



# BAPTIST PRESS

News Service of the Southern Baptist Convention

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## Missionaries Leave Angola; Relief Efforts to Continue

LUANDA, Angola (BP)--All Southern Baptist Convention missionary personnel evacuated the violence-ridden nation of Angola by automobile about Aug. 10 and were expected to arrive in Johannesburg, South Africa, about five days later.

The evacuation came after the U. S. consul general strongly recommended the departure of all Americans. It reversed an earlier decision by the missionaries, in late July, to remain in Angola.

At last report, Missionary Harrison H. Pike was enroute to South Africa with the other missionary personnel. Two couples were already in Johannesburg on leave.

Although evacuated to another country temporarily, Southern Baptist mission efforts in the realm of relief are expected to continue in Angola. Pike and other missionary men expect to work there, at intervals, with relief projects. The evacuation does not necessarily mean permanent departure, according to the SBC Foreign Mission Board in Richmond, but there's no word on when full missionary efforts will resume.

The missionaries, including four couples and their families and a two-year-term missionary journeyman, will set up relief operations from South Africa. Blankets, medical supplies, seeds, tools and other relief supplies may be shipped into Angola through Foreign Mission Board channels. The supplies will go to the Angolans displaced by the war, including those returning from living several years as refugees north of Angola.

A summer missionary, Bo Jackson, a student at Southwest Texas State University, San Marcos, Tex., also evacuated, will return to the United States because his term has been completed. Two new missionary journeymen assigned to Angola will join the Angolan missionaries in Johannesburg as soon as travel arrangements are completed and visas secured.

The fighting between Angola's three political factions has left hundreds dead and sections of the capital of Luanda without power and water. Each faction wants control of the Angolan government, which will receive independence from Portugal on November 11.

Missionary families relocating in Johannesburg include the Pikes, the Curtis L. Dixons, the James V. Hollands and Albert C. Suttons Jr. Tress Miles is the journeyman going to Johannesburg. Journeymen Janice Porter and Richard Smith will join them.

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Criswell Blasts Detente  
In Televised Sermon

Baptist Press  
8/12/75

By Theo Sommerkamp

DALLAS (BP)--Detente has allowed the "cruel, oppressive empire of atheistic, Communistic, Red Russia" to extend its power in the world, a former president of the Southern Baptist Convention (SBC) declared in his televised Sunday morning sermon here.

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Among other things, the sermon by W. A. Criswell, pastor of First Baptist Church of Dallas, castigated "appeasement" trends by "left-wing liberals" in U. S. government, which, he said, have allowed Communists to dominate around the world. He said the trends have resulted in such things as Russian grain deals, the "snubbing" of Russian author Alexander Solzhenitsyn and "coloring" of U. S. policy toward Israel.

The sermon, preached before an overflowing congregation at the 18,000-member church, the SBC's largest, was carried by delayed transmission over a local television station, Aug. 10. It also was shown in several other cities in other states via cable TV. U. S. Rep. James M. Collins (R.-Tex.), member of another Baptist church in Dallas, and John Torrey, a retired military officer who chairs the Dallas Bicentennial committee, were among platform guests. Neither was called on to speak.

Criswell announced a week earlier he would preach a "political sermon," a departure from his customary repertoire of doctrinal, Bible-oriented messages.

He said he felt compelled to preach the sermon, entitled "Death in Detente, or Courting and Cultivating the Cancer of Communism," because of recent experiences in the Orient and Europe which reinforced his previously expressed opinions.

Criswell conducted a preaching mission in Hong Kong in early summer, then took a polar flight over Canada to Paris. From there, he went to Stockholm to attend the Baptist World Alliance Congress. He has traveled on every major continent and last visited Russia in 1967.

He said conversations . . . with people in Hong Kong and in France this summer had shown him they were convinced their lands would some day fall under the domination of Communism.

He said all modern colonial empires have declined except one--Communist Russia which is spreading its domination.

Detente, he exclaimed, has "forever" consigned the countries of Eastern Europe to status as "colonies" of Red Russia, and the inhabitants of these countries to a "life of misery and oppression."

He criticized American leaders over several decades, starting with President Franklin Delano Roosevelt, for the nation's unswerving "tragic" course of "appeasement and concession" toward Russia.

"Our armies (in World War II) would not dare take Berlin--we might offend the Russians," he said. He added that American policy toward Israel in its conflict with Egypt also is colored by fear of offending the Soviet Union.

The American government and the White House have snubbed "one of the great literary geniuses of our time," and a humanitarian, Alexander Solzhenitsyn, for the same reason, according to Criswell.

Criswell decried America's grain sales to Russia. "I have flown over the Great Ukraine," Criswell recalled, comparing that rich farm land to what's found in Iowa, Illinois, and other midwestern states of the U. S.

