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Baptists plan quick aid  
in post-invasion Haiti

By Mary E. Speidel

Baptist Press  
9/16/94

RICHMOND, Va. (BP)--While the world awaits a U.S. invasion of Haiti, Southern Baptists are planning relief projects to ease the pain of suffering Haitians.

The projects -- a joint effort of the Southern Baptist Brotherhood Commission and Southern Baptist Foreign Mission Board -- likely will send at least 150 U.S. volunteers to Haiti. First they'll distribute food to hungry Haitians. Additional teams may work in medical care, water well repair, water purification and construction.

"As soon as some action takes place -- whether it's an invasion or military leaders decide to leave -- we want to go in," said Ronald Wilson, who directs Foreign Mission Board work in the Caribbean.

Initially, a team of Southern Baptists will travel to Haiti to assess needs, Wilson said. The group will include missionaries who left Haiti just before a ban on U.S. commercial flights there took effect June 25.

They are career missionaries Mark and Peggy Rutledge, from Murfreesboro, Tenn., and Glendale, Calif., respectively; International Service Corps workers Ed and Mary Brentham, from Belton, Texas; and journeyman Todd Lowe, from Central, S.C.

Other team members likely will include leaders from the Brotherhood Commission, based in Memphis, Tenn.; the Foreign Mission Board, based in Richmond, Va.; and some state Baptist conventions experienced in relief projects, Wilson said.

The assessment team will determine what needs Southern Baptist volunteers can best meet in Haiti. "We'll seek to meet the most immediate needs," said Wilson. That probably will be hunger relief.

"The information coming out of Haiti says that the food crisis is becoming worse and worse," said Mark Rutledge, who has been monitoring the situation while staying temporarily in Hollywood, Fla.

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David Heady, a Southern Baptist from Owensboro, Ky., confirmed that report in a phone interview Sept. 16 from his home outside Port-au-Prince, Haiti's capital. Heady serves in Haiti through Global Outreach, a mission agency in Tupelo, Miss. He directs a conference center, feeding programs, medical clinics and water projects.

"Yesterday in our clinics, three-fourths of the babies we examined were in states of severe malnutrition," said Heady. "We had a 4-year-old in last week who weighed 16 pounds and a 3-year-old yesterday who weighed 12 pounds. The embargo has had a devastating effect on the public."

American Baptist missionary Charles Chapman, who left Haiti in June, has heard similar reports from Haitian Baptists and missionary colleagues still working there.

"They're holding up under very difficult circumstances," Chapman said of Haitian Baptists. "They're seeing in their churches a lot more people hungry and ill and many more funerals, not from violence from the military but just from the economic situation."

Based on such reports, Southern Baptist relief planners expect volunteers first will work in food distribution for about seven weeks.

"We hope to go in so quickly that we can provide food for people from right after the invasion until (other humanitarian groups) get going," Rutledge said. Later, the food project would be turned over to Haitian Baptists and volunteer efforts would shift to other areas of need.

The Brotherhood Commission will enlist qualified Southern Baptist volunteers for the relief projects.

"We'll contact those state conventions who have well-trained volunteers for the work in the early stages," said Russell Griffin, the Brotherhood's assistant vice president. "Then we'll broaden the appeal for other volunteers."

Qualified Southern Baptists who want to volunteer for these projects should call the Brotherhood Commission at (800) 280-1891 or (901) 722-3787. Financial contributions for the Haiti project may be sent to the human needs department of the Foreign Mission Board, P.O. Box 6767, Richmond, VA 23230-0765, or to the Brotherhood Commission, 1548 Poplar Ave., Memphis, TN 38104.

Wilson anticipates the Foreign Mission Board will contribute "a very sizable amount" of money to the project, but exact figures have not been determined. The mission board also expects to donate several water purification units to help provide clean water for Haitians.

Since Foreign Mission Board workers left in June, Haitian Baptists have continued to operate an agricultural program funded by Southern Baptists. The Rutledges and Lowe work with that program. The Brenthams lead a water well project also supported by Southern Baptists. That project was put on hold last year because of operational problems caused by economic sanctions against Haiti. Until leaving Haiti they led evangelistic crusades in churches.

Heady led an evangelistic campaign in his area Sept. 4-11 while Haitians braced themselves for a possible war with the United States. More than 250 Haitians accepted Christ as Savior.

"We witnessed one of the greatest outpourings of the Holy Spirit I've seen in my 11 years of ministry in Haiti," he said.

"We need the world to pray for Haiti. It's no doubt the most critical hour in the history of this country. We're terribly concerned about the possible loss of life on both sides."

Population document 'better' but still flawed, SBC ethicist says By Tom Strode

WASHINGTON (BP)--The final product of the recent United Nations conference on world population was "better than it would have been" without strong religious influence but remained seriously flawed, said a Southern Baptist ethicist who participated in the summit at Cairo, Egypt.

The action plan from the International Conference on Population and Development was adopted without reservation by more than 150 countries, while the Vatican and about 20 countries signed on to the document but without endorsement of various portions of it.

