



# BAPTIST PRESS

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74-89

Today's Cities Seen  
As 'Promised Land'

By Toby Druin

NEW ORLEANS (BP)--Today's cities were characterized here as possible modern versions of "the Promised Land" as Southern Baptists pooled their ideas on reaching metropolitan America for Christ.

"The story of the Bible begins in the garden, but it ends in the city," Golden Gate Baptist Theological Seminary professor Francis DuBose said. The Christian movement itself literally is an urban movement, he explained.

Ken Lyle, director of missions for Manhattan Baptist Association in New York City, echoed similar sentiments: "It may well be true that God has led the church, His people to the borders of a new promised land--the city."

DuBose and Lyle were among speakers addressing a metropolitan evangelism "think tank" at the First Baptist Church and Hotel Monteleone here November 18-20.

Sponsored by the division of evangelism of the Home Mission Board (HMB), the "think tank" brought together some 30 laymen, pastors, missionaries, directors of associational missions, youth leaders and state and Southern Baptist Convention (SBC) leaders and agency representatives

They spent 16 hours hearing lectures and exchanging ideas and methods used in winning people to Christ and ministering in cities all across the nation.

Forest H. Watkins, associate director of the HMB's evangelism materials and services department and moderator of the conference, said at the close, "We haven't come up with any easy solutions, of course, and we didn't expect to but at least we have begun focusing on the problem of winning the cities of America to Christ. Maybe some of the ideas shared here this week will put us a step closer to the goal."

These ideas covered a wide variety of approaches including a ministry of deacon visitation, evangelism through ministries to youth and the elderly, television spot announcements, use of marked New Testaments, simply "preaching the Word of God," a seven-week revival campaign centering around public schools, and distribution of "doubloons" at the New Orleans Mardi Gras carrying the message of John 3:16.

John Havlik, director of the HMB's evangelism materials and services department, told the group in a keynote address that Christians should be interested in the cities because the people there are made in God's image and God is in the city.

E.V. Hill, black evangelist and the pastor of Mount Zion Baptist Church in Los Angeles, castigated Southern Baptists for staying away from the inner city too long.

"Everybody else has been operating out of Watts," he said, "And many of them have been more interested in next year's funding than in this year's program."

"Strange as it may seem, Southern Baptists do not have this sin," Hill charged. "They have another sin--they haven't ever been there."

Hill said he was critical of those who would sell their houses in Watts and build chapels in Africa. He said the first answer to the problem of the inner city was to stop the flight of white Christians to the suburbs.

"I question all those so-called great preachers who can't stabilize their flocks," he said. "We have some men we call great who have been pastors of congregations for 20 years and when the first black moves into the neighborhood, there is a mass exodus to the suburbs.

"I say if that 'great' preacher can't stop the exodus, we need to adopt some new standards for greatness."

Hill dominated the speaker's platform. Addressing the group first on "Evangelism--the Priority need of the Inner City," he urged a "four base" ministry that included first, "Ye must be born again," second, "the love of men--brotherhood," third, building community; and fourth, the return of Christ.

"Southern Baptists' program has emphasized just reaching first base, turning right and waiting on the rapture," he charged.

Hill offered a detailed plan at the closing session of the conference of how his church and 65 others in the Watts area are cooperating in reaching their 3100 block area for Christ and also for meeting their social needs.

DuBose said that the major thrust of the gospels is in the city and that the city was the context of Jesus' ministry.

He said Southern Baptists would have to give up their "middle classism" and "messiah mentality" if they are to be used by the Holy Spirit in reaching the cities.

Jaroy Weber, the pastor of First Baptist Church in Lubbock, Tex., and president of the Southern Baptist Convention, said he had observed that the churches filled today are those who stick to biblical principles and don't try to get "clever or smart."

Vital elements in building a great church, he said, are biblical preaching, a good staff, adequate facilities and a core of people who believe the Bible is the Word of God and who teach it.

"Evangelism must permeate all we do," Weber said, "Our denomination ought to do more proclamation."

Homer Lindsey Jr., the pastor of First Baptist Church in Jacksonville, Fla., said his church's priority is reaching men for Jesus Christ, making disciples. Some 500-600 people go out from his church weekly to present the gospel, he said, and the church is average 14 professions of faith and 12 baptisms a week.

"And we plan to double those figures in 1975-76," Lindsey said.

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(BP) Photos mailed to Baptist state papers.

Ireland's Thompson Plans  
To Retire in August '75

11/26/74

BELFAST (BP)--Joshua Thompson, general secretary of the Baptist Union of Ireland, plans to retire from his post Aug. 31, 1975, a news release from the Union states.

Thompson will complete 25 years in the Union administration by yearend 1974. He plans to return to pastoral work, the release noted.

A committee has been appointed to recommend his successor, to be announced at the Union's annual assembly in May, 1975.

A spokesman for the Council of the Baptist Union of Ireland was quoted as saying the news of Thompson's retirement was received with deep regret and "consternation" by the council and the churches.

