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September 4, 1986

86-127

Iowa-Georgia Haylift Crosses
Denominational And Sectional Lines

By Bill Bangham

F-100

PRAIRIE DU CHIEN, Wis. (BP)—On a remote railroad siding on the outskirts of Prairie Du Chien, Wis., 15 boxcars stood motionless, a symbol of people responding to the needs of others. By evening they were clattering south, stuffed with 200 tons of hay for drought-stricken farmers in Georgia.

Before the train departed, flat-bed tractor-trailers, each stacked high with 500 bales, pulled alongside the boxcars, were quickly unloaded and moved off to be replaced by others. Volunteers raced the arrival of the locomotive that took the cars south.

It's an unheard of event—the cooperative effort of Catholic laymen, Southern Baptist and independent Baptist volunteers, three corporations and two Southern Baptist agencies.

The hay was donated by farmers from German-Catholic communities across the Mississippi River in northeastern Iowa. Their efforts were organized through the Knights of Columbus, the Roman Catholic men's organization.

Baptist Men—Southern Baptists' laymen's organization—of the Iowa, Georgia and Minnesota-Wisconsin Baptist conventions provided the link between the Iowa and Georgia farmers and are coordinating their efforts through the Southern Baptist Brotherhood Commission in Memphis, Tenn.

The hay was transported the 60 miles to Prairie du Chien from Iowa by trucker Glen Wittenburg. Southern Baptist Home Mission Board disaster relief funds covered the expenses of his men at half-rate. He and his two sons donated their time.

The boxcars were provided and were transported free to Georgia by the Burlington Northern and Norfolk Southern railroads. They were loaded by independent and Southern Baptist volunteers.

It has been an ecumenical, cross-cultural, cross-sectional, religious-secular effort. Distinctions have seemed to evaporate in the sweat of the men and dissipate with the blowing chaff.

"We've got the hay here. We just don't have the funds to get it out where it's needed," said Devere Manderfield, a Waucoma, Iowa, farmer who coordinated the relief effort through the Knights of Columbus. "It's as simple as that."

Iowa farmers have a bumper crop of hay this year and are willing to donate it to those in need. But they have been disturbed by reports of earlier haylifts to relieve southeastern farmers.

Rumors that hay distributed through state departments of agriculture, farmer's coops and cattlemen's associations was skimmed by large farmers ignoring the needs of smaller farmers, and even sold by them, still circulate through the Iowa communities.

When Manderfield received an inquiry for hay from Cameron Byler, director of Baptist Men and disaster response coordinator at the Brotherhood Commission, he saw a ray of hope. Byler's inquiry came through Gary Hargrove, Brotherhood director for Iowa Baptists.

"I thought...wouldn't it be great if we could get the Knights of Columbus together and get it down to Georgia," said Manderfield. "We're going to trust the Baptists to see this hay gets to the little guys, the colored fellow, anybody in need. You can trust the church...any church."

Russell Bode, pastor of Independent Bible Baptist Church in Prairie du Chien, said he feels the same rumors have hampered his efforts to get volunteers to help load hay into the boxcars. He relied heavily on laymen from his church, a pitchfork's throw from the loading site. And he appreciated the help of Jim Edge, a Home Mission Board church planter apprentice, and Bruce Johnson, a Southern Baptist lawyer and businessman from La Crosse, Wis.

"This is Christians helping Christians," Bode told people. "We'll just trust the Lord to work things out."

When the hay arrives in Georgia, Bob Greene, director of Baptist Men for the state, will supervise its distribution. Baptist Men, working with local directors of missions, area missionaries and local farmers, will distribute it from six locations across 15 counties.

"We're going to make our best attempt to get it into the hands of the little guy, those really in need," said Greene. "Race, religion or creed won't enter into it."

"I think that Catholic hay..." said Manderfield, "them Baptist cows are really going to like it."

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(BP) photos available overnight. Call 800-238-5917. Ask for World Mission Journal editor.

Bandits Hit Haiti
Baptist Warehouse

N-FMB

Baptist Press
9/4/86

PORT-AU-PRINCE, Haiti (BP)—Bandits raided the offices of a Baptist food warehouse in Port-au-Prince, Haiti, early Sept. 2, beating several workers and escaping with at least \$300.