Dan Heimbach, associate professor of Christian ethics at Southeastern Baptist Theological Seminary who attended the conference, cited examples of ways in which it is "not a good document," though better than the one proposed before the conference:

-- While the document says abortion "in no case should be promoted as a method of family planning," the document says abortion "should be safe" where it is legal.

-- While the statement emphasizes the importance of the family, it does not present the two-parent home as the ideal.

-- While it no longer calls for confidential access to reproductive services for minors, it says adolescents should receive "special family planning information."

"I think it's a tragedy that 'safe abortion,' as a phrase, is in there, because there's no safe abortion for the child," said Heimbach, who represented the Southern Baptist Christian Life Commission at the non-governmental organizations forum of the conference. "It's just evidence of something I saw over and over again in a chilling way ... (abortion rights advocates) totally ignore the welfare of the human life in utero."

Vice President Al Gore, who headed the United States delegation but did not stay for the entire meeting, meanwhile said the final document "is a watershed in defining a global approach toward stabilizing the world's population" and "has the full support of the United States." Gore did not mention abortion in his statement on the conference.

In a six-paragraph statement, Gore lauded the document for "encompassing increased availability of family planning, sustainable economic development, the empowerment of women to include enhanced educational opportunities and a reduction in infant and child mortality."

Heimbach, however, in his post-conference analysis, contended the major premise and focus of the conference were flawed.

He has serious questions about the premise there is a major world population crisis, including the idea "population growth is a bad thing," Heimbach said.

"There are many countries whose populations are dropping, not growing," he said. "I attended a presentation that said human population is a cancer on the world."

The focus on empowering women, while an important issue, was used to distort the stated intention of the summit, Heimbach said.

Such an emphasis turned the conference "into a battleground for anti-religious agendas, when the original purposes of population management and economic development are all but ignored," he said.

Were it not for pre-conference religious opposition to the draft document, expressed especially by the Vatican and some Muslim countries, the result would have been much different, Heimbach and others said.

"The Clinton administration, I think, was really taken back that they were losing the moral legitimacy ... losing their ability to steer public opinion on this," Heimbach said. "I think they were very taken back by the very bold things that were coming from the Vatican and picked up and repeated by others."

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After the Vatican's campaign of opposition became well-publicized, the Clinton administration backed away from its international lobbying effort in behalf of abortion as a "fundamental right of all women," which it had stated in a State Department cable in March. The Vatican continued to lead the charge against abortion, especially during the Sept. 5-13 summit.

The final document "is a clear defeat for the Clinton administration, which, despite its recent backpeddling, has made worldwide access to abortion on demand a primary foreign policy objective," said Rep. Chris Smith, R.-N.J., who attended part of the conference.

It is clear "the basic and fundamental goal of the pro-life delegations and NGOs was achieved: This document cannot be used to pressure or coerce sovereign nations that have laws protecting unborn children to promote abortion as a method of family planning," Smith said in a prepared statement after his return.

Jacqueline Jackson, chair of Planned Parenthood Federation of America, issued a statement after the conference, noting, however, "Planned Parenthood knows that effective family planning programs provide a crucial foundation for accomplishing (the empowerment of women). Despite attempts by a very few to reduce this conference to the single issue of abortion, the majority of countries present chose to adopt policies based on the realities of women's lives."

Heimbach presented the Christian Life Commission's five-page statement, which he drafted in consultation with CLC staff, during a religious forum on the second day of the non-governmental organization portion of the conference.

In the statement, which Heimbach originally presented in a pre-conference, multi-religious consultation at Geneva, Switzerland, he urged rejection of abortion as a method of family planning, avoidance of encouraging governments to assume they may control family size, encouragement of sexual abstinence outside marriage and opposition to legitimization of homosexual unions.

Reaction to his presentation was "mostly affirmative," Heimbach said, including among the Muslims in the audience of 150 to 200 people. During the question-and-answer session, he not only discussed questions about abortion but explained Christian theology in response to questions from two Muslims, said Heimbach, who returned to the seminary after the first three days of the conference.

On the panel with Heimbach were representatives from the Roman Catholic Church, the World Council of Churches and the Coptic Church. The forum was sponsored by the World Conference on Religion and Peace, an NGO affiliate of the United Nations. The WCRP sponsored presentations by Muslims, Jews, Buddhists, Hindus and others on three additional days of the meeting.

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Trustees affirm Land's signing  
of Catholic-evangelical paper

By Louis Moore

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9/16/94

NASHVILLE, Tenn. (BP)--Southern Baptist Christian Life Commission trustees unanimously affirmed CLC Executive Director Richard Land's signing of the controversial and historic document "Evangelicals and Catholics Together" and also affirmed "the desirability of (the CLC staff) pursuing efforts with like-minded groups" outside the denomination.

The trustees' affirmation, during their annual meeting in Nashville Sept. 13-14, was in response to a motion referred by the 1994 Southern Baptist Convention in Orlando. That motion, written by messenger Robert N. Good Sr. of Mississippi, sought to censure Land and SBC Home Mission Board President Larry Lewis for signing the document and to bar future cooperative efforts. Home Mission Board trustees recently affirmed Lewis' signing of the document, then later 11 HMB trustees signed a minority report dissenting from the action.

