

## Are These Vietnamese

## Baptists On A

## Death List?

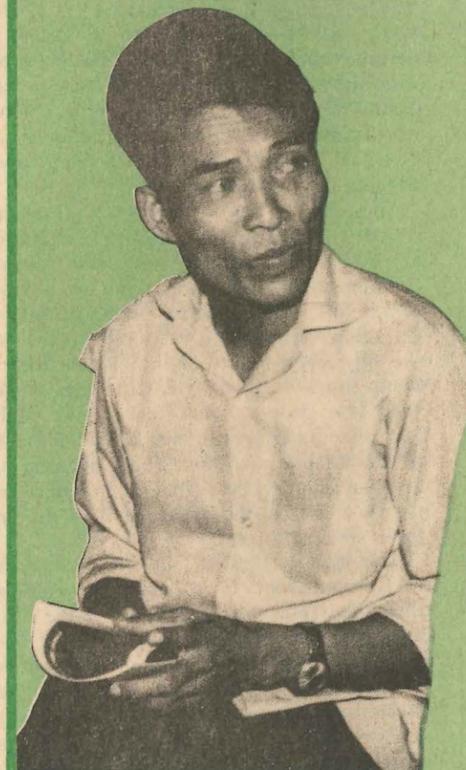
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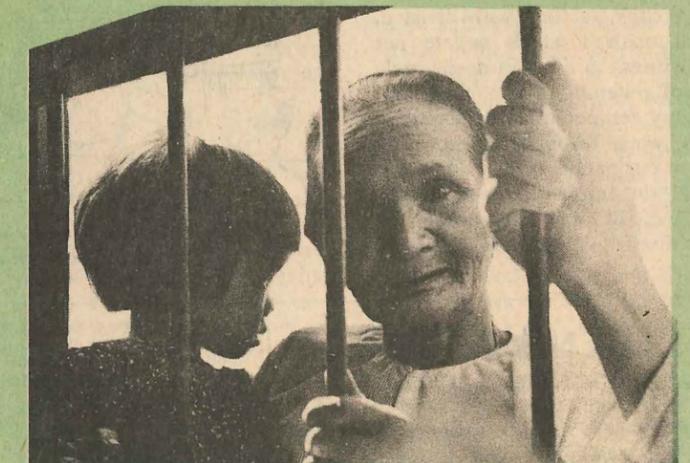
◀ Mrs. Nguyen Thi Dan of Saigon is pictured on the first anniversary of her Christian conversion.



▶ Pastor Thanh serves the Faith Baptist Church in Saigon. Many national Baptist pastors continue to minister to their people.



▲ "Just tell us more about Jesus" was the request of this Vietnamese man after hearing about Christ for the first time.



▼ This woman was the first person to profess faith in Christ as a result of the work of the East Da Nang Baptist Center.

*Western Recorder*

JUNE 7, 1975

## Russian Baptist's Appeal Rejected

An appeal charging the trial of imprisoned dissident Baptist Georgi Vins was illegal has been rejected by the Supreme Court of the Ukraine, the Keston News Service said in London, England.

The news service, of the Centre for the Study of Religion and Communism, said Lidia Vins, Georgi's mother, wrote a letter dated March 26, 1975, to the Human Rights Committee and Amnesty International in which she told of the Soviet court's action and apparent hostility.

## SBC President Asks Churches For Special Prayer On June 8

The president of the Southern Baptist Convention has asked the denomination's 34,734 churches in all 50 states "to set aside a few minutes of their worship services on June 8 to pray" for the SBC's annual meeting in Miami Beach, Florida, June 10-12.

Jaroy Weber, pastor of First Baptist Church, Lubbock, Texas, said that pastors and other elected messengers who may not be in their churches, Sunday, June 8, "are not on vacation but have gone to conduct the business of the Southern Baptist Convention.

"Let us pray that this will be a significantly spiritual convention which will express our compassion for the troubled world," Weber said.

"Let us pray that the convention will not occupy its time with divisive, incidental matters which negate our positive witness to a world desperately in need of redemption and cleansing. Let us pray for personal cleansing so God can work through us to bring renewal to our nation and world."

The 118th annual session (130th year) of the SBC will be preceded by auxiliary meetings, June 8-9. (BP)

Mrs. Vins' letter reported the Ukraine court heard Vins' case on March 6 and rejected the appeal, the news service said.

Mrs. Vins, in her letter, noted the family was not informed that the hearing took place and was not told of the decision until March 19, even though they inquired daily.

The family later discovered Vins was in the hospital through it all but that fact had been hidden from them, the news service said.

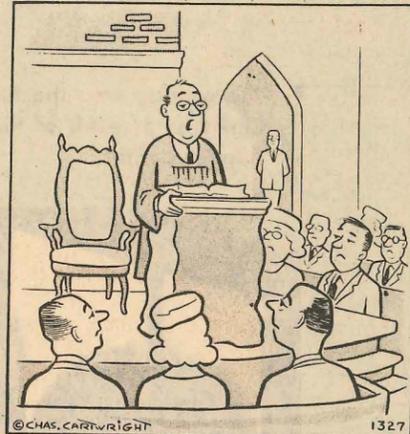
Mrs. Vins' letter, the London report noted, said the family was refused a copy of the official verdict by the Kiev City Court on grounds that "they only wanted a copy in order to send it to the CIA."

The judge, named Tyshel, described the family as "enemies of the people" and "hoodlums," the report said.

An "official note" from Mrs. Vins received by Keston News Service stated her son "is to serve the rest of his sentence in the Yakutsk Autonomous Republic (Eastern Siberia). His health was reported to be "satisfactory."

Mrs. Vins, the news service said, continues to appeal for help in opening a reexamination of her son's case. (BP)

### Church Chuckles by CARTWRIGHT



"In closing, I have a short Father's Day message: Chin up!"

## DEVOTIONAL



W. C. Agnew  
Associate Pastor, Hanson  
Baptist Church

### M U M

"And he said unto them, go ye into all the world and preach the gospel to every creature." Mark 16:15

This verse singles out the heart of the Great Commission as far as evangelism is concerned. It sets forth God's purpose in redemption, the scope of that purpose, and the instruments through which it is to be accomplished.

The first "M" in our subject is for the meaning of evangelism. Evangelism, its very existence, means that men all over the world are lost. It is because this is true that it is even necessary at all to spread the gospel everywhere. The important thing is that God saw the need to send the "Good News" to the ends of the earth. He initiated the great program of world missions. No one knows better than he that "Faith comes by hearing and hearing by the word of God."

The "U" in our subject stands for the urgency of evangelism. Nothing is more urgent than carrying out the Great Commission. There seems to be a lost sense of this urgency among many Christians today. We respond quickly to the physical needs that individuals have. Many times we live by lost people, work with lost people, walk the streets with lost people, and even see them on beds of critical illness without being aroused to a sense of urgency sufficient to cause us to try to reach them before they die in their sins.

The last letter "M" in our subject is for the message of evangelism. This is threefold. It is a message of death, life, and love.

A man must know that he is dead in trespasses and in sins and be brought to a deep conviction of that fact. He must realize that it is possible, under God's provision, to pass from that death unto life. Life where there is joy, fellowship and hope because of God's love as expressed in John 3:16: "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." □

## The Biblical And Theological Basis Of The Local Baptist Church

By Thorwald Lorenzen

This is a condensation of a study paper presented at the 1974 meeting of the Baptist World Alliance Study Commission on Cooperative Christianity. The author is associate professor of systematic theology at the Baptist Theological Seminary at Ruschlikon, Switzerland.

A careful and serious reading of the Bible leads to the conviction that there is not one Biblical doctrine of the church. For instance, the differences in understanding church order, church offices, and the sacraments by Paul the gospel of John, and Luke are considerable. It is therefore necessary to search for the major Biblical thrust to our topic.

We must also take note of the tremendous diversity in Baptist thought and practice. However, if we are true to the best spirit of our tradition we will continually listen to the word of God. In light of what we have heard, we will change our thoughts and practices, even if they have become important to us. The word of God, not our tradition nor our likes and dislikes, is our final guide and authority.