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Radio-TV

Baptist Programming  
Broadcast Around World

By Jim Newton  
for Baptist Press

Angry, upset and disturbed because of a quarrel with her mother, Maria went to bed early one night and turned on her radio to listen to some music.

A man began to speak. "His words, that I know now were from God, entered deeply into my heart," she recalled.

"In that moment when I felt so alone and depleted of hope, God came to me through your program."

Thus read a letter from a listener in Maracaibo, Venezuela, to the producers of the radio program, "Cristo, La Unica Esperanza" (Christ, the only hope).

The producers are Baptist missionaries, George and Veda Rae Lozuk, who are assigned to radio and television work in Caracas, Venezuela.

The Lozuks are among 28 Southern Baptist foreign missionaries assigned full time to radio and television work in 25 countries.

In addition, the Southern Baptist Foreign Mission Board has four regional radio-television representatives whose major task is to provide technical assistance and training for missionaries and nationals.

The regional representatives are Zeb Moss of Zambia, who works with missionaries and nationals in Africa south of the Sahara; J.O. Terry of the Philippines, regional representative for East and Southeast Asia; E. Wesley Miller of Ruschlikon, Switzerland, the representative for Europe and the Middle East; and Alan W. Compton, representative for Latin America.

Scattered throughout the world are 25 studios where Baptists overseas produce radio and television programs.

Some are little more than a room in a missionary's home with the windows covered with blankets, the walls covered with cardboard egg dividers, and good tape recorder sitting on a table.

Others, like the one designed by Miller in Ruschlikon, are highly sophisticated centers with the latest equipment.

In addition to the big studio at the Baptist Theological Seminary in Ruschlikon, there are smaller studios in Italy, Spain and France serving Europe, and in Lebanon serving the Middle East.

In Africa, where Moss coordinates Radio and Television efforts, there are studios in Ethiopia, Kenya, Malawi, Rhodesia, Angola, Ghana, Nigeria and Liberia.

On the other side of the world, there are Baptist recording studios in Taiwan, the Philippines, Indonesia, Thailand and South Vietnam, Baptists also use recording studios belonging to public radio stations in Japan, Korea and Hong Kong.

Every country in South America where Baptists have missionaries has its own recording studio. And there are two in Brazil. One of the biggest is in Mexico City, where Compton serves as the regional radio-TV representative for Middle America, the Caribbean, and South America.

But Baptists don't own any radio or television stations. All of the programs Baptists produce must be broadcast by stations operated by others.

Many programs produced by the Southern Baptist Radio and Television Commission (Fort Worth) are used in mission studios, a Foreign Mission Board spokesman told Baptist Press. In some cases the Radio-TV Commission programs are adapted to fit the needs in a particular studio in a particular country.

The Foreign Mission Board pays for broadcast time for programs produced by the Radio-TV Commission in some countries.

Several huge evangelical broadcasting centers in Europe, Latin America, and the Orient have been especially receptive to Baptist programs.

The most powerful of these are the two transmitters operated by Trans World Radio. One is located in Monte Carlo, Monaco, on the coast of the Mediterranean Sea. It beams its powerful radio waves behind the Iron Curtain into Russia, and covers most of Europe and North Africa.

The other is located on the tiny island of Bonaire, just off the Northern coast of Venezuela in the Caribbean. From Bonaire, the high-powered 500,000 watt transmitter covers most of northern South America and almost all the Caribbean, including Communist Cuba.

Another evangelical-owned and operated transmitter in South America, the voice of the Andes, is located high in the mountains near Quito, Ecuador. And in the Orient, the Far East Broadcasting Co. readily accepts Baptist-produced programs.

Radio is perhaps the least expensive form of mass communications in terms of reaching large numbers of people, and most Baptist broadcasting is through radio, rather than television, which is much more expensive.

The energy crisis, however, has had its effect on radio production. There has been, during the past year, a shortage of magnetic tape for recording radio programs, and some broadcasting efforts have had to cut back because of the shortage.

Broadcasting is like hunting big game with a shotgun--you might be able to hit the target easier or reach more people. But it is difficult to hit hard enough to motivate the listener to make a deep and personal commitment to God through Jesus Christ.

That is why followup to initial contacts made through broadcasting is so important. Almost every Baptist-produced program concludes with some attractive offer asking the listener to write in to the producers.

Without the publication of Christian literature, efforts would be severely limited. Each time a listener responds to a broadcast, Baptist missionaries have one more opportunity to share the gospel.

As one missionary pointed out, it often shows more interest for a person to write in after a broadcast than it does to lift a hand or walk down the aisle during an evangelistic service.

All over the world, radio and television are making contacts with people who are ripe for the gospel.

In Japan, more than 3,600 individuals wrote to request a New Testament during a 30-month period when Baptists broadcast a radio program in Osaka during prime time.

In Mexico, 4,000 people responded to a mass media campaign called "throwing out the net."

In Columbia, a radio program produced in the Indian dialect, Paez, resulted in the organization of an Indian church with 22 in regular attendance. That Indian region had been previously closed to the gospel.

The examples are many, but the message is clear: God is working and reaching people through Baptist radio and television efforts all around the world.