200 B Black - 1 844 Maria I seria symbolica Charles and thought and 1960 Southern Baptist Convention For Release: 7:30 P.M. Miami Beach, Fla. Monday, May 16 W. C. Fields, Press Representative Theo Sommkamp, Assistant College College College 1900 D4 19 805 Time aspectivers. Survey of Bible Knowledge 1 05 k 1 1 1 1 m 2 Robert L. Bishop Let me begin this survey of Bible knowledge by a minature survey here, among this group. I'll not ask you to reveal your answers, but jot them down on the margin of your program, if you will. These questions are multiple choice . Listen carefully, and then choose the answer which seems best, - . on birms 1. The parable of the Pharisee and the publican praying in the temple means: a. We should not trust in good works. b. We should not be concerned with good works. c. We should always tell people how unworthy we are. 90 d. We should be very humble when we pray in public. 2. Which group denied that there is a resurrection? a. Essenes b. Zealots C. Pharisees 3. One of Jesus' disciples was: a. Paul b. Stephen c. Thaddaeus d. Mark 90 4. The high priest who tried Jesus was: a. Pilate b. Caiaphas c. Gamaliel d. Saul 5. The two disciples to whom Jesus appeared after his resurrection were on the road to: A statement irst. v. a. Emmaus
b. Jericho to en alan aucatobe (VV) in en g**abr**iq for of b. Jericho

Double de Confernaum

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Double de Calilee

Double de Calilee Just in case you are not sure of the answers, there were: 1-a, 2-d, 3-c, 4-b, and 5-a. of Bible knowledge which taken from two tests/ was given to more than 10,000 h ita assy. people throughout the Southern Baptist convention. The tests were given to everyone who happened to be in Sunday school on the Sunday chosen for the tests, and who was nine years of age or older. The results of these tests were, to put it mildly, startling. And these questions were chosen from the tests for one reason: less than 20 percent of those taking the tests were able to answer any of these five questions correctly. Now, admittedly, these five questions were among the most difficult of the entire 75 which made up the two tests. But even when the easier questions were averaged in, the results were not much more encouraging. The adults who took Test A -- which was made up of 50 questions on the life of Christ -- averaged 62 percent (or 31 correct out of 50). Juniors averaged about 36 percent, Intermediates 50 percent, and young people 56 percent. Tests B.was made up of 25 questions on an interpretation of Christ's teachings. Adults averaged 68 percent on this exam (or 17 correct out of 25). Juniors averaged 48 percent, Intermediates 60 percent, and young people 64 percent. All this indicates, I think, a shocking lack of knowledge about the Bible. Since one of the main purposes of the Sunday school has always been to teach the Bible, I believe that we need to re-examine our practices and evaluate our results. (More break off) This study was launched as research for my thesis at Southern Seminary. The study included constructing and standardizing the two tests; giving these tests to as many people as possible, and trying to find any relationship which might exist between the scores which people make on the tests and such factors as age, sex, size of church, type of church, number of more

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Althorophysical partial contribution of  $9694\,$ 1. [4] I have bound! number of years in Sunday school years in public school, and type of Sunday school literature in use.

The churches were picked at random, for the most part gomAn effort) was made to see that the test group was as much like the entire Southern Baptist convention as possible. That meant that the group had to be distributed among city, town, willage, and rural churches. It meant that the right proportion had to be drawn from large churches and from churches with less than 100 members.

Yar Then, by various statistical methods, the tests had to be checked for validity and reliability - t that is, to see if they really tested Bible knowledge; and to see if they would give approximately the same score to the m same individual every time he took the test: -- provided he had not learned anything in the meantime.

After almost two years work, the tests passed these checks acceptably. Standard scores were constructed, for boys and girls separately from age nine through age 24, and for men and women together from age 25 to age 85. There was a rapid increase in scores from age nine to almost 20. Then there was a slight increase throughout life. While this pattern is normal for general test; results, it seems to me that your adults should continue to grow in Bible knowledge. When this work was complete, the checking of relationships between the scores and other factors began.

One of the first factors checked was that of Sunday School attendance. Several studies have indicated that people tend to make the same score on Bible tests regardless of whether they go to Sunday school or not. To see whether this would be true in this instance or not, I gave the two tests to a group of 150 high school seniors, divided into various groups, depending o on whether the student reported that he attended Sunday school four times monthly, three times, two times, once, or not at all.

I am happy to report that there was a significant difference in the scores of those who reported regular attendance and those who did not. I was surprised, however, to find that the difference was between those who go four times a month and those who go less frequently. It did not seem to matter whether the student went three times a month or not at all. His score was about the same. But if he attended Sunday school four times a month, this score was 21 hercent highter on Test A and six percent higher on Test B, on the average.

This study indicates that something is being accomplished in the Sunday School. Probably the attendance factor indicates a greater concern for religion and thus more interest in studying the Bible. It would not be accurate to say that this proves the value of Sunday school attendance, but only that the type of person who tattends regularly is also the type who learns more about the Bible. This might be of help to you in evaluating prospective teachers and for regular attendance seems much more closely reslated to Bible knowledge than formal reducation was

Host This study also indicates three weaknesses in these studies which found and differences between people who attend Sunday School and people who do not. First, many of the high school students who reported that they did not attend Sunday school at alk had been regular in attendance up to a year prior to that time. Thus, while they had benefited from Sunday school training, they were lumped with those who had never attended. Second, a large number of previous studies utilized tests which were not long enough to discriminate adequately. And third, many of these same tests were not constructed or used scientifically.

and A related factor was the number of years which people had spent in the Sunday school. A small correlation was found, but not nearly as significant as had been hypothesized. This small correlatation may have been due to the fact that irregular attenders still reported having been in Sunday % school for as long as those who have perfect attendance records. In other words, while the quantity of attendance was reported, the quality of attendance was mot Ha n . H

Some of you may be interested in knowing the relationship between a person's score and the size or the type of church to which he belongs. There is a slight tendency for people in larger churches and in city: and town churches to make higher scores -- but this tendency is so small that it is ...of no practical consequence.

There was a decided tendency for girls to make higher scores than boys of the same age. This was not at all surprising, for many studies have shown that girls are as much as two years ahead of boys in verbal. ability during adolescence. Junior girls outscored Junior boys by about 3. Survey of Bible Knowledge
seven percent on Test A. The difference for Intermediates was four percent;
for young people two percent, and for adults one percent. The figures are
almost the same for Test B.

A major consideration in this study was a comparison of the scores from
groups using the Closely-Graded Sunday school lesson series, and from groups
using the Uniform Sunday school materials. Several factors would lead one to

groups using the Closely-Graded Sunday school lesson series, and from groups using the Uniform Sunday school materials. Several factors would lead one to believe that boys and girls using the Closely-graded materials would make higher scores than those using Uniform materials. Closely-graded materials are used more often in large churches, and in churches located in cities and towns. It has already been noted that there is a tendency for pupils from these churches to make better scores. This factor, combined with the fact that much more time and money is spent in publishing the Closely-graded materials, would lead one to expect more from them.

Such is not the case. A comparison was made of Intermediate boys, Intermediate boys, and Junior girls. Each of the four groups was divided according to whether the pupil reported using Uniform or Closely-Graded materials. And in three out of the four cases, those using Uniform quarterlies made better scores than those using Closely-graded materials.

There are several qualifications which must be added, however. First, many pupils did not know whether they were using uniform or closely graded, materials. While one-third of the tests were discarded for obvious errors, it seems certain that there were many who were misclassed. Second, these tests compared the old closely-graded quarterlies, which are more than a dozen years old, are even now being replaced. And third, no account was taken of what quarterly the pupil might have been using before.

Even with these qualifications, however, these findings indicate that serious research needs to be carried out on the whole question of closely-graded materials. I could find no scientific evidence on the subject. It may be that we would be better off with a series of quarterlies designed for group-grading instead of closely-graded. In other words, since there is as much as two years difference between girls and boys of the same age, it might be best to publish a quarterly for ages nine and ten, another quarterly for ages eleven and twelve, another for ages thirteen and fourteen, and so on. At least, the results show that a great deal of research needs to be done.

I can only conclude from this study that Southern Baptists are not nearly as effective in teaching the Bible as we should be, and as we would like to be. It would seem to me that this study has shown several needs in our program of religious education:

First: We need well-standarized tests in religious education. Scarcely a test worthy of the name has been developed in the last twenty years. This means that we have no objective standards by which to judge our progress, or lack of progress.

These tests should include key portions of the Bible, missions, church history, doctrines, and other such special studies as the study courses in teaching methods and administration. They should also cover such attitudes and concepts of honesty, Christian brotherliness, and one's idea of God and the Holy Spriit. For example, I once tested a group of adolescents, using a scale to reveal their concept of the Holy Ghost. One statement was, "The Holy Ghost wears a long white robe." More than half of the pupils either checked that they believed the statement, or that they wondered about it.

Second, these tests and other such tools should be used to locate the best programs of religious education, and to analyze the reasons for their success. A detailed program of study should isolate all the important factors in such situations. The influence of the home, the child's concept of his father, and the relationship of that concept to his religious experience, the factors in a teacher's personality which make for success or failure, and other such points might become objects of study.

Third: this sort of research would make possible the scientific preevaluation of curriculum material. This study has cast some doubt upon the superiority of Closely-graded materials. Further research should be undertaken to determine whether or not the continuation of these particular series is eudcationally desirable. Also, research should precede and follow the publication of any new series to be sure that it represents a genuine improvement.

All of these suggestions have been slanted toward southwide agencies. There are many things which we must do in our own churches, however.

One of these suggestions is a re-evaluation of the role of the minister of education -- and indeed of the entire church. I heard recently that one church las looking for a minister of promotion. I wonder if several

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others are not looking for the same thing when they call a minister of education? Promotion is necessary, and even diserable - but it is not our main purpose.

This is true of the entire church program. Are we concerned with greater numbers to the exclusion of the quality of education which our members receive? It would be hard to prove otherwise from a casual survey of how the church allocates its efforts.

Another needed change is in the role of the Sunday School teacher. Our teachers need to be impressed with the importance of their tasks. This is something which all of us try to do, at least once in awhile. It needs to become a continual effort.

An increased appreciation of his task should lead the Sunday school teacher to demand more help in the way of preparation. The new plan of Bible survey courses is an excellent start, I feel. Surely every church will want to "promote" this Bible study as effectively as it promotes anything in the life of the church. And other helps should be forthcoming -- well-stocked libraries of Bible helps, really effective officers and teachers meetings, good audio-visual aids, and most important, careful individual guidance by a qualified supervisor, either an educational worker or the pastor.

These superior teachers should question the use of every minute of Sunday school time. Is too much time being wasted on trivial business and announcements? Do the assembly programs have educational value? Is the Sunday school hour long enough?

Of course, we all know that the Sunday school hour is <u>not</u> long enough at best. So better Bible teaching will demand an extension into the weekday. This means among other things, worthwhile related activities for each Sunday school lesson. It may mean programs of weekday religious education, in addition to Vacation Bible schools. It means a renewed emphasis on our January Bible Study. But it will also mean a renewal of interest and concern for the Christian life as revealed by Bible study.

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## WMU RELEASE PMS MAY 16

MIAMI BEACH, FLA. -- May 16 -- The only chance America has of defeating Communism is for Americans to become completely dedicated to the cause of freedom, a former prisoner of the Russians warned here today.

To accomplish this, every American must take a stand on the patriotic and spiritual levels--the only two levels that can defeat the tyrannical system that now claims more than one billion people.

Dr. Karlis Leyasmeyer of Philadelphia, Penn., sounded this warning to almost 6000 women at the annual meeting of the Woman's Missionary Union of the Southern Baptist Convention meeting in huge Miami Auditorium.

Americans are just now realizing how rapidly Communism has grown, he continued.

"We've been retreating in the past. Only recently have we begun to realize we must take a stand."

The Big Four Summit conference at Paris will do little to ease tensions, he predicted. But he doesn't believe there will be a war,

"Both sides want to evade war, because each knows the danger involved."

Dr. Leyasmeyer has known first hand experiences with the Communists.

The lecturer, author and editor was in prison, where he was tortured and sentenced to die before a Russian firing squad.

In 1949, he escaped and came to the United States with his wife and two children. Dr. Leyasmeyer is sponsored by International Christian Leadership of Washington, D. C.

The WMU meeting was the first of a series during the week-long Southern Baptist Convention meeting here in its 103rd annual session.

By John Bloskas, Relief and Annuity Board, Dallas

For Immediate Release

1960 Southern Baptist Convention Miami Beach, Fla. W. C. Fields, Press Representative Theo Sommerkamp, Assistant

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1960 Southern Baptist Convention Miami Beach, Florida W. C. Fields, Press Representative Theo Sommerkamp, Assistant

MIAMI BEACH, Fla., May 17--Southern Baptist Convention President Ramsey

Pollard predicted here on the eve of the denomination's 103rd annual session

that the meeting's main contribution will be to "lift high our banner of evangelism."

Speaking to newswriters at a special pre-convention briefing session, Dr. Pollard said he was personally opposed to admitting messengers from Canadian Baptist churches at this time.

Seating of messengers from Canada has sparked considerable discussion at the last two conventions. In Louisville last year a technicality in wording thwarted a resolution that would have approved Canadian messengers.

Dr. Porter Routh, Nashville, executive secretary of the denomination's executive committee, was asked to explain the committee's action in referring a controversial relocation proposal to a sub-committee for further study. Dr. Routh cited three reasons.

The convention is expanding westward, he said, and many Baptists seem to think the committee might be more centrally located elsewhere.

Another consideration is the need to maintain objectivity as the executive committee seeks to act as "referee" of any problems which may arise among convention agencies. Several other Baptist agencies are currently located in Nashville with the Executive Committee.

A third consideration is the need for the committee to maintain a separate identity which was believed to mean separate from other major Baptist agencies.

Dr. Routh failed to mention the decision of Nashville city officials to tax church properties as a reason for considering a new site.

Dr. Pollard reiterated a statement for reporters that he would not "keep my mouth shut" on the oft-debated Catholic presidential candidate issue.

A reporter asked the convention president if a quote to that effect recently carried in a national publication were correct.

"Yes," he answered. "No one directly asked me to keep my mouth shut, but a host of letters has indicated I should not comment on the matter."

"Let me emphasize, however, that when I speak on this issue or any other matter, I speak for Ramsey Pollard only. Nothing I say," he said, "can be taken as the sentiment of the Southern Baptist Convention. Nor is it binding on any church or individual."

# NEWŠPAPEŘ COPY

## Addresses, Pastors' Conference **WMU** Convention Miami Beach, May 16-17, 1960

## NOTES AND QUOTES

By Chester Swor

Chester Swor, of Clinton, Miss., is a youth speaker among Southern Baptist groups. He is a native of Lyman, Miss., and is a graduate of Mississippi College (Baptist) and University of North Carolina. Since 1942, Swor has engaged in full-time religious lecturing and in counseling.

## FOR RELEASE: 3:05 P.M., Monday, May 16

#### MONDAY MORNING: "It's Me, O Lord!"

Using as an opening illustration the well-known spiritual, "Taint My Brother Nor My Sister, But It's Me, O Lord, a-standing In The Need of Prayer," Chester Swor pointed out that many problems are created or worsened by our own inner lack of insight, patience, wise techniques, and Christian love.

"Quite often problems would never arise if you and I were as mature within as Christian leaders need to be; and in many other instances small problems would never grow into major ones if you and I had the faith, patience, wise techniques, and Christian love with which Christ faced problems during his earthly ministry."

He then pointed out these specific instances, illustrating from his

experiences through the years:

"If you and I possessed more faith, we would believe some things possible which now seem impossible, and we would dare to proceed upon that faith."

"If you and I had the vision of Christ, we would see greater potential in people and situations which now discourage and

"If you and I had more of the patience of Christ, we would wait longer before giving up on difficult people and problems."

"If you and I were more fully surrendered to the spirit of Christ, we would bear hardships and difficulties more graciously."

"If you and I had less sin in our own lives, we would be more

Christlike in dealing with sinful people."

"If we were closer to Christ in our personal dedication and closer to the people in understanding and insight, we would minister to human need more nearly in the likeness of Christ."

## MONDAY AFTERNOON: "Unlikely People, Unlimited Possiblities."

Drawing largely from instances in the personal ministry of Christ

during his earthly experiences, he said:

"Christ saw in some of the unlikeliest people the most remarkable possibilities. In an ignorant, unlearned fisherman he saw the possibilities." sibilities of a devout follower and a preacher of such power that he would be usable as the great preacher at Pentecost . . . . for that is what Peter became. In Zaccheus, a man of widely-known dishonesty, Christ saw the possibilities of redemption and usefulness. In an outcast woman at the well in Sychar he saw the possibilities of a Christian witness who would become an unofficial "home mis-In Christianity's bitterest antagonist he saw the potential of Christianity's greatest protagonist, for that is what Paul became."
"Why not, therefore, let us take another look at people and situa-

tions back home in whom and which you and I have not only not yet seen the possibilities which Christ would see, but we have not even realized that the brightest diamonds in Christianity's diadem in the

The speaker concluded by pointing out that, in order to help these unlikely people to become unlimited possibilities, Christian ministers will need to strive to achieve the sort of insight which Christ had, the warm and deep love which motivated him, and the spiritual power which comes from a life of complete dedication.

#### MONDAY NIGHT: "Only Love Is Adequate."

Using the 13th chapter of I Corinthians as a background and some of his own personal experiences as illustrations, he pointed out with recurring emphasis that only a powerful Christian love toward both Christ and the people we serve will suffice to impel us to serve as long and as fully as ministers ought to serve.

'Duty, sense of obligation, reciprocation, praise, and personal liking are not sufficient motivations for maximum Christian service. If duty and a sense of obligation are my impelling motives, I shall not serve beyond the fulfillment of duty and obligation. If I serve only in a sense of reciprocation—doing no more for my church and individuals than they have done for me, I shall never serve to the maximum. If the quantity and quality of my serving are tailored to the amount of praise and publicity given me, I shall be woefully inadequate in service. If I serve warmly and happily only those for whom I have a personal liking, I have only a selfish motive. ONLY THE SORT OF LOVE PRESENTED, EXPLAINED, AND APPLIED IN I CORINTHIANS 13 will be adequate as a motivation if I want to serve to the maximum."

#### TUESDAY MORNING: "If the Gold Rust."

Using a quotation from one of the pilgrims in Chaucer's Canterbury Tales, "If the gold rust, what shall the iron do?", he compared Christian ministers to gold. It is assumed that they have been refined in the crucible of God's grace and power, and that the dross of the world is, at least, not dominant in their lives. People do not have the right to expect ministers to be perfect, but they do have the right to expect that ministers will be both exemplary and inspiring in their personal living."

"It becomes imperative, therefore, that those of us who serve as ministers shall be above both question and reproach in character and conduct. Because our people have already suffered such severe disappointment and disillusionment in the moral weaknesses revealed in recent years in the lives of so many respected leaders in various areas of American life, it becomes all the more important that you and I, to whom they look for clear example and influence, shall not disappoint them.

He concluded by quoting a European minister's challenge to a youth convention: "We cannot lift the world if we are not higher than the world we seek to lift.

#### TUESDAY AFTERNOON: "The Hungry Sheep."

Quoting from John Milton's elegaic poem, Lycidas, written to lament the untimely death of a young minister ("The hungry sheep look up and are not fed"), he pointed out that the poet's regret for the uninspiring condition of the pulpit ministry of England in his day is a timely reminder to pulpiteers in our day.

"Now, as in Milton's day, there are so many people in the pews who have brought great hungers of life with them to church. They are hungers which schools, businesses and professions, and society's versatile offerings cannot satisfy: they are purely spiritual hungers.

"People in the pews need to know more about God; not only his unerring justice, but, also, his tender and infinite love, his care concerning the trivial details of our lives, his willingness to send his power and wisdom into our lives. People need to know more about Christ: they already know him, in the by and large, as the Divine Son of God, and as personal Saviour; but so many have not come to know Him as "the elder brother," of as "The friend who sticketh closer than a brother." People need to know more about the wonderful help of the Holy Spirit in personal living. They need to know more about God's Word, about triumphant faith in everyday living, about the almost incredible power of prayer in one's life. They need to be reminded and encouraged to translate the rich

SOUTHERN BAPTIST CONVENTION Miami Beach, Florida—May, 1960 Office of Press Representative W. C. FIELDS

## [NEWS COPY]

promises of the Bible into their businesses, professions, families, institutions, and into their personal living."

He reminded, too, that "It matters that we feed the hungry sheep, and it matters how we feed them." He appealed for more pulpit preaching of the "Sermon on the Mount" type: profound, but simple in presentation, and applied so magnificently to the personal problems of everyday living.

## MAINTAINING THE MENTAL HEALTH OF THE MINISTER

By Wayne E. Oates

WAYNE E. OATES is professor of psychology of religion at Southern Baptist Theological Seminary Louisville, Ky. He has taught there since 1948. Oates is a native of Greenville, S. C., and graduated from Wake Forest College and Southern Seminary. He has written several books on counseling.

