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News Service of the Southern Baptist Convention

NATIONAL OFFICE
SBC Executive Commit:
901 Commerce #7
Nashville, Tennessee 372
(615) 244-23
Alvin C. Shackelford, Direc
Dan Martin, News Edit
Mary Knox, Feature Ed:

BUREAUS

ATLANTA *Jim Newton, Chief, 1350 Spring St., N.W., Atlanta, Ga. 30367, Telephone (404) 873-4041*
DALLAS *Thomas J. Brannon, Chief, 511 N. Akard, Dallas, Texas 75201, Telephone (214) 720-0550*
NASHVILLE *(Baptist Sunday School Board) Lloyd T. Householder, Chief, 127 Ninth Ave., N., Nashville, Tenn. 37234, Telephone (615) 251-2300*
RICHMOND *(Foreign) Robert L. Stanley, Chief, 3806 Monument Ave., Richmond, Va. 23230, Telephone (804) 353-0151*
WASHINGTON *200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226*

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90-8

Former WMU executive enters
race for SBC vice president

By Jim Newton

N- HMB

ATLANTA (BP)--Speaking from the pulpit of Dunwoody Baptist Church in suburban Atlanta Jan. 14, former Southern Baptist Woman's Missionary Union Executive Director Carolyn Weatherford Crumpler announced she is willing to be nominated as first vice president of the Southern Baptist Convention.

Crumpler also publicly endorsed Daniel Vestal, pastor of Dunwoody Church, as a candidate for president of the 14.8-million-member convention.

Vestal, who announced plans in September to seek the presidency of the nation's largest Protestant denomination, said he asked Crumpler to work with him as SBC vice president to bring healing and reconciliation to the convention.

Her announcement came during Sunday evening worship services at Dunwoody Church following a "private meeting" the previous day of about 50 laymen from the Southeast who met to discuss ways to involve more Baptist laymen in the denomination. The meeting was hosted by Dunwoody laymen, but Vestal pointed out Crumpler did not attend and was not involved.

Crumpler, who for 15 years directed the Woman's Missionary Union national organization, said she was entering the political arena of the SBC because of deep concern about erosion of emphasis on missions in the convention.

The convention's political controversy has blurred and weakened the true function and mission of the denomination, and has weakened the organizational structure of the denomination and the local church, she added.

She also is concerned because a "takeover" group now in control of the denomination has silenced, or at least muzzled, executive leaders of the denomination and "our flagship, the Baptist Press," she said.

In an interview, Crumpler said she never felt "muzzled" by the WMU Executive Board, but she avoided involvement in denominational politics because she did not want to hurt the WMU organization. Now, as the wife of a pastor, she feels "total freedom" and support of her church to speak out and become involved.

She shared her plans to announce her candidacy during the morning worship service at Mount Carmel Baptist Church in Cincinnati, where her husband, Joe Crumpler, has been pastor for 27 years, she said. The couple was married Aug. 19.

At the SBC annual meeting in Las Vegas, Nev., last year, two months before her marriage, she was nominated as first vice president, but defeated by about 2,700 votes. Junior Hill of Hartselle, Ala., was elected to the post with 6,989, votes compared to her 4,207 votes.

At the same convention, Vestal was defeated for the presidency by a vote of 10,754 to 8,248 when Jerry Vines of Jacksonville, Fla., was re-elected to a second term.

In a message during the Jan. 14 Sunday evening worship service at Dunwoody rban Atlanta Church, Crumpler said the dream she and other Baptists have had for Southern Baptists' Bold Mission Thrust campaign efforts to proclaim the gospel to every person in the world by the year 2000 is in danger and jeopardy.

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Speaking on the eve of a national holiday observing the birth of Martin Luther King, Jr. Crumpler said she had a dream when she became WMU executive director in 1974. "I want to recapture that vision," she added.

The "finest hour in the Southern Baptist Convention" was the service launching the denomination's Bold Mission Thrust program at the 1979 annual meeting in Houston, she said. At that meeting, Southern Baptist missionaries formed a human cross on the playing field of the Astrodome, while thousands of Baptists came forward, joining them and volunteering for missions service.

