

# Baptist and Reflector

Vol. 147/No. 16/April 22, 1981

News journal of Tennessee Baptist Convention

## Committee announces trustee nominees

### 23 Tennesseans slated for boards; Mrs. Cothen denied second term

By Al Shackleford

Twenty-three Tennesseans will be nominated to the boards of trustees of Southern Baptist Convention agencies during the annual meeting of the convention in June. The Committee on Boards last week released its nominations which will be considered by the SBC messengers.

The Committee on Boards is composed of a layperson and a pastor from each state convention. Named by last year's SBC to serve on the current committee were William Gurley, Memphis businessman, and Jack May, pastor of Broadmoor Baptist Church, Memphis.

Nine of the 23 nominees are to be nominated for re-election to a second term on the board where they presently serve. These nominees are:

**Foreign Mission Board:** Wendell C. McClinton, a member of First Baptist Church, Donelson.

**Home Mission Board:** Bill Sherman, pastor of Woodmont Baptist Church, Nashville.

**Sunday School Board:** Robert Sanders, pastor of Inskip Baptist Church, Knoxville, and A. Sidney Waits, pastor of Hickory Hills Baptist Church, Memphis.

**Southern Baptist Foundation:** Morris Early, a member of Dalewood Baptist Church, Nashville.

**American Seminary Commission:** Fred E. A. Johnson, a member of Grace Baptist Church, Nashville.

**Brotherhood Commission:** Wendell W. Crews, a member of First Baptist Church, Athens; W. Lee Prince, pastor of Union Avenue Baptist Church, Memphis; and Robert A. Alexander, a member of Southeast Baptist Church, Murfreesboro.

One current trustee who was eligible for a second term is not to be nominated by the Committee on Boards. Mrs. Grady Cothen, the wife of the president of the Sunday School Board and a member of First Baptist Church, Nashville, had served one term as a trustee of Golden Gate Baptist Theological Seminary.

However, the Committee on Boards will recommend that Morris H. Mills, a member of Memphis' Bellevue Baptist Church, be nominated to serve instead of Mrs. Cothen.

William Gurley told the Baptist and Reflector, "Our recommendation was and the thinking is that the wife of a staff member or a pastor really and truly does not transfer or transpose that person over to the lay category. That's my posture on that."

Gurley added, "I have nothing against Betty Cothen at all, but that is our position."

The other Tennessee member of the Committee on Boards, Jack May, said he was not in favor of replacing Mrs. Cothen, and had written letters stating his position to Claude Kirkpatrick, committee chairman, and to the office of Harold Bennett, executive secretary of the SBC Executive Committee.

May explained that he and Gurley had trouble getting together, "so I took the pastors and he took the laymen" to be suggested to the Committee on Boards.

In addition to the nomination of Mills as a trustee of Golden Gate Baptist Theological Seminary, these are the other Tennessee nominations:

**Executive Committee:** William F. Collins Jr., a member of Trinity Baptist Church, Memphis, and Frank Ingraham, a member of Belmont Heights Baptist Church, Nashville.

**Foreign Mission Board:** Lloyd G. Hansen, a member of Broadmoor Baptist Church, Memphis.

**Home Mission Board:** Donald Stephenson, a member of First Baptist Church, Jackson.

**Sunday School Board:** Harold L. Jennings, a member of Trinity Baptist Church, Memphis; John David Laida, pastor of First Baptist Church, Clarksville; Robert H. Bible Jr., a member of First Baptist Church, Morristown; Pat Landrum, pastor of Brighton Baptist Church, Brighton; and William L. Moench, a member of Woodmont Baptist Church, Nashville.

**Midwestern Seminary:** Joseph L.

(Continued on page 2)



**A NEW FRIEND** — The young woman (center left) had never met Gail Hill before, but touched by Mrs. Hill's testimony, she embraced the new missionary following a recent appointment service in Lakeland, Fla. Mrs. Hill, the daughter of missionaries and a graduate of Carson-Newman College, will go to Upper Volta with her husband, Baker, where they will serve as foreign missionaries.

## Volunteers, gifts respond to Upper Volta project

Five volunteers left for Upper Volta last Friday and two more are scheduled to leave April 24, the Hunger Committee of the Tennessee Baptist Convention was told at a meeting last Thursday.

Departing on April 17 were Robert Garrett, a member of First Baptist Church, Sweetwater; Ronnie Poling, a member of Sharon Baptist Church, Powell; Gordon Wright, a member of Piney Level Baptist Church, Maryville; and Earl Bartlett and Charles Crawford, both members of Bayside Baptist Church, Harrison.

Scheduled to leave April 24 are James Caldwell and Jeff Stromatt, both members of Dickerson Road Baptist Church, Nashville.

Carroll Owen, TBC convention ministries director, told the committee that four others have already been enlisted to go to Upper Volta in mid-May. Orientation for this group will be held April 25.

He added that all reports from the Foreign Mission Board indicate the water conservation project is "going extremely well."

The committee was told by Owen that Robert Milligan of Talbott had arrived back in Tennessee from Upper Volta on Wednesday, April 15. Milligan was slightly injured in a truck accident near Sanwado April 8 (not on April 2 as reported in last week's Baptist and Reflector).

A local woman was killed when the

truck in which Milligan was a passenger skidded off the road and rolled over three times. FMB officials report that no charges are being filed in the accident.

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## Son of WMU leader injured in accident

Jonathan Gay, son of former Tennessee WMU President Claudia Gay of Lawrenceburg, was seriously injured April 19 in an automobile accident in Nashville. At press time he is listed in stable condition at Vanderbilt Hospital.

Gay, a state trooper, is assigned to the security section at the governor's mansion. He had just gotten off duty at the mansion and was traveling home when his unmarked patrol car was rammed by a car driven by John W. Turner Jr. Turner was killed in the accident.

According to the highway patrol, Turner's vehicle was apparently traveling at a high rate of speed and ran a traffic light.

Gay received a broken neck in the accident, according to John Parrish, the governor's press secretary. Tests are being conducted to determine the extent of possible paralysis.

Mrs. Gay is a member of the Executive Board of the Tennessee Baptist Convention. She served as state WMU president from 1979-1980.

## William Creasman dies in Arizona

William C. Creasman, former general superintendent of the Tennessee Baptist Children's Homes, died April 14 in Mesa, Ariz., where he had lived in recent years. He was 85 years old.

A funeral service was held in Mesa, April 17.

Creasman led the work of the Children's Homes from December 1951 until his retirement in December 1961. Previously, he had been superintendent of the home in Franklin for 10 years.

A Tennessean, Creasman was born in Charleston, attended Carson-Newman College, Jefferson City, and received an honorary doctorate from Union University, Jackson. A pastor in Tennessee for 19 years, he served Park Avenue Baptist Church, Nashville; First Baptist Church, Shelbyville; First Baptist Church, Lenoir City; First Baptist Church, Kingston; and First Baptist Church, Crossville.

He is survived by his wife, Rebecca Brock Creasman of Mesa; two sons, Ralph Creasman of Chicago, Ill., and Paul Creasman of Charlotte, N.C.; three grandchildren; and three great-grandchildren.



## Smith reveals appointments to Resolutions Committee

The Resolutions Committee for the 1981 Southern Baptist Convention has been announced by Bailey E. Smith, SBC president. The convention will meet June 9-11 in Los Angeles.

Charles Graves, pastor of Nichols Hills Baptist Church in Oklahoma City and a member of the SBC Executive Committee, will be chairman.

### 'Baptist Message' uses motor home

ALEXANDRIA, La. (BP)— The Message is mobile.

Loan of a 24-foot self-contained mobile home has given the Baptist Message, weekly newspaper for Louisiana Baptists, a mobile office to go where the news is.

"The mobile home really makes the Baptist Message staff and office available to Louisiana Baptists," says Editor Lynn Clayton. "It lets them know we're going the extra mile for them."

Associate Editor Oscar Hoffmeyer Jr., and E.T. Carruth, circulation and advertising manager, will travel together in the motor home several times a year. On location, they will give information on the services offered by the Message, help on photography, and hints on writing news releases for the Message and for local newspapers.

### Hebrew hymnal printed

ASHKELON, Israel — A new Hebrew Christian hymnal, the first to contain only indigenous songs, has been published in Israel.

The 26 hymns in *Come Before Him* resulted from an on-going series of workshops on Messianic music. Musicians and poets were encouraged to combine talents and write new songs. The lyrics of some are original poems while others are Scripture passages. Melodies are arranged for piano, guitar, and flute, popular instruments for worship services in Israel.

## Nominees...

(Continued from page 1)

Johnson, a member of First Baptist Church, Knoxville,

Southern Baptist Foundation: Billy M. Cary, a member of First Baptist Church, Huntington,

American Seminary Commission: Norman C. Herron, a member of Belmont Heights Baptist Church, Nashville, Historical Commission: Norris E. Smith, pastor of Ardmore Baptist Church, Memphis.

One additional Tennessean will be nominated to the convention for service on the Southern Baptist Foundation. James M. Crumpler of Nashville was eligible for a second term, but has withdrawn his name from consideration. The Committee on Boards will decide on a name for this position at its pre-convention meeting in Los Angeles.

The total report of the Committee on Boards which was released last week contained 138 names of new nominees and 91 persons to be nominated to second terms. Nine trustees who were eligible for second terms were not re-nominated by the committee.

The Committee on Boards is scheduled to make its recommendations to the messengers at the June 10 morning session of the Southern Baptist Convention.

Under the SBC Constitution, three of the 10 members of the committee must be members of the SBC Executive Committee, which functions as the convention between annual sessions.

The other two Executive Committee representatives are Gordon Dorian, pastor of Olivet Baptist Church in Wichita, Kan., and John Sullivan, pastor of Broadmoor Baptist Church in Shreveport, La., and president of the Louisiana Baptist Convention.

Others named are Bob Bacon, pastor of Del Norte Baptist Church in Albuquerque, N.M., and president of the Baptist Convention of New Mexico; Mrs. Jack Taylor of Fort Worth, Tex., wife of the first vice-president of the SBC; Morris Chapman, pastor of First Baptist Church of Wichita Falls, Tex.; Paul Lewis, pastor of First Baptist Church of Carson City, Nev.; Bill Smith, pastor of Wailae Baptist Church, Honolulu, Hawaii; Joel Gregory, pastor of Gambrell Street Baptist Church of Fort Worth, Tex.; and Mrs. John Swartz of Escondido, Calif.

The 1981 Resolutions Committee will have a distinct western characteristic, since none of the 10 members live east of the Mississippi River.

## Upper Volta...

(Continued from page 1)

although the driver, a native of Ghana, does not have a license.

Tom Madden, TBC executive secretary, reported to the Hunger Committee that contributions for the mission project have increased each month since the messengers to the 1980 state convention voted to enter the venture.

Gifts for March passed \$13,000, Madden said. As of April 16, \$30,666.25 has been received in the TBC office designated for the "Upper Volta Hunger and Relief Project." Madden stated that unless gifts bear that designation, they can not be used for the joint Tennessee-FMB project.

A brochure promoting the Upper Volta project will be ready this week for distribution.

The committee voted to prepare a slide and tape presentation which will be made available for use in Tennessee Baptist churches.

The next scheduled meeting of the Hunger Committee will be Sept. 3.

## Smith appoints Stone, Kough to SBC Committee on Committees

DEL CITY, Okla. — Bailey Smith, president of the Southern Baptist Convention, has announced appointment of the Committee on Committees.

Tennesseans named to the 52-member committee are Pat Kough, pastor of First Baptist Church, Bemis, and Ralph Stone, pastor of Two Rivers Baptist Church, Nashville.

The committee, including two representatives from each of the 26 state conventions qualified for representation, will be presented to the 1981 annual meeting of the Southern Baptist Convention, June 9-11 in Los Angeles. Jimmy Draper, pastor of First Baptist Church, Euless, Tex., has been appointed to chair the committee.