#### FOR RELEASE: 3:55 P.M., Mon., May 16

Much unreflective material has been written concerning the extent to which ministers are having health breakdowns of kind or another. A forthcoming research volume entitled The Mental Health of the Minister from Channel and Harper Presses presents the work of thirty-seven research men on this subject. Several clear conclusions stand out in these papers:

(1) That the problems of health that beset the minister are predominantly the same problems which beset all ambitious public servants—doctors, politicians, educators, and—of all things—entertainers! The incidence of health breakdown among ministers is not higher than that among other professions and in some instances it is lower. However, the problems of unplanned schedules and resulting lack of leisure for recuperation and family life, the problems of being in the public eye and lacking opportunity for privacy, and the problems of "never having one's work done" the minister shares in common with other professions. Consequently his health hazards are not unlike theirs. Furthermore, his education has poorly prepared him to meet the competitive struggles and

personal stresses of his workaday calling as a pastor.

(2) That the minister is unique in his health adjustment and emotional life at three points: (a) He has more difficulty in being open and honest with his negative emotions of resentment and hostility which results in heavier burdens of depression for him. (b) He becomes emotionally fearful and obligated to the people whom he serves because of his dependence upon their voluntary gifts and their need to placate their own feelings of guilt by giving him expensive gifts. In other words, whereas honest, heartfelt gratitude is meaningfully symbolized in appropriate gifts, the practice can degenerate into a "religious payola" between the minister and certain individuals. (c) The minister and his family are isolated from the normal sources of help and health supervision inasmuch as they do not have a pastor to whom they can turn, and, in many instances, their medical care is in the hands of members of their churches who are physicians. Often these ties of devotion between a minister and his physician are closer than any blood kin could ever be. As a result, the physician may lack the emotional objectivity and detachment needed to see the minister's health accurately. On the other hand, the minister may fear to confide his deepest fears and problems to his physician lest he "bear a poor witness" to his friend and parishioner, the doctor himself. (d) The minister's task, more than any other profession in as great numbers of personnel involved, calls for deep emotional intersection with people. This involves his personhood, his very self, in both sublime and ridiculous ways, depending upon the character of the pastor's self-dedication to Christ, his insight into his own faith history and self-expression, and his control over the stresses which have made him who he is under God.

These conclusions point to several basic suggestions for the minister in maintaining his health.

1. The same rules of health that apply to all people apply more so to the minister. He needs to eat moderately, and to have distinctly religious reasons for controlling his weight. If exceptional weight shortens life, we are shortening our service to God by intemperate

eating. But we eat so many of our meals in other people's homes, etc., that this is difficult to do. Therefore, a good rule of health would be to eat at home more often and let your stomach rest. A fast day would be a good religious exercise. Furthermore, sleep is necessary to health, even when we are at conventions. And a relaxed, meaningful, and creatively satisfying sexual relationship to one's wife is necessary for effective health in both partners.

2. The minister, like any public servant, needs to learn how to be an unselfish steward of his influence. When, for instance, he is fortunate enough to have other people working in his church as his associates, he should cultivate the grace of sharing responsibilities and recognition with them. When he is tempted to take more outside engagements than he can meet, he should have the power to say no and recommend some new pastor in the community, some younger person who is trying to make his way, some discouraged layperson who would be renewed that his pastor has considered him capable to do this. Ministers do not break down from overwork, but from the inability to share the role and in-

fluence that comes to them.

3. The minister should owe no man anything except to love him. For example, the pastor who accepts a new automobile as a personal gift from an individual or usually from a small group of individuals, or even from the church as a whole, is obligated to them in a strange way if his teen-age boy should wreck it. He would have done better to let this automobile be a church staff car and to have owned his own car, even if its vintage were a bit older. If his teen-age son tears this car up, he can be much franker in meeting remarks that members may have to make about it. This applies to other gifts as well. It is high time, for instance, that we refuse to let congregations negotiating with us about accepting their pastorate count in a part of our salary as the wedding fees we get. When we are free of fee-taking from individuals, we can be much more candid in bearing our witness to them as to Christ's claim upon their lives.

4. The minister will sleep, eat, and work better, and he will live longer if he learns how to speak the truth candidly and in love to his church members and non-church members alike. God has not given us a spirit of timidity, but of power and of love and of self-control. For example, a person calls the minister and says that she and her husband are on the verge of divorce. She wants the pastor to come to see her and then go to see her husband, at his work, their being separated. The minister knows in his heart that this is an unwise procedure. But does he have the candor in love to say to the woman: "You must be very, very worried and brokenhearted. I want very much to be yours and your husband's friend in all of this trouble. But I have a better suggestion as to how we can handle this. Instead of my coming to your house, I would like very much for you to come to my study. It will do you good to come to a place where we will not be interrupted in our conversation. Then, after we have talked if you and I think it good for me to talk with your husband, then I can either call him or write him a note so that he will not be embarrassed by a visit from me at his business.'

Finally, the pastor needs to practice the art of privacy, both for himself and his family. He needs some time every day when he is completely alone, in which he can reflect upon the meaning of what he is doing, take stock of his intemperances, comb out the tangled threads of his thinking, and re-center his life upon that which is eternal. We are renewed day by day as we look not at the things which are temporary but at the things that are eternal. When he does this, even health itself does not become an idol for him to worship hypochondriacally. Rather it becomes the means of accomplishing the chief end of his existence, which is to glorify God and to ariou him forever.

glorify God and to enjoy him forever.

## THE MEDICAL CARE OF THE MINISTER

By Mayron C. Madden

On Jan. 1, 1960, Myron C. Madden left pastorate of St. Charles Ave. Baptist Church, New Orleans to become chaplain and director of the department of pastoral care at Southern Baptist Hospital in New Orleans. Madden is a graduate of Louisiana State University and Southern Baptist Theological Seminary.

#### FOR RELEASE: 3:55 P.M., Monday, May 16

In these days of great emphasis upon psychological factors in illness, the minister ought to maintain respect for the organic side of his make-up. He shouldn't be like the Christian Scientist with the toothache who said, "There's no matter there to ache," nor yet like the Stoic who responded to his toothache with, "There's matter there, but it doesn't matter that there is." The minister ought ter there, but it doesn't matter that there is." to be related to his health problems in such a way as to deal with them realistically.

We are not encouraging him to become so absorbed in his health eds that he becomes a hypochondriac. You've probably heard needs that he becomes a hypochondriac. You've probably heard that the hypochondriac is one who can't let well enough alone. He was overheard peering in the mirror saying, "You're all I've got."

The minister is not some special creature who can go on getting by with breaking the rules of good health without paying the penalties. I propose to set forth a few suggestions here that will help the minister take care of his health in a more regular, consistent, and de-

pendable way.

Basically, I will put my case on the annual medical check-up. Let us look at what it is and what you must do to make the best of it.

I. What the Annual Medical Check-up Covers

First of all, let me say what a thorough medical examination ought to include. This is the examination that well persons ought to get.

They don't have to have an ache nor a symptom to get this check-up.

There ought to be a chest x-ray. This will pick up heart shadows, that reveal an enlarged heart. Early cancer of the lung is detected as well as Tuberculosis.

A History and Physical will check blood pressure, heart sounds, lungs, abdomen, any skin irregularities such as nodes and color of

One's weight is recorded.

There is a review of systems. The eye, ear, nose, throat check is made. The respiratory system is observed for coughs and fevers and is evaluated in relation to a person's weight. The questions about the heart have to do with short windedness, swelling of the feet and chest pains. The intestinal area is checked. The doctor wants to know about appetite, indigestion and its frequency, circumstances, and nature; also about the bowels and their function.

The genito-urginary system is examined and questions here have

to do with frequency of urination, pain, etc.

The nervous system check has to do with one's ability or inability to sleep. The moods of the person are very important.

The blood chemistry is also checked.

The past medical history is also recorded. These often have bearing on present problems. These factors include past operations,

diseases, injuries, etc.

The Social History is a vital part of the examination. cludes personal habits of smoking. How much? If a person drinks, what the amount is and the frequency. The doctor wants to know how much coffee, tea and soft drinks one consumes. This history also includes occupation, work habits, how you spend week ends, leisure time, and whether you have your mother-in-law in the house with you. He asks whether you are happy in your work and in your home. He wants to know if there are organizational conflicts. This might even lead to questions about graded Sunday Schools and Forward Program Promotion.

The Family History is also of concern. This includes whether parents are living. If not, what they died of. Other diseases they have or have had. What brothers and sister have had in their ill-

The children and their medical problems.

For this type of examination, the minister ought to go to an internal medicine man, commonly called an internist. He ought to go to the same man every year if possible. He should put his case in the hands of the doctor and have the doctor notify him each

year when the examination is due.

You ask immediately what this is going to cost. As an average, this will be from \$35 to \$50. This is the price the general public is asked to pay. The doctors I talked to in getting advice for this speech said they never charged ministers. But it is good for you to know the value of their contribution to your health in case they don't send you a bill. Then you know what to expect in case they do.

Next you ask how long all this takes. You should be prepared to give about a morning of your time. If everything goes properly,

it will not take more than an hour and a half.

If this examination reveals the need for further treatment, it is the minister's responsibility to follow the advice of his physician

CONCLUSION:

Any man of God has the responsibility of taking good care of his health. By means of this suggested examination, there are many warning signals that the doctor can see to turn a man in the direction of better health. He will often discover diabetes, early heart disease, early cancern. He will tell one how to exercise, and he will suggest better work habits. The good physician will help apply the Gospel

If we break the spiritual law at the tissue level, to our bodies. there is a good chance we aren't keeping it in relation to wives and deacons.

## SURRENDERING ALL-DO WE REALLY MEAN IT?

By Herbert Gezork

HERBERT GEZORK is president of Andover-Newton Theological School, Newton Center, Mass., related to the American Baptist Convention. He also is president of the American Convention. He exile from Hitler's regime in 1936. He was associate pastor of First Baptist Church, Berlin, Germany. He also once taught at Furman University (Southern Baptist), Greenville, S. C.

#### FOR RELEASE: 4:30 P.M. Monday, May 16

First of all, I would like to express my sincere appreciation for the privilege and honor of addressing you at this conference. I would like to use the opportunity also to say how great a debt of gratitude I owe to the Southern Baptist Convention. When I was a young associate minister at the First Baptist Church in Berlin, Germany, and studied at the same time at the University of Berlin, the late Dr. E. Y. Mullins, then president of the seminary in Louisville, and also president of the Baptist World Alliance, visited Berlin, got interested in me, and kindly offered me a graduate scholarship at the Louisville Seminary. Thus I had two very happy and fruitful years at that great school, and formed many friendships during that time which have lasted into the present days. I shall never forget those great men who were my teachers then and who remained my warm friends until the day of their deaths, Drs. C. S. Gardner, W. O. Carver, A. T. Robertson, and others.

When I learned of the general theme of this year's pastor's conference and was asked what the subject of my address would be, I gave this: Surrendering All, do we really mean it? What I truly wanted to do, is simply to share with you some concerns about our churches and our ministry that are troubling me, and I am quite sure, are troubling many of you also. I want to ask some questions that are haunting me, and probably are haunting a good many of you also. I shall not speak as an outsider, a former European, or a Northerner, but simply as one who shares with you in the same ministry that God has entrusted to us, and who carries on his heart the same burden that

is on yours.

Let me say first of all this: I am frankly and deeply worried about our churches. I am afraid that so much of our American Christianity has become the kind of popular, tepid, spiritually thin and morally powerless Christianity with which those of us who have lived in Europe are only too well acquainted. Let us look at the religious scene in this our country for a moment. On the one side the churches of our nation are doing extremely well, and Southern Baptists are certainly getting their full share of this advance and prosperity. Never in our history has the church been as prosperous, as respected, as widely accepted as today. Hundred years ago 15% of the total population of this nation were church members; today it is 60%. If the trend of the increasing church membership which has been indicated over the last generation, will continue over the next, statisticians have figured out that in 1990 every adult person in this country will be a member of a Christian Church, or of a Jewish congregation, or some other religious body. The U. S. Chamber of Commerce has predicted that in the next ten years seven billion dollars will be spent in the building of new churches, and that actually 75,000 new congregations across all denominations will be started. Business and political leaders are holding regular prayer meetings in Washington and New York and other cities; the respect for the religious leaders of our nation has strikingly grown in recent years. In no other land on earth are the air waves on Sunday mornings so filled with Christian worship programs, sermons, and prayers, as in ours. Thus I could go on for a long time parading before you these facts which all seem to indicate that the Christian Gospel and the Church which proclaims it are doing marvellously well in our time among the people of our beloved country. And we might all join in singing "Praise God from Whom all blessings flow", and adjourn the meeting.

But here is the bewildering paradox: At the same time that we can be approximately approximatel

point out these facts, there stand alongside with them a number of other facts which point in the very opposite direction. Such as these: the crime rate in our nation grows four times as fast as the rate of population growth; we have proportionately in this most Christian land of our time more broken homes, more separated families, more divorces than any other land of the Western world, and more than in so-called godless Russia. The famous Kinsey studies on the sexual behavior of American men and women, which were so widely publicized a few years ago, indicated that a large majority of the American people, do not derive their standards of sex morality from the Bible, but from expediency, from the example of Hollywood, from a dominant pleasure philosophy, or the simple maxim: "Anything is allowed if you can get away with it." We have in this nation more drug addicts than all the other nations of the Western world together. More openly indecent and immoral magazines and books are bought by more people than ever before, and more money is spent in gambling by more people than ever before.

So I could go on mentioning for another 30 minutes facts like these. It would be comforting if I could say that most or all of these disturbing things are done by those 40% of our people who are not connected in any way with the churches. But that would not be true. Although there is a larger percentage of broken homes among the families which have no church affiliation, yet this difference is steadily diminishing. These evils cross church-membership lines almost as if

they did not exist at all.

What is behind all this? How can we explain the fact that the greatest revival of religious interest in the history of our nation is coincident with the most excessive outburst of secularism, of moral decline, of spiritual emptiness? As a friend of mine always says, when he comes upon some strange, disturbing fact: "What's going on here?" As ministers of Jesus Christ we cannot simply ignore these things; we must try to get to the bottom of this paradox.

\* \* \*

Is this perhaps one cause of our trouble: that we have made Christian discipleship too cheap? That belonging to the Body of Christ, His Church, has actually come to mean less than belonging to a fraternal order, to a service club, to a labor union, to a political party? Dietrich Bonhoeffer was a young German theologian who was imprisoned by the Hitler government because of his uncompromising resistance to it, and who was hanged by the Gestapo just a few days before the end of the Hitler empire. He has left behind a great literary heritage. theological writings astonishing for a man who died at the age of 39. Among his works is a little book, available in English, entitled: "The Cost of Discipleship". In it he speaks of "cheap grace", as contrasted with "costly grace." He points out that Jesus asked his followers to take their cross upon themselves if they really wanted to follow him. Has this authentic note largely been left out of our preaching when we ask people to follow Christ? My colleague Dr. Culbert Rutenber some years ago wrote: "The infant baptism churches are guilty of the scandal of starting a child on his way to membership before he's old enough to protest. But the rest of us are guilty too. We hurry our victim into church membership on the basis of nothing but a monosyllabic grunt. Someone comes forward in a meeting, answers affirmatively the lead question, and is hurried off to the baptismal waters before you can say: "God pity us." Have we in our eagerness to add ever more members to our ranks, to have ever larger churches, to present ever more impressive statistics, made Christian discipleship so cheap, that it does not mean anything any more? When I visited our Russian fellow Baptists, I learned that they put anyone who wishes to join the church, for a year on a waiting list; and in that period he must prove his committment and faithfulness in attending the services, in giving, and in witnessing to Non-Christians of Christ. Perhaps we could learn something from that.

And then there are those to whom the Gospel is nothing but a means to stop worrying, to gain "Peace of mind". Here the question is never: "What am I called to do for God and His Kingdom?", but the question is always only: "What is God doing for me?" God has become an inexpensive and handy lubricant for the adjustment of personality, a soporific, a spiritual tranquilizer. God is "Somebody up there" who likes us, a "livin doll", a chummy buddy, but not the High and Holy Lord of Hosts, the God of Truth and Righteousness, under whose judgment all of us stand, and whose mercy all of us need

so desperately.

And then there are those to whom the Christian Faith and the Church are primarely a bulwark for the republic, a prop for the American way of life, a weapon against communism and other perils that threaten us, a defense of the Status Quo. During this year that I served as president of the American Baptist Convention, I have received a great many letters from all parts of the country. A good many of them come from crackpots, and they land in my round file. But there is a large number whose writers are obviously not primarily concerned with the glory of God, the cause of Christ, the purity of the Church, but with the security of the nation, the future of democracy, the safeguarding of our economic order, etc. These are all good and worthy things, and I, having lived under the curse of totalitarianism, and having known the evils of communism firsthand, value them as highly as anyone else ever could; but if and when they are put into the supreme place, and God and Christ and the Gospel are becoming merely means to uphold and defend them, then they become idols. This is a kind of new American national religion, and it is strikingly similar to the national religion that we had in Germany under the Kaiser, where on all the belt-buckles of the uniforms in the German army the words were engraved: "With God for King and Fatherland". King and Fatherland came first, God was there to help to maintain them. This identification of the nation with the gospel is idolatry, and it does not make any difference whether Germans, or Britishers, or Americans practice it.

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But now, what has all this have to do with us as ministers? Certainly a great deal. We are called to be God's spokesmen, His watchmen in the night, the proclaimers of His judging and redeeming word, the leaders of His people, the shepherds of His flock. We are called to take our places in the great company of His prophets, who witnessed to His truth, in season and out of season. Have we truly done this where it was uncomfortable, unrewarding, even dangerous for us? Or have we not too often made compromises, toned down our message so as to make it acceptable to everyone, accomodated the Gospel we are to proclaim to the likings of our generation? Must we not consider ourselves largely responsible for the cheap and easy and unworthy conceptions of God, of what it means to be a disciple of Christ? Let us admit: it has always taken courage to be the spokesman for God. Whether an Amos faces the hostile priests of Bethel, or a John the Baptist the adulterous Herod and his vengeful mistress, or whether a Martin Luther faces the emperor, the cardinals and archbishops at the Diet of Worms, it has never been easy to be God's spokesman. And so today in America. To stand before a people which is so proud of its material wealth, it phantastic standard of living, and to tell it that any civilization which has no stronger foundations than those, will perish and die,—that takes courage! To stand before a nation which warms itself in the glow of its selfrighteousness, and to tell it that it also stands under the judgment of God,—that is not easy. And to stand before our churches, and to tell them that they also must repent because they have measured greatness and success too often with the standards of the marketplace, and not the standards of the Holy Spirit,--that takes courage.

The man of God will always stand between his obedience to God, and his need to be popular. Now do not misunderstand me. It is natural, legitimate, and valuable for the minister to be popular. In fact, I think to a certain limit it is our duty to be popular. If we are generally disliked or despised, our influence over others is likely to be quite insignificant. But the test comes when that which God has put upon our hearts and our lips, is in conflict with that which the people of our communities, and even the people of our own churches, wish to hear. And when we have said in the theme of this conference: "I surrender all", then each of us must ask himself before the face of His Lord and Master: Am I surrendering my desire for popularity, my wish to be accepted and liked by my people, my hope for getting ahead in my profession, am I willing to surrender all this, and maybe even my security and that of my family, to my obedience to God? Have I been silent when I should have spoken out? Have I tried to make my preaching so inoffensive to everyone, that it has become a sounding brass and empty cymbal? Have I been truly willing to take my cross upon myself, the cross of unpopularity, the cross of hostility, the cross of loneliness?

And one more thing. I have spoken about our responsibility as God's prophets. But we are also pastors, shepherds, the shepherds of His people. To me these two are the highest descriptive terms of our ministry. But how is it with us? Have we not all too often surrendered the shepherd-quality of our calling to other concerns? Have we not put institutions, organizations, statistics into the center of our thinking, and not human beings? David Riesman's book "The Organization Man" has been much discussed in recent years. It describes the modern American as one who subordinates his individuality to the organization which he serves, who conforms the pattern of his life to the demands and purposes of his organization. The organization becomes his whole life. And as I read that book, I could not help thinking. Have not many of us become ecclesiastical organization men.

