



BAPTIST PRESS

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November 13, 1973

**Home Board Names Five
New Missionary Personnel**

ATLANTA, Ga. (BP)--The board of directors of the Southern Baptist Home Mission Board appointed one new missionary and four missionary associates.

Most of the appointments, announced at the board meeting here, were made in cooperation with the state Baptist conventions where the workers were assigned.

Colleen Colton was appointed as a missionary by the board's Christian social ministries department to serve in Roanoke, Va., as director of the Baptist Center. Miss Colton is a graduate of North Texas State University, Denton, Tex., and holds a master of religious education degree from Southern Baptist Theological Seminary, Louisville, Ky. She is a native of Fort Worth.

James and Jackie Smith, natives of Texas, were appointed as missionary associates. Smith, a Dallas native, will serve as pastor and director of weekday ministries of Peach Bridge Baptist Chapel in Buffalo, N. Y.

He received his bachelor of business administration from North Texas State University in 1957 and his bachelor of arts degree in 1961.

Mrs. Smith, Jacksonville, Tex., native, received her bachelor of science from Texas State College for Women, Denton, and her teacher's certificate from North Texas State.

Natives of Mexico, Eliab and Rosa Maria Saenz also were appointed as associate missionaries.

He will serve as a student full time and Spanish pastor to Calvary Baptist Mission, Karnes City, Tex. They both are attending the Mexican Baptist Bible Institute, San Antonio.

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Wrapup

Body Changes Name, Faces
Membership and Bond Issues

BELLEVUE, Neb. (BP)--The Kansas Convention of Southern Baptists took action at its annual meeting here that affected the convention throughout--even to its name.

The two-state convention changed its name to the Kansas-Nebraska Convention of Southern Baptists, tabled or defeated motions that would have changed membership requirements in the convention's constitution and voted unanimously to call in all outstanding bonds of the convention's Church Loan Association, dissolve the association and accept a letter of commitment from two banks for a loan of up to \$500,000 to make the action possible.

Regarding the national political crisis, Jimmy Martin of Omaha, Neb., convention president, said in his address he "favors impeachment proceedings against President Nixon if congressmen are willing to judge themselves by the same standards. . ." He quoted the biblical admonition: "Let those without guilt cast the first stone."

"Messengers," supporting Martin's statement, called, in a resolution, for moral integrity in government, prayer for government officials and said, "We implore our

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senators and representatives to impose on themselves the same standards by which they judge the president."

Messengers, after what observers called "a spirited debate not as sharp as in previous years," tabled, on a legal technicality, a motion which would have deleted constitutional requirements against churches which practice "alien immersion" or "open communion."

They defeated another motion which would have deleted a constitutional requirement barring churches which affiliate with the World Council of Churches or any other ecumenical body.

The constitutional debate, a spokesman said, did not involve refusal to seat messengers but is merely another chapter in what has almost become an annual issue in the two-state convention.

The issue, he said, will not die. A motion made this year, pertaining to deletion of "alien immersion" and "open communion" prohibitions, will be considered at next year's convention.

Observers felt the messengers, drained over the long discussion on the church bond situation, tabled the alien immersion and open communion question, which came up on the last day, apparently because they weren't in the mood to confront it.

A spokesman said, as far as he knows, the debate over alien immersion and open communion has never involved seating of messengers and "probably never will" because messengers have never laid down a specific definition of the two terms which have different shades of meaning.

The bond call solved a financial crisis that had threatened to bankrupt the convention for the past five years. The Kansas convention assumed the liabilities of its Church Loan Association in November 1968 to keep from losing some 77 church buildings because of the association's insolvency.

Since that time, more than \$1,033,000 was raised from gifts from Kansas-Nebraska Southern Baptist churches (\$602,712), gifts from other state conventions (\$300,000) and a settlement from A. B. Culbertson Co., Fort Worth, the original trustee and selling agent of the Church Loan Association, which netted \$130,807.33 after legal fees and expenses.

Legal and financial advisors to the Kansas-Nebraska Convention of Southern Baptists "have emphasized that no loan formerly with the Church Loan Association will be forgiven," a spokesman said.

The main result of the bond-calling action, he said, "will be the freeing of \$78,000 annually, which had gone into the Church Loan Association's sinking fund," that can now be used for Cooperative Program unified budget purposes.

The move, which resulted in a standing ovation for Pat McDaniel, the convention's executive director, also relieves close scrutiny of the Securities and Exchange Commission which had placed the convention under a five-man board of managers, now dissolved.

"We are also glad to recover the good name of Southern Baptists," said McDaniel, a layman who joined the convention staff in 1969 to try to salvage its financial integrity. "All bondholders will receive 100 cents on every dollar they invested with the Church Loan Association."

McDaniel was given a plaque of appreciation by cheering messengers, and he and his family were honored by a reception and a cash gift of \$2,500.

The name change came at only the second convention to be held in Nebraska in its 28-year history. A similar name change was defeated 12 years ago in the same church this year's convention was held in, First Baptist Church, Bellevue.