Kough has been pastor of the Bemis church since 1971. Before that, he was pastor of Second Baptist Church, Russellville, Ky., for six years, and

REPRESENTING TENNESSEE — Bill Bruster (right), pastor of Central Baptist Church of Bearden, Knoxville, shares a break with fellow trustee E. T. Vinson of Greenville, N.C., during the recent meeting of the Southeastern Baptist Theological Seminary trustees. Bruster represents Tennessee on the board.

## C-N ceremonies to dedicate \$3.2-million music building

JEFFERSON CITY — Carson-Newman College will officially dedicate its new \$3.2-million music building on May 7, at 10:30 a.m., according to Cordell Maddox, president of the Baptist college.

Ground was broken for the facility on Sept. 9, 1978, and the department occupied the building this spring. The two-story structure contains about 40,000 square feet of space.

The structure will provide for 150 music majors and 300 additional students in general music courses. There are currently 90 music majors in the department. With its present faculty of 11 full-time and four part-time teachers, the department can comfortably accommodate 110 majors.

The building is divided into three major wings with the northern section containing a large choral rehearsal hall and library. In the southern wing is the band room while the west wing houses the acoustically perfect recital hall and the 32-rank Reuter teaching-recital organ.

Architects of the new building planned for the walls, ceiling, doors, floors and

all other facets of the building to control noise. The band room, choir room and recital hall are essentially separate buildings but all under one roof. The floor for each section is a separate concrete slab. Walls between the teaching studios, as well as in the choir and band rooms, feature sound insulating materials.

The focal point of the structure is the 250 seat recital hall/auditorium. A full recording studio will allow the recording of programs in the recital hall, choir and band rooms.

The lobby of the new facility is named in honor of Ersal N. Davis, professor emeritus and former chairperson of the music department. In addition, the choral rehearsal room is named in honor of Charles H. Jones Jr., current professor of music.

## Paul Green dies

HOUSTON (BP)— R. Paul Green, former director of the Baptist Hour Choir, Southwestern seminary faculty member, and chairman of the fine arts division of Houston Baptist University, died April 3 of cancer. He was 59.

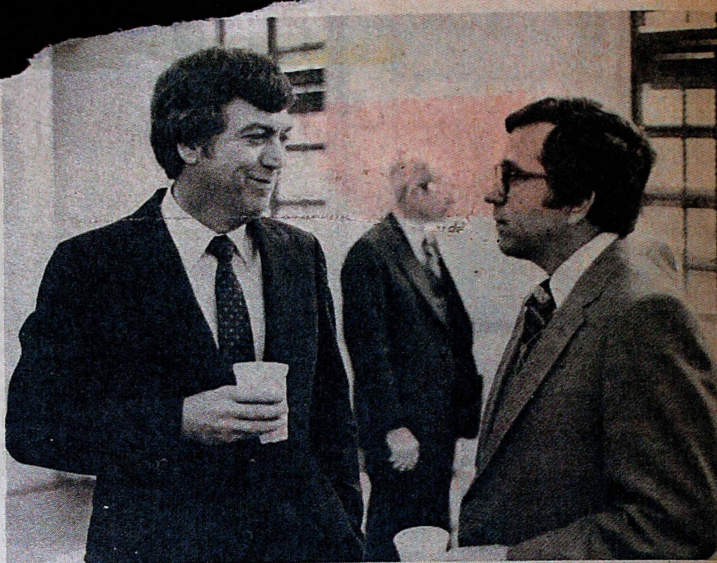
Green's service at Immanuel Baptist Church in Tulsa, beginning September 1945, distinguished him as the first Southern Baptist full-time minister of music west of the Mississippi River. He went to Houston in 1963 after three years as recording and choral specialist for the church music department of the Baptist Sunday School Board in Nashville.

Green is survived by his wife, the former Wanda Houser, three sons, and four grandchildren.

## Luzon blitz planned

MANILA, Philippines — On the heels of a crusade in southern Philippines, the South Metro Manila Baptist Churches Association and Southern Baptist Missionary Greg Holden plan to organize five new churches in southeast Luzon between April and June.

They hope each congregation will have at least 30 baptized believers meeting regularly with a leader at the end of the 70-day emphasis.





# Baptist says Constitution allows stricter gun control

By Stan Haste

WASHINGTON (BP)— In the aftermath of the March 30 assassination attempt on President Reagan by a lone gunman armed with a .22-caliber "Saturday night special," a Baptist constitutional lawyer says the U.S. Constitution does not forbid Congress from controlling the right to keep and bear arms.

John W. Baker, general counsel to the Baptist Joint Committee on Public Affairs, realizes his opinion is contrary to arguments by the powerful gun lobby. But the veteran attorney and political scientist says the Second Amendment "as originally drafted emphasized the relationship of the militia to the bearing of arms."

The Second Amendment reads: "A well regulated militia, being necessary to the security of a free state, the right of the people to keep and bear arms, shall not be infringed."

The lavishly financed gun lobby, spearheaded by the National Rifle Association, contends the amendment gives every citizen the constitutional right to own and use guns without government interference.

Baker's analysis expresses the opposite view. "The Second Amendment guarantees a collective rather than an individual right," he says.

His argument is based on the admittedly small volume of federal case law relating to the volatile subject of the power of Congress and state legislatures to control, even ban, firearms.

Baker notes that in its only decision dealing with that precise subject, the Supreme Court in 1939 "affirmed that the right to keep and bear arms is dependent on involvement with the militia." The 1939 ruling upheld a section of the National Firearms Act requiring the

registration of sawed-off shotguns.

The high court declared then: "In the absence of any evidence tending to show that possession or use of a (sawed-off shotgun) ... has some reasonable relationship to the preservation or efficiency of a well regulated militia, we cannot say that the Second Amendment guarantees the right to keep and bear such an instrument."

In 1942, the First Circuit Court of Appeals upheld another provision of the National Firearms Act, declaring "the federal government can limit the keeping and bearing of arms by a single individual as well as by a group of individuals" so long as such possession or use of weapons has no "reasonable relationship to the preservation or efficiency of a well regulated militia." The Supreme Court, in an action the following year, allowed the decision to stand.

As recently as 1978 the high court likewise let stand a ruling by the Tenth Circuit Court of Appeals that the purpose of the Second Amendment was indeed to preserve the effectiveness and assure the continuation of a state militia.

Baker points out that since the 1939 ruling Congress has adopted numerous laws placing stricter limitations on the receipt, possession, and transportation of firearms and has repeatedly entertained proposals for national registration and outright banning of their ownership.

That such efforts will continue and even intensify in light of the eighth attempt in this century to shoot a president is beyond question. Also certain is that the issue will continue to be bitterly debated.

But if Baker's view gains ground, one of the chief arguments of the gun lobby may well be cut out from under it.



**SENIOR ADULT DAY** — In recognition of the many contributions senior adults make to Southern Baptists, churches are encouraged to set aside May 3 as "Senior Adult Day." Handbell ringers from Belmont Heights Baptist Church, Nashville, are (left to right) Sarah Golden, Betsy Kyzar, Helen Long, Ruby Moseley, and Bernice Ford. Tennessee churches participating are encouraged to report the number of senior adults recognized to Don Mauldin of the Tennessee Baptist Convention.

## Gunmen steal \$10,000 payroll from Brazilian Baptist agency

RIO DE JANEIRO, Brazil (BP)— Gunmen burst into the offices of the Baptist Religious Education and Publications Board in Rio de Janeiro April 13 and escaped with about \$10,000 payroll cash.

Workers were shaken, but nobody was harmed and no shots fired, according to Joaquim de Paula Rosa, executive director for this Brazilian Baptist Convention organization.

Insurance will cover most of the loss but the incident comes at a time when the board is particularly hard pressed financially because of Brazil's current tight economic conditions.

Rosa said three gunmen came to the board about 2 p.m. While one man held a gun on a gatekeeper, the other two entered the administration area. Once inside, the men forced eight to 10 workers to lie on the floor while they scooped up the money, then fled. The entire episode took only three or four minutes.

"God was watching over the employees during the robbery," he said. "because a worker entered the personnel office just seconds after the robbers had fled. The man likely would have been shot had he entered during the robbery."

The money taken represented only a partial payroll for the board. Most of the payroll is paid by check, but some printing plant workers are paid in cash. Two-thirds of the 270 workers already had picked up their pay before the robbery.

In February, some men came to the board apparently intending robbery but a gatekeeper called police and they left. The men later went to the gatekeeper's home, beat him, and ransacked his house. The gatekeeper was forced to move because of the incident.

Several businesses in the area have been robbed in recent months but board officials thought security was adequate

at the complex, located in the outskirts of northern Rio de Janeiro. Rosa said, in light of the robbery, further security measures will be taken.

The board published Sunday School and other religious education materials for the Brazilian Baptist Convention and is the world's largest producer of Portuguese Bibles, according to Rosa. The board will print 600,000 Bibles this year and production is expected to top one-million copies by the convention's 100th anniversary next year after two new presses become operational.

## La. WMU accepts department status

MONROE, La. (BP)— Louisiana Baptists women during their annual meeting voted 312 to 31 to accept their executive committee's recommendation that Woman's Missionary Union become a department of the Louisiana Baptist Missions Division.

The move, under study for more than two years, will change WMU from an auxiliary to a department if the Louisiana Baptist Convention's Executive Board ratifies the action at its May meeting.

Kathryn Carpenter, WMU executive director, said the program of WMU will remain essentially the same. "We will have a council to plan and promote our work instead of a board, and Camp Tall Timbers will be under the LBC Executive Board with WMU having priority for its use and for maintaining the calendar of other meetings."

She explained that throughout the Southern Baptist Convention 22 states have WMU departments and 12 have auxiliaries.

## Immigrants present opportunities to missionaries in Middle East

BEIRUT, Lebanon — Many Filipinos, lacking employment opportunities in their homeland, have taken jobs in the Middle East, presenting Southern Baptists with a new opportunity for witness.

While some Filipinos have already made contact with ministries like the English-language University Baptist Church in Beirut, there are hundreds of others working in Beirut as domestics who could be reached, says J.D. Hughey, Southern Baptist Foreign Mission Board director for Europe and the Middle East.

Often, Filipinos are taking the place of Muslims working in Christian homes, Hughey says. Many are educated people who lacked employment opportunities in their homeland and have gone to Lebanon for work.

Hughey, who sees this opportunity as an example of the interrelatedness of Southern Baptist work around the world, says that the opportunity is not limited to Lebanon.

In Sanaa, Yemen, there is a new Western hotel staffed with 100 or more Filipinos. "How good it would be to have a missionary couple living in Sanaa, making contact with Filipinos working at that hotel," Hughey says.

At another nearby hotel, there is a group of Egyptian workers a missionary also could relate to, according to Hughey.

In another Arab country, where there are no national Arab Christians but there is an international Christian fellowship, there is another group of 20 or 25

Filipinos, Hughey said. They and a group of Ethiopians "who have gone there for refuge or for work were among the most eager listeners of the gospel I have ever spoken to," Hughey added.

No official request for personnel has been made in any of these areas.

Southern Baptists first began work with Filipinos after relocated China missionaries arrived in the Philippines. They worked with the Chinese minority at first, then began ministries to the Filipino population.

## Annuity Board names Burkett to PR slot

DALLAS, (BP)— Corabob "Bobbie" C. Burkett has been named acting director of public relations for the Annuity Board of the Southern Baptist Convention, effective April 23, succeeding John Boskas, who resigned to accept a corporate position.

Miss Burkett, originally from Shreveport, La., joined the Annuity Board in 1975 as executive secretary to the public relations director. In 1976 she was promoted to administrative assistant.

She attended Amarillo (Tex.) Junior College and was graduated from West Texas State University, Canyon, in 1966 with a degree in education. She has done graduate work at Southwestern Baptist Theological Seminary, the University of Vienna, and North Texas State University, Denton.



## EDITORIAL

# A progress report on world missions

What in the world are Southern Baptists doing?