Nowhere else does Jesus describe the quality of the true shepherd as strikingly and movingly as in the parable of the lost sheep. He who leaves the 99 sheep behind in order to go and seek the one that has been lost, what a contradiction that is to the mass-thinking of our time which has so largely invaded also the life and thinking of the Church! Look at modern man: his deepest tragedy is that he has to live in a world which has become so utterly impersonal, a world where he is primarily thought of as a cypher, a voter, a consumer, a producer, a member of a union, a figure in a Gallup poll. Who still thinks of him as a person, God's highest creation, the object of His deepest love? If anyone should think of him that way, it is the Christian minister. I have been a city minister myself. And I have sometimes wondered what Jesus would do if he were the minister of a modern city church: the telephones ringing, the secretaries dashing in and out, the Rotaries and the Lyons to be addressed, the board meetings to be presided over, the ladies luncheons to be prayed over. Perhaps he would let the Rotaries rotate for a while without his bene-

fit, or let the Lyons roar at each other without benefit of clergy, let the Board meetings go by the board, let the ladies' luncheons be without being prayed for. But I believe that his door and his heart would always be open for the modern, 20th century Nicodemus, for the harassed business man, the worried mother, the bewildered high school youngster. There, in our concern for the individual, in our shepherd's compassion for the lost, there is still one place where modern man, so uprooted, so frightened, can find yet a haven for his soul. Whatever else of our ministry we may have to surrender in our compromises with the modern age, let us not surrender this.

Dietrich Bonhoeffer, whom I quoted before, wrote from Flossenburg prison while he awaited his execution: "When Christ calls a man, he bids him come and die." I have often thought of these words when we have been singing a hymn which has become very popular with our young people. "Are ye able, said the Master, to be crucified with And the last verse runs like this:

"Are ye able, said the Master, to be crucified with me? and heroic spirits answer, now as then in Galilee:

Lord, we are able. . .

How thoughtlessly we often have been singing this: "Lord, we are able." But are we? Surrendering all,—do we really mean it?

#### DEPTH

By Howard E. Butt, Jr.

HOWARD E. BUTT, JR., is vice-president of the H. E. Butt Grocery Co., headquarters, Corups Christi, Tex. He is a well-known layman evangelist among Southern Baptists. He was one of the founders of Christian Men, Inc., a group which encourages increased lay participation in Christian affairs. Butt is a graduate of Baylor University.

## FOR RELEASE: 7:45 P.M. Monday, May 16

Many observers are claiming to the world that this nation has become soft at its core. Instead of being called rugged individualists, we are described as people turning more and more to pleasure seeking, money making, and slothful idleness. Hard work and high standards are referred to as parts of this nation's past. These internal conditions are spelled out as products of mass prosperity. Numercially impressive but effectually doubtful religious beliefs leave open the nation's door to corrupt practices, forgotten ethical principles, and the world's biggest narcotics market. Cheating, race hatred, and churches that add problems rather than solve them contribute to the picture.

Critics, especially enemy critics, evaluate the obviously bad and not the good. Yet this criticism has a disturbing and valid ring.

There is a schism in the soul of much of America. One side is stubborn, acquisitive, materialistic profiteering, practical and prudent. These are sometimes valuable assets.

The other side comes from a heritage of political democracy and Hebrew-Christian idealism. This side says—help others: be generous and sacrificial for worthy causes. And it says—be visionary, rugged individuals.

These two sides coexist in our national character. However, one

never knows which will come out on top.

Southern Baptists face this split personality existence. The denomination is in a critical period of material and spiritual growth. One out of every 12 persons in the United States who is a church member belongs to a Southern Baptist church. During the past decade Southern Baptist church membership increased 2,405,387 or 34 per cent. Sunday School Board statistician J. P. Edmunds tells us that last year, for the first time, Southern Baptists moved ahead of the Methodists in Sunday school enrolment with a 2.5 per cent increase. Southern Baptists have 7,276,502 enrolled in Sunday schools as compared with 7,154,254 in Methodist church schools. Value of Southern Baptist church property passed the \$2 billion mark for the first time. Total giving reached an all-time high of \$453,338,720. And mission gifts increased four per cent to a new peak of \$77,753,190. A new high of 429,063 converts were baptized last year.

In all of these figures we take justifiable pride and genuine encouragement. The Bible speaks often in numerical terms-from the counts of those who heard the sermons of our Lord to the 3,000 who believed and were baptized at Pentecost on the inauguration day

of the infant church.

But during a critical growth period, statistical progress can produce self satisfaction. We are all tempted to admire the statistical pyrotechnics of our religious rockets. But constant alertness is demanded lest we find that somewhere in the preparation and count down (or count up) the crucial stage—the real pay load of Christian effectiveness-has fizzled out.

Depth is the great need of each of us individually and collectively. There is a fable about a river so spread out it became three miles wide and six inches deep. By that time, of course, it had become a swamp. Shotguns may make the big pattern but the narrow concentration of a rifle is needed for anything bigger than birds.

We live in a culture of bigness. Big government, big business, big

labor all press in on our thinking. But we are not to be conformed to this world's system, and we dare not allow its atmosphere to set a spiritual tone for us. Big religion becoming an end in itself, (tends

to be shallow, external, and open for abuse.

But the answer is not simply to set up another denominational project. It is within each of us. Multi-organizational religious activities dare not become pious platitudes to ease us. Pastors and their layman church leaders must make sure that organizational terms are more than high sounding and noble sentiments embodied in titles that do not actually accomplish the explosive personal and social impact of a New Testament church. Those of us in the food business have learned that new labels do not necessarily affect the contents of the

There is a peril in creating the "organization man" in religion. Loyalty to a denomination is a real virtue but loyalty very easily can deteriorate into conformity. And conformity is both sterile and shakling. Paul's way was not Peter's way. But Peter could not fairly accuse Paul of being non-cooperative. They were different. God help us when we are all alike . . . cookie-cutter Christians. We must always have the courage to dare, to go against the stream. Not destructively to be different for difference's sake, but constructively, boldly, yet lovingly, knowing that it is for the church that Christ died. Individual loyalty to Christ and to his body is the only true security for our denomination.

Ours is an age that cries for greatness, depth, and service. God deliver us from straining at gnats and swallowing camels. If we toy with trifling matters like the preacher who has a great deal to say about square dancing but doesn't see any religious issue involved in the current racial situation, we deserve the judgment of God. History will judge what we as Southern Baptists do in this particular crisis in America. We thank God for the prominence our denomination has achieved, but with privilege comes responsibility. Because of our size, Southern Baptists have more responsibility for working toward solving the racial issue in the South than any other religious group. "To whom much is given, of him shall much be required." This is an awesome responsibility for all of us.

Statistics and organizational structuring without a firm spiritual growth basis remind me of the old story of Chinese generals. The generals achieved the supreme art of civilized warfare by each trying to display the more terrible and ferocious dragon on his flag. The more frightening picture determined the victor. But we are not in a flag waving contest. It is real conflict. Those unwilling to accept the test of effectiveness resort to shallow themes for the lack of true contact with Christ and coming to grips with His will in the total

Sustained and continued Southern Baptist growth directed by the Holy Spirit depends upon a leadership talent hunt for laymen as well as professional religious workers.

Southern Baptist people are greatest when they have a cause demanding well equipped leaders. All of us are less selfish and finer people when we face an inescapable need that demands our response to a greater challenge. This requires a positive inner answer and genuine mobilization.

A national publication's recent editorial states, "Think of the millions and millions of dollars we have spent trying to find out what makes the delinquent delinquent. Has there been a paper delivered in the past 20 years dealing with non-neurotics, non-alcoholics, non-delinquents, non-screwballs? Yet, even the breeder of animals knows better than this. Nobody tries to develop winning race horses by studying the losers. Nobody ever develops prize pigs by studying runts.

Laymen will become more involved for Christ through small group spiritual life studies. Laymen are hungry for real theology in depth. Christ talked to the multitudes in the synagogue, the city square, and on the mountain side, but he did his deepest work with a handful of disciples in a boat and in a quiet room. Laymen today need to face honestly the obviously bad. But they need far more to concentrate on the word of God, themselves, and the daily significance of their lives in Christ.

Laymen will not respond to mass church indoctrination treatment. This appears as no more than another phase of a managed society. Statistical challenges mean little to the layman who does not understand and has very little spiritually to do with the previous statistical or organizational goal.

The warmth of a loving, studying, disciplined fellowship in Christ is intimate, personal, and throbbingly creative. It is the church at its

## GOD'S PROPHETS THROUGH THE AGES

By W. A. Criswell

W. A. CRISWELL is pastor of First Baptist Church, Dallas, Tex. He was born in Eldorado, Okla., and began preaching when 17. He graduated from Baylor University and Southern Baptist Theological Seminary. Criswell has served on numbers of Texas Baptist and Southern Baptist Convention agencies.

#### FOR RELEASE: 9:30 P.M. Monday, May 16

God's answer to any need and to any crisis is a man. In the olden days, the Book says that God raised up prophets who delivered the message of the Lord to the people. In the newer day, there was a man sent from God who prepared the way of the Lord. Whether in the olden day or in the newer day, God does not change. He raises up his minister and his prophet and his preacher and that man, sent from

God, delivers the message of heaven to earth.

God's prophets through the ages have delivered their message with the burning of fire. The bush that burned on the back side of the desert did not glow more brightly than the heart of Moses for his people in Egypt. The fire that fell on Mount Carmel did not burn up the altar and the sacrifice more furiously than the fire that flamed in the soul of Elijah. The lambent flames that licked upward above the heads of the apostles did not gleam more brightly than the flame of testimony in their lives. The light above the brightness of the sun that struck down the Apostle Paul on the Damascus Road did not burn more furiously than the combustible, inflammable material in the soul of Saul of Tarsus. These men of God were as fearless in the delivering of their message as they were furious in the burning in their hearts. They were conscious of being spokesmen for God and all the water in the seven seas and all the falling stars from the heavens could not quench or drown or obscure their message. Whether the prophet was Amos before Amaziah, or Peter and John before the Sanhedrin, or Paul before Caesar, or Savonarola before the papal legate, or John Knox before Mary, Queen of Scots, or Obadiah Holmes before Governor Winthrop of Massachusetts, the message he delivered was preached with empowered, illimitable courage and bravery. As Amos says: "The lion hath roared; who will not fear? The Lord God hath spoken, who can but prophesy?"

These prophets of God through the ages were known for their unbounded willingness to forsake all and to follow God's will in the earth. There were many poor fishermen in the days of Simon Peter, but he paid the price to follow Jesus. There were many poor cobblers in the day of William Carey, but the burden of the world lay upon his soul. There are many ordinary servants of God, lazy, listless, lifeless, who cumber God's kingdom today, but once in awhile, among them is a prophet who burns and flames and pays the price for God.

## **OPERATION PENTECOST**

By Angel Martinez

Angel Martinez is a native of San Antonio, Tex., and a graduate of Baylor University and Southern Baptist Theological Seminary. He engages in full-time evangelistic work, preaching revivals in various Southern Baptist churches throughout the year. His home is in Fort Smith, Ark.

#### FOR RELEASE: 9:50 A.M., Tuesday, May 17

Text: "And they were all amazed, and were in doubt, saying one

to another, What meaneth this?" (Acts 2:12)

Jesus was born at Bethlehem and the Holy Spirit was born at Pentecost. What a day this was for the one hundred and twenty who had been waiting and praying. The house was filled with the rushing of a mighty wind from heaven; cloven tongues of fire sat upon the heads of the praying disciples. If you can imagine a human candle, that is the way they appeared to their observers. Then they began to speak and witness in different languages, and men and women of many nations heard them speak in their own tongue the wonderful words of God. The bystanders, attempting to analyze the situation were perplexed and they raised the question of my text, "What does this mean?" We look back upon that historical miracle and wonder in the same fashion. What does Pentecost mean for us today, in this complex age in which we find ourselves, journeying between the cradle and the grave.

We are stunned by the apparent ignorance, on the part of God's people, concerning the ministry and meaning of the Holy Spirit for our day. Twentieth century Christians know a great deal about God and His power and wisdom made manifest in the starry heavens above, and the moral law within, and the geologic treasures beneath, and the botanical beauty around. Christians know about Christ, and the incarnation, and the power of His life, and the propitiation wrought by His death. But when it comes to the activities of the Holy Spirit, they are like the Ephesian Christians in the nineteenth chapter of Acts who told the Apostle Paul that they did not even

know that the Holy Ghost was being given.

Friends, this is our problem. The church of the present day has bogged down between Calvary and Pentecost. Multitudes of our people have been to the cross for pardon, but they have not been to Pentecost for power. Thus we are faced with a church that has the form of Godliness, but denies the power thereof. Our buildings are magnificent, but our activity is devoid of the flavor and seasoning that gave the early church its thrust. The Holy Spirit was real to the infant assembly. The Bible teaches that He is a person, not an influence or a characteristic. The Word of God teaches that the Holy Spirit can be grieved, He can be blasphemed; He can be resisted, and all these ascriptions can happen only to a person. Creation is God behind us. Bethlehem is God with us. Calvary is God for us, but Pentecost is God in us.

To be sure, in our present time this gracious reality has been abused and misrepresented by devilish excesses. Historically, two errors have arisen in the church that are deplorable, and both of them stem from an attempt to repeat a historical incident. The attempt to repeat Calvary has resulted in the error of the Roman Catholic mass. For they assert that at the consecration during the mass transubstantiation takes place. That is, that the wine and the bread become the actual blood and body of Christ. The Bible clearly teaches that no such thing is necessary. Jesus died once and for all and the cross does not have to be repeated. The Old Testament priest would repeat the sacrifice, but Christ does not. That is why the scripture says that if Jesus Christ were upon the earth, He would not be a priest. (Hebrews 8:4). Another error arises from the attempt to repeat Pentecost. The Pentecostal movement is the result of this. They assert that we must speak in tongues as the disciples did on this occasion. It is to be noted that they do not try to reproduce the rushing wind and the cloven tongues of fire. These were also part of the phenomena of that day. So the attempt to repeat Calvary results in the error of the Roman mass; and the attempt to repeat Pentecost results in the error of modern day Pentecostalism.

We would not deny that God may still give this gift of speaking in tongues to some who were going into a mission field and did not know how to speak the language, but to attempt to make every Christian speak in tongues as evidence that he has been filled with the Holy Spirit is unscriptural. The gift of tongues is one of the gifts mentioned in First Corinthians twelve, but it is not the only gift. We can summarize the work of the Holy Spirit with reference to the believer into three divisions. The baptism of the Holy Spirit takes place at conversion. We are told by Paul that by one spirit are we all baptized into one body. (I Corinthians 12:13). Romans tells us that if any man have not the spirit of Christ, he is none of his. The filling of the Holy Spirit takes place at consecration. The moment that we make an entire surrender of every area of our life, the Holy Spirit fills us. The quickening of the Holy Spirit takes place at the consummation. The same Spirit that raised Jesus from the dead, shall also quicken your mortal body. And we are told that when Christ returns, this mortal shall put on importal that when Christ returns, this mortal shall put on immortality, and this corruptible shall put on the incorruptible. So the baptism of the Holy Spirit takes place at redemption; the filling of the Holy Spirit takes place at reconsecration,

and the quickening of the Holy Spirit takes place at the resurrection.

At conversion, we have the Holy Spirit, but at the filling, the Holy Spirit has us. I believe that the work of the filling of the Spirit is a separate work from that of conversion. So I repeat that many of our people have been to Calvary, but they have not been to Pentecost. I want you to notice the difference in the lives of these disciples after Pentecost. Something happened to them that can happen to us. Though we cannot repeat the peripheral aspects of Pentecost, yet the transformation that was evident in the lives of the followers of Jesus can transpire in us. I want you to notice how Pentecost changed the

disciples in four ways.

#### I. It Gave Them Unity

Before Pentecost they were horribly divided. Jealousy and rancor was apparent in their relationships one to another. You remember how one day, the mother of James and John came to Jesus and asked that her boys be given special seats in the kingdom. The other disciples became incensed at this request. They feared that Jesus was going to be swayed by the motherly appeal in behalf of her boys. They were always guarding their seniority. But after Pentecost there is a different note in their behaviour. There is an element of teamwork which seems to be missing in their pre-Pentecost days. Before Pentecost they are in one discord, after Pentecost they are of one accord. They even pooled their money to help the unemployed Christians who had been fired from their jobs because they chose to follow Jesus. This beautiful unity gave strength to the witness of the infant church.

Before Pentecost the disciples were in a race. In a race one person tries to beat the others and excel over them. But after Pentecost the disciples are on a pilgrimage. In a pilgrimage it is not one trying to win over the others, but it is a situation where the entire group are striving to reach a common goal. Before Pentecost the disciples were in collision, but after Pentecost they were in collusion. Before Pentecost they were cooperative. That is the need of the hour in the churches. We need Spirit-filled believers who will work together for the glory of God. We need people who will be willing to keep the success of the cause of the Kingdom of God uppermost and to make everything else subservient to the victory that can come to the church of God. So much of the victory is being lost because so many of our people want to be the pitcher or they refuse to play

pitcher or they refuse to play.

Before Pentecost the disciples had union, but they didn't have unity. There is a difference between union and unity. If you take two tom cats and tie their tails together and throw them over a clothesline, you have union, but you don't have unity. In many of our churches we have union, but we don't have unity. The filling of the Holy Spirit matures the Christian. He is concerned in the success of the cause of Christ. If you remember before Pentecost, the disciples came into a home and it was the servant's day off. In that ancient time the servant always met the incoming guests and removed their shoes and washed their feet. They wore open sandals, and the streets were not paved. On this occasion there was no one to wash feet, and not a one of the disciples volunteered. You know the rest of the story; it is given to us in the thirteenth chapter of John. Jesus girded Himself with a towel, and stooped and washed the feet of the disciples and taught them a lesson in humility. But after Pentecost they were willing to become subservient to the cause of the Kingdom. No one became jealous when Simon Peter delivered the famous sermon on the day of Pentecost. Perhaps the other disciples were among the crowd doing personal work.

Simon Peter was a very impulsive person. Lovable, but hot tempered and not easy to get along with. But even in him one discovers a difference in his conduct after Pentecost. One day Simon went up to Antioch and ate ham with some Gentile Christians. No sooner had he seated himself at the table, than a committee from Jerusalem knocked on the door. Simon and Barnabas went out the back door, instructing the group not to tell the committee that they had been there. They went to the corner drugstore and got some "chlorophyll gum" to kill the ham odor on their breath, then they returned via the front door, greeted the committee and simulated as if they had just gotten there. Paul didn't stand for that, and he told Simon off and gave him a sharp reprimand. Before Pentecost, this would have made Peter so mad he probably would have invited Paul to come out in the back alley and settle the dispute. But on the contrary, he took the rebuke, and later wrote and called Paul, "our beloved brother Paul." (II Peter 3:15).

That is why the early church won the victory for God. We can win it, too, if we are willing to learn the lesson of cooperation and fellowship in our churches. But we need the filling of the Holy Spirit. He will make that difference in our lives. Revival fires languish and die because the people of God have not learned this important lesson. Many of our members have bogged down between Calvary and Pentecost. Jesus is pleading with many of us that we yield ourselves to the filling of the Holy Spirit in this hour.

## II. It Gave Them Joy.

Before Pentecost they were always down at the mouth. After Pentecost they were happy and rejoicing. Before Pentecost they were sad and downcast. One day Jesus told them that He was going to die, and they went to picces. That is why we have the fourteenth chapter of John. He was trying to comfort them and tell them that He was going away, but only to make reservations for them at the Father's House. He would soon return and they would all be together. Before Pentecost the conditions without always affected them, but after Pentecost they affect the conditions. Before Pentecost they were thermometers, they were affected by the change of climate; after Pentecost they become thermostats, they changed conditions around them.

Consider Paul and Silas. They were preaching with power in the town of Philippi. Then things began to happen; a girl with a demon was healed. And those conniving employers who were coining her shame into money became enemies of the revival. They dragged Paul and Silas before the magistrates and they were beaten and imprisoned. No doubt the antagonists concluded that the revival was over. They were wrong. The Bible states that at the midnight hour Paul and Silas began to sing. Had I been Silas, I think that Paul would have had to sing a solo. I can see how it could have been a very easy thing to complain. These men of God could have said, "Lord, we were not getting drunk, we were preaching. Can't you take better care of Your servants? Why did You let them imprison us?" But in all of their music they did not sound a blue note. These aggressive ambassadors had a revival in the jail. The jailer and his family, and every

inmate in the prison, became converted. The antagonists did not stop the revival, they just moved its location.

The early Christians were beaten from pillar to post, but they never lost their smile. Before Pentecost they were always despondent; after Pentecost they rejoiced in their sufferings and were glad that they were counted worthy to suffer for the Lord Jesus Christ. Before Pentecost their faces looked like twenty minutes to four o'clock; after Pentecost their countenances looked like ten till two. We need this in modern Christendom. The reason that we have so much long-faced religion is because our people are not Spirit-filled. Like Lot, they vex themselves with the unrighteous deeds of those around them. They do not have victory in their souls. They have not learned how to laugh at the storm. They do not realize that though the cause of Christ may lose a battle here and there, that eventually, we will win the war. Paul said that we would be "more than conquerors." A conqueror is one who wins by fighting, a "more than a conqueror" is one who wins without fighting.

