where gangs are relatively new."

More than 300 youth leaders from across the country attended the conference.

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(BP) photo mailed to state Baptist newspapers by Southwestern Seminary.

Experience brings 'new dawn'
to Southwestern Seminary couple

By Lydia Murphy

Baptist Press
4/14/92

FORT WORTH, Texas (BP)--For two agonizing days, Bob and Hilda Smith and their 21-year-old daughter Dawn waited. While agents from the local sheriff's department, the South Carolina Law Enforcement Division and the FBI searched for clues, the Smiths waited.

As doubts grew and tension mounted, the wait continued.

Finally the call came. Using an electronic voice disguise, the caller described the clothing 17-year-old Shari Smith had been wearing the day she disappeared. A letter would follow, he said. More waiting.

With anticipation, the Smiths tore open the envelope when it arrived, hoping for some word about Shari's safe return -- a ransom request or something.

They were horrified to read, "Last Will and Testament," dated June 1, 3:10 a.m., only 12 hours after Shari's kidnapping. Again they were forced to wait.

Two days later the waiting was over. Authorities found Shari's body. She had been brutally murdered.

It would be almost a month before Larry Gene Bell would be arrested. He had maintained a criminal record since 1975 for attempted assaults and aggressive behavior. Psychiatric court records indicated abnormal sexual incidents since childhood.

During the Smiths' crisis, members of Lexington (S.C.) Baptist Church kept up a vigilant ministry to the family.

"The church ministered constantly throughout the ordeal," Dawn said. "A month is a long time to provide food and visits and to continue to minister to someone. Even today the church continues to minister to us by remembering Shari's birthday and special occasions with flowers on her grave."

It was through that ministry Dawn met the man who would later become her husband. Will Jordan was among church members who visited Dawn to encourage her through the ordeal.

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But no matter how much support she had after her sister's death, Dawn would have to experience the pain and sorrow on her own.

"You don't ever get over something like that," Dawn said. "My family and I had a point where we did blame God, telling him, 'You could have stopped this.'

"There was a time of not really being sure God was there but we have come to the point of not asking why because we understand good can come from this."

That is the message Shari left with her family just before she was killed. "I love you all so much," she wrote. "Don't let this ruin your lives. Just keep living one day at a time for Jesus. I'll be with my Father now, so please, please don't worry." The letter ended by quoting Romans 8:28: "Everything works out for the good for those that love the Lord."

Soon after the tragedy, Dawn won the title of Miss South Carolina and was second runner-up in the Miss America Pageant. With a music degree from Columbia College in Columbia, S.C., she anticipated a professional singing career.

"Entering the Miss South Carolina pageant was an opportunity the Lord gave me. God had called me when I was a junior in high school into a full-time ministry of singing but I wanted to be selfish and do it my way," Dawn said. "When I became Miss South Carolina, it was as if God had led me back to my calling. He was beginning the ministry for me I have today.

"When I was crowned Miss South Carolina, it was as if I was thrown into sharing my testimony. It was healing in being able to share my story and help others."

Today, six years after her sister's murder, Dawn tells her story along with her husband, who is completing his second year at Southwestern Baptist Theological Seminary in Fort Worth, Texas. They travel the country, with Will telling how God saved him from an addiction to drugs and Dawn giving her testimony and a concert.

And while the couple says time and God's grace is healing their hurts, they admit the move from South Carolina to Fort Worth was rough.

"When we first got out here it was difficult having left family and friends. It was just Will and me. I was in a poor-pitiful-me syndrome. I felt I was sacrificing everything.

"But we have really grown closer together and to the Lord because this is where he wants us to be," she said.

"What both of us have been through has enabled us to minister to people," Will said. "People can relate to Dawn because she lost a sister. Mine is a testimony for parents who have children on drugs and for people on drugs that there is hope in Christ."

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(BP) photo mailed to state Baptist newspapers by Southwestern Seminary.

Church musicians to get
'Joy for the Journey'

By Art Toalston

Baptist Press
4/14/92

INDIANAPOLIS (BP)--Church musicians will be offered "Joy for the Journey" during the 36th annual session of the Southern Baptist Church Music Conference prior to the June 9-11 meeting of the Southern Baptist Convention in Indianapolis.

The June 7-8 music conference's theme focuses on "joy in Christian service, joy for the long haul," said Bob Hatfield, conference president and minister of music at Dawson Memorial Baptist Church in Birmingham, Ala., the past 13 years.

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Northside Baptist Church in Indianapolis will host the music conference and members of the congregation will share Sunday evening worship June 7 with conference participants.

Scheduled to give concerts are the Carillon and Covenant Handbell Choir and Vocal Ensemble from the University of Southern Mississippi in Hattiesburg; Kentucky Baptist Chorale; Southern Seminary Winds from Louisville; Louisville Area Children's Choirs; Illinois All-State Youth Choir; Sanctuary Choir and Orchestra from Fall Hills Baptist Church in Dayton, Ohio; and the Youth Choir of First Baptist Church in Nashville.

Exhibits by music publishers and suppliers will be open throughout the conference, Hatfield said.