Since the SBC's organizational meeting in 1845, foreign missions have been an important part of our ministry to a lost world. Since that time, we as a denomination have given millions of dollars to support tens of thousands of overseas missionaries. Rightly so, the cause of foreign missions receives more interest and more money than anything we do as a convention.

Yet, in spite of our efforts to date, it is still obvious that 2.5-billion of this world's 4-billion are unreached and hidden peoples outside current in-depth contact with Christians. This statement was made by Charles W. Bryan, vice-president for overseas operation for the SBC Foreign Mission Board, at a meeting of the board earlier this month.

Lest we despair, it would be well to highlight some of the statistics presented by Bryan in his report.

At the end of 1980, there were more than 3,000 FMB missionaries — 2,554 career missionaries, with the others serving in auxiliary categories as associates,

journeymen, and special project workers. These serve in 93 different types of missionary service.

Related to their work are 11,500 overseas churches, with about 8,000 of these self-supporting. These churches in 1980 baptized more than 110,000 converts. This means it took only 11 overseas Baptists to baptize one new convert, while in the SBC churches, it took 31.

In overseas Baptist education, there were 41,000 students in primary schools, 36,000 in secondary schools, and 14,000 in colleges and universities. In addition there were nearly 5,000 enrolled in 67 seminaries and another 6,000 enrolled in extension seminaries.

There are 27 publication centers around the world which published over three-million copies of 722 books and nearly seven-million copies of 474 periodicals last year.

SBC foreign missions are involved in 20 hospitals and 120 clinics and dispensaries. Last year 137,000 inpatients and 1.1-million outpatients received medical aid.

Forty-three of our foreign missionaries are working in 62 radio and television centers. Last year their efforts resulted in 48,000 radio and 3,000 television broadcasts in many nations of the world.

On the various college campuses of the world, we maintained 42 centers which ministered to more than 9,000 students.

These statistics are impressive and — although it certainly is not enough — it seems appropriate as Bryan says to pause, give thanks to God for these victories, and then return to the harvest.

## GUEST EDITORIAL

## Hope, prayer for restraint

By C. R. Daley, editor  
"Western Recorder," Middletown, Ky.

With the 1981 sessions of the Southern Baptist Convention only two months away, an uneasy feeling of calmness and hope for a harmonious meeting prevails. It is an uneasy feeling, because the calmness and hope could be replaced overnight with tension and anxiety.

Convention President Bailey Smith is the human element most responsible for the present optimism about the Los Angeles meeting. He has given every indication up to now that he wants to be a healing and binding influence. If his appointments to the Committee on Committees and the Resolutions Committee are at all representative of the rich varieties that make up the Southern Baptist Convention, he will have done a great service to Southern Baptists and to God.

In addition to the human element personified in Bailey Smith, there is a divine element at work for unity and harmony in Los Angeles.

Probably more prayers have been offered for this convention than any convention in our history. Millions of Southern Baptists have become concerned that the current controversy will not divide us and hamper our missionary and evangelistic thrust in America and around the world. They are earnestly praying for this.

President Smith and Jack Taylor, vice-president, have called us to this dependence upon prayer. It is heartening to know specific plans have been made for continuous prayer sessions in Los Angeles while the convention is in session. Surely, while some are missing the sessions in order to pray for peace and harmony, others will not use their privilege to speak on issues that are disruptive and divisive.

Another good reason is being advanced to exercise restraint in Los Angeles. This is the image which the convention will create in this area which, in some respects, is still pioneer territory for Southern Baptists.

One of the main reasons for meeting in California is to give our fellow Southern Baptists there a boost and to dispel some of the stereo-typed notions others have of a group which insists on being called "Southern Baptists" but claim the whole nation for its field. If we are to repeat the performances in Houston and St. Louis in Los Angeles, it would be better not to meet there.

Keep hoping! Keep praying!

## Cicero's comment



By the editor

We all know what Easter is, but I had the opportunity to see what Easter does during the Sunday night service at my church, Brentwood Baptist Church.

At the end of the service, Pastor Bill Wilson re-married Phil and Lynn Thune — but I am getting ahead of this significant story.

Phil is an employee of the Federal Bureau of Investigation. Lynn is a registered nurse. Their marriage several years ago had produced three lovely children — Kim, Kevin, and Kent.

Last year the problems and pressures of life upon their union seemed to have become insurmountable, and the couple were divorced.

Lynn and Phil, separately, began visiting the services at Brentwood Baptist Church. This opened the door for Wilson to counsel them concerning their spiritual relationship to God and their personal relationship to each other.

Out of this contact, Phil accepted Jesus Christ as his Saviour.

When the invitation was extended at last Sunday night's service, Phil and Lynn came down the aisle — arm in arm. Phil made a public profession of faith, and Lynn presented herself for church membership on statement, having once been a member of a Baptist church.

In what seemed to be a normal procedure, Wilson introduced the Thunes and another couple who had responded to the invitation. Then the pastor announced that the Thunes desired to be re-married — and the ceremony would be held now. "They have come to commit themselves — not only to the Lord — but to each other," Wilson told the surprised congregation.

The pastor then called the three children to the front of the auditorium to stand with their parents during the brief wedding ceremony.

"Phil and Lynn have come to express anew their pledge to each other and to the Lord," Wilson told us. To the bride and groom he said, "You will re-establish your home on Christ and His grace."

It was a fitting climax to a beautiful Easter Sunday, graphically illustrating what Easter really means.

Oh, I know that the message of Easter is that more than 1,900 years ago Jesus was resurrected from the grave. That first Easter meant that death, our sins, and the power of Satan could not keep Jesus in a Judean tomb.

But what does that most important event in history mean to those of us who live in 1981?

It means that people like Phil Thune can have forgiveness of sin and the promise of a resurrected eternity with Jesus Christ, for God's Word clearly says, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Romans 10:9).

Easter further means that the living, indwelling Christ will bring joy and happiness into our daily lives — and into our homes and families — as He has in the lives and the home of Phil, Lynn, Kim, Kevin, and Kent.

I guess in reality that is what Easter is all about.

## TIME ASIDE



CIRCULATION THIS ISSUE — 82,004

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Established 1835

Post Office Box 347, Brentwood TN 37027  
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Published weekly except New Year's week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee 37027. Subscription prices: \$4.30 individual; clubs of ten or more, \$4.00; church budget 6.5¢ per family per week when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing office.

Space forbids printing of resolutions and obituaries. Advertising rates on request.

Member of Baptist Press (BP) news service of the Southern Baptist Convention.

News-Journal of Tennessee Baptist Convention  
Tom Madden, Executive Secretary-Treasurer

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## Letters to the Editor...

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

### Affront to Scriptures

Dear editor:

The April 1 article reporting the events of the Christian Life Commission-sponsored workshop on "power in church and society" ought to stir the indignation and fire of every true born-again believer.

To think that "we" (and I use that word loosely) support through Cooperative Program gifts the Christian Life Commission, enabling such speakers as Robert Bratcher to verbally undermine and attack the Word of God, is embarrassing and disgusting.

The Christian Life Commission has a

good record of offering platforms for speakers who spread philosophies and teachings that are contrary to true Bible-believing and Jesus-honoring Christians. The commission should have been abolished years ago!

Now we have another episode in what should bring red-faced embarrassment to all true Southern Baptists who love the Bible as God's inerrant and infallible Word.

The unbelieving world will read such statements by Bratcher and conclude that even Southern Baptists now doubt the validity of the Bible. That of course is not the true picture at all, but why should we have to apologize for a Southern Baptist-sponsored program whose heresy is spouted and given respectability?

I would not be surprised if your office is flooded with letters to the editor about this flagrant affront to the Scriptures. At least I hope many voices will be sounded in protest to Bratcher's statements.

Arlis F. Grice  
2676 Kirby Road  
Memphis, TN 38119

## Personal perspective

BY TOM MADDEN  
TBC executive secretary

A few weeks ago I had the privilege of preaching and teaching for a few days in the Everett Hills Baptist Church in Maryville.

The splendid pastor, John Franklin, asked me to take 30 minutes at the start of each service to speak about the local church. We would then have a brief interlude and begin the revival service. As we studied the Word of God concerning the local church, two New Testament ideas describing the church impressed themselves afresh in my mind and heart.

One of the terms used is "the bride of Christ" (Rev. 21:2). A bride is radiant and happy and lovely just as the church ought to be. However, the bridegroom is also intensely interested in and concerned about the bride. Our Lord is deeply concerned and intently interested in His bride, the church. Whatever affects the bride, affects Christ. When the bride is honored, so is Christ. When the bride is injured and hurt, so is Christ.

Another term used to describe the local church is "body of Christ" (Col. 1:18). Again, whatever affects one part of the body affects all of the body. Not too long ago, my wife persuaded me to help her hang some pictures. Hanging pictures is not one of my favorite tasks. As I was driving the nail into the wall to hang the picture, in my clumsiness I hit my finger. I dropped the hammer, put my finger in my mouth, and hopped around on one leg. It suddenly struck me that while I had slightly injured only the tip of one finger, it was affecting, very dramatically, my whole body. I forgot about hanging the picture and thought about how if any one part of the church is hurt, the whole church is hurt.

One part of the body depends upon the other parts of the body, even as one part of the church depends upon the whole of the church, and the whole of the church depends upon any one part of the body. "And He is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things He might have the pre-eminence" (Cor. 1:18).



Madden

## Leaders in small Sunday Schools to attend seminar at Camp Linden

Pastors, Sunday School directors, teachers, and others who work in small Sunday Schools across Tennessee, will gather at Camp Linden, May 1-2, for a Small Church Sunday School Seminar sponsored by the Sunday School department of the Tennessee Baptist Convention.

The seminar is designed for leadership in churches with less than 150 enrolled in Sunday School. The retreat begins with dinner at 6 p.m., May 1, and concludes at 1 p.m., May 2.

"This intensive training is led by skilled leaders who are sensitive to the needs of small Sunday Schools," said Wendell Price, director of the TBC Sunday School department.

Age group conferences will be held for preschool workers, children's workers, youth workers, adult workers, and for general officers.

Mrs. Barbara Cox of First Baptist Church, Nashville, a state-approved Sunday School consultant, will lead the preschool conference. Mrs. Ann Tonks, an editor in the children's curriculum section of the Sunday School department

## Belmont names gym for Larry Striplin

NASHVILLE — The Belmont College board of trustees voted to name the gymnasium in honor of Larry Striplin, the school's first athletic director and basketball coach.

A program featuring some of Striplin's players and representatives of the trustees, athletic committee, and administration will be held at 2 p.m., April 25, on the steps of the gymnasium.

During Striplin's four years of coaching 1952-56, he had a won-loss record of 56 wins and 42 losses, a record which has not been equalled.

Striplin presently serves as the president and chief executive officer of Nelson-Brantley Glass Company Inc., Disco Aluminum Products Company, Inc., and Circle "S" Industries Inc.

## Hunger remains on God's agenda, Jimmy Allen tells seminarians

LOUISVILLE, Ky. (BP)— In the midst of a national trend toward "withdrawal from confrontation with human need," Southern Baptists must remember the issue of world hunger remains "a major priority on God's agenda for the 1980s," according to Jimmy Allen, president of the Southern Baptist Radio and Television Commission.

Allen told students at Southern Baptist Theological Seminary that most Americans are preoccupied with taking care of themselves. But the former Southern Baptist Convention president predicted the current trend "won't last long" in the religious community.

"I don't see the present mood as permanently disengaging us from the plight of the poor and hungry," he said. "The gospel just won't let that happen."

Allen, Southern's guest for "Hunger Emphasis Week," challenged Christians to adopt "God's eye view of life," which focuses on the world's needy. "God always has His radar set on the weak and helpless, and He champions their cause," Allen said.

Although the world hunger problem has elicited a "tremendous grassroots response," Allen claimed many Christians still haven't confronted some important dimensions of the issue.

"A lot of folks who say they believe the

right to food is a basic human right haven't thought through what that means," he said. "It means that hungry people deserve food, regardless of their economic, political, or religious orientation. A lot of people who talk about feeding the hungry are speaking only of those folks who aren't threatening to us politically or economically."

