



# BAPTIST PRESS

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July 2, 1979

79-110

## Missionaries Receive Guyana Work Permits

GEORGETOWN, Guyana (BP)--Slightly more than a year after they left Guyana, wondering if they'd ever be able to return, Southern Baptist missionaries Charles and Mary Love have been granted government permits to continue their assignments in this South American country.

The Loves are the only Southern Baptist missionaries assigned to the country. Originally five other couples worked there. Four were missionary associates, approved by the government to work only one term. They trained local Baptists to carry on the work. The fifth couple transferred to Belize when their visas were not renewed.

As the time for their year's furlough approached in 1978, the Loves wanted to insure their work would continue. But government permission had not been given for other missionaries to take their place during furlough. They also were uncertain if work permits would be issued for their return.

In May 1978, they left for Abilene, Texas, and requested prayer for the situation. No word came during their furlough. They were troubled over news reports of the Jon stown tragedy in which hundreds in a religious sect died in a mass murder-suicide.

At the completion of their furlough, Charles Love returned to Guyana, hoping work permits would be granted. The next day, an official in the government office where the permits are awarded looked through the Loves' file and said, "I see no problem with this...Actually this was approved some time ago." Apparently a communication gap had occurred.

"It's good to be back in Guyana...It doesn't seem very different from a year ago," he wrote. "Needless to say, I have many details to get worked out this summer...I'm hoping for quick passage of time until Mary joins me in August...The prayers of many people in many places during the year" are responsible for our return, he said.

Charles P. Love was born in Marion, Ky., and also lived in Boulder, Colo. Mary Leech Love is from Amarillo, Texas.

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Soviet Baptists  
Sentenced, Report Says

Baptist Press  
7/2/79

KESTON, KENT, England(BP)--In two recent trials in the Soviet Union, three leaders of unregistered Baptist churches have received sentences ranging from 18 months to five years in labor camp, according to the Keston News Service at Keston College.

The first trial took place in Zaporozhe, Ukraine, in February, Keston said. Fyodor Korkodilov, pastor of the local unregistered Baptist church, reportedly was sentenced to two-and-a-half years imprisonment and Vsevolod Bugaenko, an evangelist in the same church, to 18 months.

Both were accused under article 138 of the Ukrainian Criminal Code of organizing and conducting Christian weddings, baptisms and other religious services since 1966, Keston said.

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In the second trial, in Dzhambul, Kazakhstan, pastor-evangelist Yakov Skornyakov was sentenced to five years in a strict-regime labor camp and confiscation of property, Keston said. He was arrested in Rostov-on-Don on July 3, 1978, and sent back to his home town, Dzhambul, to face charges under four separate articles of the Criminal Code--two charges concerning religious activities, one of slandering the Soviet system and one of unofficial printing. Noting this is Skornyakov's fourth sentence for religious activities, Keston said he suffers from a stomach ulcer as a result of camp conditions.

Three other members of his church, arrested in December 1977, had been sentenced to terms of two and three years for printing Christian literature, the news service said.

Two brothers, Nikolai and Alexander Chekh, who were arrested on March 12, when 15,000 copies of Bulletin No. 60 of the Council of Prisoners' Relatives were found in their car at Chuguevo, Kharkov region, Ukraine, are reportedly still under arrest. They have been charged under article 187-1 of the Ukrainian Criminal Code--slandering the Soviet system.

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Woman Evangelist Says  
Stop Worry About Baptisms

Baptist Press  
7/2/79

GLORIETA, N.M. (BP)--Southern Baptists need to stop worrying about baptisms, make Christ central in their lives, and let the Holy Spirit provide the results.

That's the advice Laura L. Fry, women's evangelism consultant for the Southern Baptist Home Mission Board, gave persons attending the Bold Mission Leadership Conference at Glorieta.

Addressing mainly women twice her age, the black-haired evangelism consultant, barely past 30, declared it exciting to see Southern Baptist Women "getting turned on to lifestyle evangelism and personal spiritual growth."

"If we are growing spiritually and letting Christ live in us, the Holy Spirit will take care of the results and they will be abundant," she promised.

Fry led one of more than 50 leader training conferences offered by the SBC Brotherhood Commission and Woman's Missionary Union to 1,860 persons at the Southern Baptist conference center 19 miles south of Sante Fe.

In less than two years as Southern Baptists consultant on evangelism for women, Fry has traversed the nation from Hawaii to New England to lead workshops and retreats for women. The demand for her time is astounding, she said.

"I'm purposely limiting my time to conducting workshops and retreats for women in associations and state conventions," she said. "And still I am booked solid through May 1980.