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During the CLC trustees' meeting, no trustee spoke against or voted against the motion to support Land. Discussion centered around how and why the document became so controversial. Land told trustees he was surprised the document stirred so much controversy, particularly among conservatives in the denomination.

"I must tell you that we were all genuinely shocked by the degree and the venom of the attacks," Land said. "We assumed that an attack would come from liberals who shake in their boots at the potential of Catholic-evangelical cooperation on the culture war that we face. Had I had any inkling that it was going to cause this kind of controversy, I would have certainly consulted with more people and with some of the people on this commission (board) before I signed it."

To support their stand, trustees cited passages from sections on "Religious Liberty," "Cooperation" and "The Christian and the Social Order" in the 1963 Baptist Faith and Message.

CLC trustees also voted not to accept Cooperative Baptist Fellowship funds retroactive to June 15, when the SBC in Orlando adopted a motion directing SBC agencies and institutions to decline funds channeled through the CBF, a fledgling denomination of Baptist moderates opposed to SBC leadership in the process of breaking away from the SBC. Land previously had returned a check for \$1.47 from the CBF issued to the CLC after June 15.

In other action, trustees approved:

-- The 1994-95 budget of \$1,684,238, which is slightly higher than the 1993-94 budget of \$1,665,131. The increase is a result of expanding sales of CLC products, which in the 1993-94 budget year already have broken all previous CLC sales records.

-- A 10-point, long-range plan drafted by the CLC staff to expand the work of the agency dramatically both in Washington and Nashville by the year 2001. One of the 10 points calls for helping "all full-time staffed churches in the SBC (to) have a functioning Christian Life Committee."

-- Presenting the CLC's Distinguished Service Award to U.S. Congressman Tony Hall, D-Ohio, for his work on behalf of world hunger and pro-life issues.

In nominating Hall, Kenneth Mahanes, pastor of Far Hills Baptist Church in Dayton, Ohio, said "following Tony's conversion to Christ, his views toward social and moral issues more and more became a reflection of his new life in Jesus Christ. Tony has always been a strong advocate for the poor, the hungry and the underprivileged. Tony's commitment to feeding the hungry is based upon his conviction that this is what Jesus would have him do.

"Due to Tony's strong Christian convictions, he has also become a voice for the unborn," Mahanes said. "Tony's strong stand for life has not been without personal cost. Planned Parenthood, at one time a leading financial contributor to Tony's campaigns, withdrew support for Tony immediately after he became an advocate for life. His party's leadership has viewed with disfavor his strong pro-life convictions and principles regardless of the political consequences."

Mahanes also said of Hall, "On issues such as pornography and homosexuality, Tony has supported the cause of moral righteousness."

The CLC will present the award to Hall at a time and location to be determined later.

Gary Ledbetter, editor of the Indiana Baptist, was elected board chairman, succeeding Jim Richards, pastor of Southminster Baptist Church, Baton Rouge, La. The board also elected Charles D. Page, pastor of First Baptist Church, Charlotte, N.C., as vice chairman and re-elected Deborah Kinsey, a layperson from Baltimore, Md., as secretary.

Samford's new charter omits  
Alabama tie; change promised

BIRMINGHAM, Ala. (BP)--Samford University's attorneys are a "bit embarrassed" that the school's new charter does not require future trustees to be Alabama Baptists but an amended charter, with that requirement, will be filed.

According to President Thomas Corts, a revised charter requiring trustees to be Alabama Baptists is in the hands of the school's attorneys and he expects the amended charter to be filed "imminently."

The new charter, filed in a swift and unexpected move Sept. 13 by the university's trustees, severs the legal tie with the Alabama Baptist State Convention. Trustees voted to become a self-perpetuating board, saying the move was necessary to keep political factions of the state convention from stacking the board.

In early reports of the trustee action, university officials said new trustees always would be Alabama Baptists. However, one of two trustees who voted against the charter change, Calvin Kelly, pastor of Birmingham's Valleydale Baptist Church, told news media the new charter had no requirement for trustees to be Alabama Baptists.

"They don't have to be Baptists, Christians, Alabama citizens or U.S. citizens, not according to the new charter," Kelly told the Birmingham News in a Sept. 14 story.

Technically, Corts told Baptist Press, the new charter does not have that requirement because trustees and the school's lawyers assumed it was already there.

Corts said trustees told the attorneys writing the new charter to "change as little as possible, add as little as possible." However, the requirement for trustees to be Alabama Baptists was not in the old Samford charter but instead was a state convention requirement.

"It was a bit of a slip by our attorneys," Corts said. An amended charter is in the preparation, Corts added, although the attorneys are waiting a short period to see if there is something else that might need to be added. However, Corts said the amended charter will be filed "imminently."

When it was discovered by trustees that the requirement was not in the new charter they immediately decided, as a board in writing, to require it anyway, Corts said. In fact, he said the trustees will accept the state convention's nominations for Samford trustees which would have been voted on at the state's annual meeting in November.

Corts said the trustee board will have to vote officially on those nominees but they are expected to be approved.