Allen alluded to recent remarks by several members of the Reagan administration about using food as a "political weapon" in United States foreign policy. "The issue," he said, "is whether we are going to do war by torture. The American society is the largest producer of food in the world. When we talk about using food as a weapon, we're talking about torturing little children to death, because it is children, for the most part, who are starving."

Although God possesses "infinite patience in leading His people to His agenda," Southern Baptists must respond to the world hunger crisis or "God will go somewhere else to get His work done," Allen warned. "I believe a fundamental issue for us today is human survival, and hunger — along with war — is the pivotal concern in that issue."

## Brotherhood staffer takes missions post

MEMPHIS (BP)— James W. Hatley, director of world missions conferences for the Southern Baptist Brotherhood Commission for almost five years, will become executive director of missions of the Austin (Tex.) Baptist Association May 1.

Hatley, in addition to directing world missions conferences at the commission, also was responsible for associational missions relations. He has been active in the Shelby County Baptist Association and was chairman of the stewardship and finance committee when he accepted the new assignment.

Hatley has been a home missionary to Spanish-speaking people in Arizona, director of missions in Magic Valley Baptist Association in Texas, and rural-urban missions consultant for the Baptist General Convention of Texas.

## SEBTS seeks nominees for 'excellence' award

WAKE FOREST, N.C.— The Citation for Excellence in Christian Ministry committee of Southeastern Baptist Theological Seminary here has announced its search for a nominee for the 1982 citation.

Jack Clifford, chairman of the committee, made the announcement recently, inviting interested persons to submit nominations for consideration. Persons may send nominations to Clifford at the seminary. The deadline for nominations is June 20, 1981.

The Citation for Excellence in Christian Ministry is presented periodically by the seminary to persons who in their ministry reflect the ideals which the seminary seeks to uphold.

## Furman U. president to address C-N grads

JEFFERSON CITY — Furman University President John E. Johns will deliver the commencement address at Carson-Newman College, May 8, at 7:30 p.m. in the Burke-Tarr Stadium.

Johns was named president of Furman (Greenville, S.C.) in May, 1976, after six years as president of Stetson University in DeLand, Fla.

of the Baptist Sunday School Board, will lead the conference on children's work. Terry Peck, an editor in the youth curriculum section of the board's Sunday School department, will lead the youth conference. Alan Tungett, a consultant in the adult program section of the board's Sunday School department, will lead the adult conference. General officers will be led by Tom Lee, a consultant in the growth section of the board's Sunday School department.

## Lloyd Humphrey to write lessons

Lloyd R. Humphrey, pastor of Hickory Ridge Baptist Church, Memphis, has been named to write the Life and Work series Sunday School lesson commentary for the Baptist and Reflector, beginning in this issue.

A native of Mare Island, Calif., Humphrey has been pastor of the Memphis church since October 1976. During that time he has served as a member of the executive board of the Shelby County Baptist Association. He has also served on the Baptist Student Union and Christian life committees of the association and has been a part-time chaplain at St. Francis Hospital East, Memphis.

A graduate of Ouachita Baptist University, Arkadelphia, Ark., and Southwestern Baptist Theological Seminary, Fort Worth, Tex., Humphrey was activities assistant at Broadway Baptist Church, Fort Worth, for about one year. He has also served in other church staff positions in Arkansas and Texas.

He and his wife, the former Patsy Ellington of Paragould, Ark., have two daughters.



Humphrey



# Gamble with death leads to new life in Christ

By Charlie Warren

The stakes were high for Gia Tou Lee. He gambled with death.

For him, freedom from communist rule in Laos was worth whatever risk or sacrifice it required. At the time, however, he never dreamed of the unparalleled freedom he would discover in Tennessee — freedom found only through surrender to Jesus Christ.

Lee's pilgrimage ushered him through the hopelessness and despair found in refugee camps in Thailand, through Wisconsin where he defied impossible odds in an effort to unite relatives and friends, through Grace Baptist Church, Springfield, where he discovered new life in Christ, to Memphis, where he found warmth and acceptance for his people in Leawood Baptist Church.

Lee and his people are not true Laotians. They are H'mongs, traditionally nomadic people who migrated to Laos from Mongolia. They were the "mountain people" in Laos who had been loyal to the U.S. military before communist takeover. Thousands of H'mongs escaped to Thailand after the takeover, and the thousands left behind have suffered horrible inhumanities at the hands of the present government, according to news reports.

## A grave decision

Lee was among the lucky ones. Then a captain in the Laotian Royal Army and an interpreter for the U.S. CIA, Lee remembers well the day of the communist takeover — May 14, 1975. His

*Officers soon realized  
they would lose their  
positions, their power,  
and probably their lives.*

superior officer immediately flew to the safety of Thailand, but Lee chose to stay with his soldiers and his people.

Hoping to maintain a military leadership position, even under communism, his first reaction was to stay. He and several other officers soon realized they would lose their positions, their power, and probably their lives.

Travel was restricted and the communists quickly took efforts to keep people from escaping.

Contacting a helicopter pilot he knew, Lee arranged a flight for 19 members of his "extended" family to a spot close to the Thai border. The pilot refused to cross the border for fear of getting shot down. The flight cost Lee 200,000 kip (about \$200), "a lot of money" by Laotian standards, according to Lee.

On May 22, 1975, Lee and his "family" boarded the helicopter and safely flew to a field near Vientiane, Laos. Catching a bus to town, the group faced their first serious threat — a communist roadblock.

"Any H'mong people in here?" a guard asked the driver.

"I don't know," the driver responded. "They are just paying to ride to town."

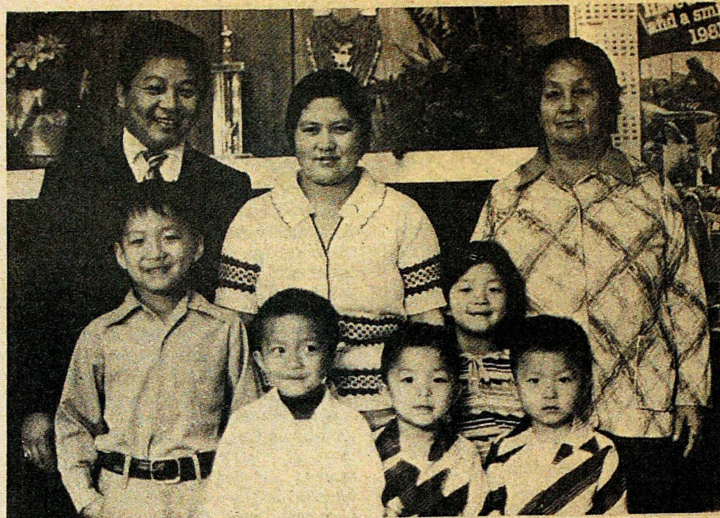
## "A house in Vientiane"

When questioned directly, Lee confessed to being a H'mong, but quickly added that he had a house in Vientiane.

"Get out here, I know you want to escape," the guard ordered.

"That's not true," Lee lied. "I have a house in Vientiane."

Ordered off the bus, the group waited



**THE FAMILY** — Gia Tou Lee, leader of the H'mong community in Memphis, poses with his wife, his mother, and his children.



**WORSHIP** — Ken Allred (left), H'mong worship leader, preaches as Gia Tou Lee translates.

for hours with extreme anxiety. Lee seized an opportunity to talk privately with another guard who seemed to be second in command. Lee convinced him he should assume more authority and not let the other guard "boss him." Later, when the first man left, the second guard released the group.

Dividing into two groups, the family took separate taxis to town. Again, they were stopped and accused of trying to escape. Lee was taken to the police station.

Showing "great respect for those in high places," Lee continued to insist he just wanted to return to his house in Vientiane. "Come with me, I will show you my house," Lee lied again, fearing what would happen if they called his bluff.

Finally, they released him and he arranged for a boat to take them across the river into Thailand. The cost was 120,000 kip.

At midnight, 21 people (they had added two that day) climbed into the back of a Toyota pickup to get to the river.

## A blinding rain

"It was my lucky night," Lee said as he described the torrential downpour that hid the group from communist border patrols. Maneuvering the tiny boat

across the river, the 21 frightened, exhausted H'mongs trekked across a long clearing, arriving at a Thai house about 4:30 a.m., May 23, 1975.

A Thai policeman came to question them and said they would have to pay 100,000 kip to ride a bus to a refugee camp or else return to Laos. Lee negotiated with 1,000 kip — all he had left after the expensive escape. The family arrived that day in a refugee camp where they faced overcrowded conditions and limited food supplies during the next year.

Lee, his wife, his mother, and four children left the camp on March 28, 1976, bound for Waterton, Wisconsin, where a family had agreed to sponsor them. For the next two years, Lee wrote letters to congressmen and other officials, contacted refugee resettlement agencies, and worked through some churches to try to locate and reunite his family unit and friends. Finding a group of H'mongs in Springfield, he moved to Tennessee as soon as his sponsorship obligations were complete.

About this time, Dua Vang and his wife, Saoua, H'mongs who had settled in Springfield, visited Grace Baptist Church there. When the church discovered that the couple's 11-month-old daughter had just died, they decided "now is the time to show love," said Edwin Alexander, pastor of the church. "We overwhelmed them."

## Chosen to lead

Moved by the love and compassion shown by the Christians, the Vangs received Christ into their lives and joined the Baptist church. Soon other

H'mongs responded to the gospel until 21 had been baptized into Grace Baptist Church, including Gia Tou Lee.

Lee quickly emerged as the leader of the community of H'mongs. Traditionally, the H'mongs had always organized themselves into groups with each group selecting a leader. Leaders of the small groups form a "committee," which elects a leader and meets periodically to discuss problems and make decisions affecting the whole community.

Lee's experience, education, and ability to speak English made him a natural choice as the key leader.

The committee decided that Springfield was too small to offer the educational opportunities, jobs, and housing that the growing H'mong community needed. They decided to relocate in Memphis.

Alexander suggested they contact Jerry Glisson, pastor of Leawood Baptist Church, Memphis, for assistance in relocating. He also wrote to Glisson, advising his pastor friend that a "delegation" of H'mong people were moving to Memphis.

Lee arranged to have housing ready for the group's arrival, but on Feb. 2, 1979, about 75 H'mongs arrived to discover the housing was not ready. That evening, they built fires to keep warm as they prepared to spend the night in the cold night air. Leawood members saw the fires and went to welcome them, offering lodging in their homes until other arrangements could be made.

## A church reaches out

Since that date, Leawood Baptist Church has helped the people find jobs, set up weekly conversational English classes for them, provided furniture and other material needs, and welcomed them into the church and the community.

Lee has become a key leader in the church and in the H'mong community. For the church, he translates during Sunday School and worship services, and helps to coordinate the church's ministry to the 250 H'mongs who now live near the church. For his people, he operates an employment agency, training them for employment and helping them find jobs. He also tutors H'mong students who need assistance with their school work.

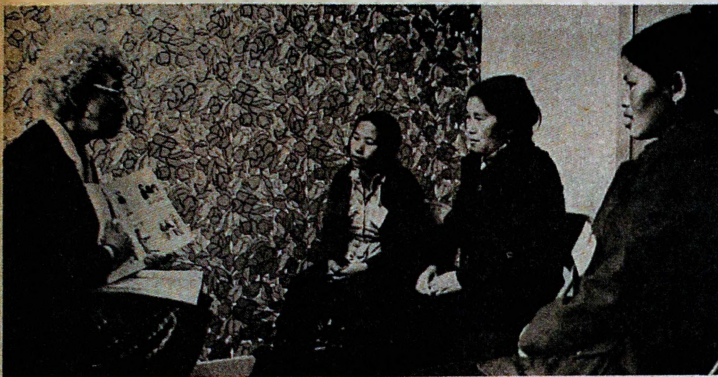
Looking back over recent years, Lee reflects, "At times I never believed I would see my relatives again, but God helped us get together. As for me, I will stay under God's direction all my life because He has helped me so much."

