



November 10, 1977

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Martin Castigates Church  
Failure at Relevant Gospel

By Norman Jameson

COLORADO SPRINGS, Colo., (BP)--Cultic religions are a threat to the Christian church and they are so because the church is not preaching the gospel of Jesus Christ with "compelling relevancy," says a leading expert on cults and the occult, Walter Martin.

"If they were, people would have the real Jesus Christ in their lives instead of these counterfeits being manufactured so zealously by cultic leaders," Martin, an ordained Southern Baptist minister, said here.

Author of numerous books and tapes about cultism, including "Kingdom of the Cults," and "Kingdom of the Occult," Martin lumps Mormonism, Jehovah's Witnesses and the "Moonies" together among "spurious" religions.

A teacher at Melodyland School of Theology in Anaheim, Calif., Martin says that his argument with those sects is that they try to identify with Christianity to gain a measure of respectability through association with the most influential name in history--Jesus.

"We are not saying that the Moonies and the Jehovah's Witnesses and the Mormons and all the rest of them don't have the right to their religions," Martin emphasizes, "they most certainly do. Our quarrel is not with their right to believe. The quarrel of the church is whether or not they have the right to say they are Christian and that they're representing Christianity."

By claiming they are compatible with Christianity, Martin says cults gain an advantage with young people who would otherwise be suspect of the groups. Of the 26 million people now a part of "cultic religions" in America, he says 78 percent of them come from the denominational structure.

Martin entered his research into religions 26 years ago as an agnostic, from a liberal background, trained under an atheist philosophy. He has since founded the Christian Research Institute which can provide computerized information on all the known cults and the occult to any terminal plugged into its service or by telephone.

But Martin says only a simple knowledge of the Bible is needed to see the contradictions between the cults and the basic tenets of Christianity. He gives for example the Rev. Moon, who claims to be a son of God and, like the leaders of many cults, the Messiah.

"Anyone with even a cursory knowledge of the Bible would know the Messiah is Jewish," Martin explains. "He's (Moon) about as Jewish as a Korean cupcake."

Martin is equally adamant in opposition to other cults such as the Church of Scientology which has threatened him with lawsuits because of statements he's made about them. But he welcomes the chance for a public forum with scientologist founder L. Ron Hubbard and says, "If they don't pronounce him insane in the courtroom, it would be a terrible miscarriage of justice."

Martin saves his most heartfelt admonitions for the Christian church. He feels there are three basic reasons cultic religions are making such inroads in the ranks of established Christianity: 1. The church has not reached the people with the gospel as it should have; 2. The church has given no reason to the world why these cults are wrong; 3. People are looking for a sense of community.

"I believe the church can meet all these needs," Martin says. "Scripture indicates that, history testifies to it. But apparently we have failed in communicating the gospel to them, and failed to show them that Christianity is the best option."

To those who doubt the real threat cultism poses to an ineffective church, Martin asks consideration of just two groups, the Jehovah's Witnesses and the Mormons.

"The Mormons are 3.8 million strong, with 23,000 full-time missionaries," he points out with the authority of years of research. "Jehovah's Witnesses number 3.1 million...and they have 367,000 full and part time missionaries.

"A force like that must constitute a threat to the church because they are drawing their numbers from a large segment of Christianity that is not really fulfilling the great commission."

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Norman Jameson is feature editor of Baptist Press, succeeding James Lee Young.

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Foreign Missions Hotline  
Elicits Specific Praying

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RICHMOND (BP)--Foreign Missions Hotline is scheduled for its seventh consecutive year at a time when prayer is of utmost importance, a Southern Baptist Convention (SBC) Foreign Mission Board official said here.

The hotline, a prayer line for missions work throughout the world, was to begin Nov. 15 and run through Dec. 15.

"In the light of Bold Mission Thrust and ... (its) overarching objective to proclaim the gospel to the whole world, the dynamic of prayer must come to the forefront as it never has before," said William R. O'Brien, secretary for the Foreign Mission Board's department of denominational coordination.

