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 Baptist Finds Ministry Via  
 TV Physical Fitness Program

By Adon Taft

MIAMI, Fla. (BP)--Television viewers who see Fran Carltons 116 pounds engaged in body exercises each weekday at 8:30 a.m. here have a hard time believing she once weighed 170 pounds.

Mrs. Carlton--Fran--a Baptist, Orlando housewife, mother of two teenaged daughters, chairperson of the Florida Governor's Task Force on Physical Fitness, author of two books on exercising, and former professor of physical education--has a hard time believing she has found a "ministry" in physical fitness.

A member of First Baptist Church, Winter Park, an Orlando suburb, Fran is seen on television in Miami, Tampa--St. Petersburg and Orlando. She has been on the air with her physical fitness program since 1963. In Miami response has been good, observers say, because the average run of an exercise show is six months. The program has been televised here since 1969.

A much-sought speaker for Christian Business Women's Clubs and other church-related groups her "platform" is Romans 12:1, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (KJV).

"We're created in God's image, so we can't even imagine the potential of the human body," she insisted during an interview here. She considers the body to be the "most significant machine on earth."

She believes the proper physical maintenance program contains three essentials--a vigorous activity to build endurance, exercises to build strength, and stretching to achieve and retain flexibility.

But the program needs to be coupled with proper nutrition, she added. Fran learned all that by what some people call an accident or coincidence. However, she calls it "God's plan," which equipped her to have the "opportunity to be a spokesman for him."

The daughter of a commercial fisherman from a poor community, Fran never expected to attend college. She and a group of friends took a district scholarship exam just to get the day off from school. To her surprise, she won a scholarship to study education.

"I didn't know what I wanted to do, but I knew I didn't want to be a teacher," she recalled. "Then I figured that since physical education teachers play with the kids, that wouldn't be so bad. So I decided to study physical education."

She started at the University of Florida, but married Ernie Carlton. They had met while she was working as a waitress to pay for school expenses. Since he lived in Deland, Fla. she wound up getting her degree, and later teaching, at Stetson University in Deland.

After their first child was born, Fran's weight ballooned to 170 pounds. "I had a degree in physical education, had all the nutritional courses and knew what to do, but I wasn't practicing what I preached," she recalled.

That's when the biblical admonition to fast and pray took on meaning for her, she said. "It's not only good for your health, but it's an important part of your Christian life. Every area of our life needs to be committed to God through prayer."

Prayer and fasting is especially good for those who have trouble dieting, Fran believes. "After doing everything we can in our own power and then giving up, we can turn it over to the Lord and he does it. It's easy because it's not of ourselves. And I strongly believe God wants the very best in all areas of our lives."

"It's sinful the way most of us mistreat these magnificent machines through overindulgence... and neglect of exercise," she said. "Count your blessings, then count your calories," she advises viewers.

So get with it. "One, two, one two..."  
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Charismatics Emerge  
Among Southern Baptists

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By Tim Nicholas

ATLANTA (BP)--Charismatics are emerging from Southern Baptist "closets" in surprising numbers, a Southern Baptist Home Mission Board survey has revealed.

According to the survey, Baptist leaders estimate some 100 Southern Baptist churches, with some 10,000 members, have charismatic ministries. The Southern Baptist Convention (SBC), the nation's largest Protestant denomination, has 34,902 churches with 12.7 million members.

The whole controversial issue of Southern Baptist "tongue speakers" is featured in the July-August issue of the board's Home Missions magazine.

Few issues within Southern Baptist life have been so instantly inflammatory as the charismatic movement. Associations of churches have been disrupted and churches barred from fellowship; churches have been torn apart; individuals, including pastors, have had their intelligence--and their Christianity--questioned, doubted and denied.

Wherever the issue has erupted, it has become the center of a whirlwind of doubt, fear, name-calling, arrogance, uneasiness, and pain.

In researching the charismatic movement among Southern Baptists, staffers of Home Missions magazine called at random 34 directors of missions in associations from coast to coast, representing 1,500 churches.

Of them, only seven said they know of no charismatic churches or individuals; five said they have charismatic churches within their associations, and others had had charismatic churches that withdrew or were barred from fellowship.

