



News Service of the Southern Baptist Convention

---FEATURES
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Negro Who Helped Carry Cross
Now Cooks To Support New Bride

by Bob Mathews

OKLAHOMA CITY (BP)--Jesse Wise spent the first seven months of 1970 traveling across the nation helping to pull a 10-foot cross and witnessing to those he met along the way.

Now he is back in Oklahoma City, one of stops he made on the cross-country trip, attending college and working in a hamburger stand to support a new bride.

Wise, a 21-year-old Colorado native, accompanied Evangelist Arthur Blessitt from Los Angeles to Washington, D.C., pulling the cross, witnessing, and preaching in churches and rallies along the way.

The college student, who aspires to be a Christian psychologist and devote his life to counseling, doesn't believe his more settled way of life in Oklahoma will be boring or a "come down" from his nearly seven months of harried activities with Blessitt, although he admits to a bit of restlessness immediately after the march.

Wise says he feels he's doing "what the Lord wants me to" as he attends classes and dishes up hamburgers in a northwest Oklahoma City drive-in.

"I intend to continue a vigorous routine of witnessing," Wise noted, adding that he has also been lending a hand at "God's Crash Pad," a retreat for troubled youth. "I can witness anywhere, whether it's a hamburger stand or the grocery store when we're shopping," Wise observed.

He believes the experience of going cross country with Blessitt and participating in a march through Washington was well worth the hardships encountered, such as being threatened with bodily harm by militants in the northeast and being involved in a near--serious car accident in Missouri.

The well-built youth reported that, according to their best calculations, the Blessitt team succeeded in winning about two converts per mile during the more than 3,000-mile cross-country march. "One of my greatest experiences was winning personally 20 people to the Lord in one place in lower Maryland," Wise said.

Working as a bellhop in a California motel before the march, Wise said he jumped at the opportunity to accompany the Sunset Strip evangelist on the march even though he was promised no salary and was told he would be provided only food, clothing and a place to sleep.

A personal victory won on the march was when he quit smoking. "It just didn't seem right to put the cross down every mile or two and sit down for a 'smoke,' so I asked the Lord to help me quit cigarettes and he did," Wise recalled.

One of the things he would change if he started another march would be the number of miles walked each day. Wise said that as the march progressed, rallies were set up for certain dates in the cities along the route and the team was forced to walk around the clock to make the appointments. "I believe we could have been even more effective if we had gone at a slower pace and given ourselves more time to witness," he noted.

The youth said he prayed that he would meet a wife during the march and he made it to Pennsylvania before his prayer was answered. A young secretary who had been converted in a service conducted by another team member heard Wise preach in a Pittsburgh church. She later asked him to help "perfect her witness so she could win souls."

They were married a few weeks later in an outdoor ceremony in a Richmond, Ind., park. His wife, a white girl, is now working as a secretary in Oklahoma City.

Asked if the interracial marriage is "working out," Wise said there was really nothing to work out.

"When two people are in love and they decide they want to attain something in life and they want to do it together, there is no problem," he explained. "She has gone into this open-mindedly, as I have...when I prayed for a wife, I didn't ask God for a specific color, I just told him I needed a wife...and something else, despite what some people might say, there is not that great an amount of opposition directly toward us, but that doesn't mean people don't talk, people's mouths drop open. You ought to see people looking at us

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sometimes, but as far as violent outbursts or anything of that nature, there's been no trouble," he related.

The couple has joined a Baptist church in northwest Oklahoma City.

As for the other three young men who accompanied Blessitt through Oklahoma, one of them, O. J. Peterson, also took a bride following the march and has since been offered a youth pastorate in Cincinnati. Another, Ramsey Gilcrease, has returned to his Louisiana State University classes. The third, Jim McPheeters, has been offered an opportunity to preach and witness in England, but Wise is not yet sure of McPheeter's decision.

Blessitt and his wife, Sherry, completed a 40-day fast and prayer vigil in Washington following the march and have returned to their work among inhabitants and runaways on Sunset Strip in Los Angeles.

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NOTE TO BAPTIST STATE EDITORS: A BP photo of Wise and Blessitt pulling the cross through Oklahoma was mailed 3/9/70, and may still be in your files.

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Alabamian Is New Consultant
In Youth Sunday School Work

10/16/70

NASHVILLE (BP)--Larry Yarborough, former assistant to the pastor of Cottage Hill Baptist Church, Mobile, has joined the Southern Baptist Sunday School Board as a consultant in youth work for the Sunday School department.

A native of Mobile, Yarborough earned the bachelor of arts degree in speech and drama from Samford University, Birmingham, and the master of theology degree from New Orleans Baptist Theological Seminary.

