

July 12, 1959

Arizona Deadline
Extended 15 Days

PHOENIX, Ariz.--(BP)--Arizona Baptists received a 15-day extension of time in their "Fleming Challenge Campaign" so that churches could send in their reports and campaign teams could collect last-minute contributions.

When the June 30 deadline arrived, Baptists of the state were \$14,000 shy of their campaign cash goal of \$50,000. William Fleming of Fort Worth, wealthy oil man and benefactor of many Baptist activities, offered \$100,000 to Baptist-owned Grand Canyon College here if Baptists of the state raised \$50,000.

The money will be used for a new women's dormitory. On July 3 Charles L. McKay, Phoenix, executive secretary of the Baptist General Convention of Arizona and director of the campaign, reported that over \$7,000 had come in and that the \$7,000 balance is expected in a few days.

The deadline was extended to July 15.

Fleming also stipulated that in a nine-month period the convention churches were to baptize 3,503 converts to be eligible for his offer. Incomplete reports indicate that this goal also is in sight, according to McKay.

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ATTENTION, BAPTIST EDITORS:

With the entry of Alaska and Hawaii into the Union, we are henceforth reporting 28---repeat, 28---states having conventions co-operating with the Southern Baptist Convention. Formerly we reported 26 plus Alaska and Hawaii, since they were territories.

THE BAPTIST PRESS

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Ohio Elects Associate
Executive Secretary

COLUMBUS, O.--(BP)--Darty F. Stowe, superintendent of missions for the State Convention of Baptists in Ohio has been promoted to the office of associate executive secretary.

The promotion was announced after a meeting of the convention's executive board at offices here.

Stowe will assist Executive Sec. Ray E. Roberts and continue to be responsible for duties as superintendent of missions. The Ohio convention has not previously had an associate secretary.

The executive board also voted to create another department, effective in January. George W. Fletcher, director of religious education, has been responsible for Sunday school, Training Union, church music, and church building promotion for the convention.

As of Jan. 1, the work will be shared by two departments. Fletcher will continue to hold responsibility for Sunday school and church building promotion. The convention will call a man to head the department of Training Union and church music.

W. Leonard Stigler, new secretary of evangelism and Brotherhood work in the state, was introduced to the board. Stigler came to the new position from pastorate of Brookside Baptist Church, Tulsa, Okla., and was serving as president of the Baptist General Convention of Oklahoma at the time.

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Keel Retires As Head
Of Jackson Seminary

JACKSON, Miss.--(BP)--W. A. Keel, Jackson, president of Mississippi (Negro) Baptist Seminary, has retired, according to announcement by N. F. Greer of Morton, Miss., chairman of the trustees.

A committee was appointed to draw up resolutions of appreciation for Keel's two years of service.

The Seminary has experienced "substantial growth" and plans underway to construct a new headquarters building on Lynch St. in Jackson, it was reported.

W. P. Davis, Jackson, secretary of the department of work with Negroes of the Mississippi Baptist Convention board, was named to serve as interim president.

Mississippi Baptist Seminary, a state chartered school of religion, is under the direct supervision of the department of Negro work. It is supported by the convention board, the Southern Baptist Home Mission Board, and eight Negro Baptist conventions located over the state.

Keel, prior to becoming president of the seminary, was secretary of the department of work with Negroes here.

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Dr. Haraszti's Family
In Atlanta 2 Years

ATLANTA--(BP)--Dr. and Mrs. Alexander S. Haraszti, who escaped with their children from Hungary during the 1956 rebellion against Russian persecution, arrived at Georgia Baptist Hospital, Atlanta, July 1 for the final step of medical training before going to Africa as medical missionaries.

Dr. Haraszti, a general surgeon, was surgeon at Budapest's largest hospital, pastor of First Baptist Church of Budapest, and vice-president of the Budapest Baptist Theological Seminary when he decided to flee Hungary in November, 1956.

Mrs. Haraszti, an M.D. in pathology, is the daughter of Gabor Ban, one of Hungary's pioneer Baptist preachers. Their children are Joseph, 15; Rose, 14; Stella, 12; Benedict, 6 and Pamela 4.

The Haraszti parents have been interning at Missouri Baptist Hospital, St. Louis, since December, 1956. They will be at Georgia Baptist Hospital for two or three years, then plan to go to Africa as Southern Baptist medical missionaries.

Dr. Haraszti's sister, Elsie Haraszti, also a medical missions volunteer, joined them in Atlanta after being separated since the dangerous escape from Hungary into Austria in 1956. She recently obtained her degree in laboratory technology in Bern, Switzerland.

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Ohio To Abolish
Preferred Items

COLUMBUS, O.--(BP)--The 1960 budget of the State Convention of Baptists in Ohio will have no preferred items.

The executive board at its July session here voted to do away with preferred items, and to adopt a percentage distribution on the full amount of the Cooperative Program budget.

The distribution will divide money between state Baptist work and work of the Southern Baptist Convention and its agencies.

Preferred items are budget allocations which are met before money is provided to other budget items. Previously, Ohio adopted a percentage division of 70-30 with the 30 per cent going to the Southern Baptist Convention, after all preferred items were met.

The new budget division will be 79 per cent for Ohio Baptist work and 21 per cent for the SBC and its agencies, applied to total budget receipts.

A convention leader said that the dollars-and-cents going to the SBC are expected to increase under the straight 79-21 breakdown.

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July 12, 1959

Editors Air Opinions
On Southern 'Invasion'

By the Baptist Press

Ministers of the American Baptist Convention, at a nationwide conference in Des Moines, Ia., in June, debated the topic, "The Southern Baptist Invasion: Right or Wrong?"

Three speakers--two pastors of the American Convention, and one from the Southern Baptist Convention---presented various phases of the question, and the topic then was open to floor discussion.

