

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

pr duc d by Baptist Pr ss

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80-185

Second of Two:

Murder Mystery Methods

Mark Smugglers' Technique

By Norman Jameson

NASHVILLE, Tenn. (BP)—"Then comes Gavrilov's booming order on a megaphone: 'Stop the meeting!'"

"Suddenly all is pandemonium. The amplifier used for shouting orders becomes a head-smasher. Tough burly youths rush through the crowd of worshippers, fists flying and the megaphone continuing to smash heads. Young women are flung about with fiendish glee. A military fire wagon drives up and points a heavy fire hose at the home and Believers with crushing force...."

This violent break-up of a house prayer meeting in Russia, graphically described in literature from Underground Evangelism, claims to paint a picture of Christian life in communist countries. It is for these members of "the suffering church" that Bible smugglers risk their lives and liberty.

Through the air, the mails, in false compartments of suitcases, in trunks and frames of automobiles and by the armload across forbidden barriers under cover of darkness, the smugglers try every means imaginable to get Bibles, testaments and tracts safely and discriminate-ly into the hands of believers who otherwise would not have access to them because of the repressive tactics of atheistic governments.

At least that is the image some three dozen smuggling groups promote to appeal for dollars to continue their work. Testimony from some of their own literature indicates their clandestine operations are more sensational than effective and they might even endanger local Christians.

Literature from the group Jesus to the Communist World, Inc., founded by Richard Wurmb-land, says, "When secret couriers cannot bring Bibles, Christian literature and material aid into an area personally, it is launched in special sea packages or dropped from planes flying over or near communist countries." Ed Plowman, former news editor for Christianity Today, says loads of Bibles have been dumped on Baptist steps for the locals to finish distribution. That is denied by the smugglers.

Cloak and dagger techniques make communist authorities suspect that what is being smuggled in is subversive material, especially since the United Bible Societies have legally imported over 13 million Bibles and New Testaments into Eastern Europe since 1945.

Plowman says that Bible smuggling was responsible for closing the Russian border to legal importation. When legal Bibles were flowing into the Soviet Union by the thousands every year, a van carrying hundreds of concealed Bibles was discovered, making the government feel the Bible must be an insurrectionist publication, so it stopped legal importation. A 1978 customs agreement between Finland and Russia puts the Bible beside whiskey, drugs and weapons as imports prohibited from Finland to Russia.

An increasingly popular method, utilized by at least three organizations, is to mail Bibles, New Testaments and scripture portions to every person in the telephone book in communist cities. Sometimes they've mailed to the same cities.

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**DARGAN-CARVER LIBRARY**  
**S. B. C. HISTORICAL COMMISSION**  
 NASHVILLE, TENNESSEE

"Through New Testament Letter Ministry, the postal systems of communist lands are made to unwittingly participate in distributing the Word of God!" says literature from Evangelism to Communist Lands.

But some people more familiar with the Soviet Union's postal system say it isn't possible that many, if any, scriptures get through.

Lev Ulanovsky, a Jewish activist who left the Soviet Union in November 1979, says that postal customs agents open all packages containing books, and religious books are confiscated. As a secret Hebrew teacher, friends sent him books of both a religious and secular nature. The religious books did not arrive while the others did.

"I am absolutely sure that Jewish religious books do not get through," Ulanovsky said. "I am almost sure that Christian material would be the same because I know how the Russian system works."

Evangelism to Communist Lands is so sure that the postal delivery system doesn't work for Bibles for the World that its leader, Haralan Popov, has challenged Rochunga Pudaita, head of Bibles for the World, to prove people are receiving the Bibles. Popov asked Pudaita for the names of 10 people to whom he had sent New Testaments. Popov offered to send field representative Eddie Lofton and another person to Russia to verify receipt. If they found the persons had received the scriptures, Evangelism to Communist Lands would foot the bill and help Pudaita print and distribute more Bibles. If they found no one had received the Bibles, Pudaita would cover the expenses. Pudaita declined the challenge.

Lofton said the difference in their methods is that he sends only scripture portions in letter form, which have a much greater chance of getting through than the book-size packets that Pudaita sends.

Pudaita's dream is that every person in the world with a telephone should receive a Bible through the mail. But when Ken Taylor, translator of the Living Bible, researched the effectiveness of a Bible-mailing into Japan, he dropped his support of the project, according to Russell Self, distribution consultant for the American Bible Society. The ABS has also declined to use such methods, Self saying, "It's not a viable thing for us."