Since 1845, the state convention has elected the members of the Samford board, usually following the recommendation of the state's committee on boards. Historically, the committee has consulted with Samford's president, as it has with the other state boards and agencies. The Sept. 13 vote means the board elects its own members without needing convention approval.

The change, effective Sept. 13, will force the state convention to decide at its annual meeting Nov. 13 in Mobile whether to respond by challenging the legality of the move in court, by escrowing or even withdrawing some of its funding for the school or by accepting Samford's insistence its close ties with Alabama Baptists will remain intact.

"This university does not want to change its mission or its relationship with Alabama Baptists," said Corts, who marked his 10th anniversary at the school last year. "We did not take this action out of hostility, retribution or in response to any particular event. This is a result of quiet, reflective thinking about the future and destiny of this institution."

Dewey Corder, president of the state convention and an ex-officio member of Samford's board, was not present at the meeting and said he could not predict the impact of the decision. Troy Morrison, executive secretary of the state convention, also could not attend the meeting.

"I don't want to be reactionary, although I was surprised," said Corder, pastor of First Baptist Church, Trussville, near Birmingham. "I respect the integrity of the board members, and Dr. Cortis has affirmed to me Samford's relationship with the state convention. I personally regret that we have an environment that has created what they see is a necessity to take this action. I want to give this decision as much space as I can without being judgmental and without compromising my responsibilities as state convention president."

Neither Corder nor Morrison, nor Chriss Doss, the convention's attorney, was informed of the proposal beforehand, although Cortis called each after the vote. Cortis said he would have been "putting them in an untenable position" by giving them prior notice.

Morrison, in a statement, said, "I am very disappointed that the trustees of Samford University felt it was necessary to take this action at this time." He noted, "This is not a time to panic. This is an Alabama Baptist matter and should be discussed within the family of Alabama Baptists. The Alabama Baptist State Convention has faced other problems in the past and has dealt with them. I am sure we will deal with this matter as we have the others. We must not let this action hinder us from our efforts to reach our world for Jesus Christ."

Samford, which enrolls 4,500 students and is among the top 5 percent of institutions in the country in endowment, currently receives approximately \$4 million of its \$68 million budget from the Alabama Baptist State Convention's Cooperative Program. University officials stated the university gives back almost half that amount in direct scholarships to dependents of ministers and ministerial students.

Cortis said Samford did not follow the models of other Baptist universities in changing its board selection process. Furman University in South Carolina, Wake Forest University in North Carolina and Baylor University in Texas all have distanced themselves from their respective state conventions in the last few years, in some cases severing all legal ties.

Each year, the state convention approves nine of the university's 36 trustees, who may serve three consecutive four-year terms. Besides the 36 trustees, Samford has four life trustees as voting members, elected life trustees by the state convention because they had served at least 30 years as trustees. In addition, the state convention's president and executive secretary serve as ex-officio, non-voting members.

Cortis said recent events "alarmed" trustees about the potential for political manipulation of the trustee process.

"It appears that political factors increasingly impact the Southern Baptist Convention, with obvious potential to disrupt the Alabama convention," the board said in "A Report to Alabama Baptists," a six-page question-and-answer statement mailed to pastors following the vote. "These factors, along with proposals concerning denominational trustees here in Alabama, have raised the possibility that great harm could come to Samford. If the election of Samford trustees -- who have ultimate responsibility for Samford University -- is placed in doubt every year, and the threat of 'stacking' the Board of Trustees with persons of particular political loyalties is ever-present, and Samford is regularly harassed with minor charges only to be exploited for what appear to be political objectives, then the University's current operations and future progress are jeopardized."

Board chairman Gerow Hodges, Birmingham, said all previous long-range plans for the university showed continuing progress and growth, but the politics of board selection remained a glaring vulnerability. Hodges said the board feared the possibility of an organized "takeover."

"Our trustees saw this situation as extremely grave," Hodges said. "To deal with it, our board chose a farsighted course of action that allows us to remain vitally close to the Alabama Baptist State Convention, while safeguarding the university's future."

Over the past six months, Samford has come under fire indirectly as part of a controversy involving the University of Mobile's Nicaragua campus. When state convention officials questioned the financial viability of the Nicaragua campus, supporters of the University of Mobile attributed some of the anti-Mobile sentiment to Samford. Also, Samford board members were troubled by last year's state convention meeting in Huntsville, as messengers tried to limit the number of trustees from an individual church and to add more pastors to the boards of trustees of all convention agencies.

"One trustee said what happened at the convention last year was scary," said Corts, who was on sabbatical in England at the time. "He told me that, for the first time, he was surrounded by people who despised Samford University. That was a powerful propellant."

However, Kelly, one of the two board members who voted against the change, said, "Samford University has effectively been stolen from the state convention. There is no way that the relationship between Samford and the state convention will not change. As I see it, the ties have been severed."

Kelly said he resented the "slick, orchestrated" way the vote took place. "I frankly think that this is a raw and arrogant abuse of power, stealing Samford from a constituency that has loved it, nurtured it and given sacrificially to it for 150 years. All of this was broken in an hour's time. "It reeks of distrust and paranoia on Samford's part. It's terribly ironic that what we have said is that we cannot trust 1 million Alabama Baptists, but we are asking the state convention to entrust 36 individuals with absolute control of this institution."