At that same convention in 1979, she said, a group of determined, organized Baptists also launched a planned, openly-announced political takeover of the convention.

"I didn't believe it then," she said. "But today, 11 years later, I believe it."

She called for Baptists to return to their roots, to recapture the vision of Bold Mission Thrust and the vision and genius of the denomination's founding fathers.

Expressing support for Vestal, she said his election as SBC president "offers the last major hope we have for turning the SBC around."

Vestal, in an interview after the service, said he had asked her to run for first vice president not to try to get the vote of women in the SBC, but because she is a servant-leader who epitomizes Southern Baptists' commitment to missions.

Vestal said he had not decided who he would ask to run as second vice president or as other officers. "That is a premature question. I'm still struggling with that," he said.

Crumpler said Vestal had called her in early October to ask her to seek the vice presidency, but she delayed her announcement until early January after promotion of the Southern Baptist Lottie Moon Christmas Offering for Foreign Missions.

She expressed reluctance to become involved in denominational politics, saying she regrets the day that Baptists became political. "But I have a new sense of freedom, and the complete support of my husband and my church, to deal with the issues and to become involved," she said.

She did not rule out the possibility of running for the convention presidency in some future years. "I realize that in making this commitment, the future doors are open for my continued involvement," she said.

Her nomination probably would draw more support from pastors and men in the denomination than from women, she predicted, noting, "A lot of the men in the SBC are not sold on Daniel Vestal, but I trust him and I believe my candidacy will strengthen his candidacy."

She wants to deal with the issues of the convention, not the issues of women, she added. Pointing out she recently declined a request to be ordained as a deacon at her own church because she is the pastor's wife, she stressed that the issue of ordination of women is a matter for the local church to decide, not an issue for the convention to decide.

As with Vestal, who described himself as a "denominational conservative," Mrs. Crumpler said she did not want to be labeled as a "moderate" or "conservative." She described herself as a "missions-minded convention worker."

She admitted, however, she is a dues-paying member of Baptists Committed to the Southern Baptist Convention, a centrist organization formed in 1987 professing a desire to return the convention to the historic principles of cooperation in the SBC.

Vestal said the private meeting of laymen on Saturday before the announcement was sponsored by laymen from the Dunwoody congregation, not by Baptists Committed or any other organization in the SBC.

SBC most inclusive,
McCall tells students

By Pat Cole

N-CO
(SBTS)

LOUISVILLE, Ky. (BP)--Noting the Southern Baptist Convention had once been called the "chaplaincy arm" of the Ku Klux Klan, a Southern Baptist black church consultant said advocates for social justice within and outside the denomination have helped make it the the most racially inclusive religious body in America.

The judgment on the SBC's racial progress "is not self-evaluation nor congratulation, but rather an empirical report" from the research offices at Fuller Theological Seminary, the University of Chicago and the United Methodist Church, said Emmanuel McCall, director of the black church extension division of the Southern Baptist Home Mission Board in Atlanta.

McCall said Southern Baptists are the "indirect recipients of the effects of the civil rights movements." These movements, he said, helped to "open our society and the closed minds of many" within the SBC.

Southern Baptists also are the "direct recipients of the sacrifices, humiliation and sufferings" of people within the denomination "who paved the way for us to become a more beloved community of faith," he added.

McCall addressed a Jan. 16 chapel service at Southern Baptist Theological Seminary one day after the national commemoration of civil rights leader Martin Luther King Jr.'s birthday. The Southern Seminary alumnus is teaching his 20th January term as a visiting professor at the Louisville, Ky., school.

McCall cited statistics that point to the progress of blacks in SBC life:

- More than 1,550 black congregations are in the SBC.
- About 300 black students are enrolled in the six SBC seminaries.
- Thirteen black people hold administrative positions in SBC agencies, and two more soon will be added.
- Black home and foreign missionaries now total 380.
- Thirty-one Baptist associations have had black moderators.
- Six state conventions have had black presidents.
- One state Woman's Missionary Union group has had a black president.