Lee's gamble with death has resulted in new life for about 100 H'mongs who have come to know Christ and for Leawood Baptist Church which has discovered a new joy and excitement through ministry to Lee's people.



**GATHERED FOR WORSHIP** — Terry Crossnoe (right), a member of Leawood's youth group, leads the H'mong congregation in an opening hymn as the worship service begins.





**TEACHING ENGLISH** — Helen Glisson, the pastor's wife, uses a conversational English textbook to teach H'mong women to speak English. Classes are held each week.

## Foreign missions 'drops' in Leawood's back door

By Charlie Warren

When about 75 H'mongs arrived in Memphis with the meager life's possessions they had hauled from Springfield, members of Leawood Baptist Church were waiting and watching to welcome them and lend a helping hand.

The H'mongs, refugees, from Laos, had decided to uproot their small community in Springfield and settle in Memphis where they hoped to find more educational opportunities, better jobs, and housing.

Many in the group had received Christ through the ministry of Springfield's Grace Baptist Church, so they had asked the pastor, Edwin Alexander, to suggest a church in Memphis where they might be welcomed. He recommended Leawood and wrote to tell Jerry Glisson, Leawood's pastor, that the H'mongs were resettling in Memphis.

Arriving on Feb. 2, 1979, the group discovered that the housing previously arranged for them was not ready. The fires they built that night to keep themselves warm were spotted by a few Leawood members.

Phones began to ring and Leawood members began to respond.

"We found them before they found us," said Glisson. Immediately, the members began to help, opening their homes as temporary lodging until more permanent housing could be arranged.

Since that time, the church has responded with time and possessions. Church members have met physical and spiritual needs, taught conversational English classes, and integrated the H'mongs into the life of the church.

Last year, the church baptized 47 H'mongs into church membership. Sunday, March 22, 1981, was high attendance day for H'mongs at Leawood, with 169 present. This included 62 adults, 23 youth, 35 children, 25 preschoolers, and 24 in the nursery.

The nucleus of 75 that arrived in 1979 has now grown to about 250 H'mongs living near the Leawood church buildings. This includes friends and relatives who learned of the Memphis "settlement" and came from other areas to join it.

"God dropped foreign missions right here in our back door," said Glisson, explaining the church never even voted on the ministry, they just responded to the need.

"God gave us an unusual ministry," Glisson continued. "He knew we were ready."

According to Glisson, neither he as pastor nor the church as a congregation would have been ready for such a ministry 10 years ago. He believes the story really begins when the congregation and he as pastor "moved out of traditionalism and complacency." He said the Leawood members "began to commit it all to the Lord and let Him have control."

### Organization evolves

When the need for such a ministry arose, lay leadership emerged. Benny Ferrell, physical district manager for Plough Inc., began to coordinate the church's response to the material needs of the H'mongs. Jasper Doyle, an employee of Memphis Light, Gas, and Water Inc., began to round up people to teach conversational English. Ken



**NURSERY CARE** — Angie Wells, one of Leawood's nursery workers, shows off one of the H'mong babies.

Allred, a draftsman, volunteered to lead the H'mong worship services.

"The Lord put the organization together," Glisson said. The people emerged and assumed the responsibilities and after it evolved, we put it on paper. Each person is gifted in the particular area in which he is working."

Soon after the H'mongs arrived from Springfield, Ferrell began to assess the material needs and search for ways to meet those needs. In addition to church members who donated everything from clothing to furniture, Ferrell began contacting area businesses, asking for donations or reduced prices. He said one company donated 150 mattresses, and a total of \$30,000 worth of clothing was donated from other companies.

The church sponsored a big "food shower" to help the newcomers, but the gifts included more than just food. Members gave everything from toothbrushes to chairs and tables, Ferrell said.

### Individual response

"Individuals will visit a H'mong family and discover they need light bulbs," Ferrell explained. "They just go buy some and we may never even know about it."

The community outside the church has responded in similar ways. A dentist volunteered to take care of dental needs, without charge. A service station owner said he would fix flat tires free for H'mong people.

Currently, the church is sponsoring three H'mong families who are new arrivals in America. Ferrell said the cost of sponsorship is about \$800 per family from the budget, but that doesn't count the "heavy donations of money, time,



**MEN'S SUNDAY SCHOOL** — Jasper Doyle (left) teaches adult men as Gia Tou Lee translates into the H'mong language.

and material items" from individuals.

Gia Tou Lee, leader of the H'mong community, summed up the church's response to physical needs. "We didn't have anything — the church donated everything."

The biggest problem the people face now, according to Lee, is finding and keeping jobs. The reason it is hard to find jobs, he explained, is that many still have not mastered the ability to speak English.

Ferrell and other members have helped many of the people find jobs, but the church also responded to the root problem — English.

### Conversational English

Every Sunday night, the H'mong people gather at the church for conversational English classes. Jasper Doyle has coordinated the effort which has involved about 40 of Leawood's members as teachers. There are about 20 members currently teaching about 60 H'mong adults.

The students and teachers all report progress during the past year. Some who could speak almost no English last year can now communicate, even though they are a long way from mastering the language.

On Sunday mornings, the H'mong people arrive on the church buses, in cars, on bicycles, and on foot. H'mong babies are taken to a separate nursery so special care and attention can be given to the needs of the babies and their mothers. Preschoolers and children are "melted" into the regular Sunday School departments because they have quickly been able to assimilate into the American culture and master English. Youth and adults feel more comfortable in separate classes where they maintain their own cultural and language patterns, according to Glisson.

During the worship hour, Ken Allred leads a separate worship service for the H'mong youth and adults and the children join one of Leawood's four children's worship services.

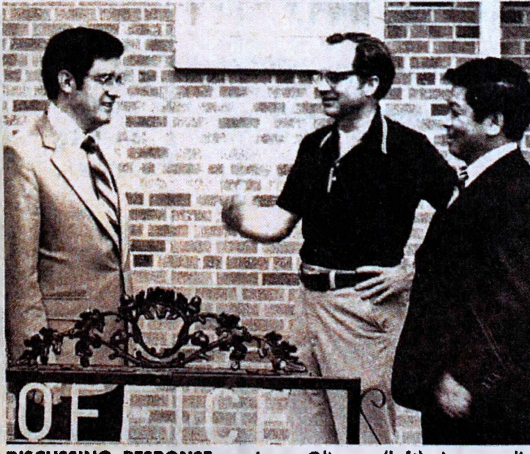
Asked if he envisions a future need for a separate H'mong church, Lee responded, "I would like for us to join the 'big church' (Leawood's regular service) after everyone learns English. This would help us learn the American culture."

Glisson has another perspective on the matter of learning. "I want to emphasize that we are learning from them as they learn from us," he said. "We are learning what foreign missions is all about. We are learning from them how to be friendly and appreciative. We are learning how to relate to foreigners."

The day the H'mongs arrived from Springfield has proved to be as good a day for Leawood Baptist Church as it was for the H'mongs themselves, Glisson believes.



**PRESCHOOL PLAY** — Kay Price, preschool worker, directs children as they arrive for Sunday School.

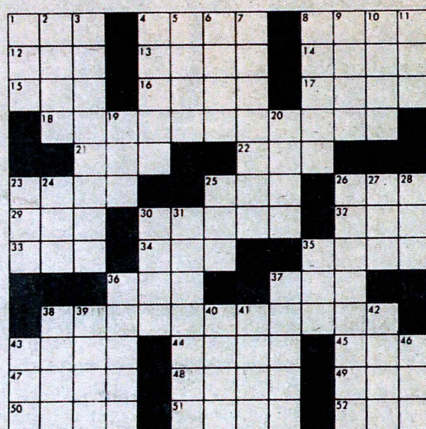


**DISCUSSING RESPONSE** — Jerry Glisson (left), Leawood's pastor, evaluates the church's response to material needs with Benny Ferrell and Gia Tou Lee.



## Bible Puzzle

Answers on page 10



### ACROSS

- 1 It shall dwell in it (Isa. 34:11)  
4 Bestowed upon us (2 Cor. 1:11)  
8 It is good (Mark 9:50)  
12 Maori rootstock  
13 Oriental tamarisk  
14 Coot  
15 Fish  
16 Work, of a kind  
17 Penny  
18 "and went into a —" (Luke 4)  
21 Tea trees  
22 The ibex  
23 "I will — bread" (Ex. 16:4)  
25 Preacher's forte; abbr.

- 26 One of four (1 Chron. 1:4)  
29 Moses' was glorious (Isa. 63:12)  
30 "and the — of his fire" (Job 18)  
32 Chemical suffix  
33 Letter  
34 "hear in the —" (Matt. 10:27)  
35 Chinese dynasty  
36 Hitler's need  
37 "reaping that I did not —" (Luke 19)  
38 Wickedness (Prov. 8:7)  
43 Consume by fire  
44 Soothe  
45 Communist

### CRYPTOVERSE

RZL FG LFJL KFJWW RWJKEFGYG  
JSJOIKL LFG FDWT SFDKL FJLF  
IGQGU CDUSOQGIGKK

Today's Cryptoverse clue: O equals I

- 47 Iroquoian  
48 Asian palm genus  
49 Philippine island tree  
50 Hoover and others  
51 Chore  
52 Pronoun

### DOWN

- 1 Mountain; comb. form  
2 God (John 1:1)  
3 "— subject to bondage" (Heb. 2)  
4 "and the — of hell" (Matt. 16)  
5 Roman road  
6 Kind of nose (Lev. 21:18)  
7 "the — have tempted" (1 Thess. 3)  
8 The fourth (1 Chron. 26:4)  
9 Fish sauce  
10 Path  
11 Oriental holiday  
19 It reigned (Rom. 5:21)  
20 Lie unnoticed  
23 Tatter  
24 Exist  
25 Mediterranean island; abbr.  
26 "might take hold of —" (Luke 20)  
27 Cuckoo  
28 "All — seek for thee" (Mark 1)  
30 Line of junction  
31 "— in tribulation" (Rom. 12)  
35 King (2 Sam. 8:9)  
36 Skeleton  
37 Menu item  
38 Nimbus  
39 Hat part  
40 Cobra genus  
41 Serpents  
42 Place (Josh. 19:13)  
43 Flower or day  
46 Deer

## Interpretation

### 'When thou prayest'

By Herschel H. Hobbs

"And when thou prayest, thou shalt not be as the hypocrites are... Verily I say unto you, they have their reward" (Matthew 6:5).

Prayer was another important deed of righteousness to the ancient Jew. Wherever he was at 9 a.m., noon, and 3 p.m., he was supposed to pray.

The play actors could always manage to be at some busy place at those times. Such also liked to pray standing in the synagogues, their object to be "seen of men." Again they are "paid-in-full" (apechousin). Men see them. But God does not hear them. They get that for which they say prayers. That is all! Account closed!

### Foundation

#### His testimony lives

By Jonas Stewart

He was a lonely man. The long years of living had left him with only a few friends from other years. His family finally consisted of only one cousin who seldom made any contact with him.

His estate was modest but important to him. It represented a lifetime of savings from hard work and sacrifice. A constant aggravation was his concern about what would happen to it all when he died. After reading an article in this column, he communicated with the Tennessee Baptist Foundation office. Working with him and his attorney led to his preparing a Christian will.

He recently went to be with the Lord, but his estate was preserved by a trust in his will. The income will be paid through his church for all ages to come. His estate will never be dissipated. The Lord and church that he loves will forever have his testimony.

A visit with him before his death was another occasion for him to say again what he had often said in recent years. "What I have done through my will is one of the most satisfying things I have done in my whole life."

For information about preparing a Christian will to preserve your estate and extend your testimony until Jesus comes, write the Tennessee Baptist Foundation, P. O. Box 347, Brentwood, Tenn., 37027.

Verse 6 does not forbid public prayer. Jesus did so on many occasions. One's "closet" is a secret place alone with God. It may even be the secrecy of one's heart.