But John Pittman, a former chairman of the board and one of the life trustees, said the board has representation from 32 different churches and from every congressional district. He said Samford is not breaking its trust with Alabama Baptist churches.

What happens if the state convention withdraws funding? "If we had to, we would do some belt tightening that would allow us to balance the budget without disrupting the processes of the university," said Corts. "But we hope it will not be necessary."

Corts and trustees said they believe the move will help the school attract funding and students now that the "uncertainties" of political controversies are removed.

Corts and the trustees studied the change for more than a year, hiring at least three law firms to research the issue while closely guarding the secret. They said they believe the board is on sound legal footing, in part because Samford occupies a unique legal status. Howard College was incorporated in 1841 by the state legislature; when the state convention was formed four years later, in 1845, the 15 Howard College trustees gave to the convention the right to select its trustees. Now, Corts says, the board is simply taking back that power. He says the land, building, equipment, books and furnishings of Samford have always been owned officially by the Alabama corporation originally named "Howard College" and later changed to "Samford University."

In its actions Sept. 13, the board struck the first sentence of its charter: "Samford University is an entity of the Alabama Baptist State Convention." Corts said the sentence was ambiguous from a legal perspective and the next sentence further confuses the issue: "The convention will respect the corporate integrity of Samford University."

Kelly, who said he is "weighing very carefully" his future on the board although he has two years remaining on his second term, predicted a legal challenge would be discussed, but such a challenge would be futile.

"To me, the question is not a legal one, but a moral one," he said. "Legally it can be explained. But that is not the way we've done it in Alabama. I don't believe Samford needed to do this. There have been a series of concerted efforts to elect more conservative trustees, and those efforts have all failed. The wind has been taken out of the sails of many conservatives.

"Samford University has less cause for concern now than ever before. The saddest accusation is that Samford was in jeopardy of a takeover. But what has happened is that a takeover has occurred by the 36 trustees," Kelly said.

Timothy George, dean of Samford's Beeson Divinity School, issued a four-paragraph statement, with one as "a personal comment:" "The record of history shows that, in the long term, most institutions that have broken ties with their founding constituency do not retain a lively commitment to the Christian faith but only a thin veneer of religiosity, if even that. But I am a Calvinist, not a fatalist. I believe in God, and I do not think history must necessarily repeat itself."

George noted Beeson has never received Alabama convention funding, but said the school "will continue to nurture a close and mutually supportive relationship" with the convention, coveting "the prayers and good will of Alabama Baptists whose churches furnish many of our students and hire many of our graduates."

George also stated Beeson "will continue to be theologically conservative. Every professor in our school publicly subscribes to a confession of faith agreeing to teach in accordance with and not contrary to the great doctrinal principles of historic Christian orthodoxy."

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This story is based on reporting by Herb Hollinger and Mark Baggett.

Midweek block party  
yields 65 conversions

By Mark A. Wyatt

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SAN JOSE, Calif. (BP)--More than 450 people attended a school of evangelism sponsored by the Southern Baptist Home Mission Board Sept. 6-9 in Santa Clara. But what pleased organizers even more was what happened at an evangelistic block party held in conjunction with the school.

In just two hours 65 people made professions of faith in Jesus Christ at the midweek block party.

Bill Sims, California Southern Baptist Convention evangelism associate, said holding the event on a Wednesday afternoon was unusual. Weekends normally offer a better opportunity to attract people to the outdoor events which include free meals, music, food and clothing distribution and other giveaways, according to Sims, who helped pioneer the community outreach technique.

"When they said they wanted to hold it on a Wednesday, I just started praying," Sims recalled with a laugh. "We weren't really sure what kind of response we'd get."

After weeks of prayerful preparation, the block party was held Sept. 7 from noon to 2 p.m. at New Hope Community Church in San Jose. The inner-city Southern Baptist congregation, located in an area of high unemployment, is across the street from a high school.

"The neighborhood also contains "a lot of preschool children with stay-at-home moms," said Toby Frost, associate director of mass evangelism at the Home Mission Board.

Despite the midweek schedule, organizers' hopes for a good turnout were realized. Frost said an open campus policy allowing students to leave the high school at lunchtime and an abundance of residential apartments nearby produced hundreds of curious participants.

Sims said 438 people received free meals during the two-hour emphasis, nearly as many people as the number registered for the four-day evangelism school at a hotel convention center in neighboring Santa Clara.

Many of those who attended the block party also were given free clothing and bags of groceries. And organizers made sure everyone who came heard a clear gospel message. After all, a block party's most important ingredient, according to one participant, is "a heavy dose of the gospel."

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Organizers candidly admitted they were "pleasantly surprised" by the 65 professions of faith and scores of prospects identified at the block party. But they were especially encouraged to learn from firsthand experience that weekends are not the only time block parties can be effective.

As a result, Sims and Frost expect a lot more of the evangelistic efforts in the future. "Almost everyone who helped conduct this one plans to hold block parties in their own communities," Frost said.

