



-- FEATURES

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Louisiana Group Introduces
Koreans To New Evangelism Effort By Oscar Hoffmeyer Jr. Baptist Press
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PUSAN, Korea (BP)--As Louisiana Baptist teams were ready to leave this South Korean city, Pastor Hahn Myoung Kuk boarded the train, threw his arms around Charles Harvey and said, "Thank you for convincing me this is the way to reach people. It is working in my church."

Harvey, Louisiana Baptist director of evangelism, said two years ago the Sajic Baptist Church pastor was completely indifferent to the idea of evangelism through the Sunday school.

For two weeks in April (16-29) 58 Louisiana Baptist ministers and lay members led conferences in 19 churches and reported 6,948 unsaved Koreans enrolled in local church Bible study. Also there were 1,470 professions of faith and the distribution of 18,990 Bibles.

Charles Lowry, director of the LBC church programs division and a campaign co-director, said the Koreans will continue to distribute Bibles until all of the 40,000 purchased are placed. The Bibles were purchased by funds from the Louisiana Baptist Convention, Korean Baptist Convention and Southern Baptist Foreign Mission Board.

Bringing unsaved persons into the church for the purpose of Bible study and evangelism have never been practiced in Korea, Harvey, a campaign co-director, said. And they had never had age-group Bible study curriculum.

More than three years ago, Lowry and a group of education leaders in Louisiana prepared curriculum which was subsequently translated into the Korean language. The recent "Evangelism Through Sunday School" campaign provided training for Korean Baptist leaders in the use of the materials.

In addition to the seminars, team members, including educators and evangelists, teamed with Korean Baptists for house to house visitation during the day. Evangelistic services were held in each church Friday and Saturday nights and Sunday morning of each week.

During this activity many Louisianans shared unique experiences.

Emil Turner, pastor of First Church, Harrisonburg, stopped to witness as he and a pastor were walking along. The pastor told Turner to keep walking, the man was Buddhist.

Turner kept talking. And then Turner was invited into the home where the man made a profession of faith. "Wait," the man said. He returned to the room with food and they all enjoyed a feast.

Mrs. David Bunch of First Church, Baton Rouge, said during one of their visiting trips they were escorted to a place where there was a mound of dirt, six shovels and white gloves. "It was obvious there was to be a building dedication. The pastor offered prayer, we ate squid, rice cakes and kimchi. Then 20 Bibles were distributed to the workmen.

However, the building, being constructed by a deacon was a photo shop, not a church, and he wanted a Christian ceremony.

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She said Korean Christians are aggressive in their visitation. "They knew who they were to visit. If the prospect was not there, the visitors would go out looking for the prospect, rather than write on the card, 'not at home.'"

Lawrence Clegg, Louisiana Baptist director of missions, stopped where 12 elderly men were playing oriental cards. He began witnessing and distributing bilingual tracts. Eight of the men accepted Christ.

They went to a back room where six women were visiting. The procedure was repeated and four women made professions of faith.

"We left thinking that was an unbelievable experience. But at the Sunday service seven men and four women made their public profession of faith," he said.

Harvey said a group, with Lee Jason, pastor of Yong Ahn Baptist Church, stopped at a factory operated by a deacon. Witnessing and Bible distribution took the place of work and 17 persons made professions of faith.

The Louisiana-Korean Baptist partnership began with city-wide crusades in 1970. In 1980 teams from Louisiana led lay-witness seminars and church-related revivals. The 1985 "Evangelism Through the Sunday School" crusade concludes the formal partnership. The effects will be lasting according to Korean leaders.

Bill Fudge, Southern Baptist missionary responsible for religious education said, "The partnership has been so successful that it may not be necessary for additional teams to come to Korea again.

"We believe the concept was sold well enough and enough leaders trained we can do it ourselves in Korea."

While the formal partnership has been concluded, memories and experiences of ministry will continue for hundreds of Louisiana Baptists who participated for the past 15 years.

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South Carolina Baptists
Hold First Special Convention

Baptist Press
5/15/85

COLUMBIA, S.C. (BP)--The first special called convention in the 164-year history of the South Carolina Baptist Convention May 9 gave Baptist College at Charleston permission to conduct a fund-raising campaign in South Carolina churches.