Occasionally smugglers are caught. Generally they are briefly detained or refused entry and their Bibles are confiscated, probably to be sold by the guards for \$300 each on the black market. While Wurmbbrand says, "You can't smuggle without (someone) being caught," Lofton says no one from his group has been caught because they don't send people who are not well trained.

Three American youths were imprisoned for 34 days last summer on charges of attempting to smuggle Bibles into Czechoslovakia. The three, two men and one woman, said they were treated well while in prison. They were kept apart from each other and were questioned but were not interrogated.

Jerry Cadenhead, son of the associate evangelism director of the Florida Baptist Convention, was jailed briefly last summer in Turkey for distributing Bible tracts in mailboxes.

Bible smugglers do not agree among themselves which is the most effective method of getting Bibles into communist countries. They are grateful for any Bibles others can bring in legally, but will not be convinced legal distribution is sufficient.

But it is apparent that while religious oppression in communist countries is a fact, potential contributors to Bible smuggling groups would do well to look beyond the cloak and dagger accounts before committing their money or support.

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Southern Seminary Prof Defines  
Baptist, Evangelical Difference

By Don Kirkland

COLUMBIA, S.C. (BP)--Southern Baptists are suffering from an identity crisis, a church historian told the South Carolina Baptist Historical Society.

E. Glenn Hinson, professor of church history at Southern Baptist Theological Seminary, said it is "absolutely critical" for Baptists to learn who they are if they wish to hold onto their heritage.

His address, "Baptists and Evangelicals—What is the Difference?" delineated the historic differences between the two groups.

Hinson said the two groups are committed to the Scriptures and possess a feel for evangelical conversion. "But make no mistake about it, we come from different wombs."

"Evangelicals," he continued, "are the descendants of the late 16th and early 17th century Protestant scholastics. They are children of English and American millennialists and fundamentalists of the late 19th and early 20th centuries."

"As such," he emphasized, "they let nothing stand above what they consider the objective word of God found in the Scriptures."

He pointed out that "Baptists, by contrast, are the descendants of persecuted and harassed dissenters of the 17th century who came forth from the womb crying for liberty."

"They are the children," he added, "of the refugees who fled from the European continent to these shores to found here a society in which there would be no restriction of conscience and no religious test for public office. As such, they have insisted that faith must be free and voluntary if it is to be genuine faith, that there is no objective word apart from uncoerced human response."

The Southern Baptist historian said "that version of Christianity which places the priority on voluntary and uncoerced faith or response to the Word, an act of God," is a distinctive of Baptists.

Unlike evangelicals, Baptists "have not put a lot of stock in creedal statements," Hinson noted. Instead, he said, Baptists have "frequently repudiated the creeds as human contrivances and consistently insist on the Scriptures alone as their sole rule of faith and practice."

Hinson said that while evangelicals were developing a passion to be biblical, and aiming for precision in theology, Baptists were becoming suspicious of orthodoxy, more prone to dissent and nonconformity.

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"No two religious movements could have differed more from one another at this juncture than these—the Baptists and the evangelicals," he said.

Hinson said the real identity crisis is a product of the 20th century, caused partly by the "overt organized effort of some to spread evangelicalism." This effort, he said, was coordinated by the Bible institutes which "allowed the fundamentalists to break away from denominational ties without cutting themselves off from some base of operation."

"Southern Baptists should be quite conscious of the continuation of this same pattern," he said, identifying Criswell Center for Biblical Studies, Luther Rice Seminary and Mid-America Seminary as "headquarters for the effort to disseminate fundamentalism and eventually to take control of the Southern Baptist Convention."

Hinson said inerrancy or infallibility of the Bible is not the real issue in today's controversy among Southern Baptists. "The real issue," he said, "is whether pastors of a few jumbo-sized churches can establish themselves as inerrant and infallible teachers and thus qualify for the kind of authority they want to exercise in the Southern Baptist Convention."

Their argument, he said, is this: "You can't argue with our success. If you follow the other model or models, you won't have this kind of success."

The Southern Seminary professor said the difference boils down to "an entirely different attitude toward human response to the word of God."

"Nothing handled by human beings can have such an objective character that we fallible human beings can presume to impose it upon others," he said. "To be valid, our response must be voluntary. The word itself will win us but it will never coerce."

Hinson concluded his address to the historical society by wondering whether "we no longer want to be Baptists," denying liberty to the individual and substituting the authoritarian church model for the democratic one.