"Russia cannot feed itself. It cannot support itself. Why? Because of its system," he said. Without outside help, Russia would fail.

The audience erupted only once in applause, although the sermon often was punctuated with cries of "amen" as Criswell touched on some key point.

The clapping came during a lengthy reference to the role of "liberals" in American government.

"He, the left-winger in America, has brought our nation to disgrace, to despair," Criswell charged. "Why was there no victory in Vietnam?"

"Because of the left-wingers in the United States government; because of 'Senator Halfbright' from Arkansas who was head of the Foreign Relations Committee," was his reply. It prompted an outburst of applause.

It was a reference to J. W. Fulbright, the Arkansas Democrat who subsequently lost his race for reelection. (Fulbright is a member of the Disciples of Christ.)

Criswell read Isaiah 10:1-5 at the beginning of his message. It told about the Assyrian conquest of the Israelite nation. He termed the Russian empire "more brutal and merciless" than the Assyrians.

He has been a long-standing foe of atheism and Communism. His linking of atheism with Communism evoked a bitter exchange earlier this year between Criswell and atheist Madelyn Murray O'Hair during their celebrated radio "debate."

"Has God allowed the expansion of Red Russia as a scourge, as a chastisement of the decline of the Christian faith in the free and western world?" Criswell wondered. "I do not know," he acknowledged. "Only God knows."

He said the Moscow Baptist Church is tolerated as a "showcase" for religious freedom in Russia. "The people (church members) are hurt and oppressed and you can see it in their faces," he recalled.

Criswell also recounted standing in the long line to visit the tomb of Vladimir Lenin, founder of the Communist state in Russia.

When Lenin died, Criswell said, the government pronouncement went like this: "No man ever wrought as Lenin. He was the greatest teacher of all times. He was the greatest leader among men. He was the author of a new social order. He was the savior of the world. But he's dead."

Criswell said this same testimony can be applied to Jesus Christ with some modifications: "No man ever wrought as Christ. He is the greatest teacher of all times. He is the greatest leader among men. He is the author of a new social order. He is the Savior of the world." The difference, he observed, is that "Christ is alive." He is "our coming, reigning King."

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First Lady's Comments  
Stir Criswell's Ire

Baptist Press  
8/12/75

DALLAS (BP)--The pastor of the Southern Baptist Convention's largest church has sharply criticized First Lady Betty Ford's outlook on premarital sex.

Mrs. Ford expressed her views on the national Columbia Broadcasting System television program, 60 Minutes.

Criswell's comments were given during interviews with the Dallas Morning News and the Dallas Times Herald, and were circulated nationally by wire services.

In the show, she said she would not be surprised if her unmarried daughter, Susan, had an affair. Mrs. Ford also spoke in favor of legalized abortion and said premarital sex might lower the divorce rate.

W. A. Criswell, pastor of 18,000-member First Baptist Church here, said: "I could not believe what I was reading. I thought surely someone was misquoting her. I cannot think that the First Lady of this land would descend to such a gutter type mentality. It is unthinkable."

Criswell, who did not watch the Sunday night presentation, later watched a video replay of the interview. He said: "I didn't expect the leadership of this nation to exhibit before our very eyes this kind of a sewer.

"We try to keep this kind of sewer underground. There is a Mafia, but we go on fighting it. We know there is a great mass who believe in and live this animal way. But for her (Mrs. Ford) to offer her daughter this kind of illicit sexual relationship with a man is unthinkable." Mrs. Ford said of her daughter: "I think she's a perfectly normal human being like all young girls." If Susan had an affair and "wanted to continue . . . I would certainly advise her on the subject . . .". Criswell called the suggestion that premarital relations might lower divorce rates "animal thinking."

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WWII Ex-Marine R turns  
To Nagasaki As Minister

By David A. Risinger

DALLAS (BP) Buckner Fanning arrived in Nagasaki, Japan, in late August, 1945, with bitterness in his heart.

Fanning told a national Today Show television audience of the experience. He appeared on the National Broadcasting Company (NBC) network show in commemoration of the 30th anniversary of the dropping of the atomic bomb on Nagasaki, Aug. 9, 1945.

He was then a young marine. After he joined the corps in 1943 at the age of 17, Fanning became quite skilled in fighting--and hating--his enemy.

"When I landed in Nagasaki 30 years ago, I was the typical Marine. I had been raised in a Christian home but I left my Christianity back there," Fanning told Baptist Press.

He arrived in the near-obliterated Japanese city only weeks after the atomic bomb had been dropped, killing thousands of people.

"When I saw the devastation, it set off a bomb in my own life," he said.

"In the 10 months I served in Nagasaki, God began to move in my life. I was planning a career in politics, but the experience there showed me that war doesn't affect the ones who made the decisions so much as it does the innocent."

Fanning remembers his tour of duty in terms of the suffering of the people and the miserably cold winter.