God has spoken finally in His Son (John 1:1-8; Hebrews 1:1-4). The church is not a religious club instituted by people of similar interests. Rather, it is the result of God's loving initiative. God's action in history reached its high point in the life, death, and resurrection of Jesus Christ. The origin of the church is directly linked to the resurrection appearances of the crucified. This means that all our thinking about the church must be related to what God has shown us about His nature, His will and His intentions in the life, death and resurrection of Jesus Christ.

In Jesus Christ God has revealed Himself as Father of all mankind. In the name of God, Jesus ministered to those who were considered godless (publicans, lepers). Even Gentiles were not sent away, but experienced God's healing love

in Jesus' presence (Matthew 15:21-28; 8:5-13). Paul, as the result of having experienced the nondiscriminating salvation of Christ, considers himself to be under obligation to preach the gospel "to Greeks and to barbarians . . . to the wise and to the foolish." (Romans 1:14; I Corinthians 9:16; Galatians 1:16). Indeed he wants to take this gospel to the ends of the earth (Romans 15:28; Spain). This universal concern of the one God (Deuteronomy 6:4) must come to expression in the church's character and function (Ephesians 1:22).

Faith in God as Father unites believers in Christian fellowship. This fellowship takes place in every locality, and in different situations where believers find themselves. It becomes a visible, concrete and necessary expression of faith. Thus the universal church "becomes flesh" in a local church. In this sense the New Testament speaks of the church in Jerusalem (Acts 8:1), Antioch (Acts 13:1) and Caesarea (Acts 18:22), Ephesus (Acts 20:17), and Thessalonica (I Thessalonians 1:1).

The church does not exist for its own sake. Like her Lord she must give her life for others in ministry. It is therefore misleading to talk about independence and/or autonomy. She is not independent of and autonomous from Jesus Christ her Lord. She must constantly try to realize her calling by a total openness and radical obedience to the will of God, as He has expressed it in Jesus Christ.

The church is where Christ is present as Lord. One cannot think about the nature and function of the church apart from God's revelation in Jesus Christ, as it is made known to us by the Holy Spirit. Christ is Lord of the church. The church is His, not ours. Therefore the being of the church is dependent on the presence of Christ.

Christ may be present in the word of Christian proclamation, exhortation, witnessing, information and conversation:

"He who hears you hears me," (Luke 10:16).

Christ may be present in the life of discipleship. Jesus and Paul have shown that the word of testimony must go together with the life of radical discipleship (Luke 15:2-7; II Corinthians 1:3-11; 4:7-12; 6:4-10; 11-23-30; 12:9). Christ is proclaimed with our words and through our lives.

Christ may be present in baptism as the public celebration of God's accepting love and the believer's dedication to Christian discipleship.

Christ may be present in the celebration of the Lord's Supper whereby the Christian community becomes aware of God's continuing presence through the Holy Spirit.

Consequences for the function and membership of the local church: It is the church's function to make Christ real in the world. The primary interest of the local church and its membership will be the preparation for and realization of mission. Here personal and serious discipleship is necessary. Because God loves the world (John 3:16) this mission must take on an individual (evangelistic, teaching, healing, feeding, comforting, etc.), social (prophetic, structure changing, etc.), and ecological dimension.

The New Testament emphasizes that Jesus Christ identifies Himself with the hungry, prisoners, strangers, sick — "as you did it to one of the least of these my brethren, you did it to me" (Matthew 25:31-36). Our love for Christ becomes evident in and with our love for the underprivileged.

The seriousness of Christian discipleship must also be expressed in a joyous worship of God. Baptists must regain a proper and serious Christian emphasis on worship, including baptism and the Lord's Supper.

A fellowship of genuine brotherhood is important for every local church. If the fruits of the spirit (Corinthians 13; Galatians 5:22; Colossians 3:12-15) become manifest in the life of the local church, then the church becomes a sign of the new creation.

Because God is one, and Christ is the Saviour of the world, the local church must seek a constant contact with fellow believers in other denominations. The search for Christian unity should be the prayerful concern of every local church (John 17:20-23; I Corinthians 1:10-13; Galatians 3:28; Ephesians 4:1-6).

If we as Baptists want to be true to the Biblical testimony and to the best in our tradition, then we will listen to the word of God again and again. We'll be open to the Holy Spirit as He makes Christ real to us. Then we will try not to live our own life, but to become a visible and concrete expression of His life in this world. □

## WESTERN RECORDER

"Earnestly contend for the Faith which was once for all delivered to the saints"—June 3

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## Foreign Missions In Muldraugh

Pastor Anthony Carson and members of the Muldraugh Baptist Church believe in a world-wide ministry. Through the Cooperative Program week by week they help send Southern Baptist missionaries all over the world with the gospel. Located about 30 miles south of Louisville adjacent to Fort Knox, this church has a close bond with the denomination. Seminary students have often served as pastors and seminary professors and Baptist Building personnel as supply preachers and interim pastors.

With Tony Carson as full-time pastor the Muldraugh Church has become an evangelistic center. Wherever Tony is, something has to happen. His witnessing zeal and strong preaching have awakened the congregation to its opportunities and obligations.

In its outreach efforts the church discovered a foreign mission field in its own front yard. A surprising number of military men stationed at Fort Knox have Koreans for wives and these Koreans have demonstrated an openness to the Christian gospel.

This was enough for Carson. He was determined to find a way to teach and preach to these new Americans. The language barrier was the first big problem. The Koreans are learning English but are not far along enough to get much out of a worship service in English.

God's providence seems to have provided for this in Paul Hyung Jik Ahn, a Korean graduate student in Southern Seminary. The finances for such a ministry posed the next problem. This was taken care of by an appropriation from the Kentucky Baptist Convention direct mission program. And so now Brother Ahn receives his salary

as a state missionary and Muldraugh Baptists provide a building and other expenses.

Missionary Ahn and the Koreans have their own services in a downstairs assembly room at the same time the regular services are conducted upstairs. The arrangement works well except for the competing sounds of singing and preaching of both services. It is confusing but inspiring to stand on the stairs and hear praises ascending to the Lord in two languages from the same building.

Missionary Ahn now lives on the field and ministers full-time. He is a highly intelligent but humble man. Like all the Koreans who participate in the worship and learning services, his face always wears a smile. He makes use of several who have already been baptized. They lead singing, read Scripture and lead in responsive reading and prayer.

The night I visited three Korean ladies were baptized at the beginning of the regular evening service. Following the beautiful service the Koreans went downstairs for their worship service. I joined them and though I never understood a word said, their joy in worship was communicated with their voices and smiles.

The Muldraugh congregation is caught up in the spirit of evangelism. The evening service turned into a revival with meaningful decisions on the part of church members and the conversion of two adult men. One of these is the husband of one of the Korean ladies and the other had been on many prayer lists for some time.

Evangelism and missionary witnessing is where you find them and for Muldraugh Baptists both were nearer than they expected.

## Christianity Is No More American Than Russian

News accounts of the behavior of American citizens and American military personnel in the evacuation of South Vietnam support the "ugly American" image given us in recent years. In justifying our intervention in Vietnam, we pictured ourselves as liberators. In our conduct we showed ourselves to be libertines.

If we read the descriptions of the behavior of Americans and Communists without identifying which was which, our guess would probably be just the reverse of the facts.

The news reports must not be just propaganda. American and other non-Communist reporters agree on the ugly American conduct.

Nightclubs, brothels, prostitutes, alcohol and other drugs appeared to be the American style. The huge number of illegitimate children fathered by Americans is a sinful and a shameful reflection upon our moral character. The choice of prostitutes to be among those escaping is amazing.

Communist soldiers are pictured differently. Dressed in drab uniforms without decorations or grade and shod in rubber-thronged sandals, they reflected the austerity, the determination and the self-denial which eventually brought victory.