About 80 percent of the 1,246 messengers from 473 churches favored the motion, to allow the school to conduct "a financial campaign with appeals to the churches for a special offering and/or to individual church members to make pledges 'over and above' their regular tithes and offerings through 1987."

Jairy Hunter, president of Baptist College, said the college is in financial trouble because of short-term, high-interest debts and recent declines in student enrollment. Hunter said much of the indebtedness concerns a new chapel building on campus which cost \$4.1 million. So far \$1.4 million in payments have been made.

Hunter said in a news conference the college will need about three months to prepare for the fund raising because money must first be raised to pay for the campaign in the churches.

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After the campaign is launched, the motion allows the college two and a half years to complete the fund raising.

The special meeting of the convention was necessary because the business and financial plan of the denomination, largest religious group in South Carolina, disallows direct money appeals to its 1,756 churches and missions without the approval of Baptists in a convention.

The convention routinely meets each November.

After the special convention, Earl Crumpler, president of the convention and pastor of Edwards Road Baptist Church, Greenville, led a prayer meeting for the Southern Baptist Convention June 11-13 in Dallas. He was assisted by John Roberts, editor and business manager of the Baptist Courier, newsjournal of the South Carolina Convention.

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Baptist Historian Cites
Dangers Of Fundamentalism

Baptist Press
5/15/85

NASHVILLE, Tenn. (BP)--Three dangers of fundamentalism are that it rationalizes faith, erodes denominationalism and minimizes freedom, according to Walter B. Shurden, chairman of Mercer University's department of Christianity, in an interpretative article for the summer issue of "Baptist Heritage Update," published by the Historical Commission of the Southern Baptist Convention.

Shurden compares fundamentalism with liberalism. "Both interpret the Christian faith primarily in terms of intellectual propositions with God. Their propositions differ, but their method is the same."

Fundamentalism, he writes, "transforms the Christian faith into theological ideas to be believed rather than a person to be loved and obeyed;" results in "the loss of the intensely personal nature of the faith," and reduces Christianity "to a set of doctrines to which one must give assent."

"Creedalism is the first cousin of fundamentalism."

Southern Baptists historically have resisted creedalism, claims Shurden, a former trustee chairman of the Historical Commission. They "did not want human statements about the Christian faith to be equated with the essence of personal faith."

"The history of American Christianity demonstrates that the rise of fundamentalism within a denomination has usually led to the decline of denominational consciousness," he continues. "Historically, fundamentalists are not denominationally loyal," and they usually "have found more fellowship with those outside their denomination than with the mainstream of their own denomination."

Shurden adds fundamentalists often have drastically cut support for denominational mission enterprises which they could not control and have gone "independent" in support of missions. "Cooperation (the intentional denominational character of Southern Baptists) threatens the independence of fundamentalism."

"Historically, Baptists are freedom-lovers." Shurden says, "Even non-Baptist historians acknowledge that Baptists have made their greatest contribution to Christendom with a passionate commitment to freedom."

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Viewing fundamentalism as basically a mentality of control which is threatened by freedom, Shurden describes this mentality as "totalitarian in theology, power-oriented in denominationalism and authoritarian in pastoral model."

He concludes, "Fundamentalism, with its totalitarian mentality, will cut the heart out of Baptist life. And it will do it in the name of God."

"Baptist Heritage Update" is a quarterly newsletter published by the Historical Commission. The summer issue will be available in July.

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Moore Will Allow
Presidential Nomination

By Toby Druin

Baptist Press
5/15/85

AMARILLO, Texas (BP)--With the urging of "several hundred letters" and the conviction "it is time to turn our convention back to the mainstream and its main commitment to missions, Christian education and service," W. Winfred Moore announced May 10 he will allow his nomination for president of the Southern Baptist Convention.

The announcement, he said, came after long deliberations and prayer and with the full support of his wife and the deacons of First Baptist Church, Amarillo, where he has been pastor for the last 25 years.

Moore, 65, thus ended months of speculation about whether he would oppose current SBC President Charles Stanley who previously announced he will permit his nomination for a second term.

