

November 4, 1954

MISSOURI BAPTISTS UP
1955 MISSION GIFT GOAL

KANSAS CITY, Mo.--(BP)--Missouri Baptist General Association's Cooperative goal has been increased from \$1,400,000 for 1954 to \$1,500,000 for 1955, it was voted at the annual state convention here. After deductions of \$340,000 for promotional and building purposes the funds will be divided \$580,000 to state causes and \$580,000 to Southern Baptist Convention causes.

Other action taken by the convention included resolutions urging leaders and churches to give more financial and personal support to the Temperance League of Missouri. Urged members to defend civic and social freedoms granted to all races under the Constitution. Condemned publication and sale of obscene literature and adopted a revised Constitution and By-laws. The new constitution provides that the General Association shall nominate the members of the boards of trustees of all Missouri Baptist institutions.

T. W. Croxton, pastor, First Baptist Church, Sedalia, Mo., was re-elected moderator for next year. The 1955 convention will meet in Joplin, October 25-27.

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ORE-WASH. BAPTISTS
TO HAVE FOUNDATION

PORTLAND, Ore.--(BP)--The Baptist General Convention of Oregon-Washington will have a Baptist foundation. The Baptists in annual session here authorized the convention's Executive Board to set up the foundation.

The Baptists also adopted a total budget of \$151,956 for 1955. E. M. Causey, pastor of the First Baptist Church, Klamath Falls, Ore., was elected president for next year.

The convention voted that direction and control of the Bible center in Seattle, Wash., be given to the Executive Board. Prior to this the center was under direction of the convention's Education Committee.

The convention will meet at First Baptist Church, Longview, October 25-27, 1955.

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Nashville, Tennessee
November 4, 1954

Baptist Press

NEW MEXICO BAPTISTS
ADOPT 1955 BUDGET

ROSWELL, N. Mex.--(BP)--The Baptist Convention of New Mexico in its annual meeting in Roswell, N. Mex., approved a Cooperative Program budget of \$330,000 for 1955 with \$229,054 going to state causes and \$100,946 going to Southern Baptist causes.

In the three-day session the Baptists also:

Adopted a resolution to protest to Vice-President Nixon his proposed appointment of Robert L. King as administrative assistant to the vice-president on the grounds that King is a brewery company executive.

Commended work of New Mexico school boards in manner of handling segregation matter in public schools. The state has shown a spirit of full co-operation with the ruling of the Supreme Court, the Baptists declared.

Elected A. A. DuLaney, pastor of First Baptist Church, Roswell, N. Mex., to serve as president of the convention for 1955.

Voted to meet in 1955 at First Baptist Church, Hobbs, N. Mex., October 25-27.

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SOUTHERN SEMINARY TO CLOSE
FOR SIMULTANEOUS REVIVALS

LOUISVILLE, Ky.--(BP)--For the first time in the history of Southern Baptist Theological Seminary the school will close for one week so that its students can devote the period to evangelism. The unprecedented closing will come during the simultaneous revival crusade and will mean that the students will not be charged for absences during the week. "They will be charged with absences beyond that week," President Duke K. McCall announced, "but at any rate, they can be in a two-week revival and be charged with only one week of absences."

"To me, this is the most unusual, as well as the greatest, appraisal of evangelism of any incident that has taken place in the Southern Baptist denomination in its history," C. E. Matthews, director of the great national crusade and secretary of the Southern Baptist Convention's Department of Evangelism, said. "When we think of all that great student body, and the emphasis that is placed on education being released for one week, it ought to encourage all of us. God is in this matter," Matthews stated in commenting on the decision of the Louisville school.

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Nashville, Tennessee
November 4, 1954

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TEX. CHILDREN'S HOME
TO HAVE \$80,000 CHAPEL

ROUND ROCK, Tex.--(BP)--Construction of an \$80,000 chapel on the Texas Baptist Children's home property in Round Rock will get under way soon. Action was taken by the home's board of trustees in session recently.