Fifteen men, firing pistols in the air and carrying machetes and iron bars, appeared at the warehouse about 3 a.m., reported Southern Baptist missionary Jack Hancox, who arrived on the scene two hours later. The gang overpowered two guards, beat them and tied them up in a guard shack. They forced their way into the warehouse and found two members of a Haitian Baptist well-drilling team sleeping in one of the offices.

The bandits beat the two startled workers, striking one across the shoulder with an iron bar and taking \$200 from him. They ransacked the offices looking for money and probably found about \$130, said Hancox, who noted losses still were being calculated. They also opened a safe that contained numerous checks intended for bank deposit but left the checks strewn across the floor.

"They didn't destroy anything. They just spilled everything on the floor looking for money," Hancox said. "They stole all the keys out of the office and tried to steal one of our trucks. They couldn't get it started so they tried to hotwire it."

When that did not work, the band left the warehouse area on foot and encountered two more guards a short distance down the road. They beat the pair and escaped into some woods nearby.

Nobody was seriously hurt, Hancox said, just "scared and bruised." The two Baptist well drillers were in town for a seminar on improved drilling and pumping techniques and were staying at the warehouse to save hotel costs. Hancox works with Haitian Baptists to coordinate a variety of development ministries, including well drilling and food distribution to school children.

The Baptist warehouse has been a target before. It was looted repeatedly during the unrest leading to the downfall early this year of the Duvalier government. Other relief agencies, especially Church World Service, also have been victimized. The Church World Service food warehouse was cleaned out again by looters in late August, Hancox said.

Baptists' food and nutrition program for schools, disrupted earlier in the year by attacks on the warehouse and distribution trucks, again will be affected by the latest incident. Hancox said he temporarily cancelled a shipment, paid for by Southern Baptists, of enough food from the United States to feed 16,000 children for two months. Outside shipments will be on hold until authorities can provide better security both for the warehouse and for distribution efforts, Hancox said.

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In place of the U.S. shipment, he contracted for 1,000 hundred-pound sacks of Haiti corn and received a promise from the U.S. Agency for International Development for some dried milk and oil. "We're still going to have some stuff if we can get it out to the schools," he said.

Despite the ongoing problems, the Baptist well drilling teams have drilled 40 wells since January. They are aiming for a record of 65 drilled in one year.

Hancox said Haiti has been fairly calm since violent demonstrations in June, with the exception of killings and increasingly bold attacks by bandits roaming the capital of Port-au-Prince.

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Missionary Couple
Beaten And Robbed

N - FMB

Baptist Press
9/4/86

OWERRI, Nigeria (BP)—Southern Baptist missionaries Urban and Loretta Green were tied, beaten and robbed recently in their home in Owerri, Nigeria, a Southern Baptist Foreign Mission Board official reported.

The Greens, both from Tulsa, Okla., were not hospitalized, said John Mills, the board's director for West Africa. Robbery is uncommon in smaller cities like Owerri but is on the rise in larger cities in Nigeria, Mills noted.

Because of poor telephone service to Nigeria, no other information was available immediately.

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Home Board Personnel
Make Career Changes

N - HMB

Baptist Press
9/4/86

ATLANTA (BP)—Three long-time Southern Baptist Home Mission Board employees have resigned to pursue personal business opportunities.

Everett Hullum Jr., who has been employed by the agency for 16 years and has edited MissionsUSA magazine since 1982, began new responsibilities Sept. 1 with Citizens and Southern Bank of Atlanta. He will edit employee publications for the banking firm.

A denominational employee since he joined the Southern Baptist Brotherhood Commission as editor in 1965, Hullum since has served the Home Mission Board as associate secretary for editorial services and director of magazine publication services. For the past four years he has been editor of the service, which included production of the award-winning magazine on home missions as well as Home Missions Notebook.

Jim Lewis Jr., a 13-year employee, has begun a private consulting firm in Birmingham, Ala., where he advises churches and associations in long-range strategy involving growth, ministry and missions impact on communities. Most recently he has been assistant for the vice president for the board's missions division and in 1983 was named director of the associational missions division.

Glenn Sheppard, who has been special assistant in spiritual awakening for the evangelism section for the past six years, will leave the board at the end of September to launch International Prayer Ministries in Atlanta. He has been employed by the board since 1979, when he was named director of the personal evangelism department.

