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News Service of the Southern Baptist Convention

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December 20, 1976

76-213

**Swiss Seminary to Continue  
Despite Money Problems**

**RICHMOND (BP)**--The Southern Baptist Foreign Mission Board voted to reaffirm its support of the Baptist Theological Seminary in Ruschlikon, Switzerland, during the board's December meeting here.

The seminary has been hit hard by dollar devaluation, according to J. D. Hughey, the board's area secretary for Europe, the Middle East and South Asia.

"Small amounts are contributed to the seminary by European Baptist unions, churches and individuals, but the Foreign Mission Board must bear most of the cost," Hughey said.

When Southern Baptists began mission work in Ruschlikon in 1948, the exchange rate was 4.3 Swiss francs per dollar. It remained the same for most of the time since then, Hughey said, until recently, when it has dropped to 2.43.

In reaffirming its support, the board listed several conditions or understandings that were to accompany the support. The first understanding was that the property will be used for a Baptist Center, which, in addition to the seminary activity, will be used for conferences, short term courses of study, extension courses, and as headquarters for the board's field representative for the area.

This was coupled with a later understanding that no new building for the Baptist Center can be anticipated in the "foreseeable" future.

Two more of the conditions concerned the student body. The seminary is to accept students from all parts of the world, especially for graduate work, but American students are not to constitute more than about 10 percent of the student body. American students will be personally responsible for their fees, rent and meals. Other students are sometimes subsidized.

The board also approved the development of a doctoral program by the seminary faculty if investigations show that European Baptists desire it and if the seminary trustees authorize it. The proposal that a doctorate be offered by Ruschlikon was made by a European Baptist leader in a trustees' meeting last March.

The board also requested that emphasis be placed on financial management and on increasing income from students and from European sources, stating in the recommendation that only minimal increase of the annual board subsidy to the seminary can be expected.

A maximum of six seminary professors will be supported by the board, in addition to the president. Other persons may be assigned to Ruschlikon for non-academic programs.

The seminary's president, C. Penrose St. Amant, a Southern Baptist missionary associate, announced his retirement a few months ago. Hughey said that a new president hopefully would be elected by the board in January, with ratification later by the seminary trustees.

Church-State Discussed  
At Pan-African Assembly

By Orville Boyd Jenkins

NAIROBI, Kenya (BP)--"The church defends the state against the state," a South African theologian declared in a symposium on church and state at the Pan African Christian Leadership Assembly (PACLA) meeting here.

PACLA, a two-week-long December meeting, includes a wide range of Christian leaders from all over the African continent and Madagascar. Reports indicate representatives from every Christian denomination in Africa are taking part.

David Bosch, theologian and communicant of the Dutch Reformed Church in South Africa, was answering a PACLA delegate's question on what a church should do where a state acts contrary to the Bible.

B. Bokeleale, president of the Church of Christ in Zaire, responding first to the question, said basically that governments were given their authority by God, and the church has to recognize the government's decisions. He cited the apostle Paul, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God," (Romans 13:1 KJV).

Bosch responded by pointing out that Paul's intention was to set out the limits of the state's authority as well, noting that Paul was quite aware of many instances of civil disobedience, Moses being one.

The three points he made concerning the limits of the state's authority were:

1. The authority of the state must come under the authority of God, and the church is, or should be, a spokesman for God.
2. The state exists as a servant of the people to work for their good.
3. The government cannot pray. It is dependent on the church to pray for it--and the prayer must include loving your enemies, which the church must emphasize in a repressive state.

Therefore, the church's greatest form of protest, Bosch declared, is its power of prayer, though he supports an active role of the church in political or social protest.

The church holds the key to the authority of the state in its 'most radical role,' that of prayer, Bosch maintained, and 'the church defends the state against the state.' Bosch has been vocal in his opposition to apartheid in South Africa.