The 300-seat chapel will be a gift of the William B. Flemings of Fort Worth and the Earl Hankamer family of Houston.

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BSSB EDITOR TO
STUDY IN ENGLAND

NASHVILLE, Tenn.--(BP)--Thomas E. McCollough, editor of Sunday school lesson courses for Young People, will spend six weeks in England and Europe completing his work on his doctoral thesis. He is a candidate for the Doctor of Theology degree from Southern Baptist Theological Seminary, Louisville.

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NOTE TO THE EDITOR: The monthly Cooperative Program release will come November 3, 1954.

BAPTIST PRESS STAFF

EDITOR'S NOTE: The following editorial from the National Voice of Conservative Baptists for October, 1954 is not for publication as a Baptist Press release. It is for your information only. You might wish to use it editorially or in some other way.

SHOULD CONSERVATIVES TURN SOUTH?

BY: Albert S. Taylor

Editor, The National Voice of Conservative Baptists

We have heard discussion pro and con as to whether Conservative Baptists should seek expansion in the territory of the Southern Baptist Convention. There are those who feel that the Southern Baptist Convention is thoroughly conservative in doctrine and that its territory should not therefore be invaded. Others feel that the day when liberalism will run rampant even in the Southern Convention is not too far in the distant and therefore attempts at uniting Southern churches in a sound and Baptist movement are justified.

To our knowledge nearly all the meetings held by Conservatives in Southern territory have been at the request of Southerners. We cannot speak for others, but your editor was recently asked to visit a new church in the Southland and upon arrival there found a wonderful flourishing church only three years old, not associated with any Baptist body, although it was a Baptist church. Being interested in the current situation in the South we asked the pastor, a long time Southern Baptist why this church was interested in affiliation with Conservatives and not the Southern Baptist Convention. His answers may be briefly listed and throw considerable light on the subject coming as they do from one who has been a Southern Baptist through several pastorates:

1. We are fearful of joining Southern Baptists because of the liberalism in some of its schools, which may be indicative of a future trend.
2. We cannot join Southern Baptists because of extreme denominationalism, although we are ourselves strongly Baptist and realize the need of larger fellowships.
3. We cannot join Southern Baptists because of the extreme pressure applied upon its member churches to support its program.
4. We cannot join Southern Baptists because of the known liberalism already existing in its ranks.

Since these statements were made this church has affiliated with the Conservative Baptist Association of America and is happy in that fellowship.

Whether Conservatives turn South in any great measure will undoubtedly be determined by the feelings of Southern Baptists, but when they feel this way, as many of them do, we cannot deny them our fellowship. It is our sincere prayer that liberalism will not take over the Southern Baptist Convention, but we are happy to offer our fellowship to those who feel they cannot conscientiously affiliate with this body because of current tendencies.

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HOW TO MAGNIFY BOTH PERSONAL REGENERATION AND
THE SOCIAL OBLIGATIONS OF THE CHRISTIAN LIFE
BY: A. C. Miller

EDITOR'S NOTE: This is the seventh in a series of ten articles discussing some of the problems of Southern Baptist life. The opinions of Dr. Miller are his own and do not necessarily reflect the views of the editor.

A serious question Southern Baptists face is "How to magnify both personal regeneration and the social obligations of the Christian life." This is one of the ten vital issues to be met by Southern Baptists as suggested by J. Leo Garrett of Southwestern Baptist Seminary. As my answer to this question I submit three suggestions.

We should make a sincere appraisal of the questions raised in this topic. I refer to the questions of "personal regeneration and the moral and social responsibilities of the Christian." We all agree that the former is the first and absolute requirement for the beginning of the Christian life in us; but we do not all accept the nature and extent of the moral and social responsibilities which the Christian life demands of us. In fact many of us seem to feel that the personal and social elements of the gospel are two separate and distinct issues. They are separate in function but they are one in origin and purpose. One is the birth of the Spirit and the other is the fruit of the Spirit.