Gary Fenton, Dawson Memorial pastor, will preach during worship times Sunday evening and June 8 at 8:30 a.m. and 7 p.m.

Themes for special interest sessions at 3:45 p.m. June 7 and 2 p.m. June 8 include "Worship and Praise in the Nineties," "Praise and Worship ... A Contemporary Approach," "Teaching Children to Sing," "Working Through Burnout" and "Stress Management."

The Hines Sims Award for outstanding contributions to the field of church music will be presented Monday evening. The award is named for Sims, editor of the Baptist Hymnal, 1956 Edition, and secretary of the Baptist Sunday School Board's church music department from 1952 until his retirement in 1970. The award has been given since 1971 for Sims, who lives in Nashville. Three lifetime memberships to distinguished church musicians also will be presented Monday evening and three compositions commissioned by the conference will be premiered.

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Southern Baptist Church Music Conference
June 7-8, 1992
Northside Baptist Church, Indianapolis
Theme: "Joy for the Journey"

Sunday Afternoon, June 7

- 1:00 Registration Opens
- 1:30 Opening Hymn
Call to Order
Greetings
- 1:50 Concert: Illinois All-State Youth Choir, Allen Mashburn, director; David Keith, guest conductor
- 2:30 Concert: Louisville Area Children's Choirs, Betty Bedsole and June Bailey, directors
- 3:00 Exhibit Break
- 3:45 Special Interest Groups -- "Conquering the Cluttered Desk," Lynn Madden, minister of music, Immanuel Baptist Church, Little Rock, Ark.; "Praise and Worship ... A Contemporary Approach," Michael Burt, minister of music, Champion Forest Baptist Church, Houston; "Teaching Children to Sing," Martha Ruth Moore, children's choir clinician, Paris, Tenn.; "Avoiding Burnout," Brooks Faulkner, senior manager, church administration department, Sunday School Board, Nashville
- 4:30 Dismiss

Sunday Evening, June 7

- 6:15 Pre-Service Concert: Sanctuary Choir and Orchestra, Far Hills Baptist Church, Dayton, Ohio, Doug Crawley, director
- 6:30 Worship with Northside Baptist Church -- Gary Fenton, pastor, Dawson Memorial Baptist Church, Birmingham, Ala., preacher; Bob Hatfield, minister of music, Dawson Memorial Baptist Church, Birmingham, Ala., and president, Southern Baptist Church Music Conference, music leader
- 7:45 Fellowship
Exhibits will be open

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Monday Morning, June 8

- 8:30 Morning Worship, Contemporary Service -- Gary Fenton, preacher; Michael Burt, music leader
 9:30 Special Interest Sessions (repeat)
 10:15 Exhibit Break
 11:00 Concert -- Youth Choir, First Baptist Church, Nashville, Mark Edwards, minister of music, director
 11:30 Annual Business Session
 12:00 Dismiss for lunch
 Exhibits will be open.

Monday Afternoon, June 8

- 1:30 Sacred Piano Recital -- Betty Sue Shepherd, associate professor of music, Samford University, Birmingham, Ala.
 2:00 Divisional Meetings: Election and Special Interest Sessions -- Education: "Stress Management" -- Brooks Faulkner; Local Church: "The Sharper Image/His Image" -- Rex Horne, pastor, Immanuel Baptist Church, Little Rock, Ark.; Denominational: "Assisting Music Ministries in Growing Churches" -- Buster Pray, minister of music, First Baptist Church, Springdale, Ark.
 3:15 Exhibit Break
 3:45 Concert -- Carillon & Covenant Handbell Choir and Vocal Ensemble, University of Southern Mississippi, Hattiesburg, Larry Smith, director
 4:30 Dismiss

Monday Evening, June 8

- 6:45 Pre-Service Concert -- Southern Seminary Wind Ensemble, Douglas Smith, director
 7:00 "Celebration of Joy" -- Kentucky Baptist Chorale, Milburn Price, director; Southern Seminary Wind Ensemble, Doug Smith, director; Gary Fenton, preacher; Bob Hatfield, music director
 8:30 Hines Sims Award
 Honorary Memberships
 Commissioned Composers
 Recognition of Outgoing Officers
 8:45 Benediction
 Adjourn

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Seminary graduate travels over
 50,000 miles in personal crusade By Walt B. Collins

Baptist Press
 4/14/92

MILL VALLEY, Calif. (BP)--Embracing Christ's mandate to share the gospel throughout the world, Marcel Taflinger spent the summer in Europe, the fall in Japan and winter in the Philippines, preaching over 200 times in 50 locations.

Taflinger grew up in a bilingual home in Pullman, Wash., speaking both French and English. While his dual culture later was turned by God into an advantage, Taflinger suffered from a severe identity crisis because of no "definite" cultural identity.

"I was not really American nor French and the European-style upbringing brought me to the point of not really knowing who I was," Taflinger said.

While a 22-year-old student at Washington State University, Taflinger accepted Christ. He then realized the answer to his questions of identity: He was a child of God. Immediately he knew God had prepared him for international ministry.