In national bicentennial reflections one can but see the comparison of the commitment of Vietnamese Communists with American Revolutionary forces 200 years ago and the American-South Vietnamese military effort with the British redcoats. The comparison is not in ideology but in commitment and determination.

This may be one of the explanations of the outcome. The Communists had a zealous cause for which they were willing to die. They were fanatical

evangelists with a soul-consuming cause. Not so on the other side. Most South Vietnamese don't seem to care whether Communists or non-Communists are in control. Their interests were in the billions of American dollars more than in American style democracy.

Most unfortunate for the cause of right is the association of Americans with Christianity and Communists with atheism. In this confrontation Communism behavior would appear more admirable in some ways than Christianity.

This proves again the wisdom of not identifying Christianity with any form of government or political philosophy. To regard Christianity as the religion of capitalism and atheism as the religion of communism is wrong. Christianity has never depended upon any particular form of government. It was born under the pagan Roman rule of the world and demonstrated more true vitality the first 300 years than after it became the official religion of Rome in the 4th century A.D.

Communist Russia is a modern example. Christianity is merely tolerated and strictly controlled in public activities. There is no way to know how many Russians are Christians but there is some evidence that Christianity is of more zeal and strength in the U.S.S.R. than in countries where it is but a part of the culture.

The heritage of America is linked with Christianity but let us never judge Christianity on the basis of American economic, political or military policies. True Christianity stands in judgment over Americanism and Communism. Its kingdom is not political but spiritual.

### BAPTIST FORUM



#### W-R AT ALL-TIME LOW

Dear Editor:

After reading the articles by professor Beasley-Murray my appreciation for the *Western Recorder* is at an all-time low. If these articles reflect your convictions then my conviction is that you can no longer command the respect and trust that should be placed in the editor of the *Western Recorder*.

Hopkinsville, Ky. John R. Christian

#### QUESTIONS BEASLEY-MURRAY

Dear Editor:

Apparently professor Beasley-Murray assumes in his articles on baptism that

(Continued on page 15)

#### LIKES BAPTISM ARTICLES

Dear Editor:

Thank you for publishing the series of articles by professor Beasley-Murray on baptism. Maybe the time is approaching when Baptists will see believer's baptism as an act of obedience performed in response to the power of God's Spirit working in the heart.

These articles have been especially helpful to our people in putting baptism into proper perspective. Our recent

definition of believer's baptism has been reaffirmed and strengthened by this Biblically sound presentation. So much of our practice is tradition not based on Scripture but based on reaction. I was particularly pleased in the last article in which he questions the practice of requiring believers to be immersed again just because they were not immersed in a Southern Baptist church by a Southern Baptist preacher.

Harlan, Kentucky

Earl S. Bell



one Lord one mission one people

## Kentuckians Appointed By HMB

The Home Mission Board named 41 Kentuckians to be student summer missionaries in 1975. Their names, hometowns, schools; and places of service are as follows:

Teresa Sue Bayes, Louisville, Eastern Kentucky University; New York. Dwight Glenn Borum, Hopkinsville, Murray State University; New England. Mrs. Pippa Downing Borum, Louisville, Murray State University; New England. Darrell Wayne Burks, Louisville, Eastern Kentucky University; Georgia. Robert W. Carr, Jr., Louisville, Southern Baptist Seminary; Special Project—Church Extension.

Nancy Ann Coldiron, Greenup, Morehead State University; California. Debra Ann Combs, Cave City, Western Kentucky University; California. Beverly Jean Decker, Louisville, Southern Baptist Seminary; Special Project—Church Extension.

John Leslie Edwards, Hodgenville, Morehead State University; New Mexico. Kathleen Suzanne Flinchum, Dayton, Morehead State University; Wisconsin. Shelia Ann Foster, Philpot, Murray State University; Arizona. Cassandra Fralix, Louisville, Southern Baptist Seminary; Special Project—Church Extension. Carol B. Franklin, Louisville, Southern Baptist Seminary; Special Project—Church Extension.

Deborah Jean Harris, Owensboro, Western Kentucky University; New York. William Alvin Hatton, Jr., Louisville, Southern Baptist Seminary; Florida. Carolyn Teresa Henderson, Hopkinsville, Murray State University; Maryland. Charles Glendell Hicks, Prestonsburg, Cumberland College; New York. Sharon Marcene Hill, Princeton, Campbellsville College; Pennsylvania. Paul Scott Howerston, Louisville, University of Louisville; New York. Mrs. Virginia Elizabeth How-

erton, Louisville, University of Louisville; New York.

Lynwood Fox Johnson, Louisville, Southern Baptist Seminary; Special Project—Church Extension. Mrs. Trudy Culiber Johnson, Louisville, Southern Baptist Seminary; Special Project—Church Extension. Kenneth F. Jones, Louisville, Southern Baptist Seminary; Special Project—Church Extension. Pamela Suzanne Kiper, Leitchfield, Georgetown College; Northwest. Elizabeth Jean Kirk, Louisville, Georgetown College; New York. Eleanor LeSueur, Louisville, Southern Baptist Seminary; Special Project—Church Extension.

Mary Lynn McCubbin, Bowling Green, Western Kentucky University; New York. Edith Ann McKinney, Winchester, Cumberland College; Michigan. Elsie Sharon Martin, Louisville, University of Louisville; New York. Danita Lynn Maynard, Radcliff, Eastern Kentucky University; Kansas/Nebraska. Greta Glen Nichols, Owensboro, Murray State University; Georgia. Carol Jean Phipps, Louisville, Southern Baptist Seminary; Special Project—Church Extension.

Maurice Douglas Rice, Fordsville, Western Kentucky University; Utah. Paula Jean Settle, Philpot, Campbellsville College; Colorado. Linda Darlene Sigler, Louisville, Southern Baptist Seminary; Alaska. Karen Faye Singleton, Owensboro, Murray State University; New Mexico. Mark Allen Smith, Covington, Cumberland College; Wisconsin. Jill Edith Steger, Florence, Eastern Kentucky University; California. Tommy Drake Thompson, Feds Creek, Morehead State University; Alaska. Lynn Marie Varns, Catlettsburg, Morehead State University; Michigan. Mary Kathryn Witten, Vine Grove, Western Kentucky University; Northwest.

## Area Fellowship Conferences



Thomas H. Shelton  
Director, Evangelism Department,  
Kentucky Baptist Convention

In last week's *Western Recorder* (May 31) there was a full-page description of the 1975 Area Fellowship Conferences. I want to call your attention to the change in meeting place for the one in west Kentucky. The change is from Jonathan Creek to Camp Schafer (Owensboro). This is an effort to reach more local people in that area. The purpose of the conferences is inspiration, information and fellowship. The entire setting is informal which lends itself to the making of new friends and renewal of old friendships.

I can think of no better way to spend two days than for the pastor's family and two or three church families to come to Camp Schafer, July 7-8, or Campbells-ville, July 10-11. Those of us in the Baptist Building want to know more Baptist people and we believe you ought to know us better. The better we know each other, the better we will work together.

The cost is so small, \$4.00 per person; age 12 years and under, we pay the cost. No children under 18 without parents, please. You furnish your linens and blanket; we furnish the bed and food.

Again, we think a very good program is planned.

H. C. Chiles, I. Houston Lanier and James Ryan will do the Bible teaching.

Rollin S. Burhans, J. D. Herndon and Eldred Taylor will supply us with good gospel preaching.

The Campbellsville Choir will uplift us with their singing at Campbellsville, and John Carney, youth consultant for the Kentucky Baptist Convention, will give inspiration as he leads the singing and has special music at Camp Schafer.

As well as having these special program personnel, department directors from the Baptist Building will be present to offer their assistance in any way possible.

Another aspect of the conference is the recreation time. Swimming is available at both locations. Then there is the annual "watermelon cutting."

Plan to meet me at one of the conferences. Send name and money to Thomas H. Shelton, Evangelism Department, P.O. Box 43433, Middletown, Kentucky 40243. Make all checks payable to Kentucky Baptist Convention.