Some of the SBC's fastest-growing congregations are black churches, McCall said. He noted that black churches in 1989 led seven state conventions either in the number of baptisms or in the ratio of baptisms to church membership. On average, black congregations baptize at a ratio of nine people to every church member, while the average for white churches is 40 baptisms for every church member, he said.

McCall mentioned several Southern Baptists whose brave stands during the 1950s and '60s helped awaken Southern Baptist to the need to end segregation. Among them were several of his classmates at Southern Seminary who were "summarily fired from their churches" for preaching a single sermon on social justice, he said.

He also pointed out that Southern Baptists Carlyle Marney, Clarence Jordan, Will Campbell and John Claypool were "driven out of the denominational mainstream for their prophetic stands."

Many Southern Seminary faculty members "put their professional careers, popularity, family security and well-being in jeopardy for being true to their convictions under God," said McCall. He named professors Willis Bennett, Allen Graves, Nolin Howington, Henlee Barnette and Wayne War who "stood tall when someone needed to stand."

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Countless other denominational workers and ministers also were "faithful servants of God at a time when servanthood was not equated with social justice," he said.

Acknowledging "stubborn resistance" remains among Southern Baptists to continued racial progress, McCall paraphrased King to summarize the state of race relations among Southern Baptists: "We are not what we ought to be. We are yet to become what we ought to be. But, thank God, we are not what we were."

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Missionary cleared in
2nd Tanzanian's death

By Craig Bird

N-FMB
Baptist Press
1/17/90

IRINGA, Tanzania (BP)--Village elders and preliminary police reports have cleared Southern Baptist missionary James Gibson of responsibility in the accidental death of a Tanzanian man Jan. 14.

Gibson and his wife, Harriett, of Memphis, Tenn., had to flee a stone-throwing crowd after their car struck and killed a pedestrian in the Tanzanian village of Kanangozi.

"All at once we saw a man directly in front of our car," Mrs. Gibson said. "James slammed on his brakes, but we couldn't stop before we struck him."

The couple's car had not been running properly in the hours immediately preceding the evening accident and they had been stopping every 10 miles to clean the fuel filter.

When villagers responding to the crash began throwing rocks, the Gibsons quickly decided to get to the nearest police station, in the town of Iringa, and report the accident. Stone throwing has been a common response of pedestrians in Africa and some other developing nations, especially in rural areas, when a car strikes a person or even an animal.

The Gibsons' car ran long enough to get them away from the stone-throwing villagers before stalling again. After three hours, it limped to the edge of Iringa before quitting completely. They walked some before calling a taxi and arrived at the police station after midnight in Iringa, where he is business manager of the Baptist conference center and she is a nurse.

Authorities notified the Gibsons Jan. 17 that elders in the village had given a statement that the accident was unavoidable and that police had filed a similar report. The couple helped arrange a post-mortem examination of the victim and payment of burial expenses.

The incident was the second time in two months that Southern Baptist missionaries have been involved in fatal accidents in Tanzania, a country with heavy pedestrian traffic like many developing nations of the world.

In November, Tim Tidenberg, a missionary church developer in Dar es Salaam, was charged in the death of a 6-year-old boy who ran into the side of his moving vehicle. The charges later were dismissed.

"We request prayers for the (unmarried) young man's relatives and for ourselves," Mrs. Gibson said. "We were not physically hurt but are emotionally drained. We asked if the man was a Christian and were assured by some of his acquaintances that he was."

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Court upholds tax
in Swaggart dispute

By Kathy Palen

N-BPC
Baptist Press
1/17/90

WASHINGTON (BP)--The imposition of a state sales tax on a religious organization does not violate the First Amendment, the U.S. Supreme Court has ruled.

In a unanimous opinion Jan. 17, the high court held California's collection of a generally applicable sales tax does not place an unconstitutional burden on Jimmy Swaggart Ministries' distribution of religious materials. The court also held the tax does not threaten excessive entanglement between church and state.