These Pentecostal disciples were perpetually delighted. On the very day that the Spirit fell, they were abandoned to the power and presence of God, that the onlookers, attempting to analyze their strange behaviour, concluded that they were drunk on new wine. The sermon that Peter delivered was an apologetic. It was an answer to the accusation of being drunk. And Peter told them that they were not drunk; it was only nine o'clock in the morning. No one gets inebriated that early. Well, Simon Peter had not visited the United States. They get drunk here at all hours of the day. But the disciples were happy men, and the Spirit of God will always give joy in spite of conditions and obstacles. The Spirit-filled individual has insight and foresight; he knows where he is going, and he has complete confidence in the victor of right over wrong.

You recall before Pentecost the disciples were always full of questions. Once they accosted a man who was the victim of congenital blindness, and the disciples questioned Jesus saying, "Who sinned, this man or his parents, they he should be born blind?" Before Pentecost, they were concerned with theology; after Pentecost, they were concerned in doxology. They met the man at the gate called Beautiful; they did not raise questions, they became concerned in glorifying and praising God, and healed the man. We need a batch of happy Christians to let the world know that God does not delete the zest of living from our existence, nor is He a cosmic kill-joy. If every one of us would receive the fullness of the Spirit, we would become the possessors of "joy unspeakable, and full of glory."

#### III. It Made Them Soulwinners

Before Pentecost, they were interested in the material affluence which they thought would be theirs by following Christ. They thought that He was going to establish a material kingdom, and wrest the scepter of power from Rome and give it to Jerusalem. The disciples had been affected by the rising tide of nationalism, which characterized the Hebrews of the day. When they joined themselves to Christ, they were under the impression that He would give them high positions in the kingdom when He came into His tangible power. But after Pentecost they became concerned in the spiritual side of the kingdom. They became soulwinners; they went from house to house. And so it will be with us, if we are Spirit-filled, we, too, will become concerned with the spiritual needs of others. More than that, the filling of the Spirit will empower us for the task that seems so gigantic when we contemplate doing it in the energy of the flesh.

Beginning with the sermon on the day of Pentecost, the intent of the disciples was apparent. Three thousand souls came. I don't believe that the power of the sermon was the sole cause. I am prone to believe that much personal work was done by the disciples while Peter was preaching, and after the sermon was preached. The early church was concerned in the souls of men. This is primary; education and social service, though important, are secondary. In this present hour, because the members of our churches are not Spirit-filled, we are engaged in substitute actions to compensate for this strategic work which is the peculiar contribution of the church. We engage in getting church members, and in doing this, that, and the other. The central work of the church is to win men to Christ! We can do this only through the power of God's Spirit, and that Spirit must fill us.

only through the power of God's Spirit, and that Spirit must fill us.

The filling of the Holy Spirit teaches the believer what is central and pivotal in his life. That is why the early Christians went from house to house, because being Spirit-filled, they concentrated their attention upon the important. Many of them lost their lives and were scattered abroad. I do not say, that it is an easy thing to be a witness for Christ. The very word "witness" in the Greek is the Word "martureo," from which we get our word martyr. It is an expensive thing to be a soulwinner. The filling of the Spirit gives us the courage to pay the price. From the legal standpoint, a witness is one who testifies for someone who is on trial. We are the witnesses of Christ. It would not be irreverant to say that He is on trial today. He is on trial in every business office; He is on trial in every barbershop; He is on trial in every grocery store. He is on trial on the college campus.

He is on trial in our clubs and gatherings. Our task is to witness for

The winning of people to Christ is the task of the Spirit-filled Christian. He alone has the power to cope with the problems of the unsaved man. A Spirit-filled John the Baptist turned the wilderness into a church; a flesh-filled preacher or Christian will turn a church into a wilderness. Too many of us have a form of godliness, but deny the power thereof. A Chinese man, talking about America, did not pronounce it right, but he talked about "Uncle Sham." I am afraid that too much of our religion in America is sham. If it were not, we would be busy about this central project of the church, winning people to Christ. Let's get busy for Jesus. If you cannot win a boy, win a girl. If you cannot win adults, win children. If you cannot win men, win women. If you cannot win your loved ones, win somebody else's loved ones. If you cannot win your neighbors, win somebody else's neighbors. If you cannot win a white person, win a colored person, but let's win somebody. We will do it, if we are Spirit-filled.

#### IV. It Gave Them Power

Before Pentecost they were weak and unreliable. On one occasion, Jesus left the disciples and went up into the Mount of Transfiguration. While He was away, a distraught father brought his sick boy to the disciples. The disciples prayed and worked, but seemingly they were powerless, and then Jesus came down the mountain and healed the sick lad. The disciples asked Jesus why they couldn't do it. "You didn't have the power that comes by prayer and fasting," He told them. But after Pentecost there is a difference. The world pointed to them and said, "These are they which turn the world upside down." They healed the sick; they performed miracles, they preached sermons that electrified and edified. We need that power in this hour. The filling of the Holy Spirit will do the same for us. Look around you; how weak we are. It took the Pentecostal Christians one sermon to convert three thousand souls; it almost takes three thousand sermons today to convert one soul.

They did so much with so little; we do so little with so much. They didn't have buildings, pipe organs, Sunday Schools, Training Unions, quarterlies, boards, mission agencies, money in the bank, property, and prestige. And yet within a few years, they had turned the Roman world right side up. We have everything; our churches are rich, and our equipment is up-to-date. Our auditoriums are air-conditioned, and we have busses and all of the conveniences, and yet we are doing so little. What could we do, if we had the power of the early Christians. We can have it. Every preacher can have it; every deacon can have it; every Sunday School teacher can have it; every choir member can have it. Every Christian parent can have it. Every young person can have it. This experience is not only for preachers and missionaries. Simon said, "For promise is unto you, and to your children, . . . even as many as the Lord our God shall call." (Acts 2:39).

We are told that they gathered for the prayer meeting in the upper room ten days before the Spirit came. Had we stood by the door as they went in, and someone would have said, "Do you see that group of humble believers? They are going to change the world; they are going to lay foundations that will shake kingdoms for God," we would have been prone to laugh. That bunch? Why, there is not a prominent person in their number. They don't have money or position. They are despised and rejected of men. We would have said that. But they did it. The modern church owes its perpetuity to what happened in that prayer room. They did it through a power not their own. It came from heaven. May God help us to hunger for that experience in our hearts today. Don't you get tired of accomplishing so little?

We cannot reproduce the secondary aspects of this historical experience, but what God did in the lives of these common people, He can do for us today. Open your heart to the wind of the Spirit. Do not crive Him in this hour. We need Spirit-filled Christians

not grieve Him in this hour. We need Spirit-filled Christians.

Some of you may be saying, "How can I become the possessor of this wonderful experience that transforms the quality of Christian living?" The plan is sure and simple. There are two groups of people here today. There are those of you who have already encountered this filling in days past, but your experience is not up-to-date. When your nearness to God is in the past tense, then it has become pretense. You will notice that in the book of Acts, the same group of disciples are filled again in the fourth chapter as they were in the second. What happened? They leaked. Many of us have leaked, and we need the Holy Spirit to infill us and refuel us. We have known the power of the fullness of the Spirit in days past, but the cares of this world, and the carelessness of our soul has rendered the filling nil. God help us to recapture it in this hour.

There are those here who have never experienced the fullness of the Spirit. You have been to Calvary for pardon, but you have not been to Pentecost for power. The first requirement is to desire the experience. You must want it. If you are content with being a secondrate Christian, barely getting by, touching religion with your finger tips, then this fullness is not for you. You must want it over and above anything else. In our school rooms, many students are content to do "C" work, and they pass to the next grade with the "A" students, but not in the same measure. We have many Christians who are getting by doing "C" work, but they are not maximum, and they could be. Jesus said, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

Not only must you desire it, but also you must be willing to give up every known sin in your life. While it is not possible to be perfect, as long as we live in the flesh (for the Christian faces the tension of living with a redeemed soul in an unredeemed body), it is possible to lay our recognized iniquities on the altar, and then take our hands off. This is where the rub comes in. This is what makes the price a heavy one. Christ may put His finger upon future plans, upon habits which may be considered minimal, upon motives and thoughts. If you are willing to yield at this point, then the blessing of the fullness of the Spirit will rush in with the same rapidity as did the wind that filled the assembled group in the upper room. May God help us to make the complete surrender. You might think that this would be hard. It is harder not to. No man can serve two masters. The way of the transgressor is hard. Remember, the whole way is the easy way.

The third step is to receive it by faith. Having met the conditions, then the believer can claim the fullness of the blessing because he has met the fullness of the condition. I remember hearing the story of a beloved Negro minister in the New England states who was a pastor of a Methodist congregation. He had served his flock faithfully for twenty-five years. His people were looking for a way whereby they might express appreciation for his long tenure of service. They fell upon the plan of giving him a purse and a leave of absence so that he might travel abroad and see first-hand the Holy Land and other interesting places. Needless to say, the faithful pastor was delighted, and he embarked upon his journey. His members assured him that they would be faithful while he was gone, and they would keep the home fires burning. He toured the Holy Land and all of Europe, and before returning home, he spent some time in England, viewing the historical places that marked the birth of Methodism under John Wesley. One sunny afternoon he found himself at Aldersgate, a little Moravian chapel, where John Wesley had received the fullness of the Spirit, and from that experience went out to ignite revival fires that saved England from the ravages of the French Revolution and cradled the birth of the Methodist Church. The colored pastor stood by the altar where the filling of power had come to Wesley, and he thought to himself. "John Wesley was just flesh and blood like myself. If God filled him, He can fill me." Then he thought about his deficiencies and failures and about the prospect of going home to his flock with a new power. The occasion got the best of him and he began to cry. He knelt in the same spot where Wesley had knelt. He tried to pray, but the words would not come. He wept, and confess this sins in liquid form. Then finally, when the words did come, this is all he could say, "O God, do it again; O God, do it again;" again.

My friends, I pray that prayer for myself, today, and I pray it for you. O Lord, do it again. The blessing is here for us. Two thousand years ago the disciples waited for Pentecost; today Pentecost is waiting for us.

## "WHAT CHRIST MEANS TO ME"

By Carl Gray Vaught

CARL GRAY VAUGHT is a student at Baylor University. He is son of W. O. Vaught, Jr., pastor of Immanuel Baptist Church, Little Rock, Ark., and president of the Pastors' Conference.

#### FOR RELEASE: 10:45 A.M. Tuesday, May 17

I do not come today asking that you agree with the things I say, for anytime a person attempts to put into words what Christ means to him, he runs the risk of not being able to find a single other person who sees things just exactly his way, for one of the characteristics of one's reflections on his experience with Jesus is that it is intensely personal. Therefore, I do not claim today that my experience with Jesus is normative, nor that my reflections upon that experience fit some preconceived mold or pattern which someone might have about what the character such reflections should be. All I can ask is that you will listen prayerfully to the things I say. Take what may be of value and leave the rest behind. The topic on which I have been asked to speak is a very provocative one. "Provocative topic?" you say. "What Christ means to a twenty-year-old college junior." Provocative topic? Why, I think so. Perhaps what Christ means to me may sound trite to you because you've possibly heard it many times before; but if you will examine the words contained in it, you will find that there are some of the most challenging and wonderful words in all the English language. These words or their variants occur essentially in that phrase: Christ, meaning, and me. Now there is no need for me to tell a group of preachers the won-

derful power of this word Christ and what it stands for, for theologians have written volumes trying to scratch the surface of Christology and it would be presumptuous for a college student to attempt to add to that material. The word "meaning" has commanded a lot of attention. There is a book on the subject "The Meaning of Meaning"-four hundred pages long. Four hundred pages attempting

to explicate that one little word.

Finally the word "me" occurs, and around this word "me" center many of the ultimate questions that men ask. Who am I? What is my purpose for living? How can I relate myself to God? Realizing that all of these three words are beyond me-each word even taken by itself is beyond me-I must come to give a very brief and clear, simple statement about what Christ means to me, a phrase which contains all three of them. Admitting my inadequacy to do this, I would like to make one simple statement as to what Jesus does mean to me. He is the object of my faith. The person of God who challenges and elicits from me the total response of my total personality to Him in life commitment. Now that is quite a big thing, for the total personality is a very complicated thing to surrender to anybody. A complete surrender of the total personality involves more than a surrender of the mind because mere intellectual assent to a group of propositions can grow cold and stale and cynical. Such a commitment involves more than the emotion because rampant emotions running loose, undisciplined by the keen analysis of the mind can take one on tangents on which he does not wish to go and which are not possible. Even coupled with these two put together, mind and emotion, action must be considered inevitably in the total response of a person to Christ for one cannot be said to have responded with a complete surrender of his life until his action measures up to the assent of his mind and the fervor of his emotion, I have heard it said that the nouns of Christianity are wonderful— God, Christ, The Holy Spirit, grace, faith. Even the adjectives are very wonderful—marvelous, challenging, gripping, powerful. But oh, where we as Christians limp is at the place of verbs of action loving, serving, surrendering, self-giving, sacrificing. Oh, it's these verbs that I would talk about. These verbs of action where you and where I limp so desperately as we evaluate what Christ means to us. These verbs which must be strengthened if we are to give that total response of total person to Jesus Christ. God does not ask of me as a Christian college student that I look around me in the culture and find those mores which are current and then reflect the mores of my culture to my fellowmen. Christ does not look at you as Christian ministers and say your action as a result of your total response to Christ ought to be such that you look out in your congregation and see what opinion is current and then get up in the pulpit and tell the people back exactly what they thought all the time; but Christ says to me as a college student and to you, as well, as a minister that you need to stand in your pulpit and say to those people around you the ethos of God, the ethos of Christ stands above all cultures, and men of all races, and men of all social groups influenced by the different mores that control our lives; and Christ in standing above these things says to man, "Mankind, you're down here on a low level. I will pull you up where I am. You're down here prejudiced and fighting and slaughtering your fellowmen, and I would pull you up to higher things." I as the college student, you as the minister of God, are obligated to point our people and to point our fellows and friends to this ethos of God which stands judging us and judging the world. Goethe, in a moment of despair at those opening lines of "Faust", his great work, said, "I don't think much of the things I know, and I don't suppose I could show men how they could mend their ways or help them on to better days." Oh, this is the thing I hear. Not explicitly many times, but implicitly, I hear it rumbling through the college campus. "I don't think much of what I know," and I don't suppose I could show men how they could get better.' I am afraid, lying under the thoughts of many ministers is this same phrase. "I don't know where to go, and I don't think much of what I know, and I don't think I could show men where to go." Oh, gentlemen, as we evaluate our response to Christ, as we evaluate what Christ means to us, may we cultivate if we have not already had an experience with Christ such an experience that will enable us to "I do think much of what I know, what I know about Christ; and I do think that I can show men how they can get to better days, and I do think that I can help them on to better ways by pointing them upward to this ethos of God which stands judging even our contemporary Southern Baptist culture.

#### THE KARAM TESTIMONY

By James T. Karam

JAMES T. KARAM is a native of Lake Village, Ark., now living in Little Rock. He is a layman, operating a men's store in the Arkansas capital. Karam received Christ in 1959 and joined Immanuel Baptist Church of Little Rock. His 19-year-old son attends Massachusetts Institute of Technology and his 16-year-old daughter studies at Ouachita Baptist College. Karam is a former football

#### FOR RELEASE: 10:45 A.M., Tues., May 17

Declaring that the greatest conversion he had ever witnessed personally was that of Little Rock business man Jimmy Karam, Dr. Vaught presented Mr. Karam to give a personal testimony.

Converted more than nine months ago through the personal soulwinning efforts of Pastor Vaught, Mr. Karam began his testimony by reminding the ministers and Christian workers present that "there are many Jimmy Karams out in your communities." This is a theme that he emphasized over and over in his talk. Following a digest of the Karam testimony:

I always wanted to be a good man, happy as I am today. That is true of lost people everywhere. They would like to here, they

want to be loved.

"As a young man I wanted to be good for the sake of my mother. But I was always going off doing things that I knew I should not do. Then I would be sorry. But all the time I was doing these things I was hunting happiness. I was afraid—all my life I was afraid. I would see Christian people happy. I wanted to find that happiness for myself. But I did not find it.

"I have a fine wife, a daughter and a son, and a good business. While I was coaching at Little Rock Junior College my team won the National Championship. But I was the most miserable person

in the world.

"When I would be getting ready to go to the races, I would invite Christian friends to go with me. When they would tell me that that was no place for Christians to go, I would tell them that if they would go with me I would show them deacons from Baptist churches, elders from other churches, and maybe some preachers.

"I knew it was wrong, but when I would see people recognized as Christians at places like that, I'd say to myself, Jimmy, it surely can't be as bad as you think it is or these Christians would not

be here.'

#### 'Serving the Devil'

"We can't judge our fellow man. When I see a Christian gambling or drinking or doing other unbecoming things, I cannot say that he is not a Christian, but I will say that he is working for the devil. "So, for my fine wife and for my children, I wanted so much to

be a good man.

'Nine and a half months ago I was having lunch at a department store in Little Rock with my daughter, who is now a freshman at Ouachita College. She said to me, 'Dad, I want you to go with me to my church. We are having a revival.'

"'They don't want me over there,' I said. I went on to tell her that I had many good friends in her church and I had been with them a great deal, they had taken me out to dinner, they had been good customers at my store, but not one time had one of them ever invited me to go to church.

"No matter how wicked you think people are, remember the power of God can give them everything.

"The next week Dr. Vaught came to see me at my store. 'Are you a Christian?' he asked.

"Yes, I replied, 'Jesus died for my sins.' (I had heard Chris-

tians say that.)

"Jimmy, if you were to die right now you would go straight to hell," Dr. Vaught said to me.

'I knew he was right. I had known it across the years. That was why I had always been afraid. I knew that I was going to die sometime and that when I did I was going to hell.

When this fails, "Lost people try to buy security with money. they take their spite out on Christians. I have bullied many a fine Christian, punching them around physically, because I knew they were happy and I was upset because I was not.

#### The Bible a 'New Book'

"'I was reared a Catholic until I was 16 and for 30 years before the day that Dr. Vaught came to see me, I had not been to anybody's church. When he pulled out a New Testament and began to read to me, that was the first New Testament or Bible I had

"'Jimmy, we are all sinners but no matter how wicked we are, Jesus loves us and he can save you. When you believe with all your heart that God sent his own son into the world to die for you, and you put your trust in Him, God erases all our sins.

"This was good news for me. All my life, after I had done something wrong, I had wished that I could have another chance. This was that chance.

"Now we pray every day to Jesus and Jesus gives us strength

not to go back to the old way of sin. He makes us born again. Tell other Jimmy Karams about Jesus, how he loves us. Invite

them to go to church.

"On Friday after Dr. Vaught's visit to my store, I went to the revival services and when the invitation was given, made my profession of faith. I was baptized a week or two later. The pastor was having to be out of town and he did not baptize me immediately. This almost scared me to death until he explained to me that baptism had nothing to do with getting me to heaven, that I was already saved.

Not Afraid to Fly
'Soon after I was saved, I was making a trip by plane. Up until this time I never did like to travel by plane because I was afraid. But this time I told my wife that if anything happened to the plane and I was killed, or if I died anyway, everything was all right. I asked her not to shed a tear. I knew where I was going. "Two weeks after I was baptized we were together with some

friends for cake and coffee and fellowship-there were five couples together including my preacher and his wife. As we were breaking up to go home the preacher called my attention to the fact that I had smoked 18 cigarettes during the visit. I told the preacher that I had never been able to quit smoking. Even while I was a coach, I would smoke on the sidelines during the game.

"My preacher told me that he believed that I would be a better servant of the Lord if I would cut down on my smoking.

"That night as I lay in bed, I talked to Jesus about my smoking. My wife and I read our New Testaments every night and we had found a verse in there that said if you are a child of God and you are seeking to glorify his name that whatever you ask he will grant. So I said, Jesus, you know about this bad smoking habit that I have and you know I can't do anything about it. But you can do something about it. Please take this habit away from me. Help me not to crave tobacco.

Farewell to Cigarettes

"That was nine months ago and I haven't smoked since. The next morning after that prayer I did not even want the first

cigarette.

"Don't underestimate the power of God. Jesus can truly make lost people to be born again. But for the grace of Jesus those of us who are here at this Pastors' Conference would not be here.

We'd be out in sin.
"Three things I would like to ask you to do: 1. Tell the lost people that you are a Christian. Don't be hesitant about it. 2. Ask Jesus to help you live so close to him that others will know you have been with him.

"3. Go and invite the Jimmy Karams of your community out to

your church to hear the word of Jesus Christ.'

## ALIBI, LULLABY, BY-AND-BY

By Robert G. Lee

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#### FOR RELEASE: 12:15 P.M. Tuesday, May 17

INTRODUCTION: Nathaniel Hawthorne wrote "Muses From An Old Manse". In it there is the story entitled "The Intelligence Of-He tells of a mysterious stranger who came to a colonial seaport town of New England and opened an office for the recovery of lost things. He offered to find for any of the villagers anything which he had lost. After a period of aloofness bordering on scepticism, the people made their way to him—many under cover Some came to recover lost money. Some came for more difficult things, more elusive to recover when once gone.