Moore, who is in his second year as president of the Baptist General Convention of Texas, said after his second straight election without opposition last fall, he did not think he or Stanley were the man to lead the SBC.

He has changed his mind, he said, "Because nobody else has come forward to say they are willing to do it."

"I have kept hoping somebody would emerge that everybody could agree is the person to lead us, but it hasn't happened," he said. Instead, he has received hundreds of letters from pastors and laymen from every area of the SBC insisting that he is the man, he said.

Nevertheless, he does so reluctantly, he said.

"I have found myself in the middle of this through the nomination I made last year," he said, referring to his unsuccessful nomination of Dallas pastor Bruce McIver to replace that of Paul Pressler of Houston for the SBC Executive Committee.

"Nobody asked me to make that nomination and I did so without any animosity toward anyone," he said. "I just didn't think it (Pressler's nomination) represented mainstream Texas Baptists--where we are."

He said, "as the year has gone by and I have tried to look at what we are doing as Southern Baptists, I have been convicted we have to go back and support our institutions and agencies and get on with Bold Mission Thrust."

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He never has given credence to the charge of "liberal drift" in the convention, he said, "Because I knew where I stood and where the people I am associated with stand--as conservative as anybody could be."

"In fact, I have been kidded and laughed at about being such an arch conservative. The people I know are people who believe the Bible.

"As I have said many times, I don't agree with all of them but it doesn't occur to me, just because I disagree with them that they don't believe the Bible. There may be some who don't, but I don't know them."

Of his own theology, Moore said, "I believe the Bible just like it's written. I accept it as God's word to me. I have no problem accepting any of it, original manuscripts of the Bible we have today."

"I don't understand a lot of it," he added, "but I accept that which I do understand and that which I don't--every bit of it from beginning to end."

Moore's church was for many years the SBC leader in contributions through the Cooperative Program and this year will give \$827,000--19.5 percent of its undesignated receipts.

"The church voted in 1981 to increase its Cooperative Program support by 10 percent per year through the 1980s," Moore said, "and thus far we are ahead of schedule."

If he is not elected SBC president, he said, it will have no effect on the church's CP support. "We are going to keep on giving just exactly like we have been giving, no matter who is elected," he said.

Some fundamentalist leaders have indicated they might lead their churches to "escrow" their Cooperative Program gifts if Stanley is not elected. Others have asked they be allowed to exclude some SBC agencies from their gifts and still have them considered Cooperative Program gifts.

In 1970 Moore's church asked the Christian Life Commission be excluded from receiving its share of the church's CP gifts because of the sponsorship of a seminar in Atlanta which featured an address by a Playboy magazine editor.

"That was a mistake," Moore said. "I still disagree as completely with them as I did then, but if I were doing it today I would certainly do it differently. I would go sit down with Foy Valentine (CLC executive director) and discuss it. I would use the process."

"I think now that what I did was worse than what they had done. My reaction was bad," Moore said.

He decries the emergence of politics in the denomination, he said, and doesn't like any part of it--on any side.

If elected, he said, he will support a committee to try to find a solution to the denominational controversy.

"The only way we can arrive at reconciliation is to look specifically at areas where people think there are problems, whether in the seminaries or agencies," he said, "to look at them realistically, prayerfully, with a view to making whatever corrections need to be made without accusing anybody and everybody."

Such a committee, he said, would have to represent every school of thought--"to sit down together and work through this so we can all do the mission work God has given us to do."

Moore is a native of Tennessee. He received his education at Lambeth College, Union University and George Peabody College. He has been awarded honorary doctorates by Wayland Baptist University and Baylor University. He did not attend seminary.

He has a long history of involvement in the Amarillo association and Texas convention. He was chairman of the committee to reorganize the executive board staff a few years ago and was a member of the search committee which recommended William M. Pinson Jr. as executive director of the Texas convention in 1982.

First Baptist of Amarillo, has more than 10,000 members and is one of the largest churches in the SBC. Last year it recorded 234 baptisms and \$591,428 in gifts to the Cooperative Program.