Blake Smith, pastor of University Baptist Church, Austin, Tex., was invited as the Southern Baptist participant. In his address, he said establishment of Southern Baptist churches had "gotten out of hand" in what American Baptists have considered their territory.

But Smith also pointed out reasons why Southern Baptist people now in non-Southern states do not feel at home in American Baptist churches, and laid a share of the blame at the feet of American Baptists. He also reported that Southern Baptists were "there to stay" as far as any work in non-Southern states is concerned.

Since this ministers' conference debate, editors of Southern Baptist state papers have spoken their minds. Most references to Smith's address have been critical, but not all.

What has been the reaction? Seen from the editors' desks, it is:

First, that Smith spoke for himself and did not represent Southern Baptists. One said he sounded more like an American Baptist pastor. Still others, though a definite minority, viewed his arguments as having merit and deserving consideration by Southern Baptists.

Second, that Southern Baptists indeed are "there to stay." There are enough differences in doctrinal interpretation and church practice to create a need for separate churches.

Third, that Southern Baptists should not establish churches in non-Southern states in a spirit of competition, but neither should they neglect an opportunity to implant a Baptist witness in an area without a Baptist church. Several agreed that a few individual Southern Baptists had erred in competitive church extension, but declared these were exceptions and not common practice.

Fourth, that Southern Baptists should not resent the issue being brought into the open.

Fifth, that it is no "invasion" of someone else's exclusive territory but an "expansion" brought on to meet an evident need and resulting also from population shifts in which Southern Baptist church members have moved into non-Southern states.

Sixth, that both American and Southern Baptists are guilty of "false charges" against one another, some Southerners claiming American Baptists "are not Christian" and some American Baptists charging that Southern Baptists are interested "only in statistics."

Seventh, that it's time to quit quibbling and get back to the main task of evangelism.

James O. Duncan, Washington, acting editor of the weekly Capital Baptist, serves a local convention which supports both the American and Southern Baptist Conventions. Thus, his appraisal--from a first-hand view of both groups---carries added weight.

His points: Both conventions have made "distinctive" contributions. Both have engaged in false accusations. Charges of "liberalism" against American Baptists, he said, can be answered with the statement that some Southern Baptists could also be so accused.

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Claims that Southern Baptists are an "uneducated, irresponsible group" were met with the reply that Southern Baptists own and operate 70 educational institutions above high school level, Duncan went on.

In addition, he cited organization of American Baptist churches in Missouri--with subsequent formation of an American-related state convention--as evidence that the northern group is at work in a predominantly Southern Baptist state.

Duncan declared that "One of the tragedies of our day is that there is not a way in which the pastors of the two Conventions can get to know one another."

C. R. Daley of the Western Recorder, Middletown, Ky., said Southern Baptists should not resent this discussion by American Baptists. "With the shoe on the other foot, we would have been discussing them long ago," he continued.

Erwin McDonald of the Arkansas Baptist and Richard N. Owen of Tennessee's Baptist and Reflector agreed that Southern Baptist expansion should not be in a spirit of competition.

"Southern Baptists have a pretty clean record insofar as any effort to alienate churches from the American Baptist Convention is concerned," added Floyd Looney of the California Southern Baptist, who lives in a state where both Conventions have churches and state organizations.

Looney; John J. Hurt of Georgia's Christian Index, and Jack Gritz of Oklahoma's Baptist Messenger urged an end to "foolish bickering", replaced by greater evangelism and church extension for all concerned.

Gritz and L. H. Moore of the Illinois Baptist emphasized that Smith spoke only for himself "and in no sense could be thought of as representing Southern Baptists."

E. S. James, editor of the largest Baptist newspaper, Texas' Baptist Standard, said Smith consulted "a number of prominent Southern Baptists about the advisability of accepting the invitation, and "was encouraged to go and address our brethren of that convention."

He said both Smith and his audience were aware that he "was speaking for himself and not for the Southern Baptist Convention." The use of the word "invasion" was not Smith's own selection but was a subject assigned to him, James reported.

James concluded by saying that, "in no sense whatever can a friendly and brotherly gesture of help be called an 'invasion.'"

Horace F. Burns of the Baptist New Mexican, speaking from previous experience in an area where both groups have churches, asked this question: "What are we to do? Shall we say the Great Commission doesn't apply to the people who live (in a certain community), because there is some kind of a Baptist church over in the next county?"

He said "invasion" charges had been levelled when the newly-organized Southern Baptist mission "was eight miles away and across a toll bridge" from the complaining American Baptist congregation.

Several editors described the Southern Baptist expansion into new areas as being led of the Holy Spirit. These editors included R. G. Puckett of Ohio Baptist Messenger, McDonald of Arkansas, and Gritz of Oklahoma.

Puckett and Willis J. Ray of the Rocky Mountain Baptist, Denver, Colo., expressed similar sentiments. Puckett reported, "Let me clearly state that Southern Baptists did not come to Ohio to jeopardize the programs of the established churches already in state."

Ray stated it: "Southern Baptists are not in the North to disturb or steal any of the American Baptists, Conservative Baptists, Fundamental Baptists, or Independent Baptist churches."

The Colorado editor mentioned three reasons for "Southerners working in the North"---"69 per cent . . . are unchurched"; thousands of communities have no Baptist church, and Southerners moving North have wanted Southern Baptist churches.

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But L. L. Carpenter of North Carolina's Biblical Recorder differed: "We would agree that this practice of sending missionaries and establishing Southern Baptist churches in . . . American Baptist Convention territory has been carried too far." He urged a "reasonable comity agreement."

Another Carolinian, J. Marse Grant, editor of Charity and Children, posed the question, "Will the two Baptist conventions merge in the next 15 or 25 years?"

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