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Evangelical Ecumenism Called  
Theme in Pan-African Meeting

Baptist Press  
12/20/76

By Orville Boyd Jenkins

NAIROBI, Kenya (BP)--"Evangelical Ecumenism" might aptly describe the major theme of the Pan African Christian Leadership Assembly (PACLA) meeting here.

Though PACLA has representatives from the full range of Christian denominations in Africa, the tone of the meeting has been decidedly evangelical, and Christian unity has been a major theme.

Attacking the traditional evangelical doctrines of "spiritual unity," and "doctrinal uniformity," Rene Padilla, Argentine theologian, had the strongest emphasis on Christian unity.

Padilla called a belief in uniformity a "purely intellectual approach" and a power concept of enforced unity. On "spiritual unity," a doctrine popular in modern evangelical churches, Padilla maintained that this doctrine falls short of the biblical doctrine of unity.

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"In a New Testament sense, unity cannot be separated from form and expression in mission," he said. Unity has been turned into an abstract with no relevance where emphasized as only "spiritual," he charged.

While he assured delegates there are problems in unity, Padilla said the goal should be "complete and visible" unity. But he said the church up to now has let lesser loyalties divide the basic loyalty. Each group, he charged, has tried to require unity on its own terms.

"I am convinced that behind our divisions is the problem of power," but unity can never be brought about by power, he insisted, for forcing people to come to your point of view is not true unity.

In response to Padilla's presentation, the chairman of Pan African Christian Leadership Assembly, Gottfried Osei-Mensah, called the unity of the church a gift given to it by God, not created. He challenged delegates "not to go back into other solidarities which deny this basic solidarity."

Speaking on "unity, diversity, and truth," Padilla attacked the traditional position that unity lies in doctrinal agreement. He noted that throughout the world the evangelical church "shows a tremendous uniformity which must not be confused with unity."

Rather, he stated, "diversity is the reality that takes place within unity . . . differences not only do not compromise the unity (of the church), but are the conditions of it."

Calling the doctrinal conformity principle "a purely intellectual approach," he warned that this approach has its limitations and "must be balanced by a recognition of the limitations of doctrine, . . . since truth is personal . . . Jesus said, 'I am the truth!'"

Further, Padilla warned, "we must remain aware of the error in the church. On this point, Kenyan theologian John Mbiti had stated earlier that no form of Christianity could claim to be free from error.

In a statement on truth, Padilla did say that while doctrinal agreement is not equivalent to church unity, without doctrinal agreement in basic essentials, there can't be but a poor resemblance of unity.

"Truth and love," he said, "are to go hand in hand."

Another theologian, speaking on solidarity and Christian community, was David Bosch, a South African. He stated that ordinary human solidarity is based on tribe, language, common interest, religious denomination and so forth. Whereas Jesus, he asserted, calls for solidarity on a much more universal basis. In Christ, he emphasized, all distinctions between people "have lost their decisive character."

Osei-Mensah, in introducing Bosch, told delegates Bosch, a vocal opponent of apartheid had suffered persecutions and harrassments because he opposed racial oppression in South Africa.

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Orville Boyd Jenkins is a Southern Baptist missionary to Kenya.

# # # #

Pastor, Two Daughters  
Killed In Plane Crash

*Dallas*

Baptist Press  
12/20/76

THRALL, Tex. (BP)--Earnest L. Deaver, 43, pastor of First Baptist Church here, and two daughters were killed in a private plane crash.

Deaver was flying a Cessna 182 in rainy weather when he hit a tree on the edge of a lake, plummeting the plane into 25 feet of water.

The bodies of Deaver and daughters Lori, 10, and Cathy Allman, 6, were recovered from the wreckage.

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Memorial services were held in the chapel of Mary Hardin-Baylor College, a Baptist college in Belton. Survivors include his wife, Elizabeth, and two other children.

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SBC Educators, Home Mission  
Board Explore Resource Pool

ATLANTA (BP)--Southern Baptist Convention (SBC) educators and representatives of the Home Mission Board met here to brainstorm ways in which they can better cooperate.