Although the survey indicates 100 Southern Baptist charismatic churches, with at least 10,000 active charismatics, charismatic leaders dispute the figure, insisting that there are at least 10,000 more charismatics in "underground" prayer cells in non-charismatic churches.

Reaction to the charismatic movement erupted last October when six churches were barred from fellowship by four associations of Southern Baptist churches in three states.

Dallas (Texas) Association ousted Beverly Hills and Shady Grove Churches; Cincinnati (Ohio) Association refused to seat Oak Hills and Sayler Park Churches; the Trenton Association in Louisiana disfellowshipped Claiborne Church of West Monroe, and the Plaquemines Association barred Empire Church of Empire, La.

Recently, Harmony Baptist Association of California withdrew fellowship from College Heights Baptist Church of Ventura "over the church's charismatic involvement, cooperation with neo-Pentecostal groups and acceptance of non-Baptist baptism."

Two other associations have taken action on the issue. Union Association, Houston, Tex., branded the movement as "of the devil" and Rogers Association in northeastern Oklahoma called it heresy.

State and national conventions have shown a reluctance to act. The mood of state conventions, so far, has been to either refrain from comment or to advocate compromise. Associational action does not bar a church from being Southern Baptist.

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This year, the issue did not surface at the SBC annual meeting in Norfolk. Last year, in Miami Beach, messengers refused to condemn or condone charismatics, passing a watered down resolution which merely reaffirmed the SBC's 1963 statement on the Holy Spirit in the Baptist Faith and Message statement.

Defining what is meant by charismatic is difficult. The survey found that a charismatic is one who identifies himself as charismatic. Most often, the person claims a special religious experience, apart from conversion, which is known as the Baptism of the Holy Spirit.

Generally, the experience is accompanied by speaking in tongues and a belief that all the gifts of the Holy Spirit are operable today, including miraculous healing.

But there's disagreement even among charismatics themselves on many points of belief. Speaking in tongues is the most controversial element of the movement. Many charismatics say the tongues experience is incidental to the movement; others say it is the heart of it.

The tongues experience seems to be the crux. Lyle Schaller, a church planning authority, believes "tongues is the divisive issue, not the charismatic movement itself."

Both charismatics and non-charismatics cite proof texts to prove their points. Often, each side will cite a different part of the same scripture verse to prove their case.

Southern Baptist charismatics have no uniform theology regarding the Holy Spirit and His gifts. One SBC agency staffer, himself a charismatic, says tongues evidences the Baptism of the Holy Spirit. A charismatic pastor, Julian Brandon of West Monroe, La., says, "You don't have to speak in tongues to be filled with the Holy Spirit."

The Home Mission Board, as a convention agency, has guidelines relating to the tongues issue, but they have never become "official policy."

The committee which wrote the guidelines felt charismatic "emphases magnify and distort that which is incidental in the New Testament" but said if "felt lessons can be learned from this movement" and urged "every effort be made to maintain a loving fellowship" with charismatics.

Not all reaction is so conciliatory. W. A. Criswell, pastor of First Baptist Church, Dallas, says speaking in tongues is "senseless, insane and idiotic." He referred to the movement as an "aberration and a heresy" and declared, "They think they can fool me into thinking that gibberish is language. If that is the Christian faith, then I am not a Christian. Exclamation point."

New Orleans Baptist Theological Seminary professor Terry Young says charismatics "are taking a particular, unrepeatable historical occasion and trying to make it a normative experience which we should all seek."

Another expert, John Kildahl, director of pastoral psychology at New York Theological Seminary, says, "A subtle kind of arrogance comes across in tongues speakers that makes other people feel ill at ease. They have this 'gift' and therefore are special and that makes the other person feel he is being put down."

Disagreements also center around how much of the charismatic movement involves genuine spiritual gifts vs. psychological, sociological or Satanic manifestations.

Whatever the reasons, most non-charismatics find little to accept in neo-Pentecostalism. Many Southern Baptists have reacted to charismatics in their midst with skepticism, at best. Tolerance of the new attitudes often has been overwhelmed by the angry rhetoric.