Its total gifts to missions were \$1,266,204 out of total receipts of \$4.8 million.

Moore came to the Amarillo church in 1959. He also has been pastor of Olive Branch Baptist Church, Olive Branch, Miss.; Harrisburg Baptist Church, Tupelo, Miss.; First Baptist Church, Borger, Texas, and Central Park Baptist Church, Birmingham, Ala.

Moore married his wife, Elizabeth, when they were seniors in college. They have three children, a son and daughter who live in Dallas and a daughter in Amarillo and four grandchildren.

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Tellers, Credentials
Committees Appointed

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DALLAS (BP)--The tellers and credentials committees have been appointed for the 1985 annual meeting of the Southern Baptist Convention, June 11-13, in the Dallas Convention Center.

SBC President Charles Stanley announced the appointment of the credentials committee, while SBC Registration Secretary Lee Porter released the names of the tellers committee.

Stanley, as president, appoints both committees. The credentials committee is appointed by the convention president "in consultation with the vice-presidents," while the tellers body is named by the president, "in consultation with the registration secretary."

Porter works with both committees during the three-day annual meeting.

The credentials committee, according to the SBC by-laws, "shall review and rule upon any questions which may arise in registration concerning the credentials of messengers." The 26-member group also considers "any contention arising on the floor (of the convention) concerning seating of messengers.

The tellers committee, made up of 13 members, is responsible for tabulating any vote taken by ballot during the convention.

According to Porter, both committees work to maintain the integrity of the registration and balloting process at the annual meeting. However, the honesty and integrity of the local church and of the individual messenger are the main safeguard of the balloting and registration process.

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Porter said safeguards have been built into the system.

"Messengers who bring their completed and signed registration cards can register in less than five minutes," Porter said. "Persons who have letters or must rely on telegrams will have to appear in person before the credentials committee," he added. "Any disputed or contested matter also will be referred to the committee."

Ralph M. Smith, pastor of Hyde Park Baptist Church in Austin, Texas, will be chairman of the credentials committee. A. Earl Potts, executive director of the Alabama Baptist State Convention, Montgomery, is chairman of the tellers.

Charles Walton, pastor of First Baptist Church, Bridge City, Texas, will be secretary of the credentials committee.

Other members of the credentials committee are: E.A. Abbott, pastor, First church, Smyrna, Ga.; Gary W. Brink, pastor, Immanuel church, Romeo, Mich.; George Clerihew, director of missions, Denton (Texas) Baptist Association; Harrell R. Cushing, pastor, First church, Gadsden, Ala.; W. Leroy Daniel, layperson and member of First church, Wichita Falls, Texas;

David R. Dean, pastor, First church, Sudbury, Mass.; Sam Friend, pastor, First church, Bothell, Wash.; V. Allen Gaines, pastor, Parkview church, Newport News, Va.; W.C. Garland Jr., pastor, Second church, Hot Springs, Ark.;

Eddie L. Hamilton, pastor, First church, Carthage, Miss.; Max D. Hester, pastor, Calvary church, Irvine, Ky.; Mrs. Louise Holtzinger, layperson from Leewood, Kan., who attends Swope Park church, Kansas City, Mo.; B. Conrad Johnston, pastor of Salem church, Salem, Va.; Thomas M. Knotts, director of missions, Aiken Association, Graniteville, S.C.;

Joe T. Lenamon, layperson and member of Travis Avenue church, Fort Worth, Texas; C. Lamar Lifer, pastor of Olivet church, Little Rock, Ark.; Fred Lowery, pastor, First church, Bossier City, La.; James Merritt, pastor, Highland church, Laurel, Miss.;

Jack Nightingale, pastor, Northside church, Deland, Fla.; Edward E. Pikey, pastor, First church, Waterloo, Ill.; Mrs. Currin Ann Seely, layperson from Park Tower church, Plano, Texas; Joe Simmons, layperson from Sagemont church, Houston; Jim Wells, pastor, Oakwood church, Kansas City, Mo., and Marvin T. York Jr., layperson from Park Cities church, Dallas.