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At question was whether California could apply a state sales tax to religious and non-religious merchandise sold by the television evangelist's Louisiana-based organization at 23 religious crusades it held in California from 1974 through 1981. Also at issue was the taxation of \$2 million worth of mail-order sales to Californians by the organization during those years.

California's Board of Equalization assessed that Swaggart Ministries owed \$183,000 in state sales tax, which the organization paid under protest. When its request for a refund was rejected, the organization filed suit against the state.

The state trial court ruled in favor of the Board of Equalization, and the California Court of Appeal affirmed the decision. The California Supreme Court declined to review the case.

Justice Sandra Day O'Connor, writing for the court, said the California sales tax differs from a flat license tax, such as the Supreme Court struck down in two previous cases. The court ruled in those cases -- *Murdock v. Pennsylvania* and *Follett v. McCormick* -- that the flat license taxes "operated as a prior restraint on the exercise of religious liberty," she wrote.

"California's generally applicable sales and use tax is not a flat tax, represents only a small fraction of any retail sale and applies neutrally to all retail sales of tangible personal property made in California," O'Connor said. "California imposes its sales and use tax even if the seller or the purchaser is charitable, religious, non-profit, or state or local governmental in nature.

"Thus, the sales and use tax is not a tax on the right to disseminate religious information, ideas or beliefs per se; rather it is a tax on the privilege of making retail sales of tangible personal property and on the storage, use or other consumption of tangible personal property in California."

The California tax also does not require registration or act as a precondition to the dissemination of the organization's religious message, O'Connor wrote. In addition, no evidence exists that collection and payment of the tax violate the sincere religious beliefs of Swaggart Ministries, she said.

"We therefore conclude that the collection and payment of the generally applicable tax in this case imposes no constitutionally significant burden on appellant's religious practices or beliefs," she wrote. "The free exercise clause accordingly does not require the state to grant appellant an exemption from its generally applicable sales and use tax."

Although acknowledging that collection and payment of the tax will require some contact between Swaggart Ministries and the state, O'Connor said such administrative and record-keeping regulations do not violate the First Amendment's establishment clause.

More significantly, California's imposition of a sales tax that makes no exemption for religious materials "does not require the state to inquire into the religious content of the items sold or the religious motivation for selling or purchasing the items because the materials are subject to the tax regardless of content or motive," she wrote. "From the state's point of view, the critical question is not whether the materials are religious, but whether there is a sale or a use, a question which involves only a secular determination."

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WMU starts program
for men, women

By Susan Todd

N- (CO
(WMU)

Baptist Press
1/17/90

BIRMINGHAM, Ala. (BP)--The Southern Baptist Woman's Missionary Union will launch a new missions program for adult men and women called CONTACT next year.

The name CONTACT was taken from the acronym for "Christians Obeying Now The Actions Christ Taught."

"The ultimate goal of CONTACT is to increase awareness of missions and to involve more people in missions," said Betty Merrell, chairman of the team that created CONTACT and manager of the WMU age-level magazines group.

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The Southern Baptist Brotherhood Commission has joined WMU in planning CONTACT and wholeheartedly supports CONTACT, said Douglas Beggs, director of the commission's adult division.

"We see CONTACT as a strong way to start new units of Brotherhood and reach a new audience for missions education," Beggs said.

"CONTACT doesn't take the place of anything WMU is currently doing," said Merrell. "It's just another tool to involve more people in missions."

"When a Christian woman is 'on pilgrimage,' seeking ways to grow spiritually, she must see missions as an essential focus," said Dellanna O'Brien, WMU executive director. "We want to provide a means for her to become involved. CONTACT is one alternative for doing this.

"We are grateful for a tool which will enable us to meet the special needs with a flexible, unique program."

WMU officials hope CONTACT will be a way to involve men and women in missions who are not participating in a missions organization. They also see CONTACT as a source of renewal and inspiration for long-time members of missions organizations, Merrell said.

"We're anxious to get missions and the missions story to people so they can see it is the foundation of everything," she said. "Also, there are people who have been in missions organizations for a long, long time and who have worked diligently. We feel CONTACT will be an infusion of energy for them. We also want to reach missions dropouts -- people who used to be active in missions organizations and need a special place to jump back in."