Prayer should not be empty repetition of words as was true with pagans (v. 7). Some pagans use prayer wheels even today. Written prayers are placed in a large cylinder. Each time a priest turns it, the prayers are considered as being prayed. In Nikko, Japan, I saw a tree like a decorated Christmas tree, with prayer papers tied to the limbs and twigs. The prayers are regarded as being prayed each time a breeze moves them.

God does not judge prayer by "much speaking," but by one's sincerity. He knows our needs, but He wants us to ask (vv. 7-8).

Verses 9-13 do not contain the "Lord's Prayer" but the "Model Prayer." Jesus was not praying but teaching us how to pray. In embryo this model contains everything for which we should pray. We should study it to know how and for what to pray.

If you use it as a prayer, do not merely repeat it but pray it from your heart.

#### FMB names Hodges candidate consultant

RICHMOND, Va. — Ruford B. Hodges was named new missionary candidate consultant for the North Central states April 1, according to Louis Cobbs, director of personnel selection for the Southern Baptist Foreign Mission Board.

Hodges, a former Southern Baptist missionary to South Korea, will begin work July 1 with missionary candidates in Tennessee, Kentucky (including Southern Baptist Theological Seminary students), Arkansas, West Virginia, Illinois, Indiana, Ohio, Michigan, and Wisconsin. Since 1974 he has been Baptist campus minister at the University of Alabama, Tuscaloosa.

Hodges will be based in Richmond, along with candidate consultants for the Atlantic Coast, Mid-South, Central Texas and West regions. Candidate consultants counsel missionary career candidates through their application process, from initial contact to appointment.

### Belmont to dedicate new student center

Belmont College will dedicate its new \$2.5-million Gabhart Student Center, April 26. Open house is set for 2 to 4 p.m., with the dedication service beginning at 3 p.m.

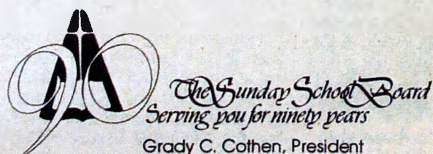
Morris C. Early, chairman of the

board of trustees, will lead in the dedication with the introduction of the Gabhart family. Herbert C. Gabhart, president of Belmont College for the past 21 years, will then formally dedicate the new building.

## There are many Christian publishing firms but none has a purpose like this.

**PURPOSE:** To support the Southern Baptist Convention in its task of bringing persons to God through Jesus Christ. . . .

Your Sunday School Board, since 1891, has provided Southern Baptist churches with materials and services in keeping with this statement of purpose.



Grady C. Cothen, President

## I'M A CHRISTIAN — BECAUSE YOU CARE THANK YOU, TENNESSEE BAPTISTS

PRAY FOR  
AND  
GIVE TO  
SUPPORT...



...ANNUAL  
MOTHER'S DAY  
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# Our People and Our Churches...

## LEADERSHIP...

Richland Baptist Church, Nashville, has called Jerry McCord as minister of music. He began on March 29. McCord is a graduate of Belmont College, Nashville, and has attended Southern Baptist Theological Seminary in Louisville. Pastor of the church is Larry Johnson.

First Baptist Church, Goodlettsville, has called W. Leonard Steigler to serve as interim pastor.

Meridian Baptist Church, Knoxville, recently called Clarence Jett as part-time minister of education and senior adult leader. Jett retired this past December as director of missions for the Knox County Association of Baptists. James A. Hutson is the pastor.

David Brandon recently accepted the call as minister of music and youth at

★★★★★★★★★★★★★★★★

## Citizen's Corner

By Jerry M. Self  
Public affairs and Christian life consultant

Our pastor told us that the church budget was our theology set out in dollars and cents. His statement puts the matter of the budget in proper focus. That same insight can be applied to a governmental budget. Any budget, for that matter, is a declaration of priorities in financial terms.

Congress is in the midst of forming a "dollars and cents" picture of the American will. Budget committees have already made initial recommendations with considerable disagreement voiced on our priorities. By May 15, both houses will pass resolutions setting guidelines for spending limits. By September 1, a binding budget resolution will be passed.

Public Law 480 provides food aid for other nations. This program is scheduled for an 8 percent cut.

Child nutrition programs will lose 40 percent of their funds if the proposed cuts go through.

The food stamp program will be redefined to cut back funding by 15 percent. Moral Alert describes this program as serving 22-million Americans with an average annual income of \$3,900. Three-fourths are children, elderly, or single parents with dependent children. They receive 33 cents per person for each meal. Most of them are white and rural.

Fraud and waste seem to be a major concern for those who want more responsible spending on the part of Washington. Our Christian citizenship indeed demands vigilance. Tax money is a trust from the people and the people ought to express their choices for responsible, just use of that money.

I have to be careful when waving my hand that my elbow doesn't knock over a lamp. We also have to take care that when we say fiscal responsibility we do not accidentally also say meanness of spirit, calloused, stingy.

Express your opinions on the budget by writing Senators Baker and Sasser, United States Senate, Washington, DC 20510. Your representative receives mail at the House of Representatives, Washington, DC 20515.

First Baptist Church, Obion. He is a student at Union University, Jackson. Otis L. Hinton is the pastor.

Sand Springs Baptist Church, Monterey, has called its former pastor, Dewitt Sampley, as interim.

Robbie Robison, minister of music and youth at First Baptist Church, Troy, recently resigned to enter seminary. T. C. Thurman is the pastor.

J. Carroll Chapman is serving as interim pastor of First Baptist Church, Erwin.

Charles A. Redmond Jr. has resigned as pastor of First Baptist Church, Lenoir City, to accept the call as pastor of First Baptist Church, Sulphur Springs, Tex. His last Sunday with the Lenoir City church is May 17.

A. L. Slaughter is serving as interim pastor of First Freedom Baptist Church, Dyersburg.

First Baptist Church, Sneedville, has called Herman Ellis to serve as interim pastor.

## CHURCHES...

Sharon Baptist Church, Knoxville, observed its 110th anniversary on Sunday, March 22. Dan Dunkel was the guest speaker, and Bob Knisley was the guest soloist for the special observance. James E. Robertson is pastor.

Parkburg Baptist Church, Pinson, celebrated 100 years of existence as a church on Sunday afternoon, April 5. Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention was the guest speaker. A note burning ceremony was also part of the service. Roy G. Elliott is the interim pastor.

Allons Baptist Church in the Riverside Baptist Association recently was granted a loan by the Tennessee Baptist Convention to assist building a new sanctuary. Terry Geren is pastor.

Bayside Baptist Church, Harrison, recently burned a \$250,000 note for a multipurpose building. The note burning ceremony was part of the church's ninth anniversary celebration. East Chattanooga Baptist Church, which began the Bayside Mission, also participated in the celebration. Bayside's membership recently passed the 1,100 mark. Bob Stitts is the pastor.

Red Hill Baptist Church, Andersonville, recently held a ground breaking service in preparation for building Sunday School rooms. Donnie Disney is pastor.

## REVIVALS...

First Baptist Church, Alexandria, reports a recent revival with Phil Glisson of Leawood Baptist Church in Memphis as the evangelist. Danny Ferrell, music director for the Alexandria church, led the music. The revival resulted in six additions by baptism, five by letter, two by statement, and several rededications. James Glisson is pastor.

Recent revival services at Buffalo Grove Baptist Church, Jefferson City, resulted in 16 decisions, with five coming for baptism. Dale Gray was the evangelist. Robt Hopkins Jr. is the pastor of the Jefferson City church.

Wettonville Baptist Church, Dunlap, held a revival March 30-April 5. Don Lasley, pastor of Oak Street Baptist Church, Soddy, was the evangelist. Leading the music was Eddie Dobelstein from First Baptist Church, Jasper. There were several professions of faith and many rededications. J. D. Pittman is pastor.

Revival services at Calvary Baptist Church, Nashville, will begin April 26 and go through April 30. Grant L. Jones, pastor of First Baptist Church, Sevierville, will be the featured speaker. Larry J. Costner is pastor of Calvary Baptist Church.

## PEOPLE...

Lamar Heights Baptist Church, Memphis, recently ordained a former member, Jerry Mitchell, to the gospel ministry. The ordination sermon was given by Joe Littlefield, and Jim Witherington presented the charge to the church. James Redding, pastor of Lamar Heights, was the moderator.

Mitchell will graduate in May from Southwestern Baptist Theological Seminary, Ft. Worth, Tex., with a master's degree in the field of church music and youth ministries.

Ridgeway Baptist Church, Memphis, recently honored Mrs. Howard (Elizabeth) Bowlan for being a pastor's secretary for 30 years. She has served as secretary for James Coggin, George Stewart, and currently for Livy L. Cope.

Mr. and Mrs. Milton J. Goodwin, members of Eastland Baptist Church, Nashville, celebrated their 50th wedding anniversary on April 5. J. L. Ford is pastor.

On April 5 Mr. and Mrs. Nick Robinson celebrated their 50th wedding anniversary. They are members of Island Home Baptist Church, Knoxville. Gordon T. Greenwell is the interim pastor.

Mr. and Mrs. Joseph H. Payne celebrated their golden wedding anniversary on Sunday, April 5. The Paynes are members of Concord Baptist Church in Chattanooga. Bob Segrest is the pastor.

## Va. retirement homes director resigns post

RICHMOND, Va. (BP)—Charles E. Neal has resigned as president of the Virginia Baptist Homes Inc., and, according to an announcement by trustees, entered a psychiatric treatment facility.

M. Hunter Riggins, chairman of trustees, announced Neal's resignation and said the administrator "has been admitted to Westbrook (Psychiatric) Hospital in Richmond."

Riggins, an automobile dealer in Poquoson, Va., declined to comment further, and told the Religious Herald, journal of the Baptist General Association of Virginia: "The homes will operate in this interim period under Meredith K. Roberson, vice-president, who has been elected by the board of trustees to carry out the president's duties."

Neal, who has been with the homes since 1969, has been chief executive for 12 years. Roberson joined the administrative staff of the homes Nov. 15, 1980, after retirement as pastor of Ridge Baptist Church in Richmond.

Mr. and Mrs. E. C. Wright recently celebrated their 50th wedding anniversary. The Wrights are members of Chattanooga's Brainerd Baptist Church where Winford L. Hendrix is pastor.

A deacon ordination service at Ridgeway Baptist Church, Memphis, was held Sunday evening, April 5. Ordained were E. C. Gresham and Joel Braddock. Pastor of the church is Livy L. Cope.

Doris Miller was recently honored by Calvary Baptist Church, Erwin. She was recognized for serving 25 years as church organist. Dean Hampton is pastor.

Fairview Baptist Church, Newbern, recently ordained Gene Harris as a deacon. James C. Jones brought the ordination message. Don Layman is the pastor.

Danny Cates, Reid Hilliard, and Lowell Tillman were recently ordained as deacons of Enon Baptist Church in Halls. W. W. Shanklin gave the charge to the candidates and the church. Dillard West, pastor of the church, was the moderator.

First Baptist Church, Clinton, ordained Joe Glass, Steve Page, and Harvey Smith as deacons on April 5. Samuel D. Dean is pastor.

Union Avenue Baptist Church, Memphis, had a deacon ordination service on March 29 to ordain the following men: Charles Beall, Ron Cardwell, Earl Gooch, Jim Hicks, Charles Moody, and Robert Overton. Lee Prince is the pastor.

Mickey Coasar was recently ordained as a deacon by Pleasant Grove Baptist Church, Saulsbury. The pastor is Ray Lovelady.

Mr. and Mrs. Lawrence Miller, members of First Baptist Church, Millington, recently celebrated their 53rd wedding anniversary. The pastor is Ray Newcomb.

Stella and Bill Valentine recently celebrated their 60th wedding anniversary. The Valentines are members of North Knoxville Baptist Church where Guy M. Milam is pastor.

Robert and Hazel Lipscomb recently received a congratulatory note from Gov. Lamar Alexander on the occasion of their 50th wedding anniversary. They are members of First Baptist Church, Kingston. Gary Marsh is the pastor.