## Officials Fear S. Vietnamese Baptist Leaders On Death List

By Jim Newton  
Editor, *World Mission Journal*

The war is over in South Vietnam, but the killing in all likelihood has not stopped.

Already, the organized Southern Baptist foreign mission effort in South Vietnam is dead, ended after 16 years.

Not since China fell to communism in 1948 has so extensive a Southern Baptist foreign missions program (Vietnam) been snuffed out by communist aggression.

Many of the 39 Southern Baptist foreign missionaries serving in South Vietnam see a strong parallel between the fall of China and the collapse of South Vietnam.

And like the Christian churches in China, if the Baptist churches in Vietnam are to survive, they will probably have to go underground.

Some Baptist leaders' names are most likely on the extermination lists as "enemies of the state" who will be executed, several of the missionaries said.

At least four missionaries interviewed for this report, plus the secretary of Southeast Asia for the Southern Baptist Foreign Mission Board, said they believed such a list exists.

Keith Parks, secretary for Southeast Asia for the board, said that although he had no evidence such a list does exist, it is his personal feeling that such a list is

likely in the light of discovery of such lists in Indonesia and Chile, and reports of what has happened in China.

"I'm rather pessimistic about this," Parks said in a telephone interview just after his return from a trip to Southeast Asia for conferences with each of the Vietnam missionaries who evacuated out of the country just two weeks before the surrender.

Parks cited reports he had read in the Orient of mass executions and killings, some of which gave names, dates and places of Catholic bishops and priests who had been killed already in South Vietnam.

Southern Baptist missionary William Roberson, in a telegram to friends in the United States, said he was "confident Christian leaders have been identified by the Viet Cong for extermination. . . . Many of these people are leaders in our Baptist work."

In Washington, a Vietnamese social worker for American Red Cross, Kim Cook, told a Baptist group she had received reports that the Viet Cong in the Danang area had issued four types of identification cards to all Vietnamese.

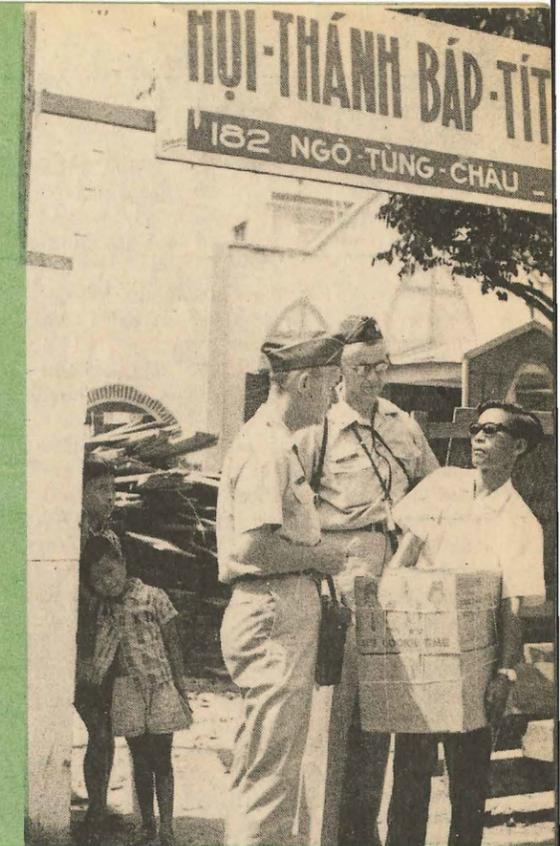
The red cards meant the holder was marked for execution; the pink cards, that the person would be investigated; the yellow cards, that the person was likely acceptable to the VC; and the white cards meant the person was loyal to the VC, she said.

Parks verified that he, too, had read reports indicating a similar identification system, but that the red card meant a person could not travel at all, and a white card meant they could travel on an unlimited basis.

An official of the U.S. State Department who asked not to be named said there is no question that there is an extermination list; the question rather is who and how many.

He predicted that initially the Viet Cong will take things easy and say in essence, "See, all you've heard about is not true." But they will quietly and very thoroughly conduct investigations of every person suspected of any anti-communist leanings, including Christians.

The mass executions will take place only after they are in firm control of the country and the news media, and we



Pastor Thanh, of Faith Baptist Church in Saigon, Vietnam, is shown receiving supplies from two Air Force Chaplains.

probably will never hear about it, the State Department spokesman said.

Lewis Myers, missionary to Vietnam currently on furlough in Boyle, Mississippi, agreed with this assessment but added confidently:

"I have full faith that the church, whether it goes underground or whatever, will grow strong through all of this.

"I believe the same kind of thing will happen that the early New Testament church experienced — it dispersed and grew under persecution."

Myers said the trend in Vietnam missions during the last few years had been toward development of strong, indigenous, lay-led groups that met in Vietnamese homes for prayer and Bible study.

The house church approach, he said, is probably the kind of church that is most likely to survive under the communist regime.

"It does not depend on a high gear organizational structure, open meetings, or pastoral leadership, and it probably will be the most lasting under pressure," Myers said.

Jim Gayle, missionary to Camranh on the Vietnam coast on furlough in Bryan, Texas, agreed, adding that the house churches were not recognized by the South Vietnam government, did not

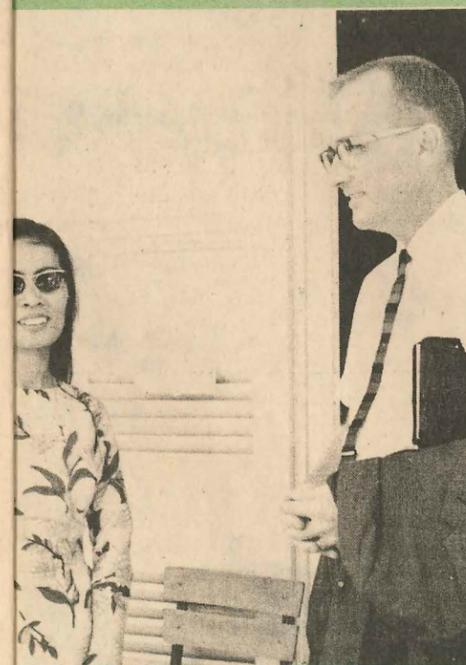
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## NEWSGRAM

### Cooperative Program Receipts

#### COOPERATIVE PROGRAM —MAY

|   | 1975          | 1974          |
|---|---------------|---------------|
| Cooperative Program Receipts (May 23, 1975) | \$ 439,127.95 | \$ 421,098.55 |
| Goal to date for this year                  | 3,600,000.00  | 3,375,000.00  |
| To date this convention year                | 4,055,276.52  | 3,680,232.82  |
| Over goal                                   | 455,276.52    | 305,232.82    |
| To date this time last year                 | 3,680,232.82  | 3,297,556.25  |
| Increase                                    | 375,043.70    | 382,676.57    |
| Percentage increase                         | 10.19%        | 11.60%        |



A happy one-year-old Christian is Mrs. Nguyen Thi Dan, who shares this joy with missionary Robert C. Davis.

# Death List

(Continued from page 7)

receive outlays of American money and did not meet in "strange looking buildings."

"There was enough strong lay leadership in some of these house churches that they will continue," Gayle said.

Missionaries praised the attitude and spirit of some of the Vietnamese Baptist leaders who stayed.

Roberson commended the Christian maturity of an ARVN army officer. "I am the Lord's," the officer said. "I am convinced I must do my duty to my country as long as it stands . . . If the communists take over and I am permitted to live . . . or if I am killed, I shall be happy to be with the Lord."

Several leaders of churches in Da Nang chose to stay, including one man who had an air ticket to flee with his family. He had been associated with Americans for many years and had been employed by the American military.

"I know that man will not make it very long," one of the missionaries said.

Whether organized Baptist work in Vietnam will "make it very long" is also in doubt.

Parks expressed grave doubts about the future of open Baptist work in South Vietnam, and predicted most of it would "go underground" or maintain a very low profile.

As for Baptist mission property and church buildings, Parks said most of it probably will be taken over by the government and used for other purposes.