"I did some guard duty, helped relocate folks into new homes, transported people for medical care. I began to see the Japanese as real people," he said.

Fanning began to read his Bible. He attended a little Japanese Methodist Church near his base. He couldn't understand the language, but, as he explained, he was searching for an answer.

Fanning returned home to Dallas, "rededicated" his life to Jesus Christ and returned to school at Baylor University. It was in those college days that he surrendered to full time ministry.

Seminary training, 10 years in Christian evangelism and the pastorate of Trinity Baptist Church in San Antonio, Tex., followed.

This summer, Fanning returned to Nagasaki.

"I felt a little like Moses returning to Sinai. Nagasaki had come, during the years, to be the catalyst that helped me see myself and God. I was back where God really spoke to me," he says.

In Nagasaki, Fanning met Morio Matsufuji.

Matsufuji, like Fanning, was bitter in those August days of 1945. The body of his mother lay unburied--except for tons of rubble--in the ruins of the once proud city.

The Japanese man was one year younger than Fanning. He had not served his country in combat but worked in a munitions plant elsewhere in Japan.

He felt bitterness toward the Americans who had killed his mother and conquered his country.

Matsufuji, like Fanning, was touched by God. He too entered the ministry.

This summer, the Japanese and the American--once bitter and full of hatred--stood together in love in the rebuilt city.

They are proof to the city that the scars of war are most completely healed through the grace of God.

While in Japan, Fanning and his church members made appearances in civic meetings, appeared on television and held services in the city's largest hall.

"The mayor told me that my return was a little bit different. I wasn't there to tour or to take up an offering. He recognized that we had come to proclaim that Christ can bring us together," Fanning said.

The Texas Baptists used every available means of communication during their crusade. Prior to leaving for Japan, each of the 30 Texans had written a testimony, which was translated into Japanese and printed into brochures.

Three television specials were filmed. A service was held in Peace Park, a war memorial.

Several weeks after Fanning and his group returned to San Antonio, a group of 15 Christians from the Nagasaki Baptist Church arrived in Texas for a crusade in San Antonio.

During that time, Fanning and Nagasaki Mayor Yoshitaka Morotani were invited to appear on the Today Show.

"The Japanese group brought with them photographs of the atomic bomb devastation from a museum in the city. The photographs have never been seen outside Nagasaki. That's really why we were invited to appear on the show," says Fanning.

During the interview with newsman Edwin Newman, Fanning told the television audience that as a young marine in Nagasaki "Christ became real. Real solutions come through a change in the human heart. . . Nagasakis in this world can only be eliminated by a change of heart. . ."

He told the television audience that the results of that atomic bomb still linger in the Japanese city.

"A thousand people a year still die from the effects of the bomb," he said.

The story of San Antonio-Nagasaki is not over.

Fanning said the two churches are making plans for a joint crusade in a Southeast Asian country, perhaps next year.

A film made by an Austin, Tex., producer during the Nagasaki crusade, is being prepared for Easter release on television.

"The theme is death and resurrection," says Fanning. "We want to show this world that out of catastrophe can come resurrection. It is the story of people who have bombs fall in their lives, but out of it can come good by God."

And, Fanning added a note: "I know by personal experience."



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# --- FEATURES

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75-123

Halls Of Ivy--New Day  
For Southern Baptists

By Jim Newton  
For Baptist Press

Less than 10 years ago at Harvard University, the campus ministers of the various denominations who comprised the elite Harvard United Ministers voted not to allow Southern Baptists to participate in their fellowship.

All that has changed. Ten years ago, the academic community at prestigious Ivy League universities, looked askance at Southern Baptists on their campuses.

During the past few years, however, attitudes at some of the universities, including such influential schools as Harvard, Yale and Brown, have appeared to gradually change.

In the Harvard situation, John Hughston, pastor of the Metropolitan Baptist Church, Cambridge, Mass., developed a personal relationship with Charles Price, then the "preacher to the university" (chaplain). Price was concerned about the action of his colleagues and talked to Harvard President Nathan Pusey about the possibility of allowing Southern Baptists to start a campus ministry.

Pusey intervened and recommended that the Harvard United Ministers reconsider their action. Shortly thereafter, Hughston was accepted into the fellowship and recognized as a Southern Baptist chaplain to students at Harvard.

The real turning point in Baptist ministry at Harvard, however, came in 1969, when Mack Taylor took over as the first full time student director serving the 75 campuses in the Greater Boston area.

Two years after he took the job, Taylor was elected president of the Harvard United Ministers. He was recognized by other campus ministers at Harvard as a "tremendously insightful, talented young man," says Gene Bolin, who coordinates Baptist student ministries in eight northeastern states.

Acceptance of Southern Baptists on northeastern campuses has come as a result of the influence of a number of sharp, sensitive campus ministers, like Price and Taylor--both full time and volunteer--who have proven themselves to the academic community, says Bolin.