Chestnut Grove Baptist Church, Portland, recently honored their pastor, Forrest Creekmore, on the occasion of his 10th anniversary as pastor of the church. He was presented a plaque at a supper in honor of the pastor and his wife.

First Baptist Church, Concord, recently honored Mrs. Roger (Sarah Dean) Brotherton and R. H. Duncan Jr. for faithful service. Mrs. Brotherton has served as church pianist for 25 years, and Duncan has served as church organist for 30 years. Joe R. Stacker is pastor.

Robert L. Patty, a Chattanooga native, was ordained to the gospel ministry on March 15 by Coldwater Baptist Church, Philadelphia, Miss. The New Orleans Baptist Theological Seminary graduate recently accepted the pastorate of the Mississippi church. This pastor ordination marks the first one in the church's 56-year history.



## BIBLE BOOK SERIES

Lesson for April 26

# Deliverance of Israel

By Jean L. Cotey, free-lance writer, pastor's wife  
First Baptist Church, Murfreesboro

Basic Passage: 1 Samuel 6:1 to 7:17

Focal Passage: 1 Samuel 7:3-12

## The Philistines return the ark

The Philistines had great troubles while the ark of God was in their possession. After seven months, the Philistines had had enough of the disasters and decided to return the ark along with gifts to compensate the Israelites and their God for the months without the ark.

## Responses to the ark's return

The immediate reaction to the return of the ark was great rejoicing, followed by offerings and sacrifices. The Israelites revelled in the return of their religious symbol and quite naturally, in this setback for the Philistines.

On the heels of the celebration came tragedy for the citizens of Bethshemesh. In their excitement, they forgot to respect the symbol of God's presence, and a large number of the people died because they "looked into" the ark. Treating the sacred things of life in a careless manner brings death. In this case, the punishment was physical death, but the Bible teaches that those who fail to respect God and His wishes are spiritually dead. "For the wages of sin is death" (Romans 6:23).

The people of Bethshemesh wanted no part of so sensitive and dangerous an object. They couldn't be bothered with watching their spiritual "Ps and Qs." They seem not to have considered the honor of hosting the presence of God, an honor that should have been worth any necessary care and observance of the rules. They hurried to be rid of the responsibility of the ark and its awesome presence.

"So the men of Kirjath-jearim came and took up the ark of the Lord." God's work goes on in spite of reluctant followers. The people of Kirjath-jearim accepted responsibility for the ark when

the people of Bethshemesh rejected it.

Many present day Christians also want to be relieved of their responsibility as custodians of the faith, but if they shrink back, there are always other churches, other denominations, other countries to pick up the work of carrying out God's plan. His purposes will go forward, but the fearful, irresponsible Christians miss the blessing of being part of the eternal design.

## Victory under Samuel's leadership

After an absence of three chapters, Samuel reappears on the scene to call the Israelites to repentance. He announced three conditions to be fulfilled if God was going to grant them victory over the Philistine enemy. If the whole nation ("all the house of Israel") would turn away from idols, set their hearts on God, and serve only the Lord, He would deliver them from the Philistines.

God will not share a person's allegiance with any other gods. For the Israelites, Baalim and Ashtaroth, the local fertility deities were a constant temptation. In order to insure a fruitful harvest, the Canaanites participated in religious rituals involving immoral practices, and their Israelite neighbors were lured into the idol worship.

Worship of Baalim and Ashtaroth are not big temptations to 20th century Christians, but what about the gods of money, job, sex, houses, boats, success, intellect, recreation, and recognition? The list could go on and on, for we are always inventing new gods to worship. God continues to say, "Thou shalt have no other gods before me."

Fortunately, Israel listened to God speaking through Samuel, and the Lord helped the Israelites triumph over the Philistines.

## Summary of Samuel's ministry

In an earlier lesson, chapter 3 of I Samuel gave a preview of the effectiveness of Samuel's ministry. A determining factor was that the Lord was with Samuel as he grew up, helping to form Samuel's character. When Samuel spoke, the Lord fulfilled his words, thus establishing Samuel's reputation throughout all Israel. Perhaps this early confirmation of Samuel's credibility accounts for the Israelites' quick response when Samuel called them back to God.

Samuel was a judge of Israel. The term judge does not mean the person who sits at the desk in a courtroom, although Samuel probably was called on to settle some disputes among the people. To be a judge in Old Testament days meant to be the civil and religious leader of the nation. As leader of the people, Samuel was influential in maintaining peace with foreign powers, he continued to judge, he made an annual circuit to govern the people, and he built an altar to the Lord.

Samuel's work did not end at this point. The summary merely marked the end of one era and the beginning of an exciting new chain of events.

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## UNIFORM SERIES

Lesson for April 26

# Mission with a Victor

By Irel C. Harrison Jr., director of campus ministries  
Carson-Newman College, Jefferson City

Basic Passages: Matthew 17:1-9; 28:11-20

Focal Passage: Matthew 28:11-20

The college coed burst through the office door with the exclamation, "I'm going to New York!" She had just received a letter from the Home Mission Board with an assignment as a student summer missionary for ten weeks.

The first two weeks of April are an exciting time on the college campus as students receive news of summer appointments to work in churches, camps, associations, resort ministries, and any number of locations.

The desire of every campus minister is that students will see this time of mission involvement as an extension of a daily lifestyle of sharing the Good News with others. We are called to be "missionaries" each day where we live, not simply when we go to new, exotic locations. This is the commission given by the risen Lord to His disciples, and, in turn, to us.

In today's lesson we will examine briefly the happenings following Christ's resurrection and the implications they have for our mission in His name.

## A bribe for soldiers (28:11-15)

The soldiers who had been detailed by Pilate to guard the tomb went to the chief priests with the news of the angel's appearance, the rolling away of the stone, and the empty tomb. The worst fears of the conspirators had been realized! The reaction of the faction is interesting.

They did not try to deny that the tomb was empty. If the story of the guards was true, something extraordinary had indeed happened. It would seem that this would make them doubt their cause; instead, their response was to bribe the guards to remain silent concerning what they had seen!

The enemies of Christ had used treachery to arrest Him. They had used illegal means to try Him. They had used slander and misrepresentation in bringing Him before Pilate. Now they used bribery to silence the truth about Him. The extreme means they used indicates how Christ threatened their personal and professional lives.

The tale the soldiers were bribed to tell is amusing: "His disciples came by night and stole Him away while we were asleep" (28:13). How sleeping guards could know who took the body is not explained, nor does it justify a flagrant dereliction of duty — sleeping while on guard duty. The cover-up story is flimsy to say the least.

## An appearance to disciples (28:16-18)

This is the only post-resurrection appearance of Christ to the 11 disciples that Matthew records, although the other Gospels give other instances (see Luke 24:33-34 and John 20:19-29).

The honesty of the gospel writer's account is seen in his recording that "they worshipped Him; but some doubted" (v. 17). The appearances of Jesus after His resurrection were not sufficient to compel belief. There was still a need for faith on the part of the observer to fully understand and recognize what had happened. Even extraordinary events may not open blind eyes!

The greatest blessing is bestowed upon

those who have believed even though they had not been privileged to behold the risen Christ. In John 20:29, Christ says to Thomas, "Have you believed because you have seen Me? Blessed are those who have not seen and yet believe."

Jesus' proclamation, "All power is given unto Me in heaven and in earth," is the final fulfillment of the covenant promises made by God to Abraham and David. Christ has ushered in a universal and everlasting kingdom under His lordship, which is made up of the new Israel or people of God.

## A commission for the Church (28:19-20)

The commission which Christ gave at this point is not so much a set of "marching orders" as it is a prescription for the lifestyle of every believer. The initial verb in verse 19 should be translated, "As you go." The Christian is to be about the task given by Christ in the ordinary routine of life wherever he or she goes.

The key verb in this passage is "make disciples," an imperative in the Greek. People are not only to be brought to a saving knowledge of Jesus Christ as Lord, but they are to be established in the faith as well. This involves both conveying information about the Christian faith and helping new believers to put it into practice. The "teaching" in verse 20 is not merely intellectual assent to propositions about the faith; it involves obedient action ("to observe").

Jesus' promise, "I am with you," reminds us of the words of Matthew 1:23: "Behold, a virgin shall conceive and bear a son, and His name shall be called Emmanuel (which means, God with us)." He who came to be with His people in an earthly form will continue to abide with believers as they carry out their task "to the close of the age," that is, His second coming. The task is awesome and is only possible because of His presence.

The thrust of the Great Commission is not to save men, but to bring them under the lordship of Christ. It is definitely Christ-centered, not man-centered. The Messiah of Israel is now the Lord of all men, whether they accept His Lordship or not.

The promises and expectations of the Hebrew Scriptures have come to fulfillment and flower in Jesus Christ. Through Him every person may come to a full and abundant life. One of the joys of being counted among His followers is the opportunity to share that good news. We must perceive it as not merely a task we are compelled to carry out, but as a blessing we have to share with others.

## BIBLE PUZZLE ANSWERS

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

"But he that shall blaspheme against the Holy Ghost hath never forgiveness" (Mark 3:29).

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## LIFE AND WORK SERIES

### Lesson for April 26

# God's bold plan

By Lloyd R. Humphrey, pastor  
Hickory Ridge Baptist Church, Memphis

Basic Passages: Gen. 12:1-3; John 3:16; Matt. 28:18-20; 2 Cor. 5:18-20  
Focal Passages: Gen. 12:1-3; John 3:16; Matt. 28:18-20; 2 Cor. 5:18-20

Every good football team has a plan for winning football games. Coaches and players alike call it "the game plan."

A football team's game plan is a prepared prospectus of what must happen in order for the team to win. That plan includes the plays that must be called, the players

who must perform, the risks that must be made, the defenses which must be attacked, and the offenses which must be run. These are all part of the preparation that is made before a football game.

God has a bold plan for winning the world. As Christians we are privileged to have access to His "game plan" as recorded in the Bible. However, our privilege goes beyond access. We are further privileged to be an integral part of His bold plan.

The foundation of the plan (Gen. 12:1-3) A game plan has a beginning foundation. Most football teams like to establish a running attack in order to control the football and the tempo of the game. In God's bold plan, the foundation is laid in the Old Testament.

God chose one ordinary man, an elderly nomadic wanderer, to begin His plan. Abraham is chosen and the world-wide plan of man's redemption is set into motion. God establishes the witness of Himself through this unique man of faith. He builds upon this foundation by extending the witness of Abraham through his descendants — the nation of Israel.

The nation of Israel, however, is chosen for a purpose. There is no indication in the Scripture prior to God choosing Israel that Israel was special to God. Indeed, Israel holds a special place in God's heart because He selected her. But Israel is chosen for a particular purpose. God reminds the people of that purpose through the prophet: "I am the Lord, I have called you in righteousness, I have taken you by the hand, and kept you; I have given you as a covenant to the people, a light to the nations" (Isaiah 42:6, RSV). So the foundation of God's bold plan begins with Abraham and his descendants.

The Person of the plan (John 3:16)

In every game plan, there is the key person that makes things happen. Most football teams see the quarterback as the key person to execute the game plan successfully.

In God's bold plan, the key person is His own Son, Jesus Christ. God gave His plan the personal touch. He offers His son as the essential key to His plan for man's redemption. Jesus, given in love, crucified, risen, and living is the center of God's holy plan. The foundation builds to the cross — the resurrection event. That event in Jesus Christ is the whole key to God's game plan for saving a lost world.

The procedure for the plan  
(Matt. 28:18-20)

Now comes the step-by-step procedure — the plan in motion. Jesus calls His disciples together and gives them their marching orders. The Great Commission of Jesus is God's procedure to put the plan in motion. The foundation is

made. Jesus has died for man's sin and risen to live in man's heart. Now, the message must get out where men live. Jesus gives the procedure to His disciples in easy to follow steps: Go ("as you are going" is the proper translation), win the people, baptize them, and teach them. It's interesting to note that Jesus' concept of evangelism doesn't stop at conversion and baptism. The steps of the procedure include instruction. This instruction is not simply to repeat what Jesus has done or said, but instruction that will train people to do what He commanded.