"With the renewed enthusiasm that the whole Southern Baptist Convention is experiencing, renewed prayer support is essential," O'Brien said. "And to pray effectively," he continued, "is to pray specifically. For that reason, opportunities like Foreign Missions Hotline can expose our people to a new understanding. It can enable them to intercede for that which needs to be done on the mission field and to give thanks for that which is being done."

The missions hotline will be available for the price of a three-minute station-to-station call to Richmond to (804) 355-6581. The missions message will be changed weekly on Thursdays and more frequently if a crisis occurs between regular recordings.

Information for the hotline comes from the board's eight area secretaries and other staff members; from field representatives stationed in each mission area; and from the missionaries themselves.

Voicing the prerecorded message this year will be Lloyd F. Jackson Jr., secretary for the Baptist Men's Department of the Virginia Baptist General Board, headquartered in Richmond.

Jackson, a North Carolina native, was an announcer and sports director of a campus radio station, recipient of an oration award, and a member of a national honorary radio-television fraternity while in college. As a pastor in North Carolina, he also participated in daily radio devotions.

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# BAPTIST PRESS

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### Baptist Work Uncertain; Primary Schools Continue

JINJA, Uganda (BP)--Tentative approval has been received from the chief education officer of Uganda for 22 local primary schools started by Baptist churches here to continue operation.

Southern Baptist missionary G. Webster Carroll reported about the current situation in a telephone conversation, Nov. 8, with Davis L. Saunders, the Southern Baptist Foreign Mission Board's area secretary for Eastern and Southern Africa.

Carroll said there had still been no reply from Uganda's President Idi Amin or from his secretary for religious affairs to the Baptist request for an opportunity to discuss the ban placed on Baptists and 26 other religious groups early in the week of Sept. 18.

Baptist churches in Uganda have not been meeting since the ban went into effect, Carroll pointed out. He told Saunders he had met with the governor of his province to assure him that Baptists were not violating the ban on such religious activities.

The people of Uganda are not unfriendly toward the missionaries and Baptists, Carroll said, but Baptists have had no choice but to obey the ban since it has the effect of law.

Saunders pointed out that the schools which are continuing are operated by committees of parents from the churches and are not funded in any way by the organization of missionaries.

The ban allowed only four groups to continue to meet in Uganda--the Roman Catholic Church, the Anglican Church of Uganda, the Uganda Orthodox Church (related to the Greek Orthodox Church) and the Muslim religion.

Amin said that the ban was imposed because he felt the religious groups were "not conducive to national security." Two other major international religious groups were affected by the ban, the Seventh-Day Adventists and Salvation Army.

Two Southern Baptist missionary couples are in Uganda. The Carrolls are from West Virginia and Florida, and the James L. Rices, from Virginia. A third couple, the Harry B. Garvins, are on furlough in Texas.

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Moratorium on Missionaries?  
Southern Baptist Says 'No'

By Bob Stanley

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11/10/77

RICHMOND (BP)--Why are Southern Baptists seeking to double their overseas missionary force at a time when many other denominations still have a moratorium on the sending of missionaries?

"Our approach is based on the conviction that the world needs more and not fewer sharers of the Gospel," Winston Crawley, director of the overseas division of the Southern Baptist Convention (SBC) Foreign Mission Board, told board members in a report at their November meeting here.

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The term "moratorium" came up for considerable discussion in missions circles several years ago, Crawley said, when a group of African Christians proposed such a ban on the sending of missionaries to give the new national church leaders more opportunity to develop maturity and assume decision-making roles.

Southern Baptists, while recognizing the values sought in the moratorium concept, seek to realize these values in other ways, Crawley said, and are moving ahead instead toward a goal of proclaiming the gospel to all the people of the world by the year 2000 as part of the SBC's Bold Mission Thrust. They plan to utilize 5,000 career missionaries as the nucleus for accomplishing this goal.

But some continue to ask whether the Foreign Mission Board has plans for reducing the number of its missionaries or withdrawing them from certain countries, the overseas director explained.

In answering, Crawley cites these facts:

--The United States has almost 60 percent of the world's ministers serving a population that makes up less than six percent of the world's total population.