Both William G. Tanner, executive director-treasurer of the board, effective Jan. 1, and representatives of the SBC Education Commission, called the meeting a first.

Tanner told the college presidents and administrators he had asked them for the meeting to "brainstorm . . . do something we have not done before . . . to see what we can do to pool our resources."

The meeting, which took place during the annual meeting of the Southern Association of Colleges and Schools, the regional accrediting agency, fulfilled an objective Tanner voiced shortly after his election to lead the Home Mission Board.

He said at that time, in an interview, that he planned to meet with representatives of other agencies, boards and institutions to "see what we can do for the kingdom of God today to win America to Christ . . ."

Tanner said he feels he "ought to be willing to try to relate the Home Mission Board and our resources to other organizations who hopefully are willing to do the same thing." He said "if winning America to Christ is our real purpose," SBC leaders ought to be able to work together.

"There are great resources on the college campuses you have the resources and we have the programs," Tanner, former president of Oklahoma Baptist University and former chairman of the Education Commission, told the educators.

"I feel there ought to be ways the colleges and agencies of the SBC can relate in positive ways," he added.

Ben Fisher, executive director-treasurer of the Education Commission, said: "I think that on our college campuses in the past, missions sometimes have largely been a committee affair. Our goal is to make missions institutional policy, involving all the life of the school."

George Capps, associate executive director of the commission, added: "When you consider the forces on the campus, in the administration, faculty, student body and trustees, you are talking about a lot of resources."

"We are interested in seeing our schools committed to making missions a part of the overall program . . . to reaffirming our historic commitment . . ."

Last year, the Education Commission and other educators met with the Foreign Mission Board to map out areas of cooperation. Such a meeting with the Southern Baptist Woman's Missionary Union is in the planning stage.

Southern Baptists operate 43 senior colleges or universities, 10 junior colleges, six theological seminaries and 12 other schools on the high school academy and Bible school levels.

While no definitive programs were developed during the meeting Tanner emphasized communication the key, noting the information on student availability is needed at the board and information on programs and plans are needed at the college level.

"The only reason we don't consider your ideas is because we don't hear them," Tanner said.

"The home missionaries of the next two or three decades are on your campuses right now. If we are going to double our missionary force by the year 2,000, they are going to have to come from the college campuses."

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**"Chileans Without Food  
Find Baptists Helpful"**

By Jane Robison

RICHMOND (BP)--A bankrupt government left behind by the former Socialist-Marxist president of Chile, Salvador Allende, deposed in 1973, finally caught up with a mountain community in the southern part of the shoestring-shaped South American country.

For almost six months beginning in late 1975, some 3,000 citizens of Neltume, Chile, were living without pay and were given minimum rations, victims of the situation.

But Southern Baptist missionary William Andrews discovered their plight while making a regular visit to a group of Baptist believers in the community, and relief was soon on the way.

Within a period of a month, the equivalent of over \$1,000 in money, products, and clothing had been collected by Chilean Baptists. This was a "very generous gift," according to Andrews. The people who gave average less than \$100 a month in pay.

Also responding was the Southern Baptist Foreign Mission Board which authorized \$5,000 to meet the needs of the Neltume residents and others like them. Another \$3,000 was received from Baptist individuals in the states.

Andrews stressed that the Neltume residents did not come to him for help. "They just tightened their belts," the missionary said.

Andrews, assigned to Chile since 1952, had been visiting the Baptist group in Neltume periodically for about 15 years. They live and work in lumber and farming communities which for many years were owned by companies that provided housing, food and a small salary, he said.

"The livelihood of these people has always been rather meager," Andrews explained. "By that I mean they have always more or less been content with just food and clothing and the bare necessities of life."

But Andrews noticed that the people didn't even have food.

"For the first time since I had been visiting them, they sat me down to a cup of herb tea with no bread on the table," he said. "For these people to live without bread means they have no food."