Parks said there were 16 church buildings, five missionary residences owned by the mission and 22 cars left in Vietnam.

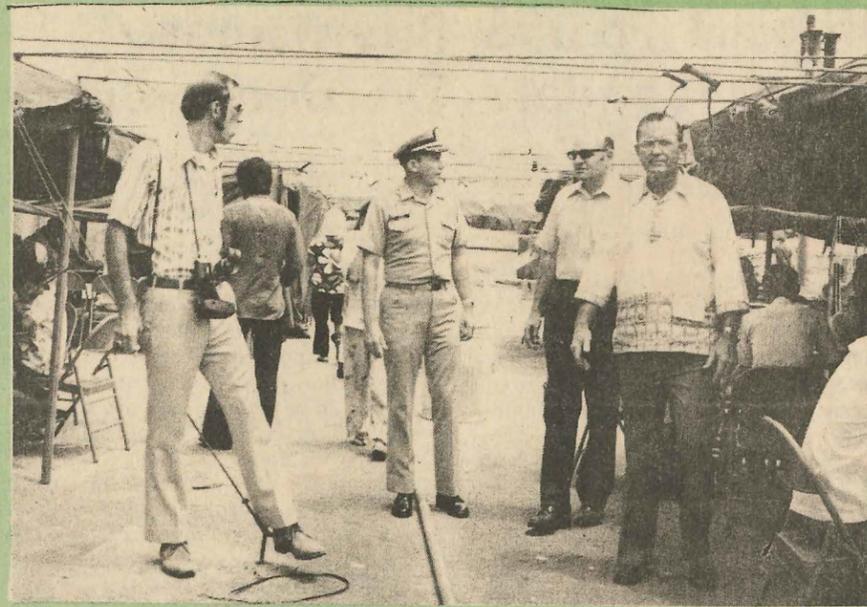
The mission also owned a remodeled residence in Saigon where the seminary and a temporary radio-TV studio were located, plus a headquarters building for Christian social ministries in Saigon, and a halfway house for Vietnamese children.

The mission's multi-purpose office building included a book store, business office, publications department, conference room and guest quarters.

Parks estimated there were about 60 Baptist congregations in Vietnam with about 3,000 baptized believers. He would not estimate how many Vietnamese might have attended services but had not been baptized.

Parks confessed that he did not see any possibilities of the missionaries going back to Vietnam.

But as missionary Jim Kellum, on furlough in Clarksdale, Mississippi, said, "Yes, the door's closed now, but we're still praying and hoping." (BP)



U.S. Navy Chief of Staff William Dotson [center], a Baptist layman in Guam, opened doors for Southern Baptist missionaries to aid Vietnamese refugees there. Gene V. Tunnell [left], evacuated missionary to Vietnam, and Parkes Marler, missionary to Guam, along with Dotson and R. Keith Parks, the Foreign Mission Board's secretary for Southeast Asia, evaluate immediate needs of the war victims.

## Mission Efforts Intensify On Guam

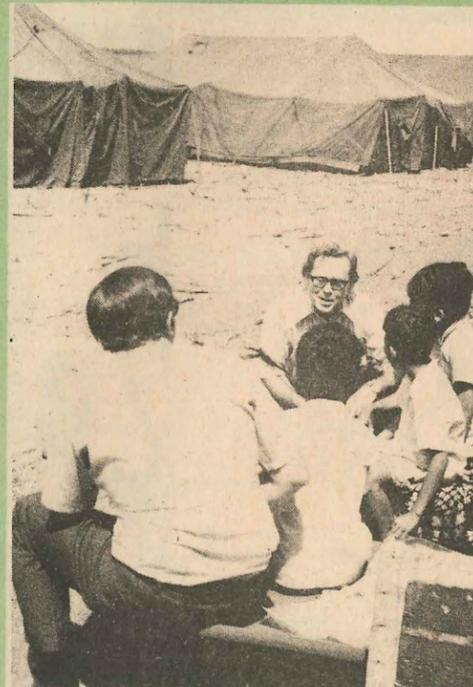
While Baptists in the United States begin efforts to aid thousands of South Vietnamese coming into this country, another group of Baptists — displaced Southern Baptists missionaries — are continuing their ministry to the refugees in Guam.

If anything, ministry has intensified for missionaries working among Vietnamese refugees in Guam, according to R. Keith Parks, the Southern Baptist Foreign Mission Board's secretary for Southeast Asia who just returned from a visit to the area.

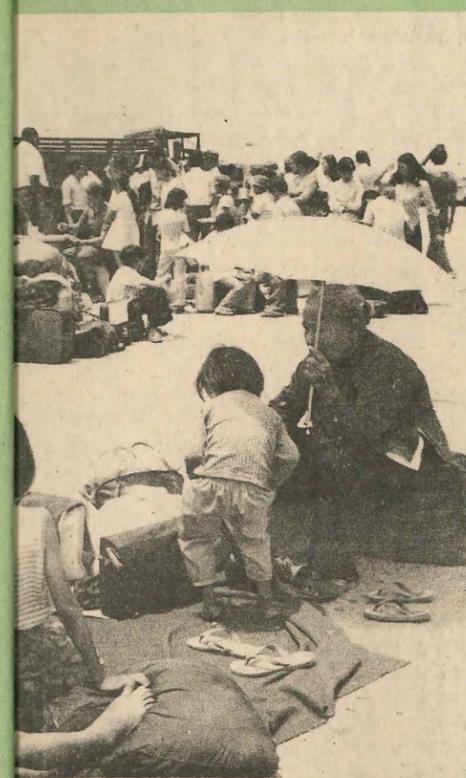
These missionaries, working in what has been dubbed "tent city," are helping register and process refugees; providing religious activities, Christian literature and personal counseling; aiding medical needs; serving as interpreters in the Vietnamese language; and assisting U.S. military efforts in various other ways.

Gene V. Tunnell is coordinating the overall Baptist ministry in tent city while H. Earl Bengs, Jr., is coordinating evangelistic efforts.

William Dotson, U.S. Navy chief of staff in Guam and a Baptist layman, requested the assistance of the Vietnamese-speaking Baptist missionaries and has been "more than cooperative," according to Parks. He provided them with passes to all military operations, the use of two tents for religious activities (shared by all religious groups) and a tent for their personal use.



Southern Baptist missionaries Samuel M. James [back to camera] and Herman P. Hayes talk to Vietnamese children.



Displaced Vietnamese refugees in Guam patiently await an uncertain destiny. Displaced Baptist missionaries to Vietnam aid the war victims in various ways.

sons who might assist as interpreters. This also allows them to watch for Vietnamese Baptists.

Christian literature in Vietnamese, previously used by Baptists in Vietnam, has been reproduced in Guam for distribution among the refugees. A Christian film, also previously produced for Baptist work in Vietnam, is now being shown in the Guam refugee camp.

Baptist missionaries are holding Christian services in the religious activities tents as well as in other areas of tent city.

Missionaries Robert C. Davis, Jr., Herman P. Hayes, Samuel F. Longbottom, Jr., and Peyton M. Moore are assisting in the camp's hospital tent, serving as interpreters and ministering to the sick and injured.

Missionary Samuel M. James is assigned to a major military hospital off base, where the more severely ill or injured patients are being taken, as an interpreter and counselor.

Assisting as interpreters at Red Cross headquarters are missionaries Kenneth L. Goad and James H. Lassiter. They answer Vietnamese-speaking phone calls at the switchboard, assist refugees who are trying to locate friends and relatives, and aid the Red Cross personnel in whatever other ways they can. (BP)

# Baptists Lead Efforts To Aid Vietnamese Refugees In U.S

By Toby Druin  
Home Mission Board  
Richmond, Virginia

Hundreds of Southern Baptists — local church members, pastors and missionaries — have rallied together to provide ministries to Vietnamese refugees in resettlement camps at Camp Pendleton, California; Fort Chaffee, Arkansas; and Eglin Air Force Base, Florida.