A woman came to him seeking lost youth. One man was looking for his lost innocence. He had made the bitter discovery that

'The tender grace of a day that is dead

Will never come back to me.

Another was looking for the lost feeling of joy in the morning. One woman came at night seeking to recover a lost name, that once had gleamed fair but had been trampled in the dust.

Were such an Intelligence office set up now, some people could go and ask for their lost heads-people who once believed but seem no longer to believe that an ALIBI was evil, a LULLABY foolish, a BY-and-BY attitude perilous.

#### –ALIBI

An alibi is an anaesthetic that a coward administers to himself in the presence of a painful or difficult duty.

The world is full of subjunctive heroes-men and women who

ought, could, would, or should be something, but are not-being content to weigh seven ounces on God's scales. They have been torpedoed by their own alibis.

Youth never contracts a more dangerous habit than that of excusing himself in the presence of difficulty. Worse than the drug habit is the alibi habit. Drugs destroy the body, but an alibi addict is suffering from cancer of the soul. Worse than violent appendicitis to the body is alibiitis to the life. The alibi shooter can find one hundred good reasons why failure is honorable, but remains blind to the fact that victory was possible. If the deadly alibi-virus gets into a man's moral system then ambition, initiative, originality, enterprise and hope die out of the soul. Worse than violent appendicitis or the agonies of arthritis to the body is alibiitis to human endeavour. Alibiitis is a dread disease that has worked havoc through the centuries.

In the matter of making alibis-shifting responsibility to others, putting the blame on others, passing the blame—there is universal guilt. The use of the alibi is as old as Adam, Eve, Aaron, and King

Passing the blame, action in alibi usage, began in Eden. tinues until this day. It is the first lie of childhood. It is the last lie of old age. The use of the alibi is an old game, a new game, a wicked game, a cowardly game. Alibi usage, the abominable act of dodging responsibility, is a well-known indoor and outdoor sport.

Think of Adam, the Federal Head of the human race. He found

fault with God for giving him Eve—saying: thou gavest to be with me" (Gen. 3:12). "The woman whom

Think of Eve-the first woman, the first wife, the first transgressor, the first mother-preferring the power of a transient wisdom to the power of an abiding love, coveting a trifle and losing a Paradise, be-lieving Satan rather than God, said: "The serpent beguiled me" (Gen. 3:13).

And Moses-when God would send him unto King Pharaoh of Egypt—made argumentative alibi, saying: "I am not eloquent but I am of a slow tongue" (Exodus 4:10).

Think of Aaron, when Moses, in great anger, rebuked him for fashioning the golden calf which the people worshipped and acclaimed their deliverer from Egypt's bitter bondage, Aaron said: "The people were set on mischief. They asked me to make them some gods. They gave me their earrings. I cast the gold into the fire — and there came out this calf" (Exodus 32:24). Aaron put the blame on the people and the flame.

Think of Gideon. He fought long and gloriously for Israel. Yet, when God wanted him to lead the Hebrew armies, he offered the alibi of poverty and low social standing—saying: "My family is poor—and I am the least in my father's house" (Judges 6:15).

Think of King Saul! Head and shoulders he above his countrymen. Every inch a king he—tall, handsome, strong. Yet he had a bad case of alibitis. God asked him to destroy the Amalekites—all of them and all they had. But Saul spared King Agag, the best of the sheep and cattle. Rebuked by the prophet Samuel, he alibied, saying: "the people spared them" (I Samuel 15).

Think of Naaman. He ranked high in the court of Syria's Benhadad II. But beneath his jeweled turban and silken robe he was a leper. To Elisha, who had the cure for him by telling him to immerse himself in Jordan's waters, he made angry alibi-saying that Abana and Pharpar, rivers of Damascus, were better than all the waters of Jordan (II Kings 5:12).

Think of Jeremiah. Mystic man of God was he—colorful as Joseph's coat, sad as Hosea, brave as Jesus on the cross. When God spoke of his ordination as a prophet, Jeremiah threw an alibi at God—saying: "I can not speak; I am a child" (Jeremiah 1:6).

Think of the ten spies-the men who brought up an evil report of the Promised Land. They testified to the wonders and wealth of the land, but made an alibi of inability to take the land, saying: We were as grasshoppers. . . . . in their sight" (Numbers 13:33).

Think of the one-talent man. He took the one talent, wrapped

it in a napkin, digged a hole and hid it, and lived in the neighborhood of that hole until his soul shrunk to the dimensions of the hole. He made alibi of his triflingness and failure by saying: "Lord, I knew thee, that thou art a hard man—and I was afraid" (Matt. 25:25).

Think of Gov, Felix. He had the power to set Paul free. But he held him in chains for two years in hope of a bribe and because he feared the Jews. Hearing Paul preach of righteousness and temperance and the Judgment Day made the alibi of inconvenience;

"When I have a convenient season, I will call for thee" (Acts 24:25).

The expression "passing the buck" is not used in elegant vocabulary-by users of chaste rhetoric. But the realities that expression sets forth are all abroad. The non-church goer says he doesn't go to church because he does not like the preacher. The man who claims he is a Christian but never joins a church has as his alibi: the church is full of hypocrites. The brutish, sensual man lays blame for his evil actions on his circumstances and bad company.

For their not having the popularity of a good name, which is rather to be chosen than great riches, some, using an alibi, say:

'The world has conspired against me.'

Some blame their evil doings on HEREDITY-saying: "I am a victim of heredity." They find comfort in the physiologist who speaks of men being controlled by glands—abnormal, supernormal, subnormal glands. Thus the heredity alibiist packs his sins off on his grandparents or others in the grave. That's a perfectly safe alibi! None of a man's ancestors can come out of their grave and deny such allegations.

There is the too-busy alibi used by many who say they have no time for God, the church, Christian service, and prayer. As foolish are they and their no-time alibis as the tree which would say: "I

have no time for sap."

There is the man who is an alcoholic alibiist, who says: "I did it because I was drunk." He puts his drunkenness off on the bottle instead of his own stupidly shallow head and wicked heart. He never had mind to receive the truth which Henry Grady spoke: "The booze demon has dug more graves, has sent more souls unshriven to the Judgment than all the pestilences that have wasted life since God sent the plagues on Egypt-and all the wars since Joshua stood before Jericho.'

Among the alibi users are those who say: "I am too young." Yet history shows that Alexander the Great ascended the throne at twenty-and conquered the then-known world at thirty-three.

Julius Caesar captured eight hundred cities and conquered three hundred nations and became a great statesman at an early age.

George Washington was appointed an adjutant general at nineteen, was sent at twenty-one as an ambassador to treat with the French, and won his first battle as a colonel at twenty-two.

Lafayette was made general of the whole French army at twenty. Galileo was but eighteen when he saw the principle of the pendulum in the swinging lamp in the cathedral at Pisa.

Robert Peel was in Parliament at twenty-one.

Gladstone was in Parliament before he was twenty-two-and at twenty-four he was Lord of the Treasury.

Elizabeth Barrett Browning was proficient in Greek and Latin at

Logic flowed from the pen of DeQuincy at eleven.

Robert Browning wrote marvellously at twelve. Cowper, who sleeps in Westminister Abby, published a volume of poems at fifteen.

Luther was but twenty-nine when he nailed his ninety-nine theses

to the church door and defied the Pope.

Nelson was a lieutenant in the British navy before he was twentyand was only forty-seven when he received his death wound at Victor Hugo, the great poet of France, was famous at

Those who make the too-young alibi ought to heed God's words: "Remember now thy Creator in the days of thy youth"

(Eccles. 12:1).

Also among the alibi users are those who use old age-the weight of the years—as an excuse. But: Tallyrand was French Ambassador to Britain at eighty.

Tennyson wrote "Crossing the Bar" at eighty.

Benjamin Franklin signed the U.S. Constitution at eighty one.

Voltaire finished his tragedy "Irene" at eighty-four.

Gladstone was premier of Britain at eighty-five.

Verdi composed his opera "Falstaff" at eighty-five.

King Stanislaus I of Poland, published "Works of the Beneficient Philosopher" at eighty-six.

Michelangelo designed the great dome of St. Peter's in Rome at eighty-seven.

Cardinal Newman was officiating and writing hymns at eighty-

Titian painted the "Battle of Lepanto" at ninety-eight.

When Oliver Wendell Holmes was ninety, Congress cut his pension. Said he: "I expect I will be able to stand the pay cut but what worries me is that I will not be able to put aside as much as usual for my old age."

Now we think of

#### II-LULLABY

A lullaby is a cradle-song—a strain sung to lull a child to sleep. Too many today want cradle-songs and give cradle songs that lull rather than battle cries that arouse.

God's word is against adults living as children: "And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market-

place, and calling one to another....." (Luke 7:31-32).

It brought no joy to Paul to have to write to the childish Corinthian Christians: "I have fed you with milk, and not with meat"

(I Cor. 3:2). He wrote: "Brethren, be not children in understanding. . . be men" (1 Cor. 14:20).

The prophet Amos, God's thunder over Israel, his eyes and lips throwing flame, spoke warningly: "Woe to them that are at ease in Zion" (Amos 6:1).

Yet drowsily, like babies lulled to sleep, many act without much concern as to how much their actions weigh on God's scales. Sleepily, soothed in lullaby by Mother Custom, many read what everybody reads. Lullabied by Mother Fashion, many dress like others dressand often out-Paris the Parisians. Lullabied by Mother Popularity, many think what everybody else is thinking and become a part of a vast and evil anti-Christian unanimity. Drowsily, we sit around or move along—consenting to be the bland instead of the bold, saying what peoples of old said to their seers and prophets: "Speak to us smooth things" (Isa. 30:10). The F. B. I. states this:

1. The people spend eight times more hours in the movies than in Sunday School.

2. Only one in every twelve persons in our country attend church. This means thirteen MILLION attend and 157 MILLION do not attend as, lullabied by Mother Worldly-Pleasure, they translate freedom OF worship to mean freedom FROM worship.

3. Seven out of eight children quit church and Sunday school

before they reach the age of fifteen.

4. There are more barmaids in this country than college girls when all who think sensibly know that liquor never touched an individual that it did not leave an indelible stain, never touched a home, it did not plant the seeds of dissolution and misery, never touched a community it did not lower the moral tone, never was enthroned in a nation it did not increase national problems and give encouragement to the evil forces that would cause us to hand down our blood-bequeathed legacies reduced in quantity and in quality-giving evidence of a breakdown of human intelligence.

Alcoholism has become a serious national problem. Since the repeal of the prohibition amendment to the Constitution, crime has multiplied and the cost of criminal acts has mounted tremendously. The operation of courts and the maintenance of jails and mental institutions have created enormous financial demands upon the public treasury. Society carries a heavy burden imposed by the liquor traffic by its destruction of human skills and its frightening toll upon the home life of America. Highway accidents are now taking a grim toll of American lives every year, and the chief culprit is liquor.

5. One hundred thousand girls disappear every year into white slavery as men and women throw away in Folly's Court and Carnal Pleasure's mart the wealth God gave them at the start.

6. Our nation harbors three times as many criminals as college students.

7. There is an average of ten suicides in our nation daily—testifying to a lack of mental health and faith in God.

Everywhere many give ear to those who, with the soothing voice of the cradle song instead of the arousing voice of the trumpet, get them to believe that all is well-and nothing threatens.

Think of world Communism-born in 1903 with seventeen supporters. Now Communism controls nine hundred MILLION soulsan increase of two million percent in a generation.

American Communists spend thirty-eight percent of the income for this cause. Communists spend \$40.00 for every dollar the U. S. spends on literature. The greatest single contributing factor to Communism's incredible advance has been literature distribution—the pen preceding the sword.

In some countries where Baptists and other Christians seek to do missionary work there are inquisitional supression, and bloody persecutions reminiscent of the darkest of the Dark Ages.

Says Major Alexander P. De Seversky, of the staff of the United States Air University: "America stands again at the cross roads. What we do now will decide whether freedom or slavery will permeate the world in the not too distant future.

We must never forget that the Communists did not hesitate to liquidate twenty MILLION of their own people to perpetuate themselves in power. The same regime will not hesitate to kill off thrice that number of people anywhere, to achieve by force its goal of world domination, should its present methods of infiltration and subversion

Communists would bring to pass in America and the world what was done in Russia when they launched the bloodiest attack ever launched against Christianity in the history of the world-when the churches in Russia were burned or turned into amusement centers or museums and hundreds of thousands of clergy were liquidated. until Russia was literally turned into a human slaughter house.

These Christians were dragged from their beds and sliced to pieces bit by bit, or branded with hot irons, even poking out their eyes to produce untold pain. Others were placed in boxes with their heads, hands, and legs sticking out. Then hungry rats would be placed in the boxes to gnaw upon their bodies. Others were chained to the floor and hot lead poured in their mouths.

Many were tied to horses and dragged through the streets of the city while the mob pommelled them with rocks and kicked them to death. Pregnant Christian women were chained to trees and their unborn babes cut out of them. Many Christians were forced to dig their own graves, then were slowly buried alive.

Thus Communism would bring to pass in America as only Com-

munism could.

Yet we are lullabied into being "heavy with sleep"—as were the disciples at Mount Hermon (Luke 9:32); even as were Peter, James, and John in the Gethsemane crisis time (Mark 14:37).

The tragedy of the drowsily undisturbed is upon us-and while we sleep, our enemy sows tares among our wheat, and goes his way. (Matt. 13:25). Oh, "knowing the time that now is, it is high time for us to awake out of sleep" (Romans 13:11). As to being adversaries to our adversary, "many are weak and sickly, and many sleep" (I Cor. 11:30). We need to give heed to these words:

"Wherefore he saith, Awake thou that

sleepest, and arise from the dead, and Christ shall give thee light" (Ephesians

In the midst of our soothing lullabies, we need to give heed to these sober words:

"For when they shall say, Peace and safety: then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

"Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness" (I Thess. 5:3 & 5).

Are we going to be lulled to sleep on the knees of this Communistic Delilah-and have our strength-locks shorn and our eyes punched out and come eventually to turn the mill wheels of Tyranny in a world prison house?

In our education areas-as it includes high schools, colleges, universities, seminaries-there are inside enemy forces that would turn the splendor of the castle into the gloom of dungeon, while outside

a plague is raging like the bubonic plague of old.

Dr. Leon Macon, THE ALABAMA BAPTIST, writes: "Dr. Milton C. Froyd, Research Director at Colgate Rochester Divinity School, Rochester, New York, recently stated in a speech at Detroit that Seminaries are producing ministers who are 'less and less literate regarding the foundations of faith itself' He further stated that this was unfortunate since we live in a time when the church is fiercely challenged. "This Theologian thinks the Seminary curriculum should be revised to give ministers a better understanding of the Bible, theology and history. He pointed out that catalogues of seven seminaries representing five denominations list 523 courses today of which 407 are related to practical subjects like church administration and pastoral counselling. We are definitely close to failing in providing our people with depth understanding in the field of theology and the ability to interpret the word of God concerning Are we recognizing the importance of making Bible knowledge

and its understanding a primary aim in educational areas? OR are we being lullabied into passive acquiescence when we know that many of our people are not being trained in the precepts and graces of God's

We know that in some educational and theological areas the Bible is summoned to appear at the bar of Human Reason and a "Thus saith the mind of man" substituted for a "Thus saith the Lord", and Faith's wings are being clipped by Reasons scissors.

Vandals we have who, under the guise of scholarship and assertions as to "academic freedom" break into the Faith house of youth.

I am asking—not making accusation—this: Do we have institu-

tions and salaries of teachers paid by people who believe in the Bible as inspired in totality and in hell as a place and as heaven as a place and in the virgin birth and blood atonement—standing for and teaching in evil antithesis to what sacrificial supporters believe?

Yet decapitation is the threat from some institutions and boards who dare, with love, to criticize anything and diagnose any disease as dangerous. Yet we go our way, lullabied into silence while Mother Modernism soothes into skepticism like those who sing: "Sleep, sweet

Apathy in many areas mounts as the moral crisis deepens. Against such drowsily dangerous apathy we are warned by the words of George Whitfield: "When thou seest me in danger of nestling, then in tenderness put a thorn in every nest to prevent me from it.

Something must be done to revive the spirit of daring so characteristic of the early Christians and many heroes of modern missions. Christ has not reduced the cost nor altered the requirements for discipleship. All the apostles are said to have died in martyrdom. The fagots of martyr fires lighted the path of the past and might light the path of today—IF Christians should challenge the world. Has the wicked world ceased to think of the church as an enemy? Or has the church become so much materialistically at ease that it has no quarrel with the world? What a devastating indictment of popular Christianity is implied in that saying of the author of ZARA-THUSTRA: "Redeemer must you show yourselves to be if I would believe in your Redeemer. The sterile lives of Christians are the greatest obstacle to the progress of Christianity today.'

Churchill's "blood, sweat, and tears" applauded as the mud sills in Britain is but a paraphrase of: "Whosoever he be of you that

forsaketh not all that he hath, he can not be my disciple."

Prof. Clark said: "From all I can see now humanism and Communistic hatred of Christianity will be the prevailing philosophy of the coming age.'

President Rhee of Korea said: "Christianity and Communism can

not co-exist. We do not try to co-exist with cholera."
Winston Churchill said: "The human race has reached the point of no return.

Communists are spending up to \$3,000,000,000 a year to negate our foreign aid program, the report says. In fact, it skillfully uses our foreign aid measures to develop hatred against us in the minds of the

For instance, we build schools to teach the alphabet to underdeveloped peoples. The Soviets distribute anti-American newspapers for these people we have taught to read. The libraries the United States builds are flooded with Leninist literature. The hospitals we construct are staffed with Communist-minded nurses who brainwash the patients. The progaganda campaign is so skillfully and thoroughly achieved that in the minds of the people their rising standard of living from United States' efforts is being transformed into faith in Communism and hate toward the western world.

While the United States fills the people's stomachs, their minds are being engulfed with endless streams of Communist books and pamphlets written in every language and adjusted to every level of

intelligence.

Revolts and revolutions flame almost everywhere. We are living in

a night of total crisis.

Never in their history has America and the Free World been so exposed to danger and disaster as today. Never was chaos so near. Never has America been so betrayed by her own sins, her own government, her own traitors-nor so trapped and hounded by suave and snarling enemies within and without. Our beloved and beautiful country is showing unmistakable signs pointing to catastrophy and collapse. But for the hope of direct and divine intervention, the dark picture is almost unrelieved by light of any kind.

By law, California has ruled that God can not be mentioned in the classroom. Consistent with this ruling, one of the schools in California has instructed its librarian to examine all books in the school library and remove from circulation those books that mention

The Ten Commandments have been condemned as undesirable instructional material by the Board of Education in New Hyde Park, Long Island, New York. The Ten Commandments have been banned likewise in public schools in New Jersery. Superintendent Pollack of New Jersey has sent out a directive that no more Christian hymns are to be in evidence at Christmas time in the public schools of the state.

All this-and MORE-has happened in Christian America, and not atheistic Russia!

Yet when someone is wise enough and bold enough to drown the cradle song with an alarm clock's clamor, many people, in high places and in low places, pull pillows tightly around their ears and push in the alarm button.

Now as to our missions' opportunities and obligations. We have 130 fields occupied, 38,600 missionaries in these fields, 25,100 missionaries from North America, 60,000,000 professing Christians in United States.

Yet there remains:

300,000 villages without a Gospel witness.

1,600,000,000 never heard enough to be saved.

1,000 languages yet to be translated.

Word of God yet to be printed in 2,000 languages. Missionary personnel shrinks 25% every eight to ten years—due to a lack of volunteers against world population increase.

And yet many churches are patient with slow motion, with in-difference, and with deaf ears to this truth:

"The rich man's wealth is his strong city: the

destruction of the poor is their poverty" (Prov. 10:15) This brings us to take some

## LOOKS AT OUR SOUTHERN BAPTIST CHURCHES

Have we been lullabled into a drowsy half-heartedness, going through perfunctory services, yawning over watches, our minds occupied with little irritations, failing to let our banners fly—making a sight that makes all hell tremble? Are we guilty of being ever

hearers of the Word and only occasionally being doers? Are we?

Ardis Whitman, in her book "A NEW IMAGE OF MAN", quotes the class historian of the 1954 class at Yale as saying:

"We listened, and did not challenge.

We heard 1,000 truths and did not shoulder a single cross. We were the numb men.

Is it true of any church in our Southern Baptist Convention that it never shoulders a cross, yet sings "In the cross of Christ I glory"?
This is the day of SWEET LULLABIES. How sweet to go on singing about God's love—when the Cross is calling to sacrifice and suffering and a bleeding ministry, on behalf of dying souls-and how devilish!

Huegel says: "If there were not so many Christians being rocked in the cradle of infancy of faith, content with their own personal salvation, cooing to the sweet lullabies of spiritual babyhood, the world would not be reeling like a drunkard toward an international

deluge.'