While serving Cottage Hill Church, he was also chaplain for the Florence Crittenton Home, the psychiatric floor of Mobile General Hospital and the Davidson High School athletic program.

Earlier, he was associate pastor and youth director of Franklin Avenue Baptist Church, New Orleans, and assistant pastor of East Gadsden Baptist Church, Gadsden, Ala.

He has contributed articles to numerous Southern Baptist publications.

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Louisiana Church Leader Named
Broadman Sales Consultant

10/16/70

NASHVILLE (BP)--Thomas Quick, former minister of youth and education for First Baptist Church, Denham Springs, La., has joined the Southern Baptist Sunday School Board as Broadman sales consultant for the Broadman consumer sales department.

A native of Mississippi, Quick earned the bachelor of science degree in psychology from Belmont College, Nashville, and the master of religious education degree from Southwestern Baptist Theological Seminary, Ft. Worth.

Prior to serving First church, Denham Springs, he was minister of education for First Baptist Church, Forest City, N.C., and Highland Baptist Church, Hickory, N.C.

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C O R R E C T I O N

On story dated 10/14/70 titled "84-Year-Old Church Calls Pastor, 84," name should read A. E. Prince not Price.

Thank you
-Baptist Press

Auto Accident in Zambia
Claims Life of Missionary

RICHMOND, Va. (BP)--Mrs. Billy O. Kite, Southern Baptist Missionary to Zambia was killed Oct. 13 in an automobile accident about 10 miles from her home in Kitwe. Her husband and two daughters, who were riding in the same car, were not seriously injured.

A funeral service was scheduled for October 20 in the Redding (Iowa) Methodist Church.

Mr. and Mrs. Kite, after arriving in Zambia in January 1969, spent a year in language study in the town of Muflira. Early this year they moved to nearby Kitwe, where they began teaching and doing evangelistic work.

At the time of their appointment by the Foreign Mission Board in 1968, they were living in Elmore City, Okla., where he was pastor of First Baptist Church. They had previously served churches in Bluffton, Rover and Dierks, Ark.

The former Thelma Olney of Redding, Mrs. Kite was graduated from St. Joseph (Mo.) Hospital School of Nursing and attended Ouachita Baptist University, Arkadelphia, Ark., where she was school nurse. Later she nursed at Clark County Memorial Hospital, Arkadelphia, and All Saints Episcopal Hospital, Fort Worth.

Mr. Kite and their daughters, Deborah, 9, and Darla 6, may be addressed in care of Mrs. Kite's mother, Mrs. Bertha Oleny, Redding, Iowa 50860.

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East Africa Evangelistic
Campaign Results Good

10/16/70

BLANTYRE, Malawi (BP)--An estimated 500-600 persons responded to invitations during three evangelistic rallies in a public stadium here recently. Some were church members renewing Christian commitments, "but the majority were first-time decisions to follow Christ as Saviour and Lord," reported Joseph B. Underwood, consultant in Evangelism and Church Development for the SBC Foreign Mission Board.

Baptist church members in Blantyre immediately began an effort to visit and counsel with everyone who had registered a decision during the rallies, which were held in connection with the 1970 Africa Evangelistic Campaigns.

Among Baptist leaders from the United States who helped conduct the rallies were Gardner Taylor, pastor of Concord Baptist Church in New York City, rally speaker, and Mr. and Mrs. Ron Owens of Newnan, Ga., musicians.

Underwood also reported that 198 persons made decisions during four rallies in townships around Salisbury, Rhodesia, and that more than 100 made decisions in Lusaka, Zambia.

Taylor also preached in the Lusaka rallies, and Charles E. Boddie, president of the American Baptist Theological Seminary, Nashville, as a principal speaker in Rhodesia.

Meetings were also being held in Kenya and Tanzania, and are to begin in Uganda Nov. 1.

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Escape-Values Create
Suburbs: Colin Williams

10/16/70

CEDARMORE, Ky. (BP)--America's suburbs were created by the desire to escape threatening developments in the city and the desire to preserve traditional values.

Thus Colin W. Williams dean of the Yale Divinity School at New Haven, Conn., interprets the phenomena which have cleared the modern suburbs.

However, he now points to three significant developments which hold promise for the future:

1. There is now a sizable group of second generation suburbanites, ignorant of the city, bred in the suburbs, who are viewing the troubles of the city in a new, often unfocused, guilty light.

2. There are emerging suburbanites seeking to develop new forms of responsibility for metropolitan problems.

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3. The clear break between the private life of the suburb and the public life of the city to which the suburbanites commute is beginning to be overcome.