--More than half the people of the world have not yet heard the gospel for the first time.

Such an imbalance of the concentration of Christian workers in a needy world points up the imperative of increased numbers going out to share Christ's Good News, Crawley believes.

"We do expect a changing role for our missionaries," he explained. In areas where work is just beginning, the missionary must furnish leadership and direction. But as the work grows and leaders are developed among their own people, the missionary must be willing to move out of the center of decision-making.

This is not always an easy thing to do, especially for an American accustomed to a leadership role, Crawley admitted. But missionaries today must be willing, as national leadership grows, to move on to new assignments and new frontiers within their countries.

"We are thinking in terms of more missionaries with the servant spirit who can see the nationals' position increase," Crawley said, "and rejoice in what the nationals are accomplishing." With such a spirit, there is room for both the missionary and national to work together to accomplish Christ's purposes more quickly than either could do alone, he added.

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TV, Religious Leaders  
Debate Protests to Advertisers

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NEW YORK (BP)--Representatives from the fields of television and religion squared off here to debate the pros and cons of carrying protests over television programming to national advertisers.

Responses ranged from labeling it "frightening" to viewing it as "responsible," but all agreed it can be very effective.

The discussion came during a taping of the David Susskind Show, which will be aired sometime in December in about 70 cities, mostly on public broadcasting stations. It marked the first time during the recent controversy over the content of television programs, created especially by the debate over the ABC-TV "Soap" series, that opposing sides have met in a public forum.

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Panelists were Foy Valentine, executive secretary of the Christian Life Commission of the Southern Baptist Convention (SBC); Everett Parker, United Church of Christ's director of communications; Gordon Van Sauter, vice president of program practices for CBS; Al Schneider, vice president for programming at ABC; and Jim Karayan, manager of WHYI-TV, a public broadcasting station in Philadelphia.

Economic pressure was the primary topic, but a wide disparity of opinion was voiced on nearly every issue.

Schneider questioned the appropriateness of using economic pressure as a means of influencing television, while Valentine and Parker claimed it is the only effective way for concerned people to get the networks' attention.

Because of economic protest, ABC has had difficulty attracting national advertisers for its "Soap" series, and Schneider admitted the network received 6,000 to 7,000 letters a week during the first few episodes.

Valentine called that approach "responsible reaction" of the American people who, he said, are the "absentee landlords" of the air waves.

"It's the consumers' money," Valentine insisted. "We are simply urging our people to be good stewards of the money which goes to advertisers who sponsor programs such as "Soap."

Sauter and Schneider, however, argued that economic pressure will eventually force television into blandness and mediocrity. Advertisers, claimed Schneider, will shy away from sponsoring programs that deal with controversy, resulting in only "safe" programming. The situation could become "frightening," he added, if advertisers begin to influence programming, including documentaries and news presentations.

But Sauter said the influence of pressure groups is essentially good for television. "I think we fall into disagreement with you when we get into what I would call a blatant form of censorship--in this sense, an economic censorship," he told Valentine and Parker.

Sauter added that television is generally "moving in the right direction," by dealing with human sexuality, and Schneider said that television has done much to remove stereotypes.

Valentine and Parker disagreed, arguing that religious groups were not protesting violence or sexuality on television, only the irresponsible treatment of such subjects.

Parker also criticized the networks for perpetuating stereotypes and offering little diversity in programming.

"The three networks control programming," he said. "And you are not about to listen to people. The American people want diversity, and the networks don't want to give diversity because they are going after the dollar."

Parker, who advocates a pre-screening system by a panel of critics to give more "lead time" to local stations to make decisions about airing network programming, added that the Federal Communications Commission has not met its responsibilities as "a watchdog" of the networks. "The FCC protects the local station like a mother protects her baby," he charged. "And the networks know that."

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Stubblefield Joins Golden  
Gate Seminary Faculty

Baptist Press  
11/10/77

MILL VALLEY, Calif. (BP)--Jerry M. Stubblefield, director of the church community ministry of the Greenville (S.C.) Baptist Association, has been appointed associate professor of religious education at Gold n Gate Baptist Theological Seminary here, according to W. Morgan Patterson, dean of academic affairs.

