



-- FEATURES
produced by Baptist Press

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May 9, 1983

83-72

Draper Says Year
As President "Tiring"

By Robert Hastings

EULESS, Texas (BP)--"How pleasant it is for brethren to dwell together in unity."

That verse, Psalm 133:1, in big letters on an outdoor sign, greets visitors to the First Baptist Church, where Southern Baptist Convention President James T. Draper Jr., is pastor.

"And I hope that verse will set the tone for our annual convention in Pittsburgh," Draper said in an interview in his office less than two months before the June meeting.

"I'll be disappointed if I'm opposed for a second term as president," Draper explained, "for we need another year of openness and for me to demonstrate that I want all segments of our Baptist life to be heard and represented.

"I've made some mistakes this first year, either doing or saying something I shouldn't. But remember--no one trained me to be president. Another year will give me a chance to be a better president."

Draper said he doesn't know how he could have been more open to suggestions from all quarters, or demonstrate a greater willingness to do what is right.

"I conferred with the vice-presidents, as well as state denominational leadership and others, in making committee appointments. And I released them well in advance through Baptist Press. In fact, they would have been released earlier, but I bent over backwards to check out each nominee, to make sure of his denominational loyalty, especially as reflected in the Cooperative Program gifts of the church where he or she is a member."

Draper said he'd hoped the Committee on Boards would have released its nominations 60 days prior to Pittsburgh. "But I told Charles Stanley of Atlanta's First Baptist Church, 'Don't release names until your committee has verified that you know who you're nominating, and that you can verify his loyalty as a Southern Baptist.' I reminded him that otherwise, the committee's report likely would be challenged."

In reviewing the first 10 months of his presidency, Draper admitted, "I'm tired, but it's been a good year. I've had fantastic support from men like Harold C. Bennett, W.C. Fields, Dan Martin, John Dunaway and Tim Hedquist of the SBC Executive Committee. None of these men gave any evidence of a hidden agenda or efforts to manipulate me.

"And it's been a good year in our church. Although I've been away three to four days every week, the average weekly attendance has increased 200 persons--and this on top of a 285 average weekly increase last year. Gifts and baptisms are at an all time high, and each of our two morning services attract right at 1,800 persons."

Draper, noted for his evangelistic zeal, said he "grew up on revivals" under the ministry of his father, who died at age 52. "I was saved in a revival from the preaching of C.E. Matthews and, like him, I've majored on soul-winning. If there's anything that bothers me, it's a theology that will make a pastor lose that zeal."

Draper said he was asked almost a year in advance of the 1982 convention in New Orleans if he would consider being nominated. "Four pastors here in Tarrant County took me out to lunch and asked if I'd accept a nomination. I gave them a list of 25 persons across the country, and asked if they'd call and sample their opinion. All 25 were positive. I shared this with our deacons at their May 1982, meeting. I told them it was not to be 'my' decision but 'our' decision. These deacons then sent me home from that meeting.

"For an hour and a half, they prayed over it. Then they gave me the green light, assuring me of their support. And they really have. My church has been fantastic, it's been a maturing experience for them.

"When I went to New Orleans in 1982, I felt I'd be nominated. I didn't play 'surprised.' But I also made it clear that I was to be my own man, that I was 'owned' by no one."

Draper, who makes no apology for being conservative, wishes grassroots Baptists would understand one thing about the conservative movement in the denomination. "For the most part, conservatives want to be heard, to have a voice," he explained. "We're not out to dismantle, destroy or take over anything. I think a lot of so-called moderates are really conservative, but they're shy of us out of mistaken fear that we're out to destroy.

"For example, some think that we conservatives want to stifle academic freedom and liberty. All we want is to be heard and not be ridiculed. Some liberals have been doing all along what they now accuse us of doing--and that's insisting on only one viewpoint in the classroom. A classroom should give a student the tools to study and make his own decision.

"For example, I studied eschatology at Southwestern Baptist Seminary under Ray Summers. I didn't agree with his position on the Millennium. But he didn't ridicule my belief, nor try to force his interpretations on me. Yet some liberal textbooks categorically take a stand and leave no possibility of any other viewpoint. I call that narrow, whether it's in a 'conservative' or a 'liberal' textbook."

Draper admitted some conservatives shy away from fellowshiping with any who disagree with them. "I think this is unfortunate," he said. "I can disagree with a brother on his theology, but still fellowship with him as a Christian."

"Inquiry is helpful," he said, "whether in a church or the denomination. Let's give folks a chance to speak up, to ask questions, to challenge, and not intimidate them as being 'uncooperative' or 'fundamentalists.'"

"Our annual conventions have gotten so big and expensive to attend that many Baptists feel they no longer have a voice, that no one bothers to listen. Maybe a series of regional conventions is the answer. I don't know. But maybe the factionalism we're seeing is largely frustration over how to make input into a denomination as big as ours. Let's face it. The Southern Baptist Convention is a bureaucracy. My church is a bureaucracy. We've got to find ways to let the little fellow speak up."