More than 45,000 refugees are housed at the three bases — 21,000 in tents at Pendleton — and are getting oriented to America through the efforts of Southern Baptist volunteers, who are directing Americanization programs at each base.

The programs offer day care for all age groups and teach basic English, American culture, geography, customs, laws, and such things as how to apply for a job.

Trueman Moore, pastor of East Side Baptist Church, Fort Smith, Arkansas, and coordinator of the education program at Fort Chaffee, said the education and Americanization program is not "religious."

"It's an example of James's pure religion, however," added Moore, a Home Mission Board director and former foreign missionary to Bangladesh. He quoted James 1:27—"visiting the fatherless and widows in their affliction."

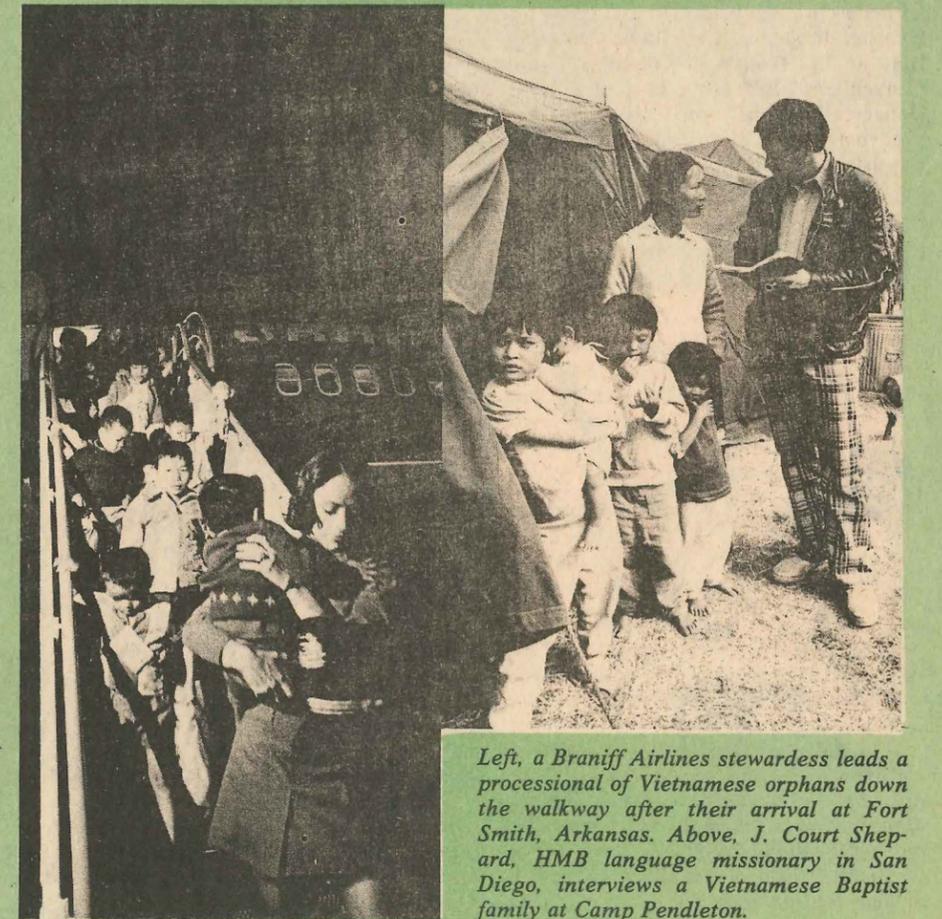
Regular religious services, however, are available at each camp.

Local coordinators have been named at each area. Moore at Fort Chaffee and James Roamer, director of Coronado Baptist Center, at Camp Pendleton are directing Americanization and education programs for the government, in addition to their own spiritual counseling.

At Eglin AFB, near Fort Walton, Florida, Lewis Myers, furloughing missionary to Vietnam, has been civilian coordinator of volunteer services, and James Monroe, pastor of First Baptist Church, Fort Walton Beach, Florida, coordinates SBC agency liaison.

Home and foreign missionaries are assisting them: Court Shepart, Home Mission Board language missionary as-

(Continued on page 10)



Left, a Braniff Airlines stewardess leads a procession of Vietnamese orphans down the walkway after their arrival at Fort Smith, Arkansas. Above, J. Court Shepart, HMB language missionary in San Diego, interviews a Vietnamese Baptist family at Camp Pendleton.

# Baptists Lead

(Continued from page 9)

sociate, Wayne Eurich, director of missions in San Diego, and James Lassiter, former missionary to Vietnam at Pendleton; Jim Gayle, missionary to Vietnam, John Campbell and Dave Smith, Christian social ministries missionaries in New Orleans and Washington, D.C., at Chaffee; and Carolyn Brooks, Christian social ministries missionary in Pensacola, Florida, at Eglin.

Other missionaries are expected to join them. Gene V. Tunnell, missionary to Vietnam, is expected at Chaffee along with six former foreign missionary journeymen and Olive Allen, former missionary to Vietnam, who will direct day care.

At each of the three bases, a telegram from the State Department, signed by Secretary of State Henry Kissinger opened the door for Baptist ministries to the refugees.

The telegram was prompted primarily through contacts in Washington by Al Oliver and Harry Hearne, co-chairmen of the Baptist Committee of Metropolitan Washington for Refugee Relief.

Oliver, pastor of Hillandale Baptist Church in Adelphi, Maryland, and Hearne, director of Christian social ministries for the District of Columbia Baptist Convention, had contacted the State Department earlier and outlined a comprehensive plan they had drawn up for Baptists to coordinate volunteer services for refugee relief.

Refugee resettlement aides liked the proposal. The telegram to officials at the

three bases read in part: "This is a strong, experienced group which can organize the staff and volunteer services requirements of your official U.S. government teams and rapidly reduce dependence on troops support labor."

Earlier, before presenting the proposal, the Washington Baptist group had called together a meeting of their own committee and representatives of SBC organizations such as the Home and Foreign Mission Boards, Brotherhood Commission and Woman's Missionary Union; plus an American Baptist Churches representative for Church World Services and a representative from the Baptist World Alliance.

Local churches, Southern Baptist and otherwise, are providing the volunteers to direct the education programs. Many are giving several hours daily. Some are giving their vacations.

Glenday Kraus, a member of Grand Avenue Baptist Church, Fort Smith, teaching basic English at Chaffee, said, "I feel like it's a mission opportunity that has been brought to our doorstep." Her response was typical.

James Harris, minister of music at First Baptist Church, Lavaca, Arkansas, his wife Sandy and her mother, Mrs. Lois Johnson, a Presbyterian, all also are working at Chaffee, and all said they were just trying to meet the missions opportunity.

Monroe said they had been "swamped" with offers to help with clothing donations.

Eurich and Roamer said that churches in the San Diego area, many of whom have large military-affiliated memberships had responded enthusiastically.

Monroe praised both the local churches

and the mission boards for the spirit of cooperation in meeting the challenge.

Some opposition has arisen, all acknowledged, but it has been minimal.

"The majority have taken the position that they are here, so let's do the Christian thing and the American thing—let's help," said Monroe.

Most of the Vietnamese at the camps are Buddhists and Roman Catholics, but many are Protestants, mainly Christian and Missionary Alliance, and more than 100 Baptists have been reported to date.

At least two Baptist pastors are in the group, both at Camp Pendleton.

Religious services are being held regularly at each area. At Fort Chaffee, prayer meetings are held morning and night and visitation teams of Vietnamese Baptists visit each person in camp who indicates a Protestant preference.

"Boredom is the biggest enemy we have here," said Roamer. When the people are not in the education programs there is little else for them to do except wander about.

Frisbies and hoola hoops are popular among the children. The adults grasp eagerly for any books or magazines brought into the camps. About 50 percent of them understand English, Roamer said.

On May 16, a choir from First Baptist Church, Fort Smith, performed a musical at Fort Chaffee to a crowd of some 4,000 refugees and turned over their instruments to a Vietnamese rock group for another half hour after their performance.