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Bailey Smith tells seminarians  
to 'heed the Great Commission' By Norman Miller

Baptist Press  
9/16/94

WAKE FOREST, N.C. (BP)--Southern Baptist evangelist Bailey Smith preached Sept. 6 in the dedicatory service of the chair of evangelism named in his honor at Southeastern Baptist Theological Seminary in Wake Forest, N.C.

Southeastern's trustees voted to establish the Bailey Smith Chair of Evangelism last March in response to a \$1 million endowment given for that purpose.

The seminary's president, Paige Patterson, introduced Smith, citing evangelistic successes of Smith's ministry: "During Bailey's 12-year pastorate at the First Southern Baptist Church of Del City, Oklahoma, the church averaged more than 1,100 baptisms per year; and in one year, more than 2,000 persons were baptized."

Citing the New Testament Book of Matthew, chapter 9, verses 36-38, Smith preached in alliterative style, saying the verses indicated the "people Jesus loved, the pathway they lost, and the problem of the laborers."

Noting Jesus' love for all people, Smith said, "There is only one kind of person in the world: those for whom Jesus shed his precious blood -- red, yellow, black, white, rich, poor, illiterate and educated. The president of First National Bank should be no more welcome in your church than the mechanic with grease under his fingernails. And if you'll take an offering to help win a black man to Christ in Africa, but will not allow blacks in your North Carolina church, then you're a hypocrite." Following sustained applause, one student yelled, "Preach it, brother!" Smith replied, "I'm doing the best I can."

Smith recited a litany of statistics which reflected "people who have lost the right pathway. "In my home town of Atlanta, only one in 10 homes has both biological parents. Dan Quayle was right, and Murphy Brown was wrong; children do need both parents, because single-parented teens commit 85 percent of all crimes by teen-agers.

"If not one more person is born, it would take 4,000 years to win the world to Christ at the rate we are now going," said Smith, referring to the "problem of the laborers." He said, "In all of our 38,000 Southern Baptist Churches, only 202 churches baptized 100 or more persons; and in 7,000 churches, no one was won to the Lord." Smith said if a pastor "can't win one person to Christ in a year, then he should go to work for J.C. Penney. Some of our pastors need to get out of the study, leave behind that commentary written by some back-slidden German theologian, go find a lost soul and share the love of Jesus Christ."

Smith advised his listeners to "heed the Great Commission. You don't spell go, P-R-A-Y; you don't spell go, G-I-V-E; you spell go, G-O." Smith said it is hypocritical to be concerned about world missions and then to ignore your lost neighbors.

Following the sermon, Patterson asked Smith and his family to kneel as Southern students, staff and faculty knelt around them and prayed. Randy Bates, board member of Bailey Smith Ministries, prayed that God would "bless the efforts of every professor who occupied the Bailey Smith Chair of Evangelism, so that lost persons would be won to Christ, rather than being lost in a burning hell."

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Seminarians embrace  
new style of notebook

By Jon Walker

WAKE FOREST, N.C. (BP)--It's not unusual to see seminary students carrying notebooks into class, but in these technological times those notebooks are turning electronic. Laptop and notebook computers, common in the business world, are slowly making their way into seminary classrooms.

"I type so much faster than I can write, so I'm able to get 50 percent more of all the lectures by using my laptop in class," said Bill Curtis, a student at Southeastern Baptist Theological Seminary, Wake Forest, N.C.

He added it's easier to keep lecture notes on a small disk than in notebooks that fall apart: "I have found that it makes study time and actual classroom lecture time much more profitable."

Southeastern student Mike Taylor agreed, adding, "It allows me the freedom to move my notes around, and if I miss a class, then I find someone else with a computer, and we can share a disk. It's also easier to file my notes and use them later for resources."

Both Curtis and Taylor said there are few drawbacks to using a laptop/notebook in the classroom: Curtis mentioned the problems that arise when a professor draws a diagram on the board while Taylor cited the difficulty in finding an electrical outlet and the need for a quiet keypad so as not to disturb those nearby.

Southeastern professor Jim Cogdill not only encourages his students to use computers in the classroom, he brings his own to help him lecture.

"Whenever I get into class," Cogdill said, "I just open up the laptop, place it on the podium and increase the size of the text to where it is easy for me to read as I lecture."

On the other hand, Russ Bush, Southeastern's academic dean, discourages students from using laptops or notebooks in his classroom.

"A very fast typist can get a transcript of the class on a laptop or notebook computer, but the mental concentration is on the typing skill and upon the screen display, rather than on the ideas in the lecture," Bush said. "Handwritten notes include diagrams, stylistic emphasis, arrows, circles and marginal expansions. This is a far better way to record notes for class."

Jim Cogdill agreed not everyone has embraced the use of portable computers. "I got some strange looks in chapel one day when I opened up my laptop while listening to a sermon," Cogdill said. "I think some people thought I was playing computer games, when actually I was using my computer Bible to follow along with the text."