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A native of Paducah, Ky., Stubblefield has earned five degrees. He received his bachelor of arts degree from Belmont College and master of arts degree from George Peabody College for Teachers, both in Nashville, Tenn.; and the bachelor of divinity, master of religious education and doctor of education degrees from The Southern Baptist Theological Seminary, Louisville, Ky.

While in school, he served as pastor of two churches in Kentucky and Tennessee. He began a career in education in 1965 as a teaching fellow at Southern Seminary and later as a special instructor in religious education at Southeastern Baptist Theological Seminary, Wake Forest, N. C.

He became associate professor of religion at Norman College, Norman Park, Ga., in 1966, and served for four years in a number of capacities in addition to his teaching duties. He was a campus minister, director of religious activities, coordinator for community development, acting dean of student affairs and director of summer school. In 1967, he was named professor of religion.

In 1970, Stubblefield became minister of education of the First Baptist Church of Greenville, S. C., a post he held until 1975 when he became director of the church community ministry in Greenville.

Active in denominational affairs, Stubblefield is a past vice president of the executive board, past president of the ministers' conference and moderator of the Nelson Baptist Association in Kentucky. He has served also as vice president of the Southern Baptist Religious Education Association and chairman of the religious advisory committee of the Greenville Detention Center.

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P. Harris Anderson  
Dies in Macon

Baptist Press  
11/10/77

MACON, Ga. (BP)--P. Harris Anderson Jr., veteran Baptist educator and minister, died here following a massive heart attack. He was 67.

Anderson retired one year ago as assistant to the president of Mercer University in Macon for denominational relations, a post he had held for 11 years. He went to Mercer in 1951 as director of the education extension program, a pioneer ministry which he had led in developing. He also served as Christianity professor there and held several Georgia pastorates on a part time basis.

He was president of Bethel College in Kentucky, 1962 until it closed in 1964. He was assistant to the president at Campbell College, Buies Creek, N. C., 1964-65. He had also taught at New Orleans Baptist Theological Seminary and at Tift College, Forsyth, Ga.

Born in China, the son of missionary parents, Anderson is survived by a sister, Teresa Anderson, Southern Baptist missionary in the Philippines. Survivors also include his widow, one son, one daughter, two brothers, three sisters and six grandchildren.

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Southwestern Seminary  
Gets \$324,000 Land Gift

Baptist Press  
11/10/77

FORT WORTH (BP)--A section of irrigated Nevada farm land valued at \$324,000 has been donated to Southwestern Baptist Theological Seminary here by John and Vida Cooper of Tucumcari, N. M.

The 640 acres, located in Diamond Valley, Eureka County, Nev., was made through the Baptist Foundation of Texas. Provision of the gift reserves a life estate for the Coopers.

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At the end of the life estate, proceeds from the land's sale are expected to go into the seminary's permanent endowment, with the establishment of an instructional chair. The gift will be part of the seminary's "Eight by Eighty" campaign, which seeks to raise \$8 million by 1980 for capital improvements and endowment.

Cooper, a veteran of 50 years in the grocery business, pioneered many marketing innovations in the Southwest, such as the "self-service" concept and refrigerated display counters. He saw the business develop from the cracker-barrel to modern processed and packaged foods.

The Coopers have five children. One of their sons, Dan, is a graduate of Southwestern Seminary, pastor of the First Baptist Church, Shawnee, Okla., and a member of the seminary's board of trustees. Benny owns and manages Cooper Thriftway in Canyon, Tex. A daughter, Ann, is married to Wayne Wood, a Southwestern Seminary graduate and pastor of the Woodhaven Baptist Church, Garland, Tex. A third son, Joe, owns and manages Cooper's Market in Tucumcari. A second daughter, Ruth, is married to D. L. Harguess a Church of Christ minister in Friona, Tex.

85 Projects to Utilize 5,000  
Volunteers in Next Two Years

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Baptist Press  
11/10/77

By Ruth Fowler

RICHMOND (BP)--More than 5,000 Southern Baptist volunteers will be invited to serve in 85 different projects during the next two years through the Southern Baptist Convention (SBC) Foreign Mission Board's office of evangelism and church development.