Oliver G. Wilson, in THE WESLEYAN METHODIST, cites one of the principal reasons for our slowness to evangelize the lost world: "Sleepy lukewarmness is more damaging to the cause of Christ than out-right opposition; it is the sin of the age. Men SLEEP about the altars of the church, languidly go through the motions of devotion, and remain unmoved by the cry for help coming from the four quarters of the global Partits churches along the great Christ, but do ters of the globe. Baptist churches claim to accept Christ, but do not seem to believe that truth that fails to make one like Jesus is not truth.

We see that in the nauseating irreverence expressed in Piper Laurie's account of an experience during her visit to Korea, when she was riding back through enemy patrols. Miss Laurie wrote: "I felt just wonderful because I knew, some how I just knew, there were not four of us, but five of us going back in that jeep. And guess who the fifth passenger was. . . It was good old God."

Jane Russell also got into the act. She stated: "I love God. When

you get to know Him, you find He's a livin' Doll."

Tallulah Bankhead as a guest star on the Jack Parr show related this statement from an interview with a renowned bandleader concerning his attitude toward prayer. He said: "I talk to that Cat, Jesus Christ, every night."

Ideas like this make churches have labored breathing-indicating

that the death watch is on.

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then I said, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" (Isaiah 6:1-5).

Thus we see that, as Dr. C. Stanley Russell says, if the church is at bay, it is not because she has no Gospel, but because she has whittled out of it every sacrifice that makes the Cross an experience in human life—and has preached a "God of love" who is little more than an everlastingly amiable stream of tendency. That is not the God of the Bible and certainly not the God of Calvary. We need Isaiah's concept of God.

A pastor wrote another pastor a letter—asking him for a dedication

service for pew cushions.
"My first suggestion is (without thinking much about it, which is by far the easiest way to meet a problem) to tell the inquiring pastor to anoint the new cushions with holy oil and throw them out the windows. During the Throw-Out Service, preach a rousing sermon on 'Endure hardness as a good soldier.' Point out that soldiers' bunks have been notoriously lacking in upholstery ever since the days of Sennacherib and Rameses II. No form of service for dedicating cushions has come down from the early church; cushes the church which was of course the church a problem. In the first church, which was, of course, 'the church in thy house,' they probably sat on the kitchen table or the workbench. Nor were cushions a problem in the Puritan churches. The earliest ones did not even bless a stove, for a good reason. When one minister in New England, after the Revolutionary war, urged putting a stove in the meetinghouse, an irate deacon said that he had fought for freedom in the war and slept on hard ground in freezing cold, and that if the minister wanted to be warm in church let him go where it was very warm all the time!

"Or-a final suggestion-dedicate the pew cushions by putting

needles in them. That might help (temporarily) to halt the malignant disease of being 'at ease in Zion.' It would keep folks awake—a great boon. Some genius has figured out, by differential calculus, that the amount of energy wasted by people trying to keep awake at public meetings would turn all the dynamos in the country. Needles and burrs in the church pew cushions might turn that energy into constructive channels. But maybe not all the blame belongs to the cushions. Maybe, in some places, fewer tranquilizing pills from the pulpit would help. Or the pastor might try this: Dedicate the people instead of the author." instead of the cushions.

Are we just comfortable Christians? Have we settled down to a comfortable equilibrium between the world and God? And do we get along very well in the world and moderately comfortable in the

The prophet Amos, God's thunder over Israel, his eyes and lips throwing flame, spoke warningly: "Woe to them that are at ease in Zion" (Amos 6:1).

Solomon asked: "How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?" (Prov. 6:9).

Moreover, Solomon said: "He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame" (Prov. 10:5),

And Paul wrote: "It is high time to awake out of sleep" (Romans 13:11). "Awake to righteousness, and sin not" (I Cor. 15:34). "Awake, thou that sleepeth" (Eph. 5:14).

No lullaby in those words.

In a world of guided missiles and misguided men, a world cursed with political jealousies and hatreds, a world unbalanced by economic maladjustments, a world impoverished in its ideals, a world hanging on a thread above an abyss, we need, in our land, the battle cry more than the lullaby. For in our nation, there are evils that would lead our greatest graces to the grave. Under the Stars and Stripes are evils that would make us become the land of the spree and the home of the rave rather than "the land of the free and the home of the brave.

In our nation are all the evils that made glorious, ancient Babylon a vermin-infested, animal-prowling jungle, all the evils that made ancient Nineveh a skeleton—all her splendor eaten up as green trees destroyed by locusts. We give favor, it seems, to all the evil that made ancient Rome, with her close-meshed code of laws and her military victories, a branchless tree dishonorably fruitless. All the evils that made ancient Greece a crust in history's garbage can, that made wealthy Egypt of old a shabby sexton of splendid tombs, even as evils made ancient Spain a drowsy beggar watching a broken clock would make our nation as a Samson shorn of his locks on Delilah's knees. Yet many hear cradle songs and never warning trumpet calls of watchmen on the tower.

Let us think now of

## III-BY-and-BY (or BYE and BYE)

By that we mean the putting off until another time what should be given attention now-giving Procrastination rule over Immediacy, Byand-By means giving attention to some future time or occasion rather than to present time and opportunities and obligations.

Ezekiel prophesied dire tidings for Jerusalem—at a time when her walls were still standing, Zedekiah was still on the throne, and the people were living in comparative peace. Ezekiel told the people that Jerusalem's king would be dethroned, her population deported on masse to Babylon, her proud walls and buildings reduced to rubble

heaps.

To all this Ezekiel's congregation only shrugged their shoulders incredulously. What he said pointed to "the times that are far off" (Ezekiel 12:27). What he said only concerned the dim and distant future. Suppose there was some truth in his warning? There was time enough yet! That was their answer to the prophet's preaching. They took the By-and-By attitude.

Through the centuries-nationally and locally-this has been the answer all too many people have given to the Word of God.

But—TODAY is the time for SPEECH and SERVICE.

Is the vision the prophet saw "for many days to come"?

Are the claims of Christ for your life "for many days to come"?

No! The vision Jesus Christ gives, the claims Jesus Christ makes have very much to do with the here and now.

Too many are like those who heard Paul-always as courageous as he was faithful, always as indifferent to criticism as he was stubborn for righteousness—spoke from Mars Hill: "And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter" (Acts 17:32).

Many say to Christ, when He calls, what Governor Felix said to Paul: "Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24:25).

God smote Egypt with the plague of frogs. Of the frogs the poet

"With impudent intrusion, leap by leap Advancing, these amphibious cohorts pushed Into the houses of the people, found Entrance into the chambers where they slept, And took possession of their very beds. The kneading-troughs wherein their bread was made, The subterranean ovens where were baked The loaves, the Egyptians with despair beheld Become the haunts of the loathed tenantry."

Moses asked Pharaoh: "When shall I entreat for thee? . . . . and he said TOMORROW" (Exodus 8:10).

Shakespeare wrote the tragedy of many misspent lives when he

said:

Tomorrow and tomorrow and tomorrow Creeps in this petty pace from day to day."

Jesus warned us to immediate service and readiness when he said: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt.

Solomon said: "Boast not thyself of tomorrow; for thou knowest

not what a day may bring forth" (Proverbs 27:1).

When, on the Judean hills the mystic star dispensed its light, and the shepherds heard the angelic hosts make God's announcement and went back to Heaven, the shepherds did not say "Tomorrow we will go. Or next week. Or when the sheep need less our care. Or when the weather is better." No. For we read: "And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

Elisha, honored mouthpiece of the court of six kings, said to Naaman, the valiant commander-in-chief of the Syrian army, smitten with leprosy: "Go and wash in Jordan seven times . . . and thou shalt be clean" (II Kings 5:10). Naaman did not say he would go at some future time. But that same day "went he down, and dipped himself seven times in Jordan" (II Kings 5:14).

When David had to face Goliath, the mountain of brass, he did not tell the giant he would fight him some other time-when he weighed more or became bigger and taller. There that same day he took on the behemoth Goliath—ten feet, six inches, in his armor, the tip of his spearhead weighing twenty pounds, his breastplate one hundred and fifty pounds. But without any by-and-by attitude, David ran to meet Goliath—and there and then walked into fame and history.

The dying thief, nailed to a cross on Golgotha, with little behind but error and nothing ahead but terror, with nothing behind but gloom and nothing ahead but doom, with nothing behind him but the ashes of a wasted life and nothing ahead but the fires of an eternal hell, put all his tangled thoughts into one prayer. "Lord, remember me when thou comest into thy kingdom" (Luke 23:42). Jesus did not assure him that at some distant time he would do something for him.

Jesus said: "TODAY shalt thou be with me in paradise."

We need to remember David's words: "Remember how short my time is: wherefore hast thou made all men in vain?" (Psalms

And Paul's words: "But this I say, breathren, the time is short: it remaineth, that both they that have wives be as though they had none" (I Cor. 7:29)

And the words of James: "Your life is a vapour that appeareth for a little while and then vanisheth away" (James 4:14).

By-and-By practice leads away from pre-mortem helpfulness to post-mortem tribute to belated kindness. And belated kindness should

Perhaps in all Literature there is nothing more pathetic than the note sent by Dr. Samuel Johnson to the Earl of Chesterfield. We quote a sentence: "The notice which you have been pleased to take of my labors, had it been early it had been kind, but it has been delayed till I am indifferent and can not enjoy it, till I am solitary and can not impart it, till I am known and do not want it."

These words have about them a little bitterness, but they contain a great truth and suggest many lessons. How true it is that we let men struggle on without a word of encouragement, and then rush to congratulate them after they have achieved success-after they have won

the victory.

Pre-mortem expressed appreciation costs so little and counts so much. Many a man's shoulders are bowed, many a woman's spirit is drooping for want of it. NOW, we should learn the fine art of dealing

in roses-not brickbats!

So many, who have a great liking for a Christianity of the shroud, the coffin, the hearse, the cemetery, have no appreciation for a Christianity of the bank, the factory, the warehouse, the jeweler's store, the lawyer's office. Roses have no fragrance to dead nostrils. Flowers have no beauty to eyes closed in the last dreamless sleep.

Cold hands give no response to warm living hands.

A great Gothic memorial, costing \$500,000. was dedicated to the memory of Stephen Foster, poet and composer of "My Old Kentucky Home," "Old Folks at Home," "Suwanee River," and other immortal Southern folk songs. The memorial was erected on the campus of Pittsburgh University, Pittsburgh, Penn.

There is a sense of irony in this late display of appreciation of the sweet singer of Southern folk songs. As is quite well known, he died practically penniless in a charity ward in a New York Hospital. During the last few years of his life he lived in a cheap Bowery rooming house in abject poverty. Now, however, the country pays tribute to his memory by erecting a \$500,000. memorial, a small per cent of which would have made his life much happier had he received it while living.

January 13, 1864, this great song writer died in a hospital in New York City. At his death, hospital authorities said his wordly goods amounted to 35 cents and a slip of paper with "Dear Friends and Gentle Hearts" on it.

We are reminded of a similar case in Scotland, Bobbie Burns, Scotland's great poet, lived and died in direst poverty. A few years after his death, however, the rich and great of Scotland came together and built a mammoth memorial to the memory of Scotland's sweet singer. The day the memorial was to be dedicated, the mother of Burns, guest of honor, was escorted to the memorial by some of the dignitaries of the occasion. When the aged mother looked upon the imposing structure of a look of the control of the co imposing structure she was heard to moan, "Oh, Bobbie, my Bobbie; you asked for a loaf, and they've given you a stone."

We are all familiar with that ironical couplet portraying the action of the Greek cities after the death of Greece's most famous poet,

Homer:

"Seven cities claimed the Poet Homer dead,

Through which the living Homer begged his bread."

Such, however, is life. Such is the strange action of frail humanity. Who can fathom the mystery of it?

Mary "came aforehand to anoint Christ's body for the burying." Three other women came with spices to the sepulchre on the third day morning-and found his body gone.

> "Best o' fellers fur an' wide, Never knowed it till he died. Said all roun' the neighborhood He was nachully 'no good', Till one day he closed his eyes To the worl' an' to the skies. Last words that we heard him say: 'I wus allus in the way: Jest ain't wuth a tear or sigh: Tell 'em all good-by-goodby!'

"Best of fellers, fur an' wide, Never knowed it till he died. Till poor souls aroun' him pressed An' laid roses on his breast; Till we heard beside him moan Folks he'd helped all unbeknown; Little children roun' the place Cryin'—kissin' his white face! Best o' fellers, fur an' wide. Never knowed it till he died.

"Best o' fellers! . That's the way We're a-doin' day by day-Findin' thorns in gardens sweet When the flowers air at our feet! Allus stumblin' in the night When the mornin's jestin sight! Holdin' of our love until Hearts it might have helped air still. Best o' fellers, fur and wide. Never knowed it till he died."

#### (Frank L. Stanton)

Some men will strive to be all God wants them to be-TOMORROW.

No one should be kinder or braver than he-TOMORROW.

A friend who was troubled and weary he knew,

Who would be glad of a lift, and needed it too;
On him he'd call, and see what he could do—TOMORROW.
Each morning he stacked up the letters he'd write—TOMORROW.
And thought of the folks he would fill with delight—TOMORROW.

It was too bad indeed he was busy today and hadn't the minutes to stop on his way;

Much time will I have to give others, he'd say—TOMORROW. The greatest of workers this man would have been—TOMORROW.

The world would have known him had he ever seen-TOMOR-ROW.

But in fact, he passed on and he faded from view,

And all that he left here when living was through was a mountain of things he intended to do-TOMORROW.

Time enough yet.

In the dangerous days of Amos, Isaiah, and Jeremiah, the Jews put They failed to grasp the urgency of God's warning! "One day, perhaps, but not now" was their complacent answer.

TODAY is your Saviour.

TOMORROW is the fool's seedtime.

On the clock of Time there is one word.

On the clock of Time there is one word—NOW.

Tomorrow is the day when the idle man works, when the fool reforms, when the thief becomes honest, when the drunkard sober, when the libertine pure.

Tomorrow is a period nowhere to be found except perhaps in the

fool's calendar.

"TOMORROW is always written in Satan's almanac.
"TOMORROW"—a rock whitened by the bones of mariners wrecked thereon—can wreck your life-ship.

TOMORROW"—the floating island of Loch Lomond which none

have ever seen.
"TOMORROW"—the idiot's cup in which is the sorcery of death.
"TOMORROW"—the pot of gold at the foot of the rainbow.

## THE PREACHER

By Billy Graham

BILLY GRAHAM, himself a Southern Baptist, has returned only recently from a "Safari for Souls" in Africa. Afterward, he visited Israel and other Near East points. Although he makes his home in Montreat, N. C., he is a member of First Baptist Church, Dallas. Graham is Texas representative on the Convention's Foreign Mission Board.

#### FOR RELEASE: 4:05 P.M. Tuesday, May 17

#### I. THE PREACHER'S WORLD

This is an age of revolt.

The age of Beatniks, teen-age delinquents, student demonstrations and even jazz in the church. People are revolting everywhere.

Robert Lindner, the young Baltimore psychiatrist, wrote the book

Rebel Without A Cause. Lindner found the American youth have nothing to challenge them today, so they rebel for the sake of rebelling.

It is an age of fear.

There is an increasing fear in the world of: Communism, economic depression and war.

An age of materialism.

An age of intellectual uncertainty.

An age of competition for the minds of men.

This is most certainly a period of the greatest battle for the minds of men in the history of the world. Communism, Islam, Materialism and many other ideologies are battling for the minds of men today. It is also an age of religious inquiry. There is probably more interest in religion today than at any other period.

The present contest is not between East and West, but it is deeper, Millions of people are astir. Colored peoples are arising. Youth is groping for new heroes. Laboring men, sensing new power, are rising. Great forces and powerful ideologies are seeking the allegiance of the uncommitted peoples. Great forces seem to be moving toward a climax. Could these deep movings of history be the work of God? As He prepared the world for the coming of Christ, "When the fulness of time was come, God sent forth His Son made of a woman,' could there be a fulness of time in history for the world-wide moving of God on a scale never before seen? The significance of the last ten years is that a quiet sifting has gone on regarding Communism, until masses of men see how that in spite of its social promises it holds manacles behind its back. Secular education retains its grip on many minds, but doubt is spreading about the ability of education alone to come to grips with the problem of evil. It is thus into an enlarging intellectual vacuum that the Christian faith is being proclaimed. Intellectually, we stand at the end of an era. There is a new intellectual respect being given to the Christian faith everywhere. The bursting of the atomic bomb in the fading hours of the Second World War shattered for this generation the naive faith that science could

This is a time of great urgency for the whole human race. The struggle is sharp when decisions cannot be escaped, when the consequences of choices made reach to the ends of the earth.

World realities do affect the psychology of peoples. A dominant America, challenged by the might of Russia, is a different arena for the proclamation of the Gospel from an America still growing up, shrinking from world responsibilities as it was in 1939.

Any church that is weighted down with great possessions will find it almost impossible to reach the common people in this new age. One of the things that frightens me about the present trend in the Southern Baptist Convention is the tendency to leave the common working man and become a middle and upper class church. How many of our seminary graduates today are willing to take mission churches in backward areas?

#### II. THE PREACHER'S THEME

Much of our preaching in church at the present day would not have been recognized by the early Christians as true preaching. We as preachers are not to preach sociology but salvation, not economics but evangelism, not reform but redemption, not culture but conversion, not progress but pardon, not the social order but the new birth, not a new organization but a new creation, not democracy but the Gospel, not civilization but Christ. We are ambassadors, not diplomats.

Dr. John Mott said at the Madras Conference in 1938: "Any gospel that leaves out sin, repentance, the cross and resurrection is no gospel." What was the message of the first generation? It was not a theory or an idea. It was neither an argument with paganism. It was not a message on brotherhood, ethical exhortation or a religious edification. It was the announcement of certain concrete facts of history, the heralding of objective events. It was declaration, not debate. The driving force of the early Christian mission was not propaganda of beautiful ideals. It was the proclamation of the mighty acts of God. There were two events which in reality were not two but one: first, Christ died for our sins, and, secondly, God raised Him from the dead.

Our theme is Christ and Him crucified.

The great apostle Paul deliberately turned away from clever preaching lest he take away the effect and power of his preaching. Today, many of our ministers are more interested in clever phrase-ology than they are in spiritual power. You cannot possibly give to an audience the idea that you are clever and at the same time that Jesus Christ is powerful to save.

In the midst of this age of change and revolt, the timeless simplicity of the gospel of Christ can still be used to revolutionize in-dividuals and society as it did 2,000 years ago. These unlettered laymen called "apostles" went out and turned the world upside down in one generation. They had no schools, seminaries, money or church buildings. Yet their simple burning message of the cross and resurrection and bold demand for repentance and right living set forces in motion that were destined to change the course of history.

We also need in our preaching more emphasis on sin and judgment. People in America have lost their moral ability to decide which is right and which is wrong. John Wesley once said, "Before I can preach grace and love, I must preach law and judgment."

#### III. THE PREACHER'S PERSONAL LIFE

Today, there is a tendency to ridicule Protestant ministers in this country. The minister is often presented to the American people on TV, in films and in books as a hypocrite, a cad, a heel, a deadbeat, a charlatan, an extortioner, incompetent and some of them outright psychopathic cases.

As never before, ministers should be a living mirror of what they profess to believe and preach.

1. He should be a man of disciplined life.

2. He should be a man with a systematic devotional life. So many ministers are urging others to pray and read the Bible that they themselves often neglect.

The minister should be a man of personal ethics. He should exemplify love for his fellow clergy at all times.

He should be a man of compassion.

He should be a man of courage. He should not allow members of his congregation to intimidate him as to what he should preach. The pulpit should be his throne from which he thunders forth the message of God.

7. The home life of the minister should be above reproach. A minister's wife has a tremendous responsibility.

There are always three dangers in a minister's personal life:

(2) Morals (1) Money (3) Pride If he successfully resists these three temptations, he can be used of God.

## LETTER HOME-PEGGY G. HICKS

MRS. W. B. (PEGGY) HICKS is a foreign missionary for Southern Baptists serving in the Philippines. She is a native of Savannah, Ga., and former Baptist student secretary of woman's college of the University of North Carolina in Greensboro.

#### FOR RELEASE: Afternoon Papers, Mon., May 16

Dear Friends,

What a wonderful place our new home is! When we arrived in Manila, we knew we were in the tropics. The first week in the Philippines was spent sweating through the procedures of immigration and customs. During this time we had opportunity to see the work of our mission in Manila and Cavite, and to participate in several thrilling worship experiences. Our first occasion to preach through an interpreter also came during this time, and it was a strange but wonderful feeling. One afternoon, we were invited by a Filipino couple to have "Merienda" with them, a sort of mid-afternoon luncheon. This was the first completely Filipino meal we had eaten, and it consisted mainly of light, dessert-like dishes. The only thing that was not sweet was a dish made of chopped shrimp mixed with slaw. When it was served, it was wrapped in Kleenex, about the size of a fat cigar, so Bryant carefully removed the paper before eating it. He was very much amused later to learn that it was not Kleenex, but a pastry made of rice flour with which the shrimp dish had been wrapped and that it was all to have been eaten.