Sheppard will continue to be a consultant to churches desiring to develop intercessory prayer ministries. He additionally will work with the intercession advisory committee of the Lausanne Committee for World Evangelism and will help establish an international prayer center in Atlanta.

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CORRECTION: In (BP) article dated 9/3/86 and entitled "Future Called Bright For Indian Ministry," please change the following section of second graf from "...said Ed Linsey, religious education consultant for ethnic work for the Baptist General Convention of Oklahoma..." to "...said Eddie Lindsey, Indian religious education worker in the language missions department of the Baptist General Convention of Oklahoma..." Also, please change subsequent references to the man's last name to Lindsey.

Thanks,
Baptist Press

Expository Preaching Includes
More Than Running Commentary

By Jim Lowry

F-BSSB

Baptist Press
9/4/86

RIDGECREST, N.C. (BP)—Expository preaching, currently in vogue for many Southern Baptist pastors, should be more than a running commentary on a book of the Bible, said to Harold Bryson, professor of preaching at New Orleans Baptist Theological Seminary.

Bryson, who led several sessions during the National Conference on Preaching at Ridgecrest (N.C.) Baptist Conference Center, said expository preaching, preaching through a book of the Bible by studying verses either consecutively or selectively, offers numerous advantages.

However, "one of the dangers is that preachers can fail to give life to the sermons and they become more intellectual than relevant to people's needs," Bryson said. Another danger is that preachers can preach from a particular book for so long that congregation members will not respond to the messages.

Generally speaking, Bryson said, most pastors should preach through no more than one Old Testament and one New Testament book in a year, along with other content areas that need to be covered. And in a long book like the Psalms, the preacher selectively should choose 12 to 15 sermons instead of going straight through the book.

If the number of sermons on one book exceeds about 25, few pastors have the ability to hold the attention and interest of the congregation or even of themselves, he said.

Bryson noted many pastors currently do expository preaching as a running commentary, verse by verse, so congregation members can follow easily in the Bible. "The running commentary emphasizes the Bible but doesn't necessarily move to the needs of the people," he said. "Preaching is not just imparting biblical information. It is to use biblical information to meet people's needs and persuade them.

"The running commentary doesn't always include these skills, and the results are a shortage of people being able to apply the Bible to their lives," he explained. "For example, the people may know about the suffering and events of Job but not see where the book of Job intersects life and relates to them.

"One definition of expository preaching is that it is the art of preaching through a book of the Bible," he continued. "You don't have to go verse by verse. You can preach selectively or consecutively.

"The price to pay for good expository preaching is advance preparation," Bryson added. "A preacher needs to see what the book meant to the original readers and what God's purpose was for the original readers. Then he needs to examine the original message so today's congregation can compare it to a life situation. The Bible came out of human experience and is intended for human application."

Bryson warned preachers that using the Bible does not necessarily guarantee the sermon will be biblical. He said the preacher might use the text but get a topic not intended to be taken from those verses.

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When preparing to preach from a book of the Bible, Bryson said, preachers need to prepare an analysis by studying words, phrases, clauses and grammatical construction to understand what is meant. He added laziness leads to failure to go through and find out what the text meant.

"If we look around, some of the best and some of the worst expository preaching is being done today," he said. "The worst is when a preacher takes a text out of context. The best is preaching through a Bible book, getting the biblical truth and applying it to the needs of the people."

Bryson said expository preaching offers some distinct advantages to preachers by giving them a plan for their preaching as well as variety.

"Some preachers get on theological hobby horses and treat only a few topics throughout the year. People need more variety in their diet," he said. "By preaching through a Bible book, you will have to preach topics you normally wouldn't tackle. And there is a satisfaction for the preacher who is preaching the Bible and relating it to the needs of the people."

"Preach the Word in Love and Power" was the theme of the National Preaching Conference, which was directed by James Barry, preaching consultant in the church administration department of the Southern Baptist Sunday School Board.

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Baptist Minister-Mechanic Uses
Talent To Share Christ's Love

By Lisa A. Lee

F - Hm B

Baptist Press
9/4/86

TAYLORS, S.C. (BP)—Under the scorching midday sun, cars speed along a main thoroughfare, their passengers taking advantage of the Saturday afternoon to run errands, shop or head out of town for a short getaway.