Some have decided they do not want to be Baptists, Hinson said, and then added: "Do not number me among them."

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(Kirkland is assistant editor of the Baptist Courier, journal of the South Carolina Baptist Convention.)

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Crisman New PR Director  
For South Carolina Baptists

Baptist Press  
11/19/80

COLUMBIA, S. C. (BP)--Larry Crisman, associate director of public relations for the Southern Baptist Annuity Board in Dallas, has been named director of public relations for the South Carolina Baptist Convention.

Crisman will assume duties Jan. 1 as a successor to Thomas J. Brannon, who became director of public relations for the Baptist General Convention of Texas.

Crisman, 38, a native of Dallas, has been with the Annuity Board since 1976. Before joining the Annuity Board, Crisman was in public relations at Howard Payne University in Brownwood, Texas, for eight years, and has worked for several daily newspapers, including

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the Brownwood Bulletin, Fort Worth Star-Telegram and Dallas Times Herald. He also worked as a news and sports commentator for two Texas radio stations and co-owned and operated a small advertising firm.

He is a graduate of Howard Payne, with bachelor and master of arts degrees and is a member of the Baptist Public Relations Association, Texas Baptist Public Relations Association, Religious Public Relations Council Inc. and the Public Relations Society of America.

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(BP) photo mailed to state Baptist newspapers by the Baptist Courier.

Mission Director's Wife  
Dies in Louisville, Ky.

Baptist Press  
11/19/80

LOUISVILLE, Ky. (BP)--Kitty West, wife of G. Allen West, director of missions for the Long Run Baptist Association, died Nov. 17 in Baptist Hospital.

West, who recently announced his retirement, has been missions leaders for the Louisville-based association since 1967. Previously, he was pastor of Woodmont Baptist Church in Nashville from its organization in 1942.

He has been president of the directors of missions association, of the Tennessee Baptist Convention, and a member of the Southern Baptist Convention Executive Committee and Baptist Sunday School Board.

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New Orleans Seminary  
Buys \$3.3 Million Building

By Oscar Hoffmeyer Jr.

Baptist Press  
11/19/80

NEW ORLEANS (BP)--A sales contract has been signed by New Orleans Baptist Theological Seminary officials for the purchase of property adjacent to the campus which includes 6.5 acres and a two-story building.

Landrum Leavell, seminary president, said purchase price is \$3.3 million.

Funds for the purchase are from the Southern Baptist Convention's capital allocation and seminary campaign funds.

The building, which has 119,000 square feet of space, will contain a student center, faculty offices and large classrooms following renovation.

The building, known as the former Maison-Blanche Building, now is occupied on the first floor by the Gaylords Department Store.

Leavell said funds were allocated for a student center on campus during the Southern Baptist Convention in St. Louis. "When this property came on the market for sale an offer was made to the owners who subsequently signed a sales contract Nov. 14."

Gaylords has a lease for the first floor which expires March 1986.

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Leavell said income from the lease, approximately \$11,500 per month, will come to the seminary when the owners can make satisfactory transfer arrangements with the current owners of the lease.

The upper floor will be remodeled following closing of the sale in February 1981. Use of the upper floor will begin in the fall of 1981, Leavell said.

"We were planning to build a much needed student center on campus which would have cost approximately \$3.3 million with only 39,000 square feet of floor space," according to Clay Corbin, vice president for New Orleans Seminary business affairs. "This property will give us three times the space and includes a paved parking lot for approximately 600 vehicles."

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Jester President  
At Wayland College

Baptist Press  
11/19/80

PLAINVIEW, Texas (BP)--Former missionary David L. Jester has been named president of Wayland Baptist College, effective Jan. 1, 1981.

Jester, 50, succeeds Roy McClung who retired after 17 years to become president of the Wayland Foundation, the development arm of the Southern Baptist college.

Jester is currently director of the graduate program at Georgetown (Kentucky) College.

He was born in Africa, of missionary parents, and later spent 10 years in Africa on assignment with the Southern Baptist Foreign Mission Board. He has been president of the Niger Baptist College in Nigeria and was founder and president of the school of basic studies of Ahmadu Bello University in Nigeria.

Jester earned the bachelor of arts degree from Georgetown, master of divinity degree from Southern Baptist Theological Seminary, and master of educational administration and doctor of education degrees from Columbia University.

Jester's wife, Marie, is dean of women at Georgetown. They have three daughters.