Tellers are: Ronald D. Allen, pastor, First church, Raymore, Mo.; Mrs. Myra Bates, layperson from Horse Shoe, N.C., and member of First church, Hendersonville; Charles D. Betts, pastor, First church, Vandalia, Ohio; Wendell Estep, pastor, Council Road church, Bethany, Okla.;

Billy T. Hargrove, director of stewardship promotion for the Missouri Baptist Convention, Jefferson City; Ernest J. Kelley, regional coordinator for the Home Mission Board, Atlanta; Charles S. Lloyd, pastor, First church, Marietta, Ga.;

Kenneth Mahanes, pastor, Far Hills church, Dayton, Ohio; Jamers M. Porch Jr., pastor, First church, Tullahoma, Tenn.; John Lee Taylor, pastor, First church, Jackson, Tenn.; Mrs. Bonnie White, layperson from Louisville, Ky., and member of First church, Prospect; and Daniel G. Vestal, pastor, First church, Midland, Texas.

Apparent Happenstance Creates
Baptist Group In Muslim Area

Baptist Press
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KEBUMEN, Indonesia (BP)--A handful of Indonesians who came together through apparent happenstance might be the beginnings of the first successful Baptist church ever in a Muslim-dominated area of central Java.

During the last several years, every other group begun in the area by Southern Baptist missionary Johnny Norwood of Texas has eventually fizzled out. But this one is growing.

In September, Norwood began sensing the need to start a group of believers in an area. He and his wife, Diana, began to pray for leadership. Several weeks later three men from a town 30 minutes away knocked on their door.

One was a Baptist who had moved from Jakarta. Another was a Christian but not a Baptist. A third was not Christian but ready to be one. The three asked Norwood to start a Bible study in Kebumen.

Later in the week Indonesian pastor Pak Harjo received a letter from a medical doctor living 2 1/2 hours away in Jogjakarta. He wrote that he so n would be moving to Kebumen and wanted to align himself with Baptists there. When Norwood visited him before he moved, the doctor mentioned a Baptist couple, both teachers, who had moved from Jogjakarta to Kebumen.

Soon this group organized and visited a single woman teacher from Jogjakarta who now is attending the Bible study, too.

"All these Baptists in Kebumen amaze us," say the Norwoods. "This (is an) exciting answer to prayer. The Lord is working so fast our heads are spinning. Never in our ministry here have we experienced anything like this."

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Rains Come to Ethiopia;
Missionaries Credit Prayer

By Robert O'Brien

Baptist Press
5/15/85

RABEL, Ethiopia (BP)--Rain has come to give starving Ethiopians hope for a growing season but has choked shut the road to the Southern Baptist feeding center in mountainous Rabel.

The muddy road has hampered four-wheel drive trucks, but missionaries have kept the center operating on grain brought in by helicopter and by "bombing run" air drops from low-flying aircraft of Britain's Royal Air Force.

Meanwhile, 1,200 Ethiopian farmers took three days to build an airstrip in Rabel in a food-for-work program to provide backup landing facilities for small aircraft.

Agricultural missionary Lynn Groce said the feeding and health care center also has begun distributing sorghum and wheat seed which Ethiopian farmers will plant along with barley seed the Ethiopians had on hand.

Groce said many parts of Ethiopia, including the 10,000-foot highlands where Southern Baptists operate the center, can expect a crop in four to six months. But he said short-term feeding and health care will have to continue until the farmers get back on their feet and long-range assistance begins.

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Missionaries credit the life-giving rain to prayer by Baptists and others around the world. "God has answered prayer," Groce said. "It's unusual to have rains in May as heavy as they are now." Leaders of the Southern Baptist Foreign Mission Board and state Baptist conventions and newspapers urged prayer for the drought-stricken continent under the theme: "Water is Life. Pray for Rain in Africa."

Since then rain has come to a number of countries in Africa, but others, especially the Sahel countries of West Africa below the Sahara desert, still suffer from severe drought. Ironically, rain has caused flooding and damage in parts of Ethiopia but the benefits outweigh the problems, Groce said.