After discovering their situation, Andrews went back to his own community church and began asking "what can we do for our Baptist brothers in Neltume?"

Response was immediate, Andrews was enlisted to write to the larger Chilean Baptist churches to see if they could help in providing flour, sugar, and some essentials. The pastor of one church he wrote to was president of the Baptist Convention of Chile.

"Our letter struck such a responsive chord to him that he wrote a letter to all the Chilean churches asking for immediate response of money to meet the needs of these people as soon as possible," Andrews related.

About three tons of flour, sugar, cereal, soap, and animal fat to give some substance and flavor to their soup were purchased.

Then Andrews, along with his missionary colleagues, Mr. and Mrs. I. Grundy Janes Jr. and Clara Brincefield, loaded the supplies and took them to Neltume.

"It's impossible to convey to you the complete joy and overwhelming response of the people as we drove up in front of their church building with the food," Andrews said.

The food was distributed to the church members and their families --about 150 persons--and to other people who had been attending the church. Since there was not enough food for the whole community, only those outside of the church known to have specific needs received food, Andrews said.

When the money and food ran out, Andrews learned that the new military government had made provision for the area.

"A minimum wage program, similar to what we in the U.S. had many years ago, had been put into effect, and their basic needs for food were being supplied," he said.

The people of Neitume are "not out of the woods yet, but they are beginning to see a little light," Andrews concluded.

"All of us who were privileged to participate in this relief program are deeply grateful for the generous help given by Southern Baptists," he concluded.

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(BP) Photo mailed to Baptist state papers

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Missionary in Accident;  
Two Colombians Killed

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TULUA, Colombia (BP)--Southern Baptist missionary Daniel H. (Dan) Rupp was involved in an accident near here which resulted in the death of a 42-year-old woman and a four-year-old boy.

On Dec. 16, Rupp was returning to his home in Manizales from Cali, when the two darted out from behind a truck, according to J. Bryan Brasington, the Southern Baptist Foreign Mission Board's area secretary for Western South America.

The two apparently died instantly, although people in a passing automobile took the boy to Cali for examination, Brasington said.

Rupp was not injured but was being held in jail here. Mission lawyers and insurance company representatives were working to reach a settlement.

"The Foreign Mission Board has provided very capable legal assistance and I'm sure Dan will be released soon," Brasington commented. "Persons involved in accidents where deaths have occurred are automatically jailed."

He continued, "We need to be much in prayer for our missionaries around the world who constantly drive in hazardous conditions. In many countries, the average person is not aware of the danger related to automobiles.

"Many people in these countries do not own autos, and therefore do not take necessary precautions where motor vehicles are concerned," Brasington said.

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Church Gets \$2 Million  
In Puzzling Inheritance

Baptist Press  
12/20/76

By Tim Nicholas

JACKSON, Miss. (BP)--A 130-member Baptist Church in northeast Mississippi has inherited \$2 million dollars, to be used to "supplement the pastor's salary, brick the church, and keep up the cemetery."

That, along with keeping up the church building and parsonage, appears to be the limit on spending of the money inherited from a former member of the rural Hebron Baptist Church near Pheba, Miss.

The money came from the sale of the 2,500-acre Mississippi delta estate of the late Mrs. W. A. Adair who grew up in the church and was buried in the little church's cemetery.

The will specifies that \$300 per month is to go to the pastor's salary above what the church already pays him.

The pastor, Willard Crawley, 26, a senior majoring in Bible and history at Blue Mountain College, said he didn't know what the church, which was organized in 1851, would be able to do with the money, other than spend it on the "preservation" of the church.

"I don't know what that's going to be interpreted to mean," he said.

"We've read the will and the word, 'preservation,' is used all through it," said Crawley.

"One person might think it means upkeep only. Another might think it could include spending for additions and support of missions. So far the church hasn't received any money."

Interest on the money would run about \$200,000 per year, he said.

"This year's budget is \$8,000," said Crawley.