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After Taflinger graduated with a degree in urban planning, he went to Switzerland to work as an architect. Using some German learned through professional contacts, he began witnessing to co-workers and experienced God's call to ministry. Taflinger came to Golden Gate Baptist Theological Seminary in Mill Valley, Calif., in 1985.

"I knew God directed me," Taflinger said. "The proximity for hands-on experience was just incredible."

While at the seminary, Taflinger started the international student advisor's office, a ministry to help the many international students at Golden Gate adjust to life in the United States. After spending two years in that ministry, a Japanese family invited him to teach English in Japan. Taflinger went there in 1988 and started a church while fulfilling his assignment.

Returning to Golden Gate in 1989 to finish his degree, Taflinger became involved with the Scandinavian Seaman's Mission, where he conducted services aboard ships and witnessed to crewmen. Through contacts in this ministry, he was invited to preach in Sweden after graduating in 1991.

Taflinger journeyed to Sweden to work with Youth With A Mission in a four-week crusade to reach North African Muslims in the streets of Stockholm.

"These Muslims were looking for real answers," Taflinger said. "I helped them see that truth could only be found in Jesus."

Taflinger credits the many lives transformed and his personal safety to the prayer provided by students at Golden Gate. "I never suffered want of any kind while I was there," he said. "The Korean students prayed for me every day I was there. I was never in need."

After the Sweden crusade, Taflinger traveled to Germany and then France.

After returning to the United States, Oakland pastor Joe Garfield invited Taflinger to join a crusade in the Philippines. Earlier this year they arrived and began preaching and witnessing in Sebu City's slum areas and squatter villages. Taflinger and Garfield worked with another group to evangelize the mountain areas near Leyte. With a local pastor as interpreter, Taflinger preached and led training seminars for local leaders. As a result, hundreds accepted Christ.

In the shadow of Mt. Pinatubo, the crusade then traveled to the area devastated by the volcano. Taflinger worked with Southern Baptist missionaries in the area to hold nightly crusades which saw over 100 people accept Christ. Through his global witnessing experiences, Taflinger logged more than 50,000 miles and preached more than 200 times.

"God has a desire to use us," Taflinger said. "There are a lot of opportunities for us to serve if only we are willing to go."

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(BP) photo available upon request from Golden Gate Baptist Theological Seminary

Chinese-American woman finds
ministry is a foreign exchange

By Lydia Murphy

Baptist Press
4/14/92

FORT WORTH, Texas (BP)--Christine Liu isn't sure if she is a home missionary or a foreign missionary.

But regardless of the label, the results are the same -- Chinese people are accepting Christ because of her witness.

Liu's ministry started while she was working at a Fort Worth company with business interests in mainland China. Her husband was an engineer with the same company.

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"Part of my job was to take care of the Chinese engineers sent here for training," said Liu, a native of Taiwan. "The training periods were short and I could not see any fruit because I only had small contact with these people.

"I often asked the Lord why he put me in that type of situation but through it I see God was teaching me the ways of the Chinese people and learning their way of thinking."

Liu, a graduate of Southwestern Baptist Theological Seminary, said she had opportunities to lead some of the Chinese engineers to Christ even though they professed atheism. Slowly she began to see results.

One engineer saved as a result of her witness has maintained contact with the Liu family. However, Liu said fear of communist retaliation in China limits communication.

"When he comes to the United States for training he contacts us and visits with us," she said. "We can catch up on news and his walk with the Lord during that time.

"Because of that job, I now have a lot of friends and Christian family all over mainland China."

The Lius also are in Chinese work with University Baptist Church in Fort Worth as leaders of the international fellowship. Through the fellowship several Chinese graduate students have accepted Christ and three have committed to working with Chinese students.

Liu said her goal in ministry is to develop Chinese believers who can return home and spread the gospel.

"My goal is to not just have the quantity, but to have the discipleship and follow-up. I want these young people to learn solidly how to evangelize and disciple another person."

Liu found a need for ministry, not only among Chinese professionals training in the United States, but among Fort Worth's Chinese population as well.

That need led her to start the Fort Worth Chinese School for children. The Saturday classes concentrated on the reading and writing skills of the Chinese language and supplemented the regular school work.

"My goal was not to just teach them the language because two to three hours a week is really not enough," she said. "The most important part of this program is to build up their identity. I'm trying to teach them to be proud of their culture and the good part of their roots.

"When the Chinese children are around their peers in their regular school they notice no difference, but it is not that way in public. I want them to know their culture and to know who they are."

While Liu was hosting foreign professionals and supervising school children, she also was working on a master of church music degree from Southwestern. She already had earned a master of religious education degree in 1978.

Liu began her music training because she wanted to record a tape of familiar Chinese hymns. In the meantime, she has excelled as a music student, singing the student soprano solo in the seminary Oratorio Chorus performance of "Messiah" last December.

She said the music tape will not only be a tool for evangelism but an encouragement to Chinese believers who don't have access to Christian music.

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(BP) photo mailed to state Baptist newspapers by Southwestern Seminary.