In these early experiences, we felt almost as a new baby must feel when he comes into his strange new world. There was so much to see and hear and learn. Constantly we were reminded by strange sights and situations that we were outsiders. Yet, the Filipinos with their vivacious and warm friendly spirit soon made us feel that we had been welcomed into the family. Through the three years of our stay in the Philippines this feeling of at homeness increased. Whether in thatched huts out in the country, or in very up-to-date houses in the City, we met an eager and searching response. Now we find our hearts hopelessly and happily intertwined with the heart of the people with whom God chose for us to serve.

There have been moments of discouragement and frustration, but the joy of seeing people discovering a loving and forgiving Lord for the first time always blots out any other memory. The constant thrill of watching lives being transformed by the matchless love of God in Christ oftentimes brings us to a new sense of awe at the wonder of God's grace and power.

We have tried to share with you in our letters some of these ecstatic moments, but words are inadequate. And you are always a part of everything that God allows us to do together with Him. You have been very near to us in each experience, for we feel your prayers and concern lifting us up, like hands of love. We depend on your participation in our work more than you will ever know. Faithful service in your corner of God's vineyard, sacrificial giving and prayerful nurturing of young lives toward missions, all determine the success or failure of God's work abroad; for you see, we are simply an extension of you in another land. When your letters come to us they make more real the bond between us and help us to feel a part of your world. The joys of your experiences in the Master's service have a contagion which infects us and gives us greater enthusiasm.

It is because of your loving concern, coupled with God's boundless love, that we saw Evangeline Mendoza transformed as if by some magic alchemy. Picture in your mind's eye a typical raven-haired Latin type beauty and you see Evangeline. But add to this picture the unhappy hues of a very introverted personality. No young person in the community felt they knew her and she had no friends. She was cold and withdrawn. This was Evangeline when we first knew her as a second year college student in architectual design. Last summer she came home from Manila for vacation and discovered that her father had been converted to Christ. He earnestly requested our prayers for her and the rest of his family. He insisted that she attend our Luzon Island Youth Conference and she reluctantly did so. You could almost see the chip on her shoulder, saying, "I dare you to teach me anything." On Monday she wrote a note to Bryant, my husband who was her father's pastor, asking several questions, such as, "Why do Baptist women wear earrings, when jewelry in the Old Testament is a sign of slavery?" And, "Why do Baptists worship on Sunday when the Bible says to worship on the Sabbath?" The questions were valid but the tone of her note was very impertinent. On Tuesday, another note came of the same tone; but all during the week she was watching the happy Baptist young people, listening to Bible study, joyful singing, and earnest prayer. On Wednesday night when Bryant gave the invitation, she was the first one to come forward, with tears of joy streaming down her cheeks. She said, "Pastor Hicks, you know those notes I gave you?" He said, "Yes. Why?" Evangeline said, "Sir, you don't need to answer those questions. Everything is all right now." You see, the questions had not yet been answered; but since the big question of all had been answered—her relationship to Christ—the other questions were unimportant now. Instead of being mountains, faith had converted them into molehills.

Evangeline knew when she took this step that she might lose her financial backing of college and the possibility of further study in the States. An Aunt was paying her way. When she went and told this aunt what the Lord had done, her Aunt said, "Evangeline, if you are baptized into the Baptist Church I will remove all of my financial support for your college." Evangeline told us of her visit and the pressure that her family brought upon her to keep her from following through on her decision. She said, "I do not want to hurt them, but I must follow Christ. I want to be baptized." On faith she returned to Manila for school. She didn't know where the funds were coming from to complete her training, but she knew the Lord would provide a way. We saw her in Manila, just before leaving on furlough. She had begun classes and had a place to stay. She was radiant, confident, friendly and happy. In a letter we received shortly after we reached the States she was so elated over being asked to serve as assistant to one of her professors. It meant an income and a way to continue her studies, but to Evangeline it meant also an opportunity to speak to many of her classmates about Christ. As she expressed it, "it gives me an opportunity to tell them of my Saviour and Lord. I've become a good conversationalist, especially when it pertains to God." Only four months before she was an introvert of introverts, but now she is an extrovert for the Lord. Oh! the transforming power of Christ. You had a part in God's plan.

-Peggy G. Hicks

## LETTER HOME-MRS. JACK WALKER

MRS. JACK (SARAH ELLA) WALKER is a missionary in Tanganyika and was recording secretary of Baptist Mission of East Africa. She is a native of Dallas. She graduated from Baylor University and Woman's Missionary Union Training School (now Carver School of Missions and Social Work), Louisville, Ky.

#### FOR RELEASE: Morning Papers Tuesday, May 17

Dear Friends:

Mbeya is a wonderful place to live. It is surrounded by beautiful mountains, but still has enough level ground for a landing strip so that we can have air service. This modern transportation, however, is quite a contrast to the primitive ways of life that predominate in most of the area except in the town itself. There are several different tribes who live in the area in which we have located our hospital, but their differences are not noticeable when you see them in the town since most of them wear Western style clothes in town. It is when you visit in their villages outside the town that you discover their differences and see them in their true light.

Our Missionary Advisors try to visit each village in an effort to determine where to try to establish preaching points where we can eventually establish churches. We are always thrilled anew as we see the workings of the Holy Spirit in guiding us in these decisions.

One afternoon, Sammy DeBord was visiting several of the villages near Mbeya. He had left his car on the path and was walking toward one of these villages when he saw a group of men going thru motions that appeared to be some sort of ceremony. When he was near enough to hear them muttering, he asked his companion what they were doing. He was told that they were pleading with their ancestors, whom they worshipped, to come and help them. Sammy was moved with pity for them and as soon as they had finished their ceremonies, he asked them to listen because he could tell them of a Saviour who could really hear and answer their pleas for help. They listened as he preached Christ to them. In that group of men were a father and son who were deeply moved by the Gospel they heard. They wanted to hear more. These men came and brought their families and friends to our services in the little church in Mbeya. Mbonile, the father, accepted Christ as his Saviour but was very troubled because he had four wives and so could not become a church member. His son, Robert, not only accepted Christ as his Saviour but felt called to spend his life preaching Christ to his people. After a few months, they began wanting a church in their own village. Mbonile and his son, Robert, had brought so many of their friends to the church in Mbeya with them and had helped to lead so many of them to know Christ that they soon had quite a congregation of their own. They began to make plans for building a church in their village. Mbonile gave the land and the people worked hard to make the mud bricks and build their own little church. What a wonderful thrill it is, now, to worship with them in this little Baptist Church which stands on the very spot where Sammy first saw this group worshipping their ancestors! What a thrill, too, to hear Robert preach the Gospel and see how he has grown in grace since those days when we first met him. Do you realize that you had a part in this wonderful transforma-

You remember that we wrote you about the Centers in Dar es Salaam and in Nairobi. These Centers have served as beginnings in those cities from which other churches have begun. They have met a tremendous need in those cities in such a fine way that the city of Mombasa granted our Mission land for a center in the Changamwe area of Mombasa. It was our original plan to build a center in this very area of Mombasa as our beginning work in that city, but the City Council denied our request for the land and we had not repeated the request when they granted it to us. After they had refused us the land, we began our work in Mombasa with a preaching ministry in the Kisauni section of the city. It was after a great struggle that this congregation grew into a church and we now have a strong group of Christians in this strong Moslem community. We now have two missionary couples in Mombasa, one in the Kisauni area and the other in the Changamwe area with strong congregations in both of those places as well as other preaching points in outlying areas.

Our centers in East Africa follow very nearly our Goodwill Center

programs here in the States, except that the week-day classes and

when we remember the struggles and disappointments that we experienced in those first months, along with the encouragement that came when the people responded to the Gospel, we remember, also, your many letters that came assuring us of your prayers, your interest and your financial support. These were always reminders that you, at home, and we, on the field, were working together in holding forth the Word of Life.

Dr. Sadler, in his visit early in 1956, had given the promise to the people of Tanganyika that the Southern Baptists would build a 100bed hospital somewhere in Tanganyika. My husband felt very keenly the responsibility that was his in planning and building that hospital so that it could best meet the opportunity of giving the people a saving knowledge of Christ while ministering to their sick bodies. He felt that every dollar spent in building and equipping the hospital should also be a testimony of Christ. It was to give evidence that this was a first-class hospital where the highest quality of medical service would be given.

During the months that passed while the hospital was being built, many visitors were impressed by the devotion of Southern Baptists of America to Christ because they were building this institution. It was widely known that this hospital did not intend to accept Government aid and grants. I would like to tell you what the African Minister of Health said in his speech officially opening the hospital. And I

'The money required to build and equip the splendid hospital you see before you today has come as generous voluntary gifts of the

Baptist Christians in America.'

Although the patients will be charged for treatment according to their ability to pay, these charges will in no way cover the cost of their treatment. The remainder would be supplied as gifts from

the Baptist churches of America.
"Baptists", he said, "hold as a principle that although each individual church member is expected to be a good citizen of his country, church institutions such as this hospital should not depend on government support.

"We are all very grateful to the Baptists of the Southern Baptist Convention for establishing this Tuberculosis hospital in Mbeya and

for undertaking to subsidize its maintenance so generously."
From this speech of Mr. Eliufoo, our Minister of Health in Tanganyika, I think you can know that the people of Tanganyika, also, are aware of your part in giving them the Gospel of Christ.

Now, I have a request for prayer that I would like to lay on your hearts. You may remember reading in our letters at the time of the survey when our three missionaries from Nigeria were trying to find the places where the Lord would have them begin our Baptist work in East Africa about the overwhelming need for a hospital in the Rufiji River area in the Southern Province of Tanganyika. This was also the most challenging evangelistic opportunity that our missionaries found because the Gospel has literally never been preached in Rufiji. This was the place our missionaries wanted most to build the hospital, but the chief refused to give them land and said he could never agree to our having a hospital there unless we would promise never to teach or preach anything about Christ because he said he knew that if his people were treated in the hospital by our Christian people, they would become Christians and he could not allow that. He, you see, was a very strong Mohammedan. Now his people have heard of the wonderful hospital that the Portista have being the large treatment of the could be strong that the province that the people have heard of the wonderful hospital that the Baptists have built in Mbeya and they realize that it could have been in their community if it had not been for their chief. They have complained so much that their chief has now allowed our missionaries to visit there, and there is great optimism that we may even be asked to come there with a medical witness. Will you please pray with us that we may be ready to follow

our Lord's leading and that we may know the Holy Spirit's presence in whatever plans are laid for this community of 150,000 people who have not known a Christian witness.

-The Jack Walkers

### SEMINOLES OF FLORIDA

By Mrs. Genus Crenshaw

MRS. GENUS (Carolyn) CRENSHAW has served the Southern Baptist Home Mission Board as a missionary with the Seminole Indians of Florida since 1951. She is a native of Union, S. C., and graduated from Carson-Newman College (Baptist), Jefferson City, Tenn., and Carver School of Missions and Social Work.

#### FOR RELEASE: 4:15 P.M. Monday, May 16

Giving the Gospel to the Seminoles was, in the beginning, a difficult job. The early missionaries, Greek Indians from Oklahoma, worked seeing few converts. The early Christians among the Seminoles were often persecuted by their people who were opposed to the Gospel.

The First Seminole Baptist Church was organized in 1936. Today there are three Southern Baptist Churches, one on each Reservation. Each Church has an Indian pastor. The services are conducted both in Indian and in English. Each Church has all organizations—Sunday School, Training Union, W.M.U. and Brotherhood. They are selfsupporting and together give \$15,000 to world missions.

In the early days the Seminoles were not only opposed to Christianity but also to education. In 1939 there were only thirteen in school. Today there are near 300 in school. All except twenty of this number are in public school. They do good work and are well accepted. One boy is president of his student body of 1700 students. Many are

excellent athletes.

A few years ago all Seminoles lived in thached-roof Chickees with no sides. Today a large number are in very nice homes which they are paying for themselves. We will be glad when all of them have homes like these. It used to be that many of the children would say when visiting in our home, "I wish I had a house like this." Several weeks ago after we had visited some of the families and returned home, our five year old said, "Mommie, I wish we lived in a beautiful house like the Indians."

The Seminoles of Florida are now organized and have their Council, Board, etc. The highest office in the tribe, Chairman of the Council, is held by the pastor of the First Seminole Baptist Church,

Rev. Billy Osceola.

The Tribe owns a tourist attraction Indian Village on highway 441 twenty miles north of here. We are very happy that it is closed on Sundays. One of the Indians said before it opened, "we must close on Sundays and remember our God who is giving us all these things." This is a very beautiful and unusual attraction well worth your time to see.

We are grateful for all progress made among the Seminoles, but the greatest progress is within individuals. I wish I could tell you of many and the great change that has taken place within them because you have given them the Gospel. The Psalmist said in Psalms 92:5 "O, Lord How Great are thy works." That what I say as I think of many of our Seminole Indians. The work of God has been great in their lives. One such one is Cody Micco who will give her testimony at this time.

## LETTER HOME-CODY MICCO

## FOR RELEASE: Morning Papers, Tues., May 17

Miss Cody Micco was born and reared in South Florida. She has always lived in a thatched-roofed Chickee and had a typical Indian life. She still wears the native dress, long skirt made of bright colored designs. She was not brought up in a Christian home and never attended Sunday School until she was grown. She did not attend school as a child. She first went to school at the age of 31, when she entered Baptist Bible Institute at Graceville, Florida. She said she went to this school to learn better the work of the church and to help her people better serve Christ through the work of the church. She attended two and a half years.

Miss Cody accepted Christ in 1952. Before she accepted Christ the missionaries were attracted to her because of her pleasing personality. She always had a smile and was very friendly. She is a sweet Christian and serves Christ in many ways. She is Sunday school superintendent in her church, First Indian Baptist Church, Brighton, Florida. She is also director of Sunbeams and Girls' Auxiliary, active in Training Union and all phases of church work. She has been principal of Vacation Bible School.

Last summer Miss Cody was among the group attending Ridgecrest. She is eager for more training in order that she might serve better.

Miss Cody knows what it is to be persecuted for being a Christian. She is concerned for the lost members of her family—a brother and father. She has three brothers and three sisters. She lost her mother a few weeks ago.

Dear Friends,

I accepted Jesus as my Saviour Christmas Day 1952. When I was a little girl I wanted to go to Sunday School but my mother did not let me. I went whenever I could.

As a baby I was born sickly and was sick all my life until I became a Christian. Since then my body has been strong.

When I was six years old I wanted to start to school but my mother would not let me go. Then after I became a Christian I was elected W.M.S. president and later Sunday School Superintendent. I prayed about going to school so I could do my church work better. The Lord answered my prayer and I entered Baptist Bible Institute in January 1955, where I went for two and one-half years.

Then I came back and tried my best to stay with my people and work for my God the best I could. I attended night classes some on the Reservation.

I am trying to be faithful to my God and to my Church, I am Sunday School Superintendent . . . and will be V.B.S. Principal in June. I help take care of the Church Nursery.

I thank God for saving me, but I am concerned for some of my family who still do not know Christ as Saviour.

Thank you for giving the Gospel to me. Pray for me that I might be faithful to serve my God.

-Cody Micco

## THE FIFTIETH STATE

By Miss Itsuko Saito

MISS ITSUKO "SUE" SAITO is a native of Leilehua, Oahu, Hawaii. She is a graduate of Baylor University and Southwestern Baptist Theological Seminary. She is executive secretary of the Woman's Missionary Union for Hawaii Baptist Convention. For 10 years she has been a member of the women's committee of the Baptist World Alliance.

## FOR RELEASE: Morning Papers Tuesday, May 17

Your fiftieth state is only four and a half hours by jet from San Francisco, a distance of 2,000 miles. It is farther from San Francisco to New York than from San Francisco to Hawaii. This "loveliest fleet of islands ever anchored in any ocean" is just a speck in the middle of the Pacific Ocean but its population is over 600,000 plus 50,000 military personnel and larger than that of Alaska, New Hampshire, Delaware, Vermont, Wyoming, and Nevada. The land area is larger than that of Rhode Island, Delaware, and Connecticut. Hundreds of times during the year we say, "What a beautiful day!" for most of our days are sunlit, with the gentle trade winds and ocean currents from northern waters keeping our islands pleasantly cool. The average temperature is 75.1 degrees.

For many years we'have felt very much a part of the United States, calling this continent "the mainland." Although about 80% of the people are non-white, they are very American in their way of living and in their political loyalty. I feel very much at home here in Florida, although you do not have the mountains and valleys we have and you have orange groves instead of pineapple fields. We speed along six-lane highways, despair over the heavy city traffic, for one out of three people owns a car, watch the same TV programs, complain about high prices and high taxes, and shop in huge super markets. Recently I took some Texas friends through our ultramodern and gigantic Ala Moana Shopping Center, and believe it or not, these Texans admitted that they had not seen anything like it in Texas!

We have American public schools of high standards and so effective is the teaching of Americanism that it is not unusual to hear a student of Japanese ancestry orate about the "ideals for which our Pilgrim forefathers fought and died." I was brought up according to Japanese customs and language but have never thought of myself as anything but American and have never felt anything but pride in our American ideals. It is difficult for you to understand, perhaps, how a person can be proud of his other-than-American racial heritage and yet be a loyal American citizen. It was a shock to us when we realized at the beginning of World War II that our loyalty was questioned, and the Japanese-American boys were quick to offer themselves for combat duty. These troops were organized into the 100th Battalion and the 442nd Combat Team, which suffered heavier casualties and received more decorations than any other American unit of comparable size.

One of the greatest contributions Hawaii can make is to bridge the gap between East and West and to demonstrate that red, brown, yellow, black and white can live in peace and understanding. A recent survey disclosed that only in membership in private clubs is there any racial restriction. To be true, each racial group has certain traits and makes an attempt to preserve its distinctive culture, but this is also true of the Southerners, Northerners, New Englanders, Midwesterners, and the Westerners here on the continent. Hawaii's population is made up of 38% Japanese, 20% Caucasian, 18% Hawaiian and part-Hawaiian, 12% Filipino, and smaller percentages of Chinese, Korean, Puerto Rican, and others. There is much inter-racial marriage and it is predicted that in several generations there will not be any distinct racial groups left in Hawaii. Our Baptist work has always been inter-racial and we have leaders and members of various races. At Olivet Baptist Church, for example, the pastor, Dan Kong, is Chinese; the minister of education, Stanley Togikawa, is Japanese; the chairman of deacons, J. C. Wilkinson, is Caucasian; and one of the deacons, Oliver Stone, is part-Hawaiian. On our state WMU executive board, we have Mrs. Charles Meyer, president, a Caucasian; Mrs. Bruce Arakaki, our recording secretary, an Okinawan; Mrs. Alfred Chong, treasurer, a Chinese; Bertha Kim, G.A. director a Korean; Mrs. Arianwen Prokopchuk, a resident member, formerly a Welsh missionary to Russia; Mrs. Mori Hiratani, wife of the Hawaii Baptist Convention president and community missions chairman, a Japanese. Several consecrated Negro women serve in leadership places in some of our local societies.

Statehood has brought a burst of new activity throughout Hawaii. New business enterprises are coming in from the mainland, new industries are being developed, new buildings are springing up. Tourists are pouring in by the thousands and the skyline of Waikiki changes monthly as new beach hotels go up to take care of these visitors. Some sadly and some joyfully say that Waikiki will be like Miami Beach before long!

Statehood also brings about a great change in Southern Baptist mission work. Twenty years of Foreign Mission Board activity will come to an end on December 31, 1960, and the work will be transferred to the Hawaii Baptist Convention.

On December 12, 1940, the Hawaiian Mission of the Foreign Mission Board was organized by eleven missionaries relocated from China and Japan. They discovered that these paradise islands were far from being a spiritual paradise, for only 6% of the population was Christian. They found many churches and temples but few born-again Christians.

Years ago Hawaii's religion was one of human sacrifices, tabus, and superstitions. The tabu system was abolished in 1819 through the courageous act of the queen mother Keopuolani, widow of Kamehameha the Great, and the whole religious system crumpled. Into this vacuum came the first Christian missionaries in 1820. These early Congregational missionaries did much for the Hawaiians, not only spiritually but also educationally, economically, and socially. Today this denomination is second strongest in the islands with 117 churches and 16,000 membership. In 1862 the Church of England sent a clergyman at the request of the Hawaiian King and Queen to serve as chaplain to the royal family. This was the beginning of the Episcopal Church in Hawaii, and today their membership numbers 17,500 and it is the largest Protestant denomination in Hawaii.

Catholic priests attempted to establish a mission in 1827, but the royal family, already greatly influenced by the Congregational missionaries, did not approved of having images of Mary and Jesus, and asked the Catholics to leave. However, French warships came in 1839 and forced King Kamehameha III to allow the priests to land and begin work in the Islands. Today they claim a membership of 200,000. Mormons arrived in 1850 and immediately won many to their faith. Today they number 20,000. When Chinese laborers came in 1852 and Japanese laborers in 1886 and the years following, to work on the pineapple and sugar cane plantations, they brought their religions of Taoism, Confucianism, Buddhism, and Shintoism with them, and these religions have a strong hold on the Oriental population to this day.