The goal of Southern Baptists' Bold Mission Thrust campaign -- to allow every person in the world the opportunity to hear and respond to the gospel message by the year 2000 -- is another reason WMU officials feel CONTACT is important to launch now, Merrell said.

The structure of each 12-week CONTACT program is designed so it can be used by individuals or groups.

The plan will consist of five units, each covering 12 weeks, to be released one per year for five years, Merrell said. "The units are designed to be used from the first unit through the fifth, but they may be used in any order since they don't necessarily build on each other."

One unit will be released each year beginning in 1991.

The five units explore God's redemptive plan from different perspectives, Merrell said. They are Unit 1, from God's perspective; Unit 2, from Jesus' perspective; Unit 3, from the Holy Spirit's perspective; Unit 4, from the perspective of the Holy Trinity combined; Unit 5, from the individual's perspective.

Each unit includes weekly individual studies. It also includes a weekly guide for using CONTACT with a group.

Daily 30-minute study sessions feature seven topics that also form the acronym CONTACT:

-- "Connect with the Lord" is a time of praise. Mary Ann Ward Appling, a free-lance writer living in Birmingham, Ala., wrote this section for the first year.

-- "Observe the World" is a factual and statistical look at the world. Bill O'Brien, executive director of public affairs for the Southern Baptist Foreign Mission Board, wrote this section for the first year.

-- "Nudge Me Through the Word" is the Bible study. Bryant Hicks, the M. Theron Rankin professor of foreign missions at Southern Baptist Theological Seminary in Louisville, Ky., is author.

-- "Teach My Heart" is a time of Scripture memory and personal reflection. Esther Burroughs, national evangelism consultant for women for the Southern Baptist Home Mission Board, and Bill Bangham, associate editor of MissionsUSA magazine for the HMB, co-wrote this section.

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-- "Approach the Past" is a historical profile of biblical characters. Leon McBeth, professor of church history at Southwestern Baptist Theological Seminary in Fort Worth, Texas, is author.

-- "Confront Needs" features case studies of needs and outlines strategies for response to those needs. Anne Carlino, consultant with Life Education Services in Fayetteville, Ga., and Jerry Stubblefield, the J.M. Frost Baptist Sunday School Board professor of religious education at Golden Gate Baptist Theological Seminary in Mill Valley, Calif., co-wrote this section.

-- "Touch Others Through Prayer" is the prayer guide. Monte Clendinning, conference coordinator of the World Mission and Evangelism Center at Southwestern Seminary, wrote this section.

A one-hour group activity focusing on stewardship is included for each week's study for people who choose to join others in the study.

"Laborers Together with God" is the title of the group activities. Deena Newman, a freelance writer and pastor's wife living in Hyattsville, Md., wrote this section.

A cassette tape featuring Southern Baptist missionaries is available with each unit. The missionaries tell how different aspects of stewardship are important in the work they do. Each unit focuses on a different subject: stewardship of time, stewardship of resources, stewardship of salvation, stewardship of the earth, stewardship of spiritual gifts.

The learner's notebook, group facilitator's guide and the cassette tape will be available from Baptist Book Stores. They also will be sold through New Hope, WMU's publishing arm that provides missions resources for non-WMU audiences.

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Phone eavesdroppers gone
under new Romanian freedoms

By Art Toalston

N E FMB

Baptist Press
1/17/90

BUCHAREST, Romania (BP)--Vasile Talpos is confident Romanian officials no longer tap his telephone.

"I'm sure this new government doesn't do that," the Romanian Baptist leader said in a mid-January interview.

"Our country has changed, totally," said Talpos, president of the Baptist seminary in Bucharest and former president of the Baptist Union of Romania. "Even the name of the country. It's not called a socialist country now; it's Romania," and Communist symbols have been removed from the flag. "It's a democratic country now. Freedom is going to be assured for everybody."

Under the regime of executed communist dictator Nicolae Ceausescu, Talpos recounted, the government listened to "many telephones -- the pastors', the seminary's, the Baptist Union's."