But at least one church has learned to live with a "mixed" congregation. Two years ago, several persons approached pastor Milford Misener of Belen, N. M., First Baptist Church, to report other members of the church were speaking in tongues.

When the matter came to the deacon body, "some were antagonistic, some took the middle road," says Ted Peffer, a deacon. "I asked the pastor and he said that we shouldn't throw out people who speak in tongues." Some problems existed, Misener says, but now charismatics teach Sunday School classes. "Several of the people who are speaking in tongues were back-seat church members. Suddenly they became more concerned, more committed, more loving, more pliable and desirous to learn of and serve God," Misener said.

To determine what might happen in the denomination, a pastor and a superintendent of missions discussed the future. "It's difficult to predict," said the non-charismatic associational leader. "Churches will be disfellowshipped, but others will continue to fellowship in a given association. Much depends on the pastor (of the charismatic church) and the attitude of other pastors.

"But I believe there are enough level-headed and sound thinking folks who realize that everybody who is Baptist does not have to interpret every point of Scripture the same way."

The pastor, who leads a large charismatic church, added, "We won't agree on some fine points, but we had better not let minor doctrinal issues separate us. That's what has always separated Christendom. I've got to be a big enough Christian that if you don't have the Baptism in the Holy Spirit, I can love you, not with a forced smile, but genuinely. If I don't, there's something wrong with my faith."

Love, but from a different perspective, is proposed by Baptist historian Robert Baker of Southwestern Baptist Theological Seminary, Fort Worth, Tex.

He believes that a continued "strong charismatic movement" will cause charismatic churches to withdraw voluntarily, a step "I'd much rather see" than disciplinary action, he said.

"I think we should deal gently with these people because history has shown that if you do, you are more likely to win them by love than any other way," he added.

Seminary Elects Neely,  
Sets \$2.1 Million Budget

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*CO NEWS*

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WAKE FOREST, N.C. (BP)--The executive and finance committees of Southeastern Baptist Theological Seminary's trustees, meeting here, elected a new missions professor and approved the school's budget for the fiscal year which begins August 1.

In filling the vacancy in the missions post, the trustees named Alan P. Neely, who has served as a Southern Baptist missionary in South America for more than 13 years.

Neely served, 1968-74, as professor of philosophy of religion and missions in the International Baptist Theological Seminary in Cali, Colombia. The Arkansas native, who has also served as pastor of churches in Texas, Virginia and Colorado, taught at Southeastern Seminary this past semester as an adjunct professor. His new appointment is effective August 1.

The approved budget of \$2,126,230 is a record and has as its basic funding the Cooperative Program unified budget of the Southern Baptist Convention. Included in the budget is an improved faculty salary scale.

Other actions taken by the trustees included approval of plans for completing the seminary's library construction project and the granting of enabling action for the formation of a development council.

Between 1968-1973, Neely, who has taught at several schools, directed research for a team which did a study of the historical, religious, economic and political background of the Latin American countries where there is Baptist mission work.

Neely received the bachelor of divinity and doctor of theology degrees from Southwestern Baptist Theological Seminary, Fort Worth, Tex., after graduation from Baylor University, Waco, Tex. He is now completing a doctor of philosophy degree in international studies at American University in Washington, D.C.

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Berquist Joins  
Carson-Newman

*CO NEWS*

Baptist Press  
7/12/76

JEFFERSON CITY, Tenn. (BP)--Millard J. Berquist, a retired Southern Baptist seminary president, will occupy the chair of Southern Baptist Studies at Carson-Newman College here this fall.

Since retiring January 31, 1973, and becoming president-emeritus of Midwestern Baptist Theological Seminary, Kansas City, Mo., Berquist has served as interim minister at the Wornall Road Baptist Church, Kansas City, and interim pastor at the First Baptist Church, Brandon, Fla.

Berquist will teach on Tuesdays and Thursdays at the Baptist college and be available for conferences and other speaking engagements.

"Our faculty feels the contributions which will be made by a person involved in the rapid growth of Southern Baptists will be valuable to our students. No denomination understands itself without understanding its history. Our faculty looks forward to having Dr. Berquist during the fall semester," said Paul N. Brewer of the school's humanities division.

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