But Fry plans to remedy that situation by training two women in each of the 34 state Baptist conventions to serve those churches wanting more evangelism orientation for their women.

"My plans are to bring these women together twice each year for instruction and personal growth testimony," Fry explained, "then send them back to show others how to share from the overflow."

Fry wasn't sure how Southern Baptists would respond to a woman evangelist when she took the job after a decade as a home missionary in the northeast and Florida. She said the WMU has taken at least 60 percent of her time "and even the pastors are calling me now."

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"I plan to add field services next year by taking a group from First Baptist Church, Dallas, to Alaska to distribute Bibles," she said.

The evangelism consultant becomes deadly serious when the subject turns to lifestyle evangelism and personal spiritual growth.

"The strongest drug I've ever taken was an aspirin when I started working in Home Missions," Fry recalled. "I found I couldn't relate to street people until I let Christ take charge of my life. Now people want to know why I can relate so well to drunks, prostitutes, and other types of street people."

Fry promised the conferees their family relationships will improve if they let Christ live in them. "Your husbands will come more considerate toward you and treat the children better," she insisted.

"Take advantage of every opportunity God gives you to share your faith," Fry continued.

"It's exciting to see where God will put you."

Then Fry told of a young woman who took her advice and led an obscene telephoner caller to make a profession of faith and ultimately become a deacon in her church.

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Carter Invites Korean  
Baptist Choir To D. C.

Baptist Press  
7/2/79

SEOUL, Korea (BP)--During his recent visit to Korea, U. S. President Jimmy Carter worshipped in Yoido Baptist Church in Seoul and invited the choir to sing at the White House.

The July 1 worship service was led by pastor Han Ki Man, who preached, while Southern Baptist Missionary Bill F. Fudge translated. Missionary Harold R. Hancock directed the children's choir.

The choir impressed Carter and he invited it to sing in the U. S. capital. The group had already planned to tour the U. S., but Washington was not a scheduled stop. The presidential invitation now means a trip to the White House.

Following the service, church members talked with the president during a reception, where the pastor presented him a Korean Bible.

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1980 SBC Housing  
Plans Underway

Baptist Press  
7/2/79

ST. LOUIS (BP)--Housing plans are already in progress for the 1980 annual meeting of the Southern Baptist Convention in St. Louis.

Groups wishing reservations of a minimum of 10 and maximum of 50 rooms, must make reservations before Sept. 1, 1979, by writing the SBC Executive Committee, 460 James Robertson Parkway, Nashville, Tenn. 37219, or calling (615) 244-2355.

But no reservations for individuals will be accepted by the SBC Housing Bureau in St. Louis until Sept. 1. Any received before that time will be returned, said Tim Hedquist of the Executive Committee staff.

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Reservations for individuals, he said, will be accepted only on special forms. No phone calls or other correspondence will be accepted by the Housing Bureau in St. Louis as was the case in Houston.

The forms, which will be mailed to state Baptist convention offices in mid-August, will be available from the state offices, the Executive Committee in Nashville, or in the issues of state Baptist papers or the Baptist Program in which the editors elect to print them.

Hedquist said no shuttle bus service will be provided in St. Louis, as it was in Houston for the 1979 SBC. He said messengers will have plenty of public transportation and parking around the convention center.

About 2,000 of the 6,500 rooms reserved for the SBC by St. Louis hotels are in the downtown area, as is the convention center.

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Couple Takes Prize  
For Unusual Jobs

Baptist Press  
7/2/79

GLORIETA, N. M. (BP)--For unusual occupations, a Southern Baptist missionary couple probably takes the prize.

Gary Harthcock teaches trickle irrigation to Antiguans, while his wife Evelyn ministers to lepers.

The Harthcocks joined 15 other foreign and home missionaries at the Bold Mission Leadership Conference in Glorieta to describe the ministry of Southern Baptists to people around the world.

Harthcock reported he found 70,000 people, 90 percent of them black, in desperate need of food when he reached the small 9-by-12-mile island of Antigua, 1,400 miles southeast of Miami, five years ago.

Planters had stripped the island of trees, rain had washed away the top soil and the island was so dry the people could hardly produce their own food, Harthcock recalled.

"Since irrigation was so vital, we introduced trickle irrigation to water the plants and trees and grow the vegetables and fruit," Harthcock added. The method moves water at a trickle through plastic pipes directly to plant roots.

"We hope to teach the people to produce all of their food with trickle irrigation while not wasting a single drop to evaporation. Water is a valuable resource in Antigua where a declining water table in the well can lead to salty drinking water," Harthcock said.