Charles Collins, minister of music at First Baptist Church, Fort Smith, said that he and other ministers of music in the city will begin music classes at the camp. (BP)



Orphans from the Camranh City Christian Orphanage sit with the director, Nguyen Xuan Ha, on the steps of their quarters at Fort Chaffee, Arkansas. Several offers of help have come for the group but no decision on the orphans' future has been made.

## Orphans Evacuated, Others Fail

Southern Baptist missionaries to Vietnam, frustrated in their attempt to evacuate about 500 Baptist employees and their families, are overjoyed by the successful evacuation of 97 Vietnamese from the Baptist-related Camranh City Christian Orphanage; a Foreign Mission Board spokesman said in Richmond.

Apparently, the previously reported plans made by missionaries Gene V. Tunnell and H. Earl Bengs, Jr., for the evacuation of Vietnamese Baptist and their families were never implemented.

"The evacuation plan was approved by the American Embassy on Friday, April 25, but we have since learned that the whole evacuation procedure fell apart on the following Monday night," Parks said. "As far as we're able to tell, almost none, if any, of these were evacuated. Unfortunately, there was no way it could be done."

American embassy personnel had agreed to evacuate employees of volunteer agencies, their spouses, parents, brothers and sisters, sons under 18 years of age and daughters under 21.

Independent Baptist missionary Walter Routh, after signing two affidavits with the U.S. government promising to be totally responsible for transportation and

living costs, successfully evacuated 52 Vietnamese, including 35 Baptists.

The Camranh City Christian Orphanage was begun in 1967 when a group of Christian servicemen stationed in the Camranh area became concerned about the number of orphans there. After collecting money and constructing a building, they learned that foreigners were not permitted to operate an orphanage. Vietnamese Baptist representatives decided to sponsor the orphanage.

Prior to the fall of Camranh, the orphanage group fled to the southern part of the country. Aided by Southern Baptist relief money, they bought a small fishing boat and were eventually picked up by a larger ship that took them to Singapore.

They contacted Southern Baptist field representative William R. Wakefield and negotiations were made for their transportation to the United States.

While in Singapore, the 82 children and 15 adults were among about 7,000 refugees aboard ships in the Singapore harbor. Due to governmental restrictions, these ships were not allowed to dock.

Wakefield and other Baptist missionaries have been using \$10,000 of Southern Baptist relief funds to feed the thousands of refugees in the harbor.

## Steps To Sponsor Vietnamese Refugees

Churches wishing to sponsor a refugee family from South Vietnam were advised in Atlanta of the necessary steps to follow.

Irvin Dawson, who heads the immigration and refugee service for the Southern Baptist Home Mission Board, suggested a three step plan:

—Vote in church conference to sponsor a family.

—Prepare to provide temporary housing, foodstuffs and other essentials and assist the wage earners in the refugee family in securing a job. Many have professional skills.

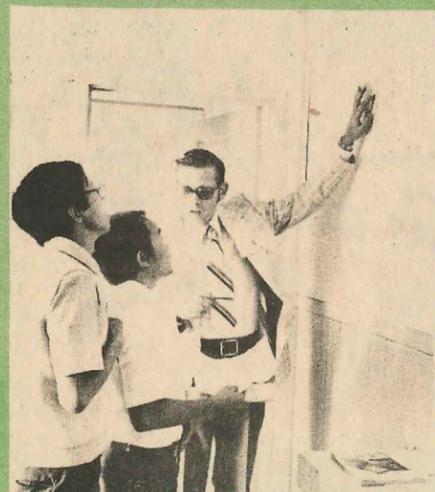
—Notify the missions director of the state Baptist convention or Dawson's office in Atlanta of the decision to serve as a sponsor.

"We will notify the church of a family needing sponsorship," Dawson said, "and provide a dossier about the family, their religious affiliation and occupational background."

Dawson said he was confident that Southern Baptist churches will play a responsible role in helping the Vietnamese refugees begin a new life in America.

The Home Mission Board is working with Church World Service (CWS) in the refugee resettlement program as it has done previously in efforts with Hungarians, Cubans and Ugandans.

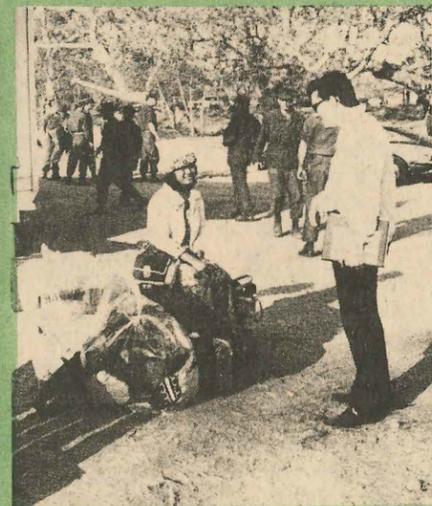
Church World Service is one of seven voluntary religious organizations which the Federal government recognizes as channels for refugee resettlement. CWS has representatives at each of the temporary refugee housing centers in California, Arkansas and Florida. (BP)



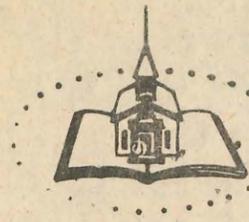
Fort Smith, Arkansas, pastor Trueman Moore directs Baptist led educational programs among 24,000 refugees at Fort Chaffee. Above he confers with Vietnamese interpreters.



Jim Gayle, former missionary to Vietnam, stands in doorway of chapel where Baptists hold prayer meetings twice daily and worship service on weekends.



James Lassiter, former missionary to Vietnam, talks with a teenage girl sitting on family's luggage just before they left Camp Pendleton for a new home.



# SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for June 15, 1975)



LIFE AND WORK SERIES

## In New Opportunities

Acts 11:19-30

Having been driven from Jerusalem, certain unnamed disciples went into the populous and wicked city of Antioch, the capital of Syria and the largest city in the Roman Empire, and faithfully proclaimed the gospel of Christ. Antioch was famous for its commerce, art and literature, and infamous for its worldliness, licentiousness and wickedness. As those brave and daring pioneer missionaries preached the gospel, the Lord placed His stamp of approval upon their witnessing. Many believed on Christ and were saved, and the first Gentile church was established.

Tidings of these triumphs of grace went abroad and speedily claimed the attention of the church in Jerusalem. Greatly stirred by the news of the extraordinary happenings in Antioch, the leaders in the Jerusalem church got their church to send one of their honored members along the trail of the zealous evangelists to inspect their work and to ascertain what should be done about it. Because he seemed to possess the happy faculty of doing the right thing in the right way at the proper time, Barnabas was selected for this important assignment. They dispatched him thither as an official observer and a qualified investigator of this new movement.

Barnabas heartily approved the work as being of the Lord. He never proposed a change in it, but he did admonish the believers to live in dependence upon Christ and in devotion to Him. He was impressed so favorably with their work and its possibilities that, instead of returning to Jerusalem to make a report, he remained there and launched an evangelistic campaign in which many were saved and added to the church. He promoted the work of the Lord there in every way possible. Before long Barnabas was convinced that the field was large and strategic enough to require the services of the ablest man who could be found. He immediately went for Saul, who had been waiting and watching for an open door of service, and requested his assistance.

Saul responded cheerfully and, upon their arrival in Antioch, Barnabas introduced him to his great work as the apostle to the Gentiles. Immediately they plunged into the great work of teaching those who had been saved. They had remarkable success in giving instruction to the recent converts and in building them up in the most holy faith.

In due time an emergency arose in which the church at Antioch had opportunity to minister in temporal things to their fellow Christians in Jerusalem. Prophets from Jerusalem, among whom was Agabus, came to Antioch and predicted that a great famine was coming to the whole Roman Empire. Anticipating the consequent need of their brethren, the saints at Antioch, with gratitude to God for the priceless spiritual blessings they had received from their brethren at Jerusalem, decided to send material relief

to them and they designated Paul and Barnabas to carry their offerings to Jerusalem.