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Dorothy Patterson recounts  
male, female differences

By Sheri Paris

Baptist Press  
9/16/94

WAKE FOREST, N.C. (BP)--Did you kiss your wife this morning? Do you open the car door for her? Do you remember birthdays, anniversaries, Valentine's Day and Christmas? Do you regularly read Scripture and pray with your wife? Dorothy Patterson, adjunct professor at Southeastern Baptist Theological Seminary, Wake Forest, N.C., and wife of the seminary's president, queried students in a Sept. 8 chapel message titled, "What Wives Need from Their Husbands."

Focusing on the uniqueness of femininity and the needs of a wife, Patterson said the very pattern of creation reveals the differences of femininity and masculinity: "God created the man and then gave him the woman as a helper. There is a distinct difference in the initiation on the part of the man and the response on the part of the woman.

"Headship and love are the two needs of a wife," Patterson said. She then cited three expressions of a husband's love from Genesis 2:15-17: provider, protector and the leader.

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Referring to protective headship, Patterson told about a meeting she attend d at a New Orleans hotel "in a rather shady part of town."

"I told my husband about the meeting, and he said, 'I'd rather you not go.' My husband loved that little phrase because it took him off the hot seat, and he could therefore leave me to my own devices. Since he did not forbid me to go, I made up my own mind and went."

A knife-wielding thug attempted to take the purses of the women in Patterson's meeting, but "one lady managed to go for help, so everything turned out all right." Patterson said, "Part of my husband's job is to protect me."

"The other major need of a wife is love, and this often is expressed through devotion, an investment of time," said Patterson, citing Deuteronomy 24:5, a passage which required a man to stay with his new bride for a year.

Love also is shown through romance, she said. "My husband and I were attending a meeting in Colorado on my birthday one year. Upon registering, I found a big bouquet of flowers waiting at the desk for me from my husband. The bellman carried those flowers through the halls, and everyone could see my husband thought that I was a special woman."

A husband can express love by doing housework when his wife is sick, Patterson said. "Do not let her work pile up until she feels well enough to do it; do it yourself."

Patterson also delineated various male and female differences. After noting physical differences and their use in marital intimacy and procreation, she referred to emotional differences, saying, "Women tend to feel, and men tend to just think arbitrarily -- most of the time with no thought to feelings.

"Men tend to think that women are illogical. They are not, they are just on a completely different wavelength," Patterson said, citing a the mental difference between men and women.

Patterson said men and women differ socially: "Women need adult conversation, particularly if they spend most of their day with children. The very worst thing that you can do when your wife asks questions about your day is to give the impression she is intruding. You should be grateful that she is interested."

No major family decisions should be made until the husband consults the wife, Patterson said. "If God calls you to preach, you do not tell your pastor the news until you have told your wife; you must confide in her about everything."

Citing the difference spiritually between men and women, Patterson said, "The most frequent complaint of pastors' wives concerns the lack of spiritual leadership in the home. Your wife needs spiritual leadership, and the husband must take the initiative. If you are preaching about the family and how important it is to read God's Word and to pray together as a family, then you better be doing it with your own family," she said.

Patterson said husbands should "use their gifts of leadership and ministry with their wives so the two could work together as a team for Christ's sake."

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Former Jehovah's Witness  
now a born-again witness

By Sheri Paris

Baptist Press  
9/16/94

WAKE FOREST, N.C. (BP)--Meeting Jesus Christ turned Jack Burns into a true witness for Jehovah and rescued him from the Jehovah's Witnesses. Burns, a Southeastern Baptist Theological Seminary student and 1994 winner of the seminary's John H. Clifford Evangelism Award, said, "I don't fear sharing my faith with anyone. There's one major difference, though. Now I'm a born-again witness for Jehovah."

Burns' penchant for cigarettes cost him his membership in the Jehovah's Witnesses, and he was stracized from his family and friends who remained in the church: "My mother and broth r will not be seen in public with me to this day, or they could be disfellowshipped, too," Burns said.

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"I was no longer a Jehovah's Witness, but I still held their beliefs strongly in my heart," said Burns, who spent nine years as a man without a church.

The softball team of a neighborhood Baptist church attracted Burns' son, Jim, as did the church's youth choir. Jim invited his dad to come hear the youth choir. Burns said, "God knew how much I loved my son, and he knew I would go to church if Jim asked. But I believed that walking into that Baptist church would be like walking into Satan's organization."

Burns survived the experience and ventured a visit to another Baptist Church in Wilmington, N.C., to hear the annual Christmas musical. "I had read the Christmas account before," Burns recounted, "but during the cantata, it dawned on me that Jesus died a horrible death for me. I realized for the first time in my life that I could not work to save myself. It broke my heart. I began to weep terribly." Burns gave his life to Christ that night.

Shortly after his conversion, Burns said he "would go to work an hour early and leave an hour late just so that I could tell people about Jesus." Known for sharing his faith everywhere he goes, in the first year after his conversion, he led several dozen people to Jesus.

Burns is now a missionary evangelist. Since his conversion eight years ago, he has told his Jehovah's Witness experience in more than 400 churches and conducted revivals in many of them.