While Harthcock is teaching the farmers how to irrigate their land, his wife is making monthly trips to the island's leper colony with Kool Aid, cake, and cookies and occasionally with food baskets "when I get a \$20 love gift."

The islanders shunted the lepers to a section of the island inaccessible by car, and seldom visited by relatives of the sick, Mrs. Harthcock said.

The former school teacher said she spends much of the rest of her time ministering to persons with Hansen's disease, children at a mental hospital, and youngsters at a school for handicapped.

During the last three months she also prepared an average of 100 meals a month for visiting dental-medical teams who operated clinics for the islanders.

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"Aren't you afraid of catching leprosy?" conference asked Mrs. Harthcock.

"No, I just wash my hands when I get home. I'm not with them enough to contact the disease," she said.

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**Ex-Moonie Says  
Love Beats Sects**

Baptist Press  
7/2/79

GLORIETA, N. M. (BP)--A former Moonie urged 1,860 Southern Baptists here to use the weapon of love to blunt the advances of sects in America.

Chris Elkins, who left the Unification Church and became a consultant for the Southern Baptist Home Mission Board, said "Moonies and Mormons are using love to draw Southern Baptists into their fold."

"Jehovah's Witnesses baptized over 100,000 persons in one year and over 40 percent of them were disgruntled Baptists," Elkins claimed. "The same percentage is true of the Mormons."

Elkins, who turned to Moonies then back to Southern Baptists, was the principle speaker at a session of the Bold Mission Leadership Conference sponsored by the SBC Brotherhood Commission and the Woman's Missionary Union.

Elkins, who is writing a book about his experiences as a member of the Unification Church, said Southern Baptists need to examine their churches to make sure love is there.

"When I became a Christian at 10 in Carlsbad, N. M., I had a 10-year-old's understanding of Jesus Christ and the Bible," Elkins recalled. "When I met a Moonie recruiter at the age of 21, I still had that 10-year-old understanding of Jesus Christ."

"When we become Christians we need to be spoon fed and loved," Elkins added. "The new Christian ultimately needs to be able to feed himself and later to feed others."

Southern Baptists need to respond to the advances of Moonies with love instead of slamming the door, rolling up the car window, or just being rude in general, Elkins said.

"Love a Moonie in spite of what he is," Elkins continued. "Give a Moonie a sweater if he is cold. Of the 500 to 1,000 people he meets in a day, he will remember the person who offered him a piece of pie and a way out of the movement. It doesn't take a seminary degree to share God's love with someone."

Since leaving the Unification Church almost three years ago, Elkins said some of his most ardent critics are Southern Baptists who question his salvation. "I'd like to meet the Christian who has never made a mistake," he said.

Elkins also discounted the idea that young people are brainwashed into the Moonies. The fact is that Moonies show more interest in Christians than Christians show in themselves, he explained.

The fact that some Moonies are glassy-eyed and spaced out isn't because they are brainwashed," Elkins explained, "It's because they are sleeping six-hour nights and working 18-hour days and are simply tired."

The reason Moonies and Mormons are so successful is because everyone of their members feel needed and are committed, Elkins insisted.

"I'm glad to see Bold Mission Thrust come along because it offers us an opportunity to get involved too."

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Bold Mission Thrust is the Southern Baptist plan to present the gospel of Christ to every person in the world by the year 2000.

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Church Refuses Court  
Order to Reinstate Members

Baptist Press  
7/2/79

CONWAY, S. C. (BP)--In an unusual, if not unprecedented action, a county court judge has ruled that a South Carolina Baptist church must reinstate 16 former members who had been voted out of the fellowship following months of controversy.

The church, which earlier did not contest the suit brought against it at a hearing before a court-appointed "referee," says it will not abide by the decision because it is contrary to the historic principle of separation of church and state.

Judge O. A. Rankin, presiding over the Horry County Civil and Criminal Court, handed down the order June 22 against Hickory Grove Church in the Waccamaw Baptist Association. It rendered the church's vote to oust the group "null and void and of no effect." Rankin is a member of First Baptist Church, Conway, S. C.

B. C. Pigg, pastor of the church for five years, says the deacons solidly support refusing the court order while vowing to appeal the case. "We don't want to seem unChristian in this matter," he says, "but we believe that the state has no right to say who can be members of our church. We (deacons and pastor) will not recommend to the congregation that they (the former members) be reinstated--not based on a court order, anyway."

The suit brought by the former members was filed in March, 1978, with the Horry County clerk of court, asking that they be re-instated. The church obtained a lawyer but was in the process of dismissing him in April when the hearing was scheduled.

Richard Lester, an attorney from Myrtle Beach, served as "referee" at the hearing in April. No one from the church attended to contest the suit. "We realize that was a mistake," Pigg concedes. Lester's opinion, reflecting only testimony by the plaintiffs, was then given to Judge Rankin for his decision.