Our fears of the so-called social gospel "have led us to evade whole areas of our responsibilities by referring to them as social matters that are not a part of the gospel. The social revolutions now raging in our homeland and around the world need not have taken place had we been faithful in the proclamation and acceptance of the total requirements and responsibilities of the gospel.

We should make a re-study of the Bible on this question. From the first to last the Bible teaches that man's spiritual relationship to God imposes on him moral responsibilities for his fellow man. This truth is revealed in the story of God's dealing with Adam and Cain and continues through the Law, the prophets, the teachings of Jesus, and the writings of his apostles.

Why is it that after all the Bible study we do that we continue to preach a partial gospel? Do we not see that the Bible plainly teaches that the evidence of personal regeneration is and must be seen in the social fruits of faith? In other words the Christian's treatment of his brother in business, industry, politics, race or any other relationship cannot be passed off as a social matter for which

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he has no responsibility. We should study the Bible for what it teaches on these issues and not for its approval on what we have come to believe about them.

We should revise our preaching to conform to what the Bible teaches on this question. Here again our fears betray us. We are afraid that too much emphasis on our moral and social responsibilities will create a trend toward the social gospel which we have taught our people to fear without explaining to them what it is. Moreover, we are afraid that an emphasis on this social side of the gospel will cool and ultimately congeal our evangelistic fervor. Yet is it not the failure of professing Christians in their social areas of responsibility that weakens their Christian witness and our whole evangelistic opportunity?

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A. C. Miller is executive secretary
of the Southern Baptist Convention
Christian Life Commission, Nashville, Tenn.

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HOW TO 'TAP' THE MATERIAL RESOURCES OF BAPTISTS FOR CHRIST
WITHOUT ADOPTING AN UNBIBLICAL DOCTRINE OF STEWARDSHIP
BY: W. E. Grindstaff

With these words J. Leo Garrett of Southwestern Baptist Theological Seminary sets forth one of the ten vital issues facing Southern Baptists.

What is the answer?

Those who would "tap" Baptists' material resources for Christ must first examine their own motives. Certain basic convictions must prompt those who would develop a giving church:

First, that the real purpose of biblical giving is not primarily to raise money but to develop strong Christians.

Second, that one great obstacle to revival is the current unscriptural attitude of many Baptists toward money.

Third, that tithing is a plan of God to bless mankind and to make the tither a partner with the almighty.

Fourth, that Baptist material resources can be "tapped" scripturally if the leaders follow tested plans and depend on God.

Fifth, that one of the world's great needs is for churches filled with generous great-hearted Christians who will take the Gospel to the world.

With these basic convictions in mind let me suggest ten important steps which may help Southern Baptists meet this vital issue:

1. Keep constantly before the people those fundamental biblical facts about tithing which produce radiant Christians and make giving a pleasure.
2. Clear the confusion which surrounds storehouse tithing and lead many tithers in name only to become tithers in truth.
3. Enlist, organize, and train consecrated tithers to win others to tithing by personal conversation.
4. Provide people with answers to all the arguments against tithing but show them the futility of debate.
5. Give careful attention to the building of a well-rounded budget which suggests a fair and equitable division of funds. Most Southern Baptist church budgets are too small and many do not suggest a fair and equitable division of the money to be received.
6. Prepare a positive program of publicity and promotion for the budget annually. If this is part of a detailed step by step stewardship campaign the church can expect

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financial receipts to be greatly increased.

7. Silence the secular and stress the centrality of Christ by conducting a Christ centered Every Member Canvass for pledges.

8. Play up the Cooperative Program as the plan by which Baptists may support every work, organization and activity of the denomination.

9. Emphasize stewardship after death. Help every Baptist to consider what will happen to his estate when his journey is ended.