Recently in Zimbabwe, where rain has broken drought, hundreds of people from several denominations, including Baptists, met on a hilltop in Sanyati for a four-hour service to thank God for rain. "We felt your (Southern Baptist) presence with us for so many of you have joined in praying for a good rainy season," wrote missionary Mary Monroe. "The dams are full, the crops promise an abundant harvest and there's no longer rationing of water."

Meanwhile from Ethiopia, Groce urges, "Don't stop praying and giving to support our efforts because one rain and one crop don't solve the problem. We still have a long way to go."

Groce said Ethiopians won't have any food from crops before November or December, and it's uncertain whether the "long rains" will come on schedule.

The late-arriving "short rains" provided hope about crops, Groce added, but future rainfall could fail. The long rains will arrive in late June or early July if they come on schedule.

Ethiopian missionaries still plan to expand operations to include at least two more feeding centers this year for short-term relief before they can implement long-term assistance in agriculture, water development, animal health and community development.

They soon will begin a survey of the Merhabete district to the west of Menz-Gishe where they now work, and have requested volunteers to operate a feeding center there. The needed personnel include two nurses, a physician and a field director. The physician would also coordinate medical work in other areas, including Rabel.

Already 10 volunteers have arrived to assist three career families. The Foreign Mission Board is processing nursing applicants to succeed volunteer nurses Mary Saunders and Sally Jones, who will leave Rabel in August, and to fill other slots. The missionaries also need a volunteer qualified to survey water development approaches.

Latest volunteer arrivals include Bob and Yvonne Walls, Southern Baptists from Conroe, Texas, who will direct hunger relief efforts in Menz-Gishe, and Jerry and Ann Grosh of Pennsylvania, a couple lent by Mennonites to help coordinate logistics at Rabel. Mrs. Grosh is a nurse.

The Foreign Mission Board already has appropriated \$842,500 in hunger and relief funds for Ethiopia and awaits further requests which will grow out of long-range planning by missionaries. Missionaries may project plans for short-term relief and long-range development which may call for an additional \$750,000 this year alone.

Since late last year, Southern Baptists have given more than \$1.3 million designated for hunger and relief in Ethiopia. Thus far in 1985, the Foreign Mission Board has appropriated more than \$3 million for hunger and relief in all of Africa as missionaries continue efforts to preserve lives.

Baptists Give \$5 Million In Record Drought Response

RICHMOND, Va. (BP)--Southern Baptists gave more than \$5 million for world hunger and relief in the first four months of 1985--only \$2 million short of their total overseas relief giving in 1984.

The record gifts--a 186 percent increase over the first four months of 1984--were spurred by worldwide concern over an African drought which claimed hundreds of thousands of victims in 1984 and promises to do the same this year.

Already, more than \$3.9 million has been allocated, with more than \$3 million going to Africa. Allocations are 50 percent ahead of last year.

Since Jan. 1, the Foreign Mission Board has allocated funds to continue major grain distribution programs in Ethiopia and Mali, two of the six African countries named as most needy by the United Nations Food and Agriculture Organization.

But in recent weeks, the board also allocated just over \$1 million for water development in Mali, \$290,000 to distribute 6,000 tons of grain in Burkina Faso (formerly Upper Volta), \$46,000 for grain distribution in two areas in Kenya and \$270,000 for seed rice for Kampuchea (formerly Cambodia).

John Cheyne, the Foreign Mission Board's human needs consultant, expressed optimism Southern Baptist giving will continue at record levels, but said the board is not promising missionaries more than it can deliver if the rate of giving drops.

For example, Baptists have given more than \$1.3 million for Ethiopia since late last year. Already the Foreign Mission Board has allocated \$842,500 of that amount. The missionaries are operating a feeding center in remote Rabel and project at least two more feeding centers this year. The board is holding the remaining funds pending further decisions by the missionaries on other short-term relief and long-range development projects.

Noting the Lord had answered prayers for rain in Ethiopia and southern African countries like Zimbabwe, Cheyne urged Baptists not to assume the problem is over. Needs in Africa will be urgent for several years, he said.

Food distribution, livestock and seed replacement and the implements, personnel and funding to teach improved farming methods will still be needed if Africans are to recover from this drought and become self-sufficient in food production, he said.