A. Harold Cole, executive secretary-treasurer of the South Carolina Baptist Convention, says, "I don't believe any outside group has the right to determine church membership, but that's not the whole picture here."

The convention's attorney, Preston Callison of Columbia, comments, "As a proposition of law in South Carolina, a Baptist church has the right to determine its own membership and the courts will not, ordinarily, interfere with that right."

Callison did say a precedent exists for court involvement in church matters dealing with money, property and contracts.

"There's the possibility," he said, "that a church's right to determine its own membership is abridged by provisions of its by-laws which limit or define conditions of membership and procedures and reasons for withdrawal of membership."

Callison says he does not know whether this applies to the Hickory Grove Church case.

An informed legal source, playing down the issue of separation of church and state, thinks the order upholding the suit came because the church did not protest it at the hearing. "They simply did not pursue it," he says. The same source feels the court's decision "will have no long-term effects" regarding separation of church and state.

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The lawsuit stemmed from controversy over church polity. It was the church's procedure to issue an annual "call" to its pastor, or what Pigg called a "vote of confidence."

Viewing the procedure as "a divisive thing," Pigg, backed by the deacons, asked that no further votes on extending his call be taken. Petitions calling for continuation of the "call" were circulated.

A group representing signers of the petitions met with deacons and were directed to stop the petitions. Two who did not were dismissed from membership.

The other 14 voted out of the church had persisted in meeting as a separate Sunday School class, or, as one informed source said, "a church within the church."

Pigg says he is sorry the whole thing happened, pointing out that it has damaged the spiritual atmosphere at the church. "We may not always be right, but we do the best we can," he says. "And we do believe that we have the right to determine our own membership."

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Parents, Judges May Not  
Veto Minors' Abortions

By Stan Haste

Baptist Press  
7/2/79

WASHINGTON (BP)--Neither parents nor judges have the right to veto an unmarried, underage woman's decision to have an abortion, the Supreme Court ruled.

The high court's judgment strikes down a Massachusetts law enacted in 1974 requiring unmarried women under age 18 seeking an abortion to obtain both parents' permission or, failing that, secure permission from a superior court judge.

The high court action is its second in three years on the subject. In 1976 it ruled that a Missouri law requiring the consent of one parent violated the minor woman's right to privacy in the decision to have an abortion.

Six years ago the court ruled that the decision to terminate a pregnancy during the first trimester is protected by the right to privacy and that a woman in consultation with her physician may make the decision.

Opponents of the court's position have insisted since then that the high court put its stamp of approval on what they call "abortion on demand." Other groups have praised the court's position for virtually eliminating illegal backroom abortions which annually resulted in death and mutilation to thousands of American women.

The Massachusetts law had been before the justices once before but was sent back to a federal district court for new proceedings. That court for a second time declared the law unconstitutional, thereby setting the stage for a final appeal to the high court by the state.

Although only justice Byron R. White dissented from the court's judgment, the other eight justices split evenly on their reasons for invalidating the Massachusetts law.

Justice Lewis F. Powell Jr., writing for himself, Chief Justice Warren E. Burger, and associate justices Potter Stewart and William H. Rehnquist, reasoned that any such law ought to include an alternative procedure which would allow a young woman to demonstrate in a legal proceeding that she is mature enough and well enough informed to make the decision to have an abortion on her own. Even if she is not capable of making the decision herself, she must be given the opportunity for others, such as her physician, to argue that the abortion would best serve her interests.

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Powell's controlling opinion stopped short of forbidding states from passing new laws containing the parental permission requirement, provided the alternative procedures are spelled out.

Four other justices, led by John Paul Stevens, also voted to strike down the Massachusetts law but indicated they would have gone further. Writing for justices William J. Brennan Jr., Thurgood Marshall, and Harry A. Blackmun, Stevens argued that the court should simply have declared the Massachusetts law unconstitutional without the accompanying invitation for the state legislature to amend it.

Stevens maintained that the Massachusetts law was even more restrictive than the similar Missouri statute struck down three years ago.

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Sealift Urged  
For Refugees

Baptist Pr ss  
7/2/79

ATLANTA (BP)--An immediate sealift to aid refugees who have been forced out to sea in unseaworthy boats has been urged by the executive director-treasurer of the Southern Baptist Home Mission Board.

In a letter to President Jimmy Carter, William G. Tanner requested implementation of an "immediate sealift to rescue those otherwise doomed persons."