But Baptists didn't shy away from using telephones, he said. "We've always expressed opinion, religious opinion, openly. ... And usually we didn't hide what we were doing." Still, it was "unpleasant, because we knew (tapping) was done and it was somehow attacking our dignity as Christians and citizens."

Ceausescu fell from power when most of Romania's military sided with citizen protests that swept across the country in December. The longtime dictator and his wife were executed Dec. 25.

But, Talpos acknowledged, the only guarantees of freedom in Romania's fledgling democracy are those voiced by the country's new leaders during television broadcasts. "This is only a temporary government," he said. "They are planning free elections in April." The government also has formed a team of lawyers to draft a new constitution.

Baptists intend to move forward on several fronts in Romania's new climate of freedom, Talpos said.

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"Now we will be able to extend our activities in those cities and villages where we don't have churches. Under the former government it was very, very difficult to organize new churches," he said. Baptists currently count some 660 churches with 160,000 members among Romania's 23.2 million people.

At the seminary, which started the academic year with 17 students, enrollment will expand immediately by as many as 15 students, Talpos said. "We have not had enough pastors because the number of students ... in our seminary has been limited by the government," he explained. "We tried every year to receive approval for more students, but it was very difficult." Last fall, only four new students were approved.

Some pastors lead as many as seven congregations, Talpos reported. To begin correcting this problem, the Baptist union needs at least 10 new seminary graduates a year.

Baptists and other Romanian evangelicals are discussing the formation of an association "to stress evangelism and other activities in our country," Talpos said. And Baptist leaders plan to revise their union's legal documents to replace those in force under the Ceausescu regime, which contained "a lot of limitations," he said.

Talpos agreed with a Jan. 7 Associated Press article that described Baptists as "probably the most oppressed worshipers under Nicolae Ceausescu" and said the dictator's operatives gave them "special attention" because the number of Baptists had grown so rapidly during the past two decades.

Baptists have been much more active than most religious groups in Romania "in preaching the gospel, in training people to preach, in influencing students and in activities with youth," Talpos said. Baptism totals in Romania rank second only to those in the Soviet Union among European Baptists.

Talpos acknowledged some Baptists worry about new troubles arising if the Romanian Orthodox Church assumes an influential role in the new government. The Orthodox church claims about two-thirds of the population.

Long before Communists took power in the 1940s, "Baptists were persecuted by the Orthodox here," Talpos said. But he hopes the new government will "offer everybody the right to have his or her own religious beliefs. ... We're going to raise our voices to claim our rights here."

Southern Baptists, who have earmarked \$100,000 in Romania relief funds through their Foreign Mission Board, are not the only ones trying to lessen economic woes now facing Romanians. Three trucks of food supplies from Baptists and Pentecostals in the Soviet republic of Moldavia arrived at the seminary for distribution through Bucharest-area churches, Talpos said. The Baptist World Alliance and Baptist groups from other European nations also have sent aid into Romania.

"We still need a lot more Bibles, especially now because of the revolution," Talpos added. "Many people would say this was a miracle of God," including some government officials who said so on television.

Romanians always have had an openness to faith, he said, "and now with this occasion, many, many people are much more interested in the Bible."

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Teen-ager helps father
see love in a gun barrel

By Craig Bird

F - FMB

Baptist Press
1/17/90

JOHANNESBURG, South Africa (BP) Hating white people -- to the point of wanting to kill them -- came naturally to Gideon Makhanya and his son.

Their firsthand encounters with the economic unfairness of apartheid in South Africa, and the brute force sustaining that policy of racial segregation, spawned a desire for revenge.

But today, although still steadfastly opposing apartheid, they love those they once longed to murder. That, they agree, is an act of God's grace.

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"In 1976, when my son was 4 years old, he told me to bring him home a little white boy 'just like me,'" Makhanya remembered. "When I asked why, he looked up at me and said, 'So I can kill him.'"

Makhanya, a second-generation Baptist pastor and former executive secretary of the Baptist Convention of Southern Africa, was disturbed but not surprised by his son's attitude.