The board will ask them to participate on a short-term basis (about one to six weeks) in projects in both rural and urban areas in groups ranging from just a few persons to several hundreds. They are separate from the new SBC Mission Service Corps, which seeks 5,000 volunteer missionaries by 1982 for service at home and abroad.

Joseph B. Underwood, the board's consultant on evangelism and church development outlined the plans as the Foreign Mission Board responded to one of the largest specific requests for volunteers.

More than 2,000 volunteers will be needed in a nationwide evangelistic campaign in Brazil scheduled for 1978-80. The board, at its November meeting, approved a recommendation by Underwood's office to invite the Baptist General Convention of Texas to supply these volunteers. The project is aimed at helping Brazilian Baptists realize their goal of doubling the present 2,605 Baptist churches and increasing membership from the present 390,646 to one million by 1982.

The volunteers, who may reach 3,000 in number, will participate in all phases of the work on the campaigns in Brazil, with the majority of them utilized during the 1980 campaigns which climax the two years of work.

Plans are also under way to invite 17 of the first 24 volunteers to apply for foreign service through Southern Baptists' Volunteer Involvement in Missions (VIM) information retrieval system. They will be asked to participate in an evangelistic campaign in the city of Campinas, Brazil, March 5-12, 1978, as part of a group of 58 volunteers needed for the project.

The pastor of the Central Baptist Church, Campinas, which will sponsor the campaign, is Joao Batista Martins De Sa. Working with Southern Baptist Missionaries and Underwood, Martins has planned for his church to use 50 laymen and eight pastors.

In other projects, the Florida Baptist State Convention will provide more than 800 volunteers for major city evangelism campaigns in Korea. This emphasis, for 1978-80, will center in five of Korea's largest cities.

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The basic outline of the campaigns, recently planned by Southern Baptist missionaries, Korean Baptists and Florida Baptists, follows that of other major city evangelism emphases. They begin with a preparation stage, which includes Witness Involvement Now (WIN) Schools, stewardship training and leadership training for those who will lead home Bible studies during the saturation phase. The saturation phase also includes visits by professional men and women and noted singers to bring a Christian witness to professional groups and to the general public by personal appearances.

In the final phase, campaigns will be held simultaneously in central points. They include both mass meetings and services in the individual churches.

The Baptist General Convention of Oklahoma, along with other state Baptist conventions, will provide volunteers for the Hong Kong Major City Evangelism Campaign, now under way. Major city evangelization emphases also are under way or being planned in nations in Asia, South America and Europe.

Other church development projects include special evangelistic crusades, stewardship and Sunday School development projects and several other leadership training projects in all of the eight geographical areas of Southern Baptist foreign mission work, Underwood said.

In the most recent evangelistic campaign, a two-week crusade in Zambia in September, more than 2,700 professions of faith were recorded. This crusade was led by 20 volunteers, primarily from Tennessee.

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Bathtub Baptistry  
For New Christian

SACRAMENTO, Calif. (BP)--Russell Rash, his entire left side paralyzed from a stroke and confined to a convalescent hospital, was 89 years old when he became a Christian.

Ignoring the limitations of his condition, Rash told visitors to his Sacramento, Calif. hospital bed that he wanted to be baptized. Doctors objected to his leaving the convalescent hospital and the problems of getting Rash into and out of a baptistry appeared too great.

Then Ethel Herman, a member of the Arden Baptist Church in Sacramento who frequently visited Rash and had a hand in his becoming a Christian, told her pastor John Berry of Rash's wish. Berry decided, "If he can't come to the church, we would take the church to him."

The bathtubs in the hospital were large and in a separate room and hospital personnel were trained to lift patients into and out of the tubs.

So with Rash sitting in a tub filled to nearly overflowing in the room crowded with members of the Arden Baptist Church, Berry knelt beside the tub and laid him backwards into the water, fulfilling Rash's dream of six months.

"No church baptismal service was ever more beautiful," Berry said.

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