In other action, messengers re-elected Martin, pastor of Hillcrest Baptist Church, Omaha, as president and voted a total budget of \$749,000. Of that amount, \$469,000

is expected to come through Cooperative Program gifts of Kansas-Nebraska churches, with 18 per cent of the Cooperative Program figure going for Southern Baptist Convention-wide causes.

Next year's convention is set for Nov. 12-14, Emmanuel Baptist Church, Overland Park, Kan.

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Ward Criticizes "Self-Appointed" Orthodoxy Groups

11/13/73

By Theo Sommerkamp

CORPUS CHRISTI, Tex. (BP)--A seminary professor of Christian theology warned in a speech here that "self-appointed orthodoxy committees are the kiss of death."

Wayne E. Ward of Southern Baptist Theological Seminary, Louisville, said he had been approached by a member of such a committee and told that if he (Ward) could not sign a statement of faith the committee was drafting, "then you're gone."

Ward, addressing messengers to the annual session of the Baptist General Convention of Texas, said self-appointed committees of orthodoxy have contributed to the decline of other Baptist groups, both in the United States and abroad.

He said he had "gladly signed" two "voluntary statements"--the seminary's own articles of faith and the Baptist Faith and Message statement passed by the Southern Baptist Convention. He stressed the voluntary nature of these statements, as contrasted with the coerced nature of statements drafted by the self-appointed committees.

Committees of orthodoxy were just one of four "storm signals" Ward sees on the radar screen of Southern Baptist life. The other three are the charismatic movement, the role of associations and conventions and preoccupation with "secondary issues."

Ward branded tactics of the self-appointed committees of orthodoxy as "unChristian, unBiblical, unBaptistic."

"This kind of Gestapo-like, heresy-hunting committee is one of the most ominous things to appear among Southern Baptists," he declared.

The committees on orthodoxy to which he apparently referred have sprung up in the aftermath of debate in recent years in Southern Baptist life over doctrinal positions.

He said Southern Baptists must adhere to their traditional stance--"the Bible is the only rule of faith and practice!"

Baptists, Ward said, have used confessions of faith "as voluntary expressions of their beliefs. . .but they have never turned around and used these as a club over their fellow-Baptists."

"The increasing polarization of Baptists over charismatics and non-charismatics" constitutes another storm signal, Ward asserted.

"The current attempt to designate tongues, or power over demons, or the gift of healing, as the special sign of a 'full-gospel' Christian is a flagrant distortion of the New Testament," the Louisville professor continued.

"The clear line of position through this charismatic conflict is to emphasize and major on the work and person of the Holy Spirit in the Christian life," Ward noted. "However, we magnify not the Holy Spirit, but Jesus."

He pointed out tongues have been used in pagan religions, animism, Hinduism and all world religions, where the Holy Spirit was never heard of.

Ward feels there is a place for charismatic expressions when they enrich a Christian's private devotional life, but not in the middle of the church.

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"I am right now trying to help dozens of pastors regarding the charismatic movement," Ward said. "Some of the pastors are entwined in the movement personally, while others are finding it a divisive force within their memberships."

A third tornado warning for the denomination is what Ward described as "the usurping of church authority by some Baptist associations and conventions."

Baptists must continue, he said, to remember that "the local church is the supreme instrument of God's redeeming mission in this world. Baptist headquarters is not at the convention office or the associational building." The headquarters, he said, is the local church.

Although he didn't get specific in his speech, Ward later told a reporter he was referring to state Baptist conventions and associations which try to impose membership standards on such questions as "alien immersion" and "open communion."

The final warning flare lighted by Ward pertained to secondary issues. He said, "We are squandering our energies" on them. "I am fed up with the haggling and bickering over purely secondary issues which have been going on for decades," Ward said.

Such infighting, he continued, diverts attention from "the main track of the Great Commission of our Lord--to make disciples, baptize them and teach them."

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New Mexico Baptists'
Convention 'Placid'

11/13/73

ALBUQUERQUE, N. M. (BP)--The Baptist Convention of New Mexico elected a new president, adopted an increased Cooperative Program budget, honored its retiring promotion and stewardship director and had one observer said a "placid and satisfied" annual meeting here.

President of the New Mexico convention for 1974 is William A. Ware, pastor of the First Baptist Church, Las Vegas, N. M. Ware succeeds Billie Holder, a newspaper publisher from Alamogordo, N. M., and the first layman elected as president by New Mexico Baptists since 1931.

During the annual meeting at Hoffmantown Baptist Church here, the New Mexico convention adopted a total budget of \$1.5 million.

The convention's Cooperative Program goal for the coming year is \$181,412, a spokesman said. Twenty-eight per cent of that amount, one per cent over last year, will go to Southern Baptist Convention causes.

In the meeting marked by a lack of controversy, no unusual resolutions and routine business, "messengers" honored Jeff Rutherford, who is retiring after 19 years as director of promotion and stewardship for the New Mexico convention. Rutherford will leave the convention at the end of 1973, the spokesman said.

The Baptist Convention of New Mexico will meet Nov. 14-16, 1974, at Glorieta (N. M.) Baptist Conference Center. The convention, organized in 1912, has 332 churches with some 95,000 members.

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