"First, he had recently seen white soldiers shoot black children during a student protest, and his hatred grew out of that experience," Makhanya explained. "And second, I felt the same way when I was a boy.

"My father was a Baptist pastor who loved the Lord and worked hard, but all the money collected in his churches went into a central fund. He was paid four pounds a month, even though government figures said a family the size of ours needed 100 pounds a month to ensure adequate nutrition.

"My five brothers and three sisters turned away from the faith because of the way the white mission administrators kept us so poor. I developed a real hatred and thought all whites should be killed, but I kept going to church.

"Then, when I was 13, I heard a white missionary preach an Easter sermon on John 3:16. I realized I was a sinner and gave my heart to the Lord. But something happened I didn't expect: much to my surprise, from that time on I found I enjoyed loving and accepting whites."

Makhanya has participated in the Baptist Convention of Southern Africa -- made up primarily of black churches -- which was admitted to membership in the Baptist World Alliance in 1988. He was convention executive secretary from 1984 to 1988.

Currently he works for the Pretoria Council of Churches and is part of "Standing for the Truth," a non-violent civil disobedience campaign to desegregate public transportation in Pretoria. He was one of three blacks arrested last August for trying to board a bus reserved for whites.

After his young son expressed his desire to kill white children, Makhanya brought children of some of his white friends home so his son could see that not all whites are like the soldiers who had so horrified him.

"By God's grace he worked out his bitterness and now attends a multiracial school," Makhanya said.

But the depth of that grace was not really tested until 1988.

In July of that year Makhanya attended the Baptist World Alliance general council in the Bahamas. On his return, the government seized his passport. "It's normal for the government to assume any black organization that becomes independent is politically motivated," he said. Previously all Baptist churches were affiliated with the predominantly white Baptist Union of South Africa.

The passport seizure "meant I couldn't accept the chance to go to the United States to study at the North American Baptist Theological Seminary (in Sioux Falls, S.D.), plus 'visits' from the police, which had begun the previous December, came more often," Makhanya explained.

"One night in October 1988, we woke up at 3 a.m. to find three van-loads of police stomping on our roof and coming in the door. That time they didn't come to look through my books; that time they came to intimidate. It was like they expected to find a terrorist under every bed."

Makhanya's son, now 15, opened his eyes to find the barrel of a machine gun six inches from his face. Makhanya was herded into a van, barefooted, and told to show the police where a friend of his lived. At the friend's house the police repeated their search.

"My family had no idea if I would come back or not," Makhanya said. "They weren't told anything." But at 4:30 a.m., with a handshake and thanks from the security chief "for your cooperation," he was returned unharmed.

"I really felt like I was losing my faith that next day," he admitted. "Then when it was time for our family altar that night, I didn't even want to open the Bible. I was so low and really questioning God."

But the family went ahead, studying Romans 8:28: "... for all things work together for the good of those who love the Lord and are called according to his purpose."

"I couldn't take any more," Makhanya said. He wondered aloud: "What good could possibly come out of what happened to us last night? And out of all the other experiences we've had here?"

His son, who 10 years before had wanted to murder white children, answered the despairing father. Makhanya recounted the answer, a touch of wonder in his voice.

"I know something very good that came from this," the boy said. "At school other boys ask me what happens when police raid our home. Today I could tell them what happened, and it gave me opportunities to witness about the love and protection of God."

Makhanya gathered the pieces of his faith, his confidence in God restored. "If my son can see God's love in the barrel of a machine gun," he said, "then I can learn from him."

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BP photo mailed to state Baptist newspapers by Richmond bureau of Baptist Press

Baylor receives
\$10 million gift

N-CO

Baptist Press
1/17/90

WACO, Texas (BP)--Baylor University has received a \$10 million gift from Houston Endowment Inc. that will be used for new facilities and an academic chair, university officials said.

Announced Jan. 16 at a presidential banquet honoring Jo Murphy, vice president and trustee of the philanthropy, the gift was one of the largest in the 145-year history of the Texas Baptist University in Waco.