Asked how he'd like for grassroots Baptists to view him, Draper answered quickly and positively. "If Jimmy Draper couldn't be a Southern Baptist, I don't know what he'd be. Southern Baptists are my life. The second Sunday in April, I preached an entire sermon on the Cooperative Program, and Doug Brown, who is with the Baptist Envelope Service, wrote me that it was one of the finest he'd ever heard me preach. Yes, we're going to see changes, particularly in structure. Some of our by-laws are vague and out of date, written for a denomination of 4 million rather than 14 million members. And I think the fact we've even considered negative designation for the Cooperative Program is indicative of further discussion on the way we support our denomination.

"I think of our struggle like a butterfly emerging from a cocoon. History shows that every 40 to 60 years, Southern Baptists have struggled and questioned, but they always emerged stronger."

Draper is convinced that if he's opposed at Pittsburgh, the issue will be "control," not theology. "No one can say I've pushed my theology on anyone. What I want is true freedom--which is freedom within stated boundaries. It is the liberty to believe and preach and teach without being ridiculed--and also the Christian charity to grant the same to others.

"The door's open in Pittsburgh to give a Christian witness in an area where Southern Baptists are relatively unknown. I hope our testimony will be positive, and not marred by factional controversy."

Pioneer Dominican Republic
Missionary Shoemake Dies

GARLAND, Texas (BP)--Howard Shoemake, 63, who with his wife pioneered Southern Baptist mission work in the Dominican Republic, died May 6 at his home in Garland, Texas.

The emeritus missionary's death ended a five-year battle with bone marrow cancer. He outlived the early prognosis that he would die within five months and discovered a ministry to other chronically ill patients in both the Dominican Republic and the United States.

Appointed overseas missionaries in 1947, Shoemake and his wife, the former Dorothy Dell Moore, served first in Colombia and then Ecuador before being asked to enter the Dominican Republic in 1962 to pave the way for future missionaries. Shoemake was pastor of Central Baptist Church in Santo Domingo but critical economic and medical needs in the country challenged him to broaden his ministry.

As local director of the Christian Medical Society's (CMS) Medical Assistance Program (MAP), he helped set up a dozen rehydration centers to save dying babies, and handled requests for and storage of free medicines coming into the country from MAP.

When Hurricane Edith struck the island in 1963, he manned his ham radio to assist in rescue operations. Afterward, he developed a national civil defense plan. When civil war erupted in Santo Domingo in 1965, he took his family to Puerto Rico, then returned. He frequently skirted gunfire exchanges to deliver medical supplies to both sides in the conflict.

In 1980, as the Shoemakes prepared to leave the country, Dominicans hailed him as a "son of the Dominican Republic" and presented him the nation's highest civilian award, the badge of the Order of Duarte, Sanchez and Mella, for his service in the medical and social fields.

The Shoemakes stayed on in Santo Domingo for more than two years after his cancer was discovered. He went to the Rehabilitation Center for Invalids there for regular chemotherapy treatments. After working through his own initial depression, he found he had an instant rapport with fellow patients. He counseled and encouraged them with scripture and prayer.

In Texas, he participated in "CanSurmount" at Baylor University Medical Center's Sammons Cancer Center in Dallas, where he went for treatment. Through that program, Shoemake and other patients who had learned to cope with cancer and its treatment visited patients who were still struggling to cope.

As a member of Shiloh Terrace Baptist Church in Dallas, he developed a telephone ministry to follow up on members recuperating from illnesses or coping with terminal illnesses like his own. Eventually that ministry spread to friends and acquaintances throughout the country.

-30-

Revival More Than
Evangelistic Services: Orr

By Michael Tutterow

Baptist Press
5/9/83

RIDGECREST, N.C. (BP)--Southern Baptists must adopt a new definition of revival, according to an expert in the history of revival.

J. Edwin Orr, president of the Los Angeles-based Oxford Association for Research in Revival, told more than 700 Southern Baptist pastors, denominational leaders and laypersons attending the Third National Conference on Prayer for Spiritual Awakening they must not "cheapen" the word revival by associating it with quarterly evangelistic church meetings.

Revival, said Orr, is "a refreshing from the presence of the Lord." It differs from evangelism in that "the evangelist seeks the sinner; in times of revival they come running to the Lord," he added.

Church "revivals," a term Orr would rather call evangelistic campaigns, are usually prefaced by prayer meetings, he explained. But the meetings are usually directed toward the success of the campaign and not toward widespread revival.

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"Once the meetings are over, pastors return to business as usual," said Orr. "God does not send general revival to target-oriented prayers. The presence of almighty God among his people is far too important to tie on to our projects."

Orr noted the revival of 1857-58 began with a massive movement to prayer. Characterizing the period, said Orr, was worldliness in the churches, a "money-mania" throughout the country, division over social issues (namely slavery) and ineffective evangelism campaigns. But, he added, the people knew how to pray.

Orr claimed the period parallels today's society and called on Baptists to take the lead in organizing prayer groups. In 1857-58, he said churches of all denominations came together in a united effort of prayer. "There has never been a revival that did not begin with united prayer," he explained, adding Baptists must be willing to join with other denominations in prayer for spiritual renewal.