Williams was speaking to the National Consultation on the Suburban Church convened here by the Metropolitan Missions Department of the Southern Baptist Home Mission Board.

He said that the church especially must take into consideration for its missions strategy (1) this tendency toward escape which is now being countered balanced by a trend toward acceptance of responsibility and (2) the seeking to preserve personal values that probably was essential to provide the security to turn back to the problems of the city.

But Williams added, "the suburbs are heavily implicated in the sin of de facto racism and the sin of locking out poverty. It is the result of using the superior wealth, status and control of legal processes such as zoning ordinances to institutionalize a preferred way of life and thereby contribute to the decay and despair of the city."

Dean Williams said, "What is needed in suburbia is a strategy which leads members in the way of freedom; and organizes them to work together for particular goals on the way to the open community."

He emphasized helping members come to greater self-awareness, the discovery of the characteristics of suburban life, and the drawing of their own "profile" in the contact of the suburbs' relation to the Metropolitan.

There are two sides of the strategy, he pointed out. A more social task is called for by the escape characteristic and a more psychological task by the values search characteristics.

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Two Black Churches
Join Houston Association

10/16/70

HOUSTON, Tex. (BP)--Two predominantly black Baptist churches were accepted into the Union Baptist Association during the organization's annual meeting here.

They were the first Negro congregations to be admitted to the Union Association, which has the largest number of affiliated churches of any among the 1,196 district associations in the Southern Baptist Convention.

Union Baptist Association includes Houston and suburban areas.

E. Stanley Branch, pastor of the Fourth Missionary Baptist Church which joined the association, has a younger brother who is a pastor in Corpus Christi and who earlier led his congregation to join the Southern Baptist association there.

The other Negro congregation uniting with the Union Association was New Bethel Missionary Baptist Church. W. H. Dudley is pastor.

D. E. Sloan, Baptist superintendent of missions, reported the unanimous vote for acceptance of the churches was enthusiastic and was followed by spontaneous applause.

A Mexican-American church was among the eight other churches received into the Union Association at the annual meeting.

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Marty Wants "Intentionality"
To Characterize Evangelism

10/16/70

CEDARMORE, Ky. (BP)--Evangelism provides an alternative ordering of existence according to Martin E. Marty of Chicago.

Suburban families and churches as now structured cannot "house" the products of their evangelization, he told religious leaders here.

"The church as it now stands is dependent upon the economically solvent and the politically cautious. Inevitably the gospel is compromised by expedience. Creative ministries are starved out," the University of Chicago historian said.

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He called for an evangelism characterized by "intentionality," when those joining the church take on covenants expressing specific intention, conscious of a specific role or vision which would alter the order of their existence.

Marty, speaking to the National Consultation on the Surban Church sponsored by the Southern Baptist Home Mission Board, explained that intentionality would follow the lines of people's interests: worship, the expanded family in foster care, housing foreign students, adoption, or concentrating on youth culture.

Earlier the speaker characterized suburban man as multi-class, family oriented, white and the majority of society. He is seeking an alternative ordering of the arrangements of his life toward homogeneity, purity, and simplicity. Marty said suburban man attempts to leave behind, in his flight from the city, disorder, anarchy, heterogeneity, chaos, and un-dependability. His is a search for order, and "it may be perfectly natural." But he soon discovers that "hell is portable."

Lost in the process is the sense of participation in a significant movement, for "when anything is on the move in history it transcends the existing order." The churches remain part of the suburban problem, he stated.

"When the congregation and the family simply take on the conditions of suburban life they are characterized by drift, inversion, inauthenticity, anomie, irrelevance. Such people cannot be considered to be evangelized, if the evangel implies saving health, wholeness, and the quality of external life in Jesus Christ," Marty said.

In a larger definition, he said, "To evangelize means to proclaim faith in Christ, to give witness by word or action that it is determinative in one's own choices of life; it implies a communication of this vision to others who begin to understand and let it become a part of their lives--a conscious alteration of existence, a participation in an order which transcends both urban and suburban or other externally-derived norms."

Marty cites as a barrier to evangelism the concept that evangelization is somehow immoral, "but evangelization goes on all the time in virtually all sustained relationships."

Another barrier, according to Marty, is the myth that people no longer convert. "These are great days for conversion, even if under other terms," he said. "Whenever a young person adopts, more than superficially, all the circumstances of hippie or yippie styles he is converted and his every perceptions of the straight and square world is change; communication with people in that world is different."

He pointed out that people are being converted to many surrogates for Christianity; yoga, Zen, astrology.

Another barrier cited was that people have inadequate definitions, seeing evangelism as imply bringing people to church membership and it is exhausted when one joins the church.



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