10. The best way "to tap" the material resources of Baptists for Christ without adopting an unbiblical doctrine of stewardship is through the Sunday school.

Baptists who can build a Sunday school have few financial problems. Increase in giving is automatic with enrolment of new members. After enrolment the process of teaching Bible stewardship need never be interrupted.

Try these ten suggestions if you would "tap" the material resources of Baptists.

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W. E. Grindstaff, Oklahoma City, Okla., is assistant executive secretary of the Baptist General Convention of Oklahoma.

EDITOR'S NOTE: This is eighth in a series of ten articles discussing some of the problems of Southern Baptist life. The opinions of Grindstaff are his own and do not necessarily reflect the views of the editor.

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EFFECTIVE EVANGELISM AND A REGENERATE CHURCH MEMBERSHIP
BY: Searcy S. Garrison

EDITOR'S NOTE: This is the ninth in a series of ten articles discussing some of the problems of Southern Baptist life. The opinions of Dr. Garrison are his own and do not necessarily reflect the views of the editor.

"And the Lord added to the church daily such as should be saved" (Acts 2:47). Thus the sacred historian tells of the evangelistic victories which followed the pentecostal experience in the Jerusalem church. Church membership was for those who had been saved, for those who had a vital experience with Christ, for those who were prepared to accept the obligations which Christ Jesus had placed upon his followers.

Baptists hold to the conviction of early Christians, that church membership is for regenerate people, and for regenerate people only. Only twice-born people are prepared to witness to the truths proclaimed in the baptismal ordinance, and only twice-born people are able to live the life and discharge the responsibilities of church membership. The local church is always troubled when men who have not experienced the new birth find their way into its membership. The apostle James observed, "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?...know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4:1-4). Some of the saddest and most tragic chapters of Christian history have been written because unchristian people have made their way into the membership of the Christian church.

The conception of the character of the church will determine in a full measure the character of evangelism employed by the church. If the church is conceived as a religious and culture club, then evangelism becomes little more than an effort to get people to join up. If the idea is that church membership is not necessarily for and of regenerate people, then those who are not prepared to make a personal profession of faith in Christ as saviour may be received. However, if the primitive Christian conviction is maintained, that church membership is for regenerate individuals, then evangelism must be an effort to bring people to a saving knowledge, a personal trust, and a vital experience in Christ. Evangelism inspired by this conviction will not be a recruiting operation but a loving witness appealing for a decision involving total commitment to Christ.

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The effective evangelist need not be a learned theologian, but his witness must include teaching. Salvation involves action upon truths sincerely believed. Therefore, the effective evangelistic ministry must be an effective teaching ministry, and in this ministry the home, the Sunday school, the church, and the Christian leaders should share.

The effective evangelistic ministry must provide loving guidance and wise persuasion by those who love Christ and souls for whom he died. Who can forget Dr. Truett's story of the farmer who sought to win his neighbor to Christ? The neighbor offered the excuse that he could not attend the revival services in the country church because he was behind with his crop and had to plough. Early the next morning this Christian farmer came to the field of his friend to take his place at the plough that he might attend the revival service. He went and was converted. The church must prepare its members for this art of winsome witnessing if it is to have an effective evangelistic program.

On the day of pentecost a man of God stood up to preach to the assembled throng. Peter's preaching was Bible-based, Christ-centered, courageous in its rebuke of sin, constructive in its presentation of the way of salvation, and compassionate in spirit. The Holy Spirit used the preaching to lead men to a decision for Christ. The effective evangelistic ministry will magnify preaching such as Peter did at Pentecost.

The effective evangelistic ministry will not stop at the baptismal waters, but will continue in the care of the babes in Christ until they are mature Christians, strong in the faith and effective in the service of Christ. Such an evangelistic ministry will be the means of "adding to the church daily such as should be saved," and in maintaining the New Testament standard of a regenerate church membership.

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Searcy S. Garrison is executive secretary-elect of the Baptist Convention of the State of Georgia.