The people of the plan (2 Cor. 5:18-20) The Great Commission, God's procedure for the executing of His perfect plan in Christ, is extended beyond the disciples to all who know Christ personally. We are the people of His plan. The apostle Paul is very clear when he writes to the Corinthians, that he "has given to us the ministry of reconciliation."

God has chosen a nation again to fulfill His vision of redemption for man. This time the chosen nation has no ethical or geographical limitations. This chosen people is a nation of believers, (1 Peter 2:9-10), or in the words of the apostle "ambassadors for Christ."

Israel failed in her responsibility and abused the privilege of being the chosen of God. Jesus tells us that God transferred both the privilege and the responsibility of Israel to a nation which would execute His game plan. "The Kingdom of God will be taken away from you and given to a nation producing the fruits of it" (Matt. 21:43, RSV). That nation is a nation of believers who will carry out the plan of God and reconcile man and God through a saving knowledge of Christ.

The story is told of one of professional football's great coaches, a respected genius at the game. After a particularly frustrating loss, this great coach had only these words to say to the team, "I gave you a perfect game plan and you blew it."

We are the people God has chosen to execute His perfect plan for winning a world. Let's not blow it!

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## Jimmy Allen urges budget hearing to protect alcohol rehabilitation

FORT WORTH, Tex. (BP)—Jimmy Allen, concerned that President Reagan's budget trimming would hamper alcohol research, education, and treatment, has urged a House budget committee to "resist a stampede toward indiscriminate lumping of human assistance programs."

Allen, president of the Southern Baptist Radio and Television Commission, testified at a hearing in Fort Worth. Though he is ready for some austerity and economizing to deal with inflation, Allen said research into the causes and treatment of alcoholism needs to be done nationally and shared with states. A clearing house of information on drug abuse, he said, should not be duplicated 50 times.

Allen said 350,000 alcoholics are treated through federal programs with a good recovery record at a fraction of former costs and that local governments do not give priority to alcoholic recovery. "In the community in which I formerly served as pastor, for instance, it took a federal level grant to stimulate a treatment center rather than a drunk tank for alcohol-related driving problems," he said.

Citing the dramatic payoff in restored lives, Allen said one of the major results of matching fund grants is unclogging court systems and placing non-criminal problem drinkers into rehabilitation programs rather than jails. This would be largely lost in a block grant system.

The National Institute of Alcohol Abuse and Alcoholism, Allen said, in the past decade has opened initiatives on a national level that could be devastated by a strategy of block grants and cuts.

"There is nothing magic about a state line in the national problem of alcohol abuse," he declared. "It is only from a national level that information can be gathered to help identify trends and assess the status of alcohol problems and drinking patterns across the country."

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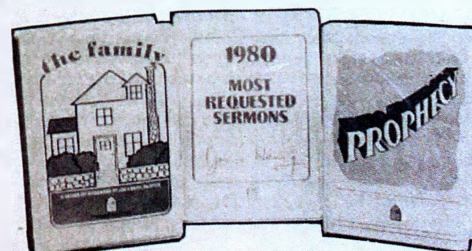
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**DIALOGUE** — Brownlow Hastings (left), associate director of interfaith witness for the Home Mission Board, joins Bill Bruster (center), pastor of Central Baptist Church of Bearden, Knoxville, and Father Julius of Sacred Heart Church in Bearden, in dialogue about Catholic and Baptist beliefs.

## 'Catholic watcher' discusses differences, avoids debate

ATLANTA — Brownlow Hastings is a genuine "Catholic watcher."

For more than a decade, Hastings has been watching Catholics for the Southern Baptist Home Mission Board as assistant director of the board's department of interfaith witness. While the first part of his work title is interfaith, he claims, "We make no bones about the basic strategy of our department, which is crossing barriers with the gospel."

And for Hastings, crossing barriers means interaction. His job has allowed him to observe Roman Catholics at various levels: he attended all four meetings of the Synod of Bishops in Rome, Italy, between 1971 and 1980, as well as meetings of the National Conference of Bishops in Washington, D.C.

In addition to leading local and statewide Baptist/Catholic dialogues, he has engaged in encounters with Catholic theologians and has presented Home Mission Board materials on the use of laypersons to win the unchurched — to 15 priests and three nuns.

Scholarly and aggressive, Hastings, with his ability to discuss rather than to debate differences, has earned the respect of Catholics and Baptists alike.

"Brownlow has mastered the history and the doctrine of the Roman Catholic Church," comments a colleague. "It is surprising how often Catholics ask him about developments in the Catholic church."

He still faces an occasional Baptist eyebrow raised at his work. Glenn Igleheart, director of interfaith witness, says, "Some think if you make friends with Catholics you have had to dilute your witness. Anyone who knows Brownlow knows that is not the case."

One method Hastings uses to inform Baptists about Catholics — and Catholics about Baptists — is two-church Baptist-Catholic dialogues. Baptists worship and observe the Catholic mass and Catholics then attend Baptist services. Later, all the participants join in a less formal exchange led by Hastings and Joe O'Donnell, his Catholic counterpart.

Such dialogues serve to point out similarities between the two groups.

Baptists, begins Hastings, depend on the Scriptures because, like Catholics "we hold them to be original, inspired by God, and given to us for all instruction concerning our faith and practice."

"There are some things that are obviously common between us both," adds O'Donnell. "For example, Baptists and Catholics both take up a collection. However, Baptists are exceedingly smarter than Catholics, for they take up their collection before the sermon."

The dialogues also allow the two representatives to clarify misconceptions held by members of the two denominations.

O'Donnell asserts that, contrary to some Baptist thinking, Catholics do not worship Mary, the mother of Jesus.

"We do see her as the greatest of all the Christian people, the one who lived the life of the Lord to its fullest and the one that we feel we have an obligation to call the blessed one."

Yet, he re-emphasizes, Catholics do not worship Mary. "She is infinitely below her son."

He also claims the "nitty-gritty" difference between the two denominations lies in the fact that Catholics "do not believe in the sureness of salvation."

"We do not believe in the security of the believer. Salvation is a process never assured until the last day," he says.

Hastings says if genuineness of salvation is based on whether the person knows he is saved or not, "you're going to rule out all your Methodist friends, your Pentecostal friends, the Free Will Baptists, and all the rest who don't accept the security of the believer."

Instead, Hastings urges involvement with those of other faiths.

"In my definition, witness involves more than just converting people who are not Christians. Witness is a much wider thing. It is testimony to the faith as I live it and as I understand it from our Baptist heritage."

"Detractors will always ask, 'What good does it do to get Baptists and Roman Catholic leaders together? What is your hidden agenda? Why spend good mission money on such futileties?'"

"Well, why not? Christ has promised that where two or three or 80 or 90 are gathered together in His name, He will be in their midst," he concludes. "And when Christ is allowed in the midst, who can guess the direction the spirit of God may take?"

*Adapted from Your God, My God, part of the Home Mission Board's Human Touch series.*

## C-N junior follows daily plan memorizing New Testament

By Leisa Hammett

JEFFERSON CITY — Romans, Corinthians, Galatians, Ephesians... most of us can recognize the names and quote some verses, but Carson-Newman College junior Rex Keener has taken the idea a step farther.

Motivation is the key, relates Keener, who is in the process of memorizing the entire New Testament. The Lawrenceburg resident plans to be either an evangelist or a religion professor.

A religion major, he is currently serving as interim pastor of Pond Grove Baptist Church in Rockwood. One summer Keener served as a youth minister, and this past spring break he was a member of the Carson-Newman College "Spots" mission team that went to the Bahamas.

"I don't want people to think I'm proving that I have a better memory than they do or that I'm more mature spiritually. Memorizing Scripture doesn't make a mature Christian, but it is one step in that process. My main goal is to become a more effective minister and to get to know God and have the Word in my mind and in my heart."

While in school, Keener memorizes two Scripture verses a day. Currently memorizing the Gospel of John, he has already committed to memory: Romans, I Corinthians, Galatians, Ephesians, Philippians, 2 Timothy, James, Philemon, Colossians, and the first six chapters of John.

"It doesn't take a lot of time like most people think," says Keener who memorizes his two daily verses before he gets out of bed each morning. Rehearsal follows the memorization, explains Keener.

"I rehearse the verses all day long, using wasted time like walking to class. We waste more time than we use." In using bits and pieces of "wasted" time throughout the day, he rehearses his newly memorized verses an average of one hour per day.

Last summer, while working as a manual laborer, Keener averaged eight verses a day. He remembers that he started memorizing Scripture during his four years in high school. "I didn't realize the importance of it."

In 1980 Keener says he made a resolution to memorize Scripture everyday. He began by memorizing one verse a day and worked up to three, but being in college limits his daily memorization to two verses.

In addition to memorizing and rehearsing his allotted verses each day, Keener daily rehearses the books he has learned. On Monday, for instance, he may rehearse two books, then four books on Tuesday, etc.

"I rehearse in my head." Whereas it might take 40 to 50 minutes to recite the book of Romans aloud, it only takes 20 minutes to rehearse them nonverbally, he said.

"I've found that my emphasis is not on how many verses you can do; the emphasis is simply knowing the Word. I'm searching for wisdom."

Besides equipping himself with the Word, Keener finds his memorization

### Singapore Baptists open home for the elderly

SINGAPORE — The Baptist Golden Age Home in Singapore is open and ready for business.

It is the first such home to be sponsored and supported by the local Baptist convention in Singapore. Furnished for 20 elderly people, the home already has three applications.

beneficial in one-to-one witnessing. It is also an inspiration to other Christians, he says, encouraging them to study God's Word.

For anyone interested in memorizing large amounts of Scripture, Keener suggests that they start slowly. "Motivation is the main thing. If you begin too quickly, motivation is easy to lose."

Instead of memorizing selected verses, Keener opts to memorize by chapters. "I have such a desire to really know the Bible, that I want to know it all instead of chosen verses."

After graduation, the brown, curly-haired junior with intent blue eyes, plans to attend Southern Baptist Theological Seminary or Southwestern Baptist Seminary. "I don't know which one I'm going to yet, I just know that I'm going."

Until then, Keener's "search for wisdom" continues.

### Devotional

## The personal touch

By Melvin G. Faulkner

One lesson Jesus taught us about winning the lost stands out above all others. That lesson is the power of the personal touch. It is going personally to men and women, boys and girls, in the compassion of Jesus, and leading them to commit their lives to Him as Saviour and Lord.

There is nothing we can do that will mean more to Christ's cause than this. It is more important than our preaching, our teaching, our singing, our training, or anything else. In fact, without it, we will accomplish little.

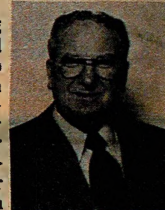
The personal touch was our Lord's primary method of winning people to Himself. He taught it to His followers. He called the 12 disciples, and the 70, and sent them out two by two into the cities, villages, and hamlets to speak personally with the lost about their need of God.

Setting the example, He dealt with the woman at Jacob's well, had a conference with Nicodemus, and called Zacchaeus from the sycamore tree. There was the calling of the four disciples at the Sea of Galilee, the man at the Pool of Bethesda, the man who was told to wash in the Pool of Siloam, blind Bartimaeus, Philip, and Matthew at the tax collector's booth.

The story is told that Julia Ward Howe, author of the "Battle Hymn of the Republic," wrote to a very distinguished senator asking for his influence in helping a man who was a victim of injustice. The senator replied, "I am so busy with plans for the benefit of the human race that I have no time for individuals." Mrs. Howe pasted this in her memory book with this comment, "When last heard from, our Master had not reached this altitude!"

This method of reaching people works for pastors, Sunday School teachers, deacons, and all Christians who will try it. People have been unmoved by the power and logic of a sermon, the music of the choir, or the prayerful and compassionate attitude of the congregation. However, when I went into the home and spoke to them face to face about their need of Christ, they surrendered immediately to Him.

Faulkner is serving as interim pastor of Dupont Baptist Church, Seymour.



Faulkner