Orr noted the 1857-58 revival first began among slaves in Virginia, Maryland and South Carolina. "God chose to begin with the most dispossessed," he said.

More than one million converts were recorded during the spiritual movement that swept the United States. The effects lasted for several years, with churches of all denominations recording two to three times their average annual membership gains. The awakening, Orr said, stemmed from the churches' willingness to confess their sins. Any awakening today, he added, will be contingent upon the church repenting and confessing its sins.

-30-

House Freeze Vote
Reagan, Lauded By Sisk

By Tim Fields

Baptist Press
5/9/83

NASHVILLE, Tenn. (BP)--A specialist on peace with justice has praised the passage of a House of Representatives resolution calling for a mutual verifiable freeze on production, testing and deployment of nuclear weapons by the United States and the Soviet Union.

Ron Sisk, director of program development for the Christian Life Commission of the Southern Baptist Convention, also lauded President Reagan's positive response to a recent Soviet offer to reduce its nuclear warheads in Europe.

"The House passage of a resolution favoring a verifiable freeze on nuclear weapons demonstrates a willingness at the highest levels of American government to bring the current mad arms race to an end," Sisk said. "Nothing is more important for our security and freedom than first to halt and then to reverse this headlong rush toward nuclear oblivion."

In spite of long and often heated debate over the resolution, which was passed 278-149, Sisk said the goal of the resolution "is one which Southern Baptists of all political persuasions can support wholeheartedly both with our prayers and our votes.

"At the same time, the recent Soviet offer to reduce its intermediate range nuclear forces aimed at Western Europe and President Reagan's positive response now hold out strong hope for genuine progress in the Geneva arms reduction negotiations," Sisk said.

Sisk called on Southern Baptists to promptly offer their elected government representatives support and encouragement to further pursue negotiations. "Our Lord has called all Christians to do the things that make for peace," Sisk said. "Finding a way to put the hideous nuclear genie back in its bottle could well be the most important step toward peace with justice that we will take."

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Expect More Adults,
Walker Tells Educators

By Paul Robertson

Baptist Press
5/9/83

PIGEON FORGE, Tenn. (BP)--A continuing influx of older students will require Southern Baptist institutions to adjust their approaches, according to Arthur L. Walker Jr., executive director of the Southern Baptist Education Commission.

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Denominational schools, like other institutions of higher education, will see a growing percentage of students older than the traditional 18-22 ages, especially among those preparing to enter the ministry, Walker told participants in the annual meeting of the Southern Baptist Adult Education Association.

He warned each school would need to consider the needs of these students and then seek to meet those needs through appropriate content and delivery systems. Each Southern Baptist institution must "know thyself," gaining a clear understanding of its own purposes, Walker cautioned. "You must realize your limitations, do what you can do, and do it well."

Competition for students will continue, he predicted, but "the time is ripe for a study of overlapping systems." He pointed to the need of SBC institutions to coordinate their efforts in attempting to meet the needs of the adult student.

Southern Baptists must give attention to theological education purposes, Walker said. He predicted this decade will be pivotal in developing a philosophy of theological education among Southern Baptists.

The SBAEA is made up of schools, colleges, and seminaries affiliated with the Association of Southern Baptist Colleges and Schools and their representatives who participate in non-traditional or off-campus educational programs.

R. W. Jenkins, of the Georgia Baptist Convention, was elected president of the association for 1983-84. Other new officers included: Don Mitchell, Carson-Newman College, vice president; Alex Booth, Fruitland Bible Institute, secretary; and Paul E. Robertson, Seminary External Education Division, treasurer.

-30-

CORRECTION: In BP mailed 5/7/83, "Trustees For Agencies Nominated by Committee" please correct identification of Russ Bush Jr. , recommended as chairman of the Denominational Calendar Committee. He is a layman from Columbus, Miss. (His son, Russ Bush III, is professor at Southwestern Seminary.

Thanks,
(BP)

Missionary To Grenada
Manget Herrin Dies

Baptist Press
5/9/83

ATLANTA (BP)--Manget Herrin, 50, who with his wife started Southern Baptist mission work on the Windward Island of Grenada, died May 7 at Georgia Baptist Hospital in Atlanta.

For the past several months he had battled cancer, discovered after the missionary couple had taken a leave of absence in 1982 and he had become associate director of stewardship for the Georgia Baptist Convention.

Herrin and his wife, the former Elaine Jones of Dothan, Ala., were appointed missionaries in 1969. They were stationed first in Georgetown, Guyana, but transferred in 1974 to become Southern Baptists' first missionaries to Grenada.

The Chicopee, Ga., native considered Gainesville his hometown. Prior to appointment he was a public school teacher and pastor of churches in Alabama, Georgia and Louisiana.

Herrin held a bachelor of arts degree from Howard College (now Samford University), Birmingham, Ala.; master of religious education degree from New Orleans Baptist Theological Seminary; and master of divinity degree from Southeastern Baptist Theological Seminary, Wake Forest, N.C.

-30-

(BP photo mailed to state Baptist newspapers by Richmond bureau of Baptist Press)