They pay little attention to the car stranded in the median, or to the young woman peering under the hood with a puzzled look on her face. Soon Chuck Edwards, an ordained Southern Baptist minister with 26 years of experience as a mechanic, pulls away from the traffic to offer assistance.

Although much of his ministry is performed through automobile maintenance and repair clinics, Edwards does not hesitate to share his skill and the gospel with stranded motorists. "The Lord has called me first to preach the Word, but he has also given me a talent which provides the personal touch," he explains.

Edwards holds clinics at sponsoring churches in conjunction with revivals. Individuals are invited to bring their automobiles to the free clinic, where Edwards diagnoses problems and supervises the repair work.

The ministry has proven to be "an effective tool in breaking down barriers of hostility and suspicion felt by some in the community," Edwards explains. "The main thrust is to get people's attention and formulate friendships between Christians and (non-Christians) so we can have a right to share the word of Christ with them."

Edwards points out people not affiliated with a church often hesitate to initiate involvement. As a result, the relationship between the church and non-members becomes alienated. He believes it often takes an urgent need, such as a family's only car breaking down, before they are receptive to the churches' overtures.

But, Edwards warns, if the clinic goes no further than being a social program, it is worse than not having it at all. "We must include the miracle of salvation. If there is no follow-up by the church membership, all we've done is fix a car and met an immediate need.

"I'm not minimizing that, but we miss an opportunity to share Christ," he maintains.

Edwards encourages the sponsoring church members to establish friendships with visitors to the clinic and to make follow-up visits, issuing an invitation to the revival.

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After meeting Edwards in the informal setting of the clinic, many people are surprised to see him in the pulpit. As one young man once told him, "You know, you're the first preacher I've met who's willing to get his hands dirty."

Edwards quickly adds, "Most preachers don't deserve that kind of indictment, but right, wrong or indifferent, that's the way Bill saw it and the way most people do."

Edwards enrolled as a student at Southern Baptist Theological Seminary in Louisville, Ky., in 1983. The idea of the auto maintenance ministry originated a few years earlier while he was a student at Furman University in Greenville, S.C. The late L.D. Johnson, chaplain of the university at that time, told Edwards: "The Lord lost a good mechanic when he called you to preach. It looks like your talent could be used in ministry."

"I began to kick this around in my mind," says Edwards. When a pastor friend, Nelson Rumore, expressed a desire for such a ministry, Edwards held the first clinic at Rumore's church. Several more have followed.

In addition to offering his assistance free of charge, Edwards often is able to prevent car owners from paying for unnecessary repairs.

In one case, a woman was told by a mechanic it would take \$1,500 to fix her car. Having no other means of transportation and unable to afford the repairs, she was prepared to quit her job. A last resort visit to one of Edwards' clinics resulted in a repaired car for less than \$10.

In another situation, an unmarried couple with a baby brought their car to one of the clinics. "They were unemployed, unable to pay their bills and their electricity was going to be cut off," says Edwards. "We attended to those needs and found the man a job." Now the couple is involved in the church.

Irene Henson, 80, a member of a sponsoring church, describes Edwards as "a wiz" at discovering mechanical problems and says she felt confident having a Christian mechanic. Although several mechanics had worked on her 17-year-old car, Edwards "finally got the bug out."

"I don't know a thing about a car, except if it has a flat or needs gas," she says. "Just anybody won't tell you what's honestly wrong with the car, and you never know if they've fixed it or not. He got a lot of cars going that had a lot of things wrong with them."

Henson remembers the day of the clinic as "a time of fellowship. We were one big family, talking, making new friends."

Edwards hopes to raise \$10,000 to purchase a bus to carry supplies and to expand the effort into a full-time ministry. He also has applied for Christian Service Corps status with the Southern Baptist Home Mission Board, in which volunteers provide their own financial support. He currently is employed as an industrial mechanic.

If finances limit Edwards' ministry, his burden for non-Christians makes up for it.

"There are so many hurting people out there," he says with tears in his eyes. "I've had the experience of hurting without the benefit of someone to help."

Edwards stresses the idea of other Christians using their talents in ministry. He delights to hear the response of, "If you can do it, why can't I?" from church members.

"After all," he warns, "reaching the world for Christ" is going to be a joke if we don't start doing some innovative things."