The new Jesse H. Jones Library Building will receive \$6 million. The Mary Gibbs Jones Performance Theater in the planned Glennis McCrary Music Building, will get \$3 million. Both facilities will be completed on the Baylor campus by the fall of 1992.

The additional \$1 million will establish the Jo Murphy Chair in International Education.

A chair is a faculty position that is established to provide scholarly leadership in a significant academic area and that is support by an endowment. Interest from the \$1 million will be used to support the chair that will be held by John S. Belew, vice president for academic affairs and tenured professor of chemistry.

A native of Conroe, Texas, Murphy has been with the Houston Endowment Inc. for 46 years. The foundation was established in 1937 and endowed by the late Jesse H. Jones and his wife, Mary Gibbs Jones. Murphy coordinates endowment giving, which has amounted to nearly \$160 million to causes in Texas during the last seven years.

Since 1975 Baylor has received \$14.2 million from Houston Endowment Inc. The money has been used to establish several scholarships and to provide funding for the Mary Gibbs Jones Home Economics Building, dedicated in 1977, and the Jesse H. Jones Theater in the Hooper-Schaefer Fine Arts Building, which opened in 1981.

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Retired denominational employees
serve as MSC volunteers in Texas

N-Texas
By Orville Scott & Terry Barone

Baptist Press
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DALLAS (BP)--Three retired denominational employees serving as Mission Service Corps volunteers have been chosen to assist in ministries of the Baptist General Convention of Texas executive board staff.

The three -- Charles P. McLaughlin, Robert F. Polk and Paul Webb -- will work as volunteers in the areas of Cooperative Program unified budget, stewardship and annuity promotion, said Ed Schmeltekopf, associate executive director of the executive board staff.

McLaughlin, who retired in 1987 after 23 years as director of the Texas Baptist State Missions Commission, has been named coordinator of volunteers for annuity and stewardship promotion.

Since retiring, McLaughlin has been minister of education and administration at First Baptist Church of Dallas.

"Retirement is really only a change of pace," McLaughlin said. "The open door of volunteer ministries with my fellow Baptists brings joy and offers new challenges. I gladly offer my heart and service to my Lord to accompany my Texas Baptist colleagues in strengthening our mission to the whole world."

Polk and Webb, both of whom retired in 1989, will be MSC volunteers in Cooperative Program promotion under Schmeltekopf.

Webb, who retired as director of Baptist Book Stores for the Southwestern region, is an MSC volunteer for Cooperative Program publicity.

"Having served as a minister of education, a pastor and a denominational employee with the Sunday School Board, I remain dedicated to the Cooperative Program and believe it is God's gift to Southern Baptists to carry out worldwide missions and evangelism," he said. "This is an exciting opportunity for me to continue my work for Christ."

Polk, who was director of Cooperative Program promotion for six years, will be a special consultant for Cooperative Program promotion. He also was director of the Texas Baptist church stewardship department for eight years.

Polk literally has grown up with the Cooperative Program. As a five-month-old, he and his mother participated in a pageant inaugurating the adoption of the Cooperative Program at the 1921 Southern Baptist Convention in Memphis, Tenn.

Having received his education from Texas and Southern Baptist educational institutions and having served several Southern Baptist churches and the Texas Baptist convention, Polk said: "I wanted to continue to serve my Lord and Texas Baptists in a meaningful manner.

"Working as a MSC volunteer, I can give back to the Cooperative Program and Texas Baptists some of what they have enabled me to do through my ministry while continuing to contribute to the furtherance of Christ's kingdom."

Schmeltekopf said: "At a time when mission efforts might otherwise suffer from economic difficulties, Mission Service Corps enables talented people to use their wealth of wisdom and experience to make significant contributions to Christ's work during retirement years.

"These men have given most of their lives to further the Lord's work through Southern and Texas Baptists, and we are pleased that they will be working in these strategic areas related to the Cooperative Program, stewardship and annuity."

The three are among 556 MSC volunteers from Texas who are working in 18 states and 17 foreign countries, said Sam Pearis, Texas coordinator for MSC. Texas Baptist volunteers constitute about 42 percent of all MSC volunteers, he said.