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Concerned Louisville Pastors  
Challenge SBC 'Takeover'

By Jim Cox

Baptist Press  
11/19/80

LOUISVILLE, Ky. (BP)--A group of concerned Baptist ministers in Louisville has banded together to challenge a threatened takeover of the Southern Baptist Convention.

Following two meetings, four Louisville area ministers were selected to coordinate efforts to "get messengers from cooperating churches to the convention in Los Angeles, June 9-11, 1981."

A letter, stating "the distance is great but the cause is right," has been received by about 225 Kentucky Baptist pastors from the group urging involvement. It was signed by T.L. McSwain, pastor of Hurstbourne Baptist Church; Edwin F. Perry, pastor emeritus of Broadway Baptist Church; and C. Carman Sharp, pastor of Deer Park Baptist Church.

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McSwain, Perry and Sharp already have addressed other pastors' groups in northern Kentucky, Lexington and Owensboro. All three have held key posts in the Kentucky Baptist Convention and McSwain is a past president.

A fourth Louisville pastor, J. Altus Newell of St. Matthews Baptist Church, volunteered to coordinate efforts among alumni of Southern Baptist Theological Seminary. "My purpose is to insure a greater representation of seminary graduates at the convention in Los Angeles," said Newell, who is president-elect of the alumni association. He said he will work through the alumni office, and is hoping the school will have a larger opportunity to share its side of the inerrancy matter with convention messengers.

The 225 recipients of the recent mailing were specifically selected, according to Sharp, because of their strategic locations and indications of their sympathy with the concerned pastors' group. They were asked to return a post card enclosed with the letter specifying three things: the number of messengers they will work toward getting to Los Angeles, the number of pastors they will contact in their area and if they would like to be kept informed of the movement's progress in the future.

The letter, mailed earlier this month, suggests "no better expenditure of funds could be made at this time than helping messengers attend this convention" (in Los Angeles). "Unless the takeover movement is stopped, the Cooperative Program and all its support could be in jeopardy," it continues.

Identifying the announced takeover plan led by Houston appellate judge Paul Pressler and Dallas educator Paige Patterson, the letter warns, "They have made some frightening progress and unless cooperating Southern Baptists rise up and say 'Enough,' they just might succeed."

Questioned about "politicizing," Perry summed up his position by saying: "If somebody deliberately sets fire to your house, you're not considered an arsonist by putting it out, are you?"

Sharp said the ministers were operating without sponsorship or organization. "We represent nobody but ourselves," he said. "We are Baptists who love our denomination and who want to see the work the Lord has so richly blessed continue."

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Ghana Baptist Delegates  
Okay Bold Going, Giving

By Jerry D. Burney

Baptist Press  
11/19/80

ACCRA, Ghana (BP)--Ghana Baptist Convention delegates at their annual meeting voted to triple their budget in 1980-81 and approved sending home missionaries to all parts of this west African nation.

The convention approved the two actions after convention president Sarpong Mensah announced that Ghana Baptists' giving exceeded their 1979-80 budget by 10 percent. The 100,000 cedi (about \$34,000) 1979-80 budget was the largest in the convention's history and more than six times the previous year's budget of 15,000 cedi (about 5,500). Their new budget is 300,000 cedi.

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"Only God could have made this possible," said Mensah. "It also shows us what we can do when we place our faith in God to provide all of our needs. We must now move forward and trust God even more."

Nearly all of the estimated 60 churches in the 6,000-member convention exceeded their 1979-80 budgets and all associations reached theirs.

"With the economic situation as it is, this is truly a miracle," Mensah said. Ghana's new civilian administration inherited a country in 1979 that was in economic shambles following several years of military rule. Inflation was running above 100 percent and few items, including foodstuff, were available in the country. Labor unrest added to the problems.

Commenting on the convention's actions, J.A. Boadi, the convention general secretary, said, "God has blessed us with plenty in our time of need. He now expects us to use what he has given. We feel that challenging our own people to go and share Christ's love will be using wisely what God has given.

"We need missionaries from America to help us to be better trained and prepared to share Christ, but we can tell an African brother about Christ in a much better way than a missionary from another culture," he added. "Tell people to come and help us to share Christ with our people."

With a loaf of bread costing the equivalent of \$3 or \$4 and most Ghanaians earning only about \$100 a month, Boadi said the convention has accepted a big challenge. "It will take men of deep spiritual commitment to pay the price to become a home missionary," he said.