The letter to the president came after Malaysia deported thousands to Indochinese refugees, forcing them out to sea in boats of questionable seaworthiness. The deportation of the refugees from Malaysia was coupled with reports Thailand has forced more than 45,000 Cambodians back into their war-torn country.

Tanner expressed concern for the plight of the refugees and noted he was writing the letter "in a spirit of Christian compassion and commitment to the worth of every individual..."

He noted the immediate sealift is an "emergency life and death concern," but also suggested other means to aid the Indochinese refugees. He called for opening of additional refugee camps, either overseas or in the United States and the implementation of an "orderly family reunification process between refugees in the U. S. and relatives in Vietnam." He also asked that funds to accomplish the relief of refugees be appropriated.

The request alludes to the fact that federal funds to aid the refugees ran out April 29, and by early July, Congress had not acted to fund refugee relief.

The Home Mission Board is the Southern Baptist Convention agency charged with resettlement of refugees. Gene Tunnell, a former missionary to Vietnam, is a consultant with the language missions department, working to facilitate resettlement and relief of refugees.

According to Tunnell, Southern Baptist churches have helped resettle 311 persons this year. "Although Southern Baptists have increased their sponsorship of refugees, it is still inadequate compared to the denomination's size," he said.

According to news reports, some 70,000 persons are arriving at Southeast Asian refugee camps each month. Currently, Tunnell said, about 350,000 refugees are in Southeast Asia, but at the rate they are flooding into the camps, the total will be over a half million by September.

News reports indicate some 200,000 refugees already have drowned in the South China Sea, either while fleeing or after being turned away from refugee camps. Many nations--such as Malaysia and Thailand--are closing their gates to refugees.

Of the 210,000 refugees who have come to the United States since 1976, some 75 percent have been resettled through the aid of religious groups. Tunnell said only a small percentage of Southern Baptist churches have participated in the relief effort. In 1977, only two percent of SBC-affiliated churches helped refugees, but in 1978, that number dropped to only one percent. So far in 1979, only 311 refugees have been resettled representing another small percentage of participation.

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July 2, 1979

79-110A

## Brooks Hays Explains His Part in Book Flap

I have attended many Southern Baptist Convention meetings since my first one in 1923 and have never witnessed quite as much feeling over strictly ideological differences as we had in the Houston 1979 meeting. I have in mind also the pre-convention proposals to apply doctrinal tests for individual Baptists whose names were being suggested for the convention presidency. There were even hints of an effort to purge the seminary faculties.

Happily, some of the tension seemed to vanish the day after the election as president of Dr. Adrian Rogers, who had been declared acceptable to the group which was making war on liberals.

Three developments seemed to account for this lessening of tensions and the return to the consideration of the convention's historic undertakings: (1) first, the election of a first vice president who was not identified with the ultra-conservative group, (2) the expression of confidence by convention vote in the seminaries, declaring them "to have taught the truth in love," and finally (3) the remarks of Dr. Rogers himself at his first press conference indicating that he "wants to be the president of all Southern Baptists."

Those of us who had reason to feel that we were targets of his sponsors should help him realize this hope. I shall certainly make that effort. What I am about to say regarding his criticism of me in his press conference is entirely consistent with this expression of good will for him.

However, some inaccuracies in his statement should be cleared up. Dr. Rogers was mistaken in identifying me as "the author" of the book that he brought under fire, "Is the Bible a Human Book?" I was only one of fifteen contributors to that book which was edited by two respected Baptist leaders, Wayne E. Ward of the Southern Baptist Theological Seminary in Louisville, Ky., and Joseph F. Green, editor of Bible study books for the Broadman Press which published the book in 1970.

In their preface the editors raised the question, "Must faith insist on the total inerrancy of the Bible, or can it survive with a Bible that shows both divine and human characteristics?" Then they stated, "The fifteen writers have been selected as men well-qualified to answer these questions...of the contributors all show high confidence in the Bible as the Word of God. If anyone is uneasy about whether Southern Baptist leaders have given up loyalty to the divine truth and authority of the Bible, this book should be reassuring."

I was among the contributors who rejected the theory that God dictated the scriptures to men and women who were responsible for the language in an inerrant and infallible form.

At the same time, I offered a personal testimony which I believed could leave no doubt about the preeminent place that Bible truths have had in my own faith, and, I might add, in my professional life as a public official.

I predict that this controversy over the verbal inerrancy of the Bible will be forgotten, and that in a broader perspective in the future we will recognize that there was great wisdom in the injunction given by St. Paul to his young friend, Timothy: "Charge them before the Lord to avoid disputing about words..." (II Tim. 2:14). Also that we will heed the advice of the beloved Dr. Truett, "Don't argue about the Bible--proclaim it!"