The Christians in the church at Antioch rejoiced in the privilege of sharing their material possessions with their brethren in Jerusalem who were less fortunate than themselves. The spirit in which their contributions were received by the Christians in Jerusalem had a most wholesome effect upon the givers. Their gifts were a proof that God's grace had been working in them, and they did much to meet the needs of those who did not have money with which to purchase the necessities of life. God is so gracious and generous in supplying our needs, and is so wonderful in giving us numerous opportunities of ministering to the various needs of others. When we avail ourselves of the opportunities He affords us, He richly blesses others through us and blesses us for sharing with those who need help. □

INTERNATIONAL SERIES

## The Purpose Of The Bible

The Bible was written to reveal God to men, to make known His will to men, to call them to repentance, to proclaim Christ as the only Saviour from sin, to urge sinners to trust Christ as their Saviour, and to bring men into joyous fellowship with God and their fellow Christians.

Jeremiah 26:1-3

The setting of this passage is in the early part of the reign of Jehoiakim. In a manner which is not explained to us, God commanded Jeremiah to stand in the courts of the temple, evidently on the occasion of one of the annual festivals, and proclaim to the people who would be assembling for the purpose of worship, the message which He gave to him without any modification. An opportunity was to be given to the people to repent of their evil ways and improper religious

practices. After being brought face to face with the alternative of repentance or judgment, should Jeremiah's listeners refuse to heed God's message and continue in their willful course utter desolation would follow.

Luke 24:44-47

We can only imagine the disappointment and despair of the disciples, whose world had come to an end, so to speak, with the death of Christ. While they were sharing their discouragement and sense of frustration with one another, the Christ, Whom they had loved and Who had died for them, and had arisen from the tomb, came and stood in their midst. Seeing their questioning faces, Christ showed them His hands and His feet. Leaning forward with wonder and amazement, the disciples beheld the print of the nails, which were the proof of His

sacrificial suffering. He also invited them to touch Him in order that they might be sure that it was His real body which they saw.

Christ then taught His disciples the great significance of His death, burial and resurrection. Because He died and rose again remission of sins was made available. He explained to them what they should do for Him. It was His plan and purpose that they should be witnesses for Him, beginning at Jerusalem and preaching "repentance and remission of sins" to all the peoples of the world. It was their privilege, duty and responsibility to preach repentance toward God, faith in Christ, and remission of sins to all who would believe on the Saviour.

John 20:30-31

Guided by the Holy Spirit as to what he should write, John made a very careful selection from the multitude of wonderful things which Christ did during His earthly ministry. He incorporated an account of various miracles which Christ performed in order to prove that Christ is the Son of God. He sought to prove the deity of Christ and the reality of His saving power in order that all who read his record might come to put their trust in Him as Saviour for time and eternity, and thereby become the possessors of eternal life, of which Christ alone is the source.

1 John 1:1-4

In these verses John writes of Jesus Christ as the eternal Logos, Who existed with the Father before all time, Who became incarnate in the flesh in time, and with Whom people have vital personal experiences. Before the incarnation Christ was the unuttered God. In the incarnation He became the revealed Word, and those who see Him see the Father.

It is possible for the Christians to have and to enjoy a blessed fellowship with God. "Fellowship" signifies partnership. It involves reciprocal knowledge, love and endeavor. It also involves the converse of persons: the sharing with others of thoughts, words and needs, and the entrance into the experiences of one another. Real fellowship means knowing each other intimately, loving each other devotedly, and doing things together and for each other.

We must not only experience Christ, but we must also declare Him to the world. By light, life, lips and labors we are to declare that we have heard, seen and felt Him, and been changed by Him; and what He has done for us He can and will do for others. This is the only way our joy in Christ can ever be full. □

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## CORRECTIONS

The Executive Board report, published May 17 by *Western Recorder*, erroneously stated, of Cedarmore Baptist Assembly, "Projected figures for summer camps is almost 1,000 below the 1974 camping season." The sentence should have stated, "Projected figures for the summer camping season are almost 1,000 below the 1974 season." In 1974, 7,397 persons attended summer activities at the state assembly. This year 6,391 are anticipated.

*Western Recorder* regrets the impression that camps conducted by Woman's Missionary Union and Baptist Brotherhood would be down by 1,000 youths. Reservations indicate that 1975 will be about equal to the 1974 season in terms of participants for these events.

In the same issue, reference was made to money for a new student center at the University of Kentucky. The reference to chairman William K. Simmons was to money available for paying architect's fees for such a building, not to money available for the complete project.

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## BAPTIST FORUM



(Continued from page 5)

this age began at Pentecost with the forming of the universal Body of Christ, and thus reads a lot of baptism's later connotations into baptism itself.

But what if this age and Christian baptism began with John the Baptist, as indeed the Scripture indicates in Mark 1:1-4 and Luke 16:16? And what if the first church began between Matthew 16:17, 18 and 18:17-20? And what if there is no universal Body of Christ at present, as indeed the Scripture permits by its frequent generic usage of words (the husband, the head, the body, the wife, the church)? That would put considerable independence between baptism and its frequent companions (conversion, the church, and the Spirit's power for service). The good professor attaches baptism too tightly to these things. Luke tells us that the sinful woman, the publican, Zaccheus, and the dying thief were all saved without baptism, though it was already being practiced by Christ (John 4:1). Perhaps we are wrong in making our baptism something more than John the Baptist's baptism! Christ's disciples were not rebaptized, for Jesus never baptized anyone Himself (John 4:2). Paul is not the only one who speaks about baptism in Scripture.

Another practical question is: What would Beasley-Murray's position make of a Methodist or Presbyterian church to which we should give due credit? He says, "The faith which turns to the Lord and the baptism in which faith is expressed are conjoined inseparably and viewed as a single whole. Through all ages baptism has been regarded as the door into the visible church." What does this do to a Methodist or Presbyterian who does not have baptism by immersion in proximity to conversion? Does he have

saving faith? Is he in a church? Is it just part of "the Body of Christ"? Is it a "New Testament church"? Do we Baptists really have New Testament churches? Perhaps he would write another article explaining these things.

If we grant that most Presbyterians and Methodists are saved (as we should), most of us probably believe they are parts of "the Body of Christ," but not "New Testament churches" (only man-made societies). This gets us into the self-contradictory position of saying they are "true church," but not "New Testament churches." But if we deny them the label "New Testament," can we rightly claim it for ourselves, when we have no way of judging heretics as New Testament churches did. don't practice discipline, don't practice church communion, don't practice fasting, don't have deaconesses and prophetesses, hold funerals and weddings as pastoral functions, have church-houses, have no command

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miracles as they did, and are not multi-racial as they were?

How much better it is to believe that any Christian assembly (regardless of its form of baptism) is a body of Christ in itself by His indwelling presence, and that He uses all of them in proportion to their degree of obedience to Him.

How much better, if the Baptist Faith and Message had not attempted a monopoly on New Testament polity in its article on the church, but had simply told what a Baptist Church is, letting other denominations have a right to churchhood.

Cynthiana, Kentucky Wynn T. Barr

### DEFENDS NEW HYMNAL

Dear Editor:

With over 800,000 *Baptist Hymnals* 1975 already purchased, let me share some official information about the quality of the hymnal, to reassure purchasers of its durability and usefulness.

The paper has higher opacity and brightness than our other hymnals. It is a blue-white pigmented offset for maximum ink holdout and for clear-cut print. Also the paper will not change color. Its "alkaline Ph" prevents deterioration from handling.

Although less bulky than our other hymnals, it contains 30 more pages of soft, supple, less brittle-sounding paper.

The covers are of the same durable material used in our *Junior Hymnal* for years very satisfactorily for the type of handling they have sustained. Additional prices for the special covers is for various colors, rather than better quality.

Your cost per hymnal can be reduced to \$3.10 per copy by pooling your order with neighboring churches' orders.

While other fine hymnals are available to us, we need not be ashamed of our own well-planned and well-produced *New Baptist Hymnal*.

Louisville, Kentucky E. F. Quinn

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Rev. Tom Moore  
Director of Development  
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