The convention elected a steering committee made up of Ghanaian Baptists and Southern Baptist missionaries to plan and carry out its home mission effort. This committee will be responsible to the convention in preparing standards of qualification and selecting the missionaries.

Work is expected to begin in areas of southern Ghana where there are no Baptist churches. The home missionaries will live with the people, learn the language (more than 50 languages are spoken in the country), and establish churches. The convention will provide salaries and living expenses until the new churches are strong enough to support their own work.

Boadi indicated one of the first steps in this work is a concentrated effort to upgrade the Ghana Baptist Seminary. "We have several men who could go on the field today," he said, "but we want to make sure that we have properly trained people. We feel that this is a must if we are going to succeed."

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(Burney is a Southern Baptist missionary to Ghana.)

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Daingerfield Tragedy Turning  
To Thanksgiving and Triumph

By Jerilynn Armstrong

Baptist Press  
11/19/80

DAINGERFIELD, Texas (BP)--Physical and emotional wounds are healing slowly and voices still crack with reminiscing, but the congregation of First Baptist Church of Daingerfield is turning tragedy into thanksgiving and triumph.

Five months ago—on June 22—Alvin Lee King III stormed into a Sunday morning worship service and sprayed the congregation with bullets, killing five people and wounding 10 others.

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The scars and horror of that morning linger, but pastor Norman Crisp says: "As we approach the holidays I know it will be a difficult time for many in our congregation, but I believe I can speak for my people by saying that we as a church have many things to be thankful for.

--"We give thanks that all five who lost their lives had publicly professed Christ as Savior.

--"We are thankful for the heroic acts of Chris Hall and the two men who lost their lives—Kenneth Truitt and James 'Red' McDaniel.

--"We are thankful that all our wounded have been healed.

--"And we are thankful that this incident did not destroy our church but that God's presence is more apparent in our services than ever before and there is a joy and excitement among our people."

Crisp adds, "No one questions why we conclude our Sunday morning services by joining hands and singing, 'Sweet, Sweet Spirit.'"

Much has happened since that Sunday morning in June. King recovered from a self-inflicted gunshot wound to the head, and presently is under psychiatric care in a hospital for the criminally insane.

The 10 wounded are at home, and the families of those who were killed say they have found God's strength to be sufficient in all circumstances.

Cheryl Linam and Laverne McDaniel lost family members in the tragedy. Both have found in God the strength to continue on.

Cheryl Linam's daughter, Regina, was fatally wounded. "The moment I was told my seven-year-old daughter was dead, God spoke to my heart and told me not to hurt for Gina. He said she was with Him now and no amount of grief would bring her back. Instead, he had other things in store for me," Mrs. Linam says.

"I cannot begin to tell you the abundance of strength, inner peace and understanding the Lord has given to me since that day. Of course, I still miss Gina terribly and cry often but the Lord has allowed me to go forward and share my testimony in churches, revivals and banquets.

"Those who know me well can't believe it. Without God's help I would have crumbled and would probably be in a mental institution today. But instead, God has made a new Cheryl with a story to tell. I am thankful for a God as great as mine," she said.

Mrs. McDaniel was shot in the back that Sunday and her husband was killed as he and Truitt wrestled King out of the church.

"I'm thankful to be alive and very proud of my husband," Mrs. McDaniel said. "I'm also thankful for the Lord's strength and my wonderful family, pastor and friends. Without the help of others I wouldn't be here today."

"Of course at times I am very lonely and miss Red terribly but I don't question his actions. He and Ken Truitt saved so many lives by getting Alvin King out of the congregation," she said.

Mrs. McDaniel added that she and Mrs. Truitt have received several plaques from the congregation, community and law enforcement commending the action of their husbands.

"These men lived up to the scripture inscribed on one of the plaques, 'Greater love hath no man than this, that a man lay down his life for his friends.' (John 15:13)," she said.

"Our people are recovering slowly, but I don't know if we will ever be able to say things are back to normal," Crisp says. "This incident will have a lasting effect on the hearts and minds of our church for years to come."

"But in the midst of our grief and recovery, God has blessed us. Our auditorium that seats 350 is filled to capacity and we have started a preschool and children's worship service which is averaging 100.

"I guess the most exciting thing is that we have had 31 professions of faith since June and more than 50 have joined the church by letter. This is double what our church has averaged in recent years.

"Yes, God is blessing us in more ways than we can explain and we are thankful," Crisp concluded.