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'Wings as Eagles' documentary  
airs on ABC beginning Sept. 25 By C.C. Risenhoover

Baptist Press  
9/16/94

FORT WORTH, Texas (BP)--"Wings as Eagles," a documentary produced for ABC by the Southern Baptist Convention radio and Television Commission, will air on ABC affiliates around the nation beginning Sept. 25. Check local listing for time.

The documentary deals with the spiritual side of Navy personnel, said Bernie Hargis, a producer/director for the RTVC.

"It was an awesome experience," Hargis said regarding the 15 days he and two other RTVC personnel spent among the 5,600 sailors aboard the USS Carl Vinson (CVN 70), a Nimitz Class nuclear aircraft carrier also known as the "Gold Eagle."

Core resources for the documentary were the three chaplains on the ship, Hargis said. The chaplains provided the names of the Christian men who would make good interviews. They ranged from a cook to the admiral and included a jet pilot, helicopter pilot, medic and engineer.

Hargis said the ranking chaplain of the three aboard the ship is Capt. Tim Morita, a Japanese-American who is a Southern Baptist.

"He grew up in a Buddhist home in Hawaii, but accepted Christ and became a Baptist preacher," Hargis said. "He's very articulate, very intellectual. He graduated from Yale."

Hargis said the RTVC crew began shooting at 7 a.m. and worked 14 to 16 hours each day. And the three-man team literally went around the world in three weeks. They flew to Singapore, boarded the carrier and got off in Bahrain. From there they flew to London, then home.

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St. Amant returns to school  
where scholarly career began By Debbie Moore

Baptist Press  
9/16/94

NEW ORLEANS (BP)--A distinguished church historian has returned to New Orleans Baptist Theological Seminary. C. Penrose St. Amant will be visiting professor of church history during the 1994-95 academic year.

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St. Amant (pronounced SAN-a-mah) has a lengthy and notable history with New Orleans Seminary, dating back to the late 1930s when the school was known as the Baptist Bible Institute, located in New Orleans' Garden District.

"I'm looking forward to being here," he said. "It's like coming home again."

Originally from Gonzales, La., St. Amant is a 1936 alumnus of Louisiana College with a triple major in history, English and education. He was a graduate student at Louisiana State University in 1936 when a BBI church history professor, Elmer Haight, met him and recruited him to attend the new Southern Baptist school in New Orleans. After finishing a master of arts degree in history with a minor in philosophy at LSU in 1937, he completed a master of theology degree at BBI in 1940 and then a doctor of theology degree in 1942, specializing in church history.

After graduating from BBI, he taught at Hannibal-LaGrange College in Missouri for a year. During the summer of 1943 he was studying at Columbia University in New York when BBI President Duke McCall asked him for an interview.

"This was during World War II," St. Amant said. "Gasoline was rationed. Public transportation was glutted. All airlines and Pullman berths were booked. It was a very difficult trip by train on a crowded chair car lasting 36 hours. But it was worth the trouble; I got the job."

After teaching as an instructor for a year, St. Amant was elected to the faculty in 1944, initially teaching both church history and theology. BBI became New Orleans Seminary two years later.

"Dr. St. Amant would become a major pillar of the foundation of academic excellence for the school," said Claude L. Howe Jr., NOBTS professor emeritus of church history. St. Amant was a mentor to Howe, who recently retired after teaching at NOBTS for 35 years.

A perpetual scholar, St. Amant completed a doctor of philosophy degree in church history at Scotland's Edinburgh University in 1952.

In 1959 McCall, who was by this time president of Southern Baptist Theological Seminary in Louisville, Ky., contacted St. Amant again. After 15 years at NOBTS, St. Amant resigned to become dean of the school of theology at Southern Seminary, where he taught until 1970.

St. Amant's next assignment was overseas. In 1970 he was asked to become president of the Baptist Theological Seminary at Ruschlikon, Switzerland. He also taught church history there and studied more in his field at the University of Paris and Zurich University. He retired from that administrative position in 1977 and has taught church history as needed at four of the six Southern Baptist seminaries since then: Golden Gate Baptist Theological Seminary in Mill Valley, Calif.; Southwestern Baptist Theological Seminary, Fort Worth, Texas; Southern Seminary, where he had been senior professor of church history from 1979-92; and now at New Orleans.

"Dr. St. Amant is an authority in church history, a superlative teacher and a man whom I love and appreciate," said Landrum P. Leavell II, NOBTS president and former student of St. Amant. "I wish every student could sit under his teaching and receive the kind of blessing that was mine when he taught me!"

"In Dr. St. Amant, students and faculty have an opportunity to know one of Southern Baptists' giants among theological professors," said Billy K. Smith, NOBTS provost and another former student of St. Amant.

"Dr. St. Amant was my first mentor in church history at NOBTS," said Daniel Holcomb, NOBTS chairman of the division of theological and historical studies. "Under his extraordinary tutelage, the church's past came alive for me. More than any other, he influenced my decision to pursue a teaching career in church history."

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(BP) photo available upon request from the NOBTS office of public relations.

CORRECTION: In (BP) story titled "Convict's voice from grave sounds warning to teens," dated 9/14/94, please correct the date in the 6th paragraph to 1981, not 1991.

Thanks,  
Baptist Press

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