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On TESTS OF FELLOWSHIP
BY: Bruce H. Price

EDITOR'S NOTE: This is the last in a series of ten articles discussing some of the problems of Southern Baptist life. The opinions of Dr. Price are his own and do not necessarily reflect the views of the editor.

Looking up from my book, I saw a middle-aged woman standing in the doorway of my study. A few weeks before she had moved to our community and had been regular in attendance at the worship services.

In a previous conversation she had told me that she was a Baptist, had studied in a non-denominational Bible school, and enjoyed teaching the Bible. She was not ready to transfer her membership, indicating that she wanted to be sure that the church was orthodox. Later I learned that she had her own definition of orthodoxy.

That morning in my study I was told a great deal more about her beliefs and a little of what she thought concerning mine. "Preachers should preach the gospel," she admonished while raising her voice and giving me a look which left no doubt what she said was for my personal edification. Her conception of preaching was the premillennial doctrine, and a sermon in which this was omitted was not preaching at all. She was ready to make the millennial teaching a test of fellowship for Southern Baptists though most of her church life had been outside the denomination.

In his published list of "Ten Vital Issues for Southern Baptists," J. Leo Garrett, professor in Southwestern Baptist Seminary, states the fourth vital issue in these words: "How to keep a strong biblical faith and message without succumbing to the tendency to make the 'pet' interpretations of some the test of fellowship for all."

The premillennial conferences within the denomination may be an example of an emphasis which could lead some to desire to make the doctrine a test of fellowship. Open and close communion and alien immersion have been the accepted practice for generations in some sections of the Convention, but are grounds which others may like to use as a test of fellowship. A few individuals appear to desire a written creed, while some would choose other issues as tests of co-operation, admitting these not to be tests of salvation.

"A study of the two words of Paul, 'sound doctrine' meaning healthful teaching, will be helpful," writes Clyde V. Hickerson. "This phrase is never of theological matters only, but always involves the moral and ethical ideals of

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Christianity." Theron Rankin used to say, "We ought to act like a Christian as well as believe like one."

Two ministers were talking about a prominent Baptist who lost a position with one of our institutions because he gave bad checks and did not pay his debts. One of the pastors said in all seriousness, "But he is orthodox." Such attitudes place a low view on Christian conduct. Let us not forget: "If we walk in the light as he is in the light, we have fellowship one with the other, and the blood of Jesus his son cleanseth us...."

"Our Baptist unity," says Elbert N. Johnson, "has its source in the Christ of the New Testament, and not in the New Testament alone. Christianity did not come out of the New Testament, rather, the New Testament came out of Christianity. Our unity does not depend on the oneness of our opinions about Jesus; it depends on the openness of our minds and hearts to Jesus."

L. L. Carpenter had the same thought, "We must maintain our unity through an emphasis on a vital Christian experience and devotion to Jesus Christ as Saviour and Lord, and not through insisting on a cut and dried intellectual statement of doctrines."

The priesthood of believers is a very dear teaching to Baptists. Freedom of the individual to interpret the Scriptures will make differences inevitable but to coerce uniformity of belief on things not primary would be too big a price to pay for unity. We are not ready to accept the thought that any officer, board, or committee of the Convention is infallible in defining doctrine of faith and morals. Being kings and priest unto God we must hold on to the competency of the individual soul to deal with Christ.

Editor W. Barry Garrett says that we must keep foremost in our thinking missions, including evangelism, as our main task, and the one common tie which binds us all together. This is the activity which Luther Rice promoted to draw Baptists of America into fellowship. The vision of a lost world and witnessing to win it will hold us together.

In spite of the rabid fundamentalist on the one hand and the roaring liberals on the other, Southern Baptists will keep a strong Biblical faith and message, continuing to major on missions, Christian education, and benevolences which will keep us united and strong in his service.

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Bruce H. Price is pastor of First Baptist Church,
Newport News, Va.