It's a case of seeking to accomplish mighty deeds with meager resources, says the director of the student ministries department of the Baptist Convention of Maryland.

More than 1.4 million students are enrolled in 400 colleges and universities in the eight-state area for which Bolin is responsible--Maryland, Delaware, Connecticut, Rhode Island, Massachusetts, Vermont, New Hampshire and Maine.

The Baptists are few in number--only five full time campus ministers and five part time student workers, plus 17 unpaid volunteers, working on 62 of the 400 campuses in the eight state region.

In the Northeast, a wide variety of approaches to campus ministry are employed, ranging from a traditional Bible study program and Baptist Student Union (BSU) fellowship at the University of Maine in Portland to an individualistic one-to-one campus ministry at Harvard. A highly developed traditional BSU program and ministry to the total academic community exists at the University of Maryland, just outside metropolitan Washington, D.C.

At Harvard, where Taylor developed a one-to-one basis for ministry, about 100 Southern Baptists enroll annually, including some of the brightest students the denomination can claim, Bolin says.

"He has helped a lot of students who have almost chucked it to stay with the faith and to stay with Southern Baptists," Bolin says.

"Many of these students feel cut off and rejected by their own denomination. They have real questions where they can find a job or a church, who will recommend them, and where they can go after graduation..."

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Taylor's influence, however, has been even broader. At 32, Taylor was found to have leukemia and was hospitalized this summer at Peter Brent Bringham Hospital in Boston. His influence has helped a large number of people within and outside the denomination and the academic community to face and understand the meaning of life and death.

Just as the Baptist ministry opened suddenly and dramatically at Harvard, so have the doors swung wide open just last year for a Baptist ministry at Yale University, New Haven, Conn.

The key to unlocking the doors at Yale was Susan Sprague, a student intern there last year. Ms. Sprague, a graduate of Vanderbilt University in Nashville and a student at The Southern Baptist Theological Seminary in Louisville, served in a pilot project jointly financed by the Maryland convention and National Student Ministries at the Baptist Sunday School Board, Nashville.

The Yale Religious Ministers group, headed by Yale's famed and controversial chaplain, William Sloan Coffin, welcomed her with open arms, Bolin said.

She began work as a Baptist campus minister in September, 1974, and by November 1 had been elected an associate fellow in the Johnathon Edwards Residential College, one of the numerous residential colleges that make up the Yale system. That action, Bolin says, gave her official recognition, status and acceptance by the academic community at Yale.

The school provided her an office just outside Batelle Chapel on the Yale campus. When her internship was completed, the ministers group voted their "unanimous commendation of Susan Sprague" and wrote to Bolin expressing their approval of her selection.

While a seminary intern helped to make Baptist inroads at Yale, a US-2 missionary (the Southern Baptist Home Mission Board's two-year missionary program for college graduates) has an active student ministry at Brown University in Providence, R.I.

Tom Willingham, a graduate of Mars Hill College in North Carolina and a former volunteer in service to America (VISTA) worker, has a values clarification program established at Brown to help students understand their value and what motivates their behavior,

In many cases, Bolin says, the program has helped interject Christian values on a campus with 6,300 students, almost a third of whom are Jewish, and where no evangelical Christian ministry other than the Baptist Student Union exists.

Willingham, Bolin says, has found the same kind of acceptance by the academic community and the college chaplains that Baptists have recently discovered at Yale and Harvard. University officials were so impressed with Willingham that they asked him to take responsibility for orientation of all university freshman last year, Bolin said.

Bolin cites the work of Rock Milton, another US-2 missionary serving at Morgan State, Chopping State and Bowie State Colleges, all in the Baltimore area, as an outstanding job of organizing Baptist student work, starting from "ground zero" last fall. Milton leads an emphasis on Bible study and what the students call "The Baptist Club." In less than one year, he developed a full-blown program, including a retreat, and enlisted four black students to serve as Baptist Student Union summer missionaries this year.

Two of the strongest ministries in the eight Northeast states are at the U.S. Naval Academy at Annapolis, Md., and at the University of Maryland at College Park, the latter with 34,000 students.

Dick Bumpas, Baptist student director at the Naval Academy, coordinates a traditional BSU program with a strong emphasis on Bible study, prayer groups and an unusual "family life" emphasis.

Because of Navy regulations, Bumpas cannot visit midshipmen in their dormitory rooms, so, instead, the middies visit in Bumpas' home on weekends, often spending the night.

Heritage Baptist Church in Annapolis lends strong support to the Naval Academy ministry, with other local churches undergirding both student work efforts in Southern Maryland. Church support is a distinguishing factor between this area and other northeastern student work.

It's a slow process which calls for hard work, but gradually the doors are beginning to open to Southern Baptists in the Northeast. Academia is responding. (BP)