The Methodists, Lutherans, Seventh-Day Adventists, Disciples, and Salvation Army workers came in the 1880's and 1890's. A group of Baptists organized the first Baptist church in Honolulu in 1930. This church later became affiliated with the American Baptist Convention and has two branch churches today. One of the leaders of this church was Charles J. McDonald, a Honolulu business man who established a mission in the town of Wahiawa, twenty miles from the city. This mission where I was converted became the first Baptist church to become affiliated with the Southern Baptist Convention. At about the same time, another layman, Joseph Tyssowski, began a mission in Honolulu and this church became the Olivet Baptist Church in 1941, the first Southern Baptist church in Honolulu. The 30 or so charter members called missionary Victor Koon to pastor the English language congregation and Edwin B. Dozier to lead the Japanese language work. Today, it is the largest Baptist church in Hawaii and

is the mother and grandmother church of several churches on the island. Because the response of the people to the Baptist message was strong, Southern Baptists gave tremendous support during the past twenty years in prayer, personnel, and funds, through the Foreign Mission Board and the Woman's Missionary Union.

Every piece of precious land we own in Hawaii has been purchased with the help of the Lottie Moon Christmas Offering and every building except the Olivet educational building has had the help of your missionary offerings. The Wahiawa Church first met in an open pavilion in the public playground and later rented store buildings. Olivet began in an old residence and later bought three large corrugated tin buildings. Nuuanu Church met in a large tent. Waialae began in a public school building. Kaunakakai Church started a Sunday school in a deserted Buddhist temple and Kahului met in a Buddhist social hall. Several churches bought army huts and renovated them for their use. These churches have attractive buildings today because of your generous missionary gifts.

Southern Baptists grew rapidly because of your strong support. Today we have 24 churches with a membership of 5,123 and a Sunday School enrolment of 8,432. We are the third largest evangelical denomination in Hawaii. However, we have grown like hot-house plants, and now the hot-house is being removed, says Dr. Winston Crawley. We have been in the childhood stage, when our needs have been cared for by you, our loving parents, and now we are in the difficult adolescent stage. But like most adolescents, we are full of enthusiasm, vigor, and optimism, working out our problems and aim-

ing toward mature adulthood.

The Woman's Missionary Union has had a definite part in the growth of our work, for in almost every church we find the women strength much greater than the man power. Thanks to your help through the Mrs. W. J. Cox Fund of the Lottie Moon Christmas Offering, we have been able to advance the work of WMU faster than some other phases of Convention work. The WMU was able to establish a central office and elect a full-time executive secretary in 1954, whereas the Hawaii Baptist Convention Executive secretary was elected in 1959 and the director of religious education to promote Sunday School, Training Union, and Brotherhood was not elected until this year. Every church has a graded WMU. Almost as soon as a mission is established, a Girls' Auxiliary and a Sunbeam Band are started by our women leaders. We pay tribute to women missionaries who have led us in a mighty way. We miss Mary Lee Ernest, Martha Morrison, and Olive Allen, who have gone to Malaya and Thailand. We shall miss Mrs. Sam Longbottom and Mrs. Robert Davis, who will go to Viet-Nam next year, and Miss Hannah Plowden, Miss Alda Grayson, Mrs. H. P. McCormick, and Mrs. J. H. Ware, who will retire soon. Several more will retire in the next few years, or transfer to other fields, and we hardly know how we can get along without their help. But they have trained our local women well and they will take places of leadership.

May I tell you about one of these leaders, Mrs. Douglas Gusukuma. a local WMU president and our state stewardship chairman. After many years of searching for salvation, she finally found it in the Waialac Baptist Church. A WMS house party three years ago quickened her Christian life and began her adventure of witnessing and praying. Her husband, her five older brothers and sisters, her parents, her husband's parents, and most of her friends were devout Buddhists. In spite of persecution, criticism, anger, and scorn, she lovingly kept on witnessing to them. When her husband's parents became Christians, she began realizing the power of prayer. Then her husband was won. With her sister and brothers, she met a stone wall. A severe test came when one of them, a strong Zen Buddhist, became critically ill. She doubled her efforts and her prayers and was told by the others, "Quit trying to make him a Christian. Leave him alone because he has his own religion." She replied, "I cannot leave him alone, for I want him to know of the love of Christ and his gift of eternal life." Her brother's last words to her just before he died was an admonition that she study Buddhism. Another severe test came when her six-year old son lay at death's door. God healed him when there was little hope for him. She said, "I know God saved my husband three months before so we could go through this hard experience together as Christians. I could not have borne it alone.'

Mrs. Gusukuma is one of hundreds who have been won by your missionaries from Buddhism, from atheism, from indifference, and upon people like these falls the responsibility of carrying on the Baptist work in this new era.

The Hawaii Baptist Convention has already taken important steps to meet the needs of the transitional period. Serving his second term as president of the Hawaii Baptist Convention is Moriyoshi Hiratani, who was converted under the ministry of missionary James Belote, who served as pastor of the Wahiawa Baptist Church during World War II. He, missionary Victor Koon, field secretary of the Foreign Mission Board, and others worked closely to formulate what we have come to call "The Ten-Year Program," a plan whereby the Board

would grant a lump sum of money for a period of from ten to fifteen years on a diminishing basis. During this period, the churches receiving salary aid from this fund would assume ten percent of their salary load, increasing the amount by an additional ten percent each succeeding year, until in ten years they would be assuming the total amount. To help with building costs, the Board is allowing the Convention to administer its Building and Loan Fund, upon which all churches have depended to finance their new buildings. The Board's gift of the Hawaiian Baptist Academy and the Baptist Student Center brings further responsibility to the Convention. Missionary H. P. McCormick has been principal of the Academy since its beginning in 1948 and Miss Josephine Harris has given able leadership to student work near the University of Hawaii.

Another important step was the employment of an executive secretary-treasurer for the state convention. When Mr. Stanton H. Nash, assistant to Dr. Hershel Hobbs, pastor of First Baptist Church, Oklahoma City, came to take part in the annual Bible Conference last June, the people were impressed with his ability and leadership qualities, and a few months later elected him to this difficult and important position. His optimistic and aggressive spirit is challenging the churches to increase their Cooperative Program gifts in spite of their added local expenses and to continue conquering new areas through new missions. In keeping with the 30,000 Movement, a goal of 40 churches and missions by 1964 has been suggested by him and Dr. H. B. Ramsour, chairman of the Missions and Evangelism Committee. This will double the number of churches during the Jubilee period. Three new churches have been constituted and three new missions have been started this year.

Of the 24 churches, only three are self-supporting. Seventeen have less than 200 members and only one has more than a thousand. The leadership and membership are young and many of them are first generation Christians coming from Buddhist backgrounds. The adult membership is small and only a few have large incomes. But the churches have many strong members and we are looking to several more to become self-supporting soon.

If we are to continue the same rate of growth in the next twenty years, we greatly need your prayers. As your gifts diminish, let your prayers for us increase. Said one of our old-time members who struggled with a faithful few to gain a foothold for Christ for many years before Southern Baptists came, "We struggled with our small mission work for years. Then suddenly, thousands of Southern Baptists began praying for us in 1941 and the work began to move forward."

Our prayer requests are many but let me name only three. First, pray for our leadership—our pastors, our Convention leaders, our WMU leaders, and others in our local churches, for they are young inexperienced. Pray for new workers and pastors to fill the vacancies as missionaries leave for other fields.

The president of the Convention, the state director of religious education, the pastor of our largest church, and many others of our local pastors are all about thirty years of age. Over half of our WMUs have presidents who are in their twenties and thirties. Second, pray for our young membership, that they may become stabilized in their Christian lives, for many take on great responsibilities beyond their years and experience. Many in their teens must choose between loyalty to their Buddhist parents or loyalty to Christ, and many are tempted with worldliness. Third, pray that we may make a concerted effort to win more adults, the parents of our young people. It is a long, slow, almost impossible process. When even one parent is won, there is great rejoicing by the whole church, but many of our young people have had the heart-breaking experience of seeing their parents or grandparents die without Christ. My own parents were a great prayer burden for many years. Every effort I made to speak in my limited Japanese met with rebuffs, excuses, and rebukes, for they were determined to be true to the religions of their ancestors, Buddhism and Shintoism. During my six years at Dodd College, Baylor University, and Southwestern Seminary, many heard of my unsaved parents and promised to pray for them. Some continued through the years to write that they were praying for my parents. You will never know how much your prayers meant to me, for often I felt a hopelessness and despair during the more than twenty years. Many times I felt that some tragedy must come upon our family before mother and father would listen. It came in April, 1958, when father suffered a heart attack and pneumonia, with many complications brought about by prolonged drinking, which was becoming an increasingly difficult problem at home. As his life hung in the balance, many prayers went up for him, and he miraculously recovered. God gave him another opportunity to hear the gospel. During this time, our Japanese-speaking pastor, Mr. Toshio Hirano, prayed with him and presented again the plan of salvation, and this time, at the age of 75. father said, "Yes, I believe." He lived for fourteen months after that. touching neither alcohol nor tobacco. He quietly went on to glory in July of last year. Mother also began attending our Japanese services

and has accepted Christ. She puts me to shame as I see her witnessing to her neighbors and enlisting them for the Japanese meetings.

Forces of evil and indifference are becoming stronger as material prosperity increases, but our combined prayers can overcome all obstacles, for the God of Jeremiah said, "Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not," and He is our God, too.

#### LETTER HOME-SHIRLEY R. CLARK

MRS. CHARLES B. (SHIRLEY) CLARK is a native of Kansas City, Mo. She was appointed by the Southern Baptist Foreign Mission Board in 1951. Her missionary work is in Maracaibo, Venezuela.

#### FOR RELEASE: Morning Papers, Tues., May 17

Dear Friends,

The last day of our journey we got up early so as not to miss the first glimpses of the hot tropical shores of our adopted country, Venezuela. As we caught sight of the thatch-roofed huts built out over the water we were reminded of the Spanish explorers who, when they first sighted the houses built over the water, shouted "Venezuela,"

meaning little Venice. Thus Venezuela got its name.

As we sailed through the narrow neck of Lake Maracaibo, nearing our destination, we felt afresh our responsibility to be faithful to the task that Southern Baptists had entrusted to us. It is a big task for there are seven million people in Venezuela spread over a territory the size of Texas, Arkansas, and Louisiana put together. Less than one tenth of one percent are evangelicals and know Christ as we know Him. We thanked God that we were not alone in this task but had Him by our side, and then too we felt the undergirding prayers of many people known and unknown to us. What a challenge to be better witnesses when we receive a letter saying, "we remember you daily", or, "Our circle carries you to the Throne of Grace each time we meet." We were also thankful for the other thirteen Baptist missionaries who serve in Venezuela. The last time we returned from furlough there was only one other couple serving in Venezuela.

Our eyes turned from the gently swaying palms to see afresh the hundreds of oil derricks out in the Lake silently pumping the black gold from beneath the Lake. The early explorers did not find the gold for which they sought, but twentieth century explorers found black gold which has brought much wealth to Venezuela. It has also brought some 10,000 North Americans who work for the oil companies and oil service companies. Some who come do not represent well our United States, but others who come are among our very finest Southern Baptists. These good Baptists have meant much to us as individuals and also to the cause of Christ as they have testified in word and action. There are now 3 English language churches in Venezuela affiliated with the Southern Baptist Convention.

As we docked at the pier we saw the waving hands and the smiling faces of a group of our friends waiting to welcome us. There was the Garcia family with their eleven children, the Araujos, the Becerras, the Machados, and others. As we saw these young Christians, for they were all young in the faith, we prayed that we might be good stewards in holding forth the Word that others might soon be able to say with Sr. Araujo, since I accepted Christ as Lord of my life I have a

joy and contentment that I never knew before.

Sr. Armando Araujo was one of the most influential men in his community of Los Altos de Jalisco, but at the same time was very wicked. He owned the best grocery store in the community, but his main source of income came from the beer parlor adjoining. Sunday was his best day because there was a baseball field beside the store and games were played each Sunday. One day Sr. Araujo was invited by a woman who was a Jehovah Witness to attend a revival service at the First Baptist Church in Maracaibo. He went and they were both converted. As Bro. Araujo diligently studied his Bible he became convicted that he must sell his business, which he did at a financial loss, but he testified that he had gained rather than lost.

Bro. Araujo was so happy in this new found life that he wanted to share it with others. He asked that services be held in his house. He took the chairs that he had used in his beer parlor and used them to seat his friends and neighbors during the preaching service. The loud speaker that he had formerly used with his juke box, he put on the porch to broadcast the service. Bro. Araujo was faithful in visiting, in witnessing, and in inviting. Soon the living room could not contain the people who came. He tore the wall down between the living room and the dining room. These Thursday night services grew into a Sunday School, and Sunday worship services.

Sunday School, and Sunday worship services.

It was a glorious day when this group was organized into a church. They were a poor people with little of this world's means, but a people rich in spirit and vision. They bought a lot and built a beautiful little building. Beautiful, no not by our standards of church architecture, but beautiful because of the love and sacrifice, sweat and

toil that went into it. This little church is a monument to the Araujos for they as in the days of Paul opened their home that the gospel might be shared.

As we climbed down the gang plank to join our friends a prayer welled up in our hearts that we might be found faithful that others who do not care because they do not know might find this christian joy of these our friends.

-Shirley R. Clark

## SOUTHERN BAPTIST MISSIONS IN AFRICA, EUROPE, AND THE NEAR EAST

By H. Cornell Goerner

H. CORNELL GOERNER is area secretary for Africa, Europe, and the Near East for the Convention's Foreign Mission Board. He was elected to the Board's staff in 1957 after serving as professor of comparative religion and missions at Southern Baptist Theological Seminary, Louisville, Ky.

#### FOR RELEASE: Morning Papers, Tuesday, May 17

Africa is in the headlines today. Never before has the interest of the world focused upon the vast continent of Africa, with its 212 millions of people as it does today. New nations are in process of formation, and awakening peoples are rising to take their place in the rapid advance of mankind toward greater freedom and opportunity for all.

In the midst of these moving masses, Southern Baptists have 350 missionaries laboring in eight different countries, seeking to give some guidance to history which is in the making. Through education, medical, and social services, and through the witness of emerging churches under national leadership, missionaries are seeking to bring the spirit of Christ into effective contact with the lives of many

Africans.

It all began in Nigeria 110 years ago when Thomas J. Bowen, lone representative of Southern Baptists, set foot on land that was soon afterward to become a British colony and protectorate. For more than a century, Southern Baptists have labored in Nigeria, which on October 1, 1960 will become an independent nation, largest and most populous of the free African countries. During this century of service, missionaries with the assistance of able African leaders have brought into existence 350 organized Baptist churches with 45,000 members. There are about 600 other mission points, making a total of roughly a thousand places in Nigeria in which regular services are held. The churches are organized into the Nigerian Baptist Convention, with its own organization and an aggressive program of evangelism and church extension. For many years the Baptist work was heavily concentrated in the Western Region. Recently an expansion program has been launched by the Nigerian Baptist Convention which aims at planning Baptist churches in the Northern and Eastern Regions of the country at an accelerated rate. It is recognized that the primary responsibility for evangelizing Nigeria rests with the African pastors and evangelists. The primary work of missionaries is in teaching and training leaders and giving counsel and cooperative guidance and encouragement. Missionaries also still play a leading role in the extensive medical program centering in five strategically located hospitals. Today there are 204 Southern Baptist missionaries located at 33 different stations in Nigeria. A goal of 225 has been set for 1963. This will still not meet the growing needs of the Nigerian Mission which is seeking to make its witness truly nationwide, that the 34,000,000 people of the new independent country of Nigeria might feel the full impact of this Christian movement.

In 1947 the first Southern Baptist missionaries were sent to Ghana, which at that time was known as the Gold Coast. This British colony gained its full independence in 1957, the first of numerous former colonies to come to full sovereignty. The Baptist Mission in Ghana was for ten years an extension of the Nigerian Mission. The work had been started actually by Nigerian Baptists who had gone to Ghana for purposes of trade and began little churches before the arrival of missionary assistants. Many of the churches in Ghana are still Yoruba churches, using one of the languages of Nigeria. However, the emphasis is increasingly upon the development of indigenous work among the several tribes which are native to Ghana, although the Nigerian immigrants still play an important part in Baptist life. The coming of missionaries gave a stimulus to the work which has developed rapidly in the last ten years. There are now 45 churches with about 2,500 members. Thirty-two missionaries are stationed at five different points, and expansion plans call for the development of four additional stations within the next few years. A goal of 50 has been set for the mission staff for 1963. The primary work is evangelistic, but a high school is maintained at Kumasi and a hospital in the northern territory at Nalerigu. Ghana has played a strategic role in the political life of the African continent, and it is important that

the Christian witness be greatly strengthened for the future.

In 1950 another new field for Southern Baptist missions was opened in Southern Rhodesia. Here a Southern Baptist couple had been working independently for some time. At their urgent appeal, the Foreign Mission Board came in to help. The field has developed with great rapidity and there are now 45 missionaries laboring in eight different towns and cities in Southern Rhodesia. About 20 churches have been developed with some 2,000 members. A hospital is maintained on the Sanyati Reserve, the only adequate medical care for a vast undeveloped region.

From the first missionaries in Southern Rhodesia accepted as their field of responsibility the Federation of Rhodesia and Nyasaland, which includes Northern Rhodesia and Nyasaland as well as Southern Rhodesia. The total population of the Federation is nearly eight million. It was necessary to concentrate first upon the establishment of strong centers in Southern Rhodesia and not until 1959 was personnel available for extension into the other two protectorates. Within the past year two couples have been stationed at Kitwe, Northern Rhodesia and two couples at Blantyre-Limbe, Nyasaland. They are now completing their study of the local African dialect and a definite program of evangelism is just in process of being developed. Priority will be given to these two territories in the assignment of newly appointed personnel during this year. The political situation is extremely delicate both in Northern Rhodesia and in Nyasaland, and the Christian witness was never more greatly needed than today. New missionaries going into these regions recognize that they face an uncertain future but they go bravely in the confidence that Christ has the only ultimate answer to the problems which face the aspiring peoples of Central Africa.

In 1956 three experienced missionary couples from Nigeria were transferred to East Africa to launch a new mission. Kenya and Tanganyika were accepted as a field, and plans call for later extension into Uganda if possible. Work was concentrated in the great population centers, with community centers being developed at Nairobi and Dar es Salaam. Another Baptist community center is under construction at Mombasa. Out from these cities a program of evangelism is now being extended into smaller towns and villages. In 1959 a Baptist tuberculosis hospital was opened at Mbeya, Tanganyika. Already the impact of this modern 104-bed hospital has been felt, and a great stimulus to evangelism and the growth of churches has been experienced. Both Kenya and Tanganyika are schedule for some type of self-government within the near future. Baptist missionaries count it a joy to witness to One who said truly, "If the Son shall make you free, you shall be free indeed."

In 1958 the former French territory of Guinea declared its full independence. Since then, the new republic of Guinea has played a prominent role in African political life. It has strong economic ties with the Soviet Bloc, and some fear that it may be the first stronghold of communism on the African continent. In January 1960 a Southern Baptist missionary couple was sent to Conakry, the capital of Guinea, being transferred from Ghana. They went on temporary visas, for the purpose of surveying possibilities of a Baptist program for the Republic of Guinea. There are plans for sending additional missionaries, if the government will permit them to come in and grant freedom for religious activities. It is yet uncertain whether it will be possible for Baptists to work in Guinea.

There is no area of the world in which Christian forces face a greater opportunity and challenge than in Africa today. Millions who have long been in the grip of primitive cultures are turning away from their idols and their witchdoctors and are eagerly reaching out for a new and better way of life. They had been prepared psychologically by many influences to make a change of religion in the immediate future. Thousands have a favorable attitude toward the Christian faith. They are ready to respond if the gospel is presented to them in an attractive way. But there are other religious rivals on the scene, and the African, ready to turn his back on paganism, will not automatically turn to Christ. Islam is making a definite bid for the soul of Africa. Communism is a growing threat. The time is short and the need is urgent. Our witness in Africa should be greatly strengthened in the immediate future. The present goal is for the Southern Baptist staff to be increased to 435 by 1963. This means 90 new missionaries to be appointed in the next three years for Africa alone. Pray the Lord of the harvest that he may thrust forth more laborers.

Europe is not a mission field for Southern Baptists in the same sense in which various countries of Africa are. It is recognized that Europe has long been a center of Christian culture. There is wide-spread familiarity with Christian truth. Nevertheless, even the leaders of dominant state churches of Europe are beginning to recognize that the church means little to most of the people of Europe, and few have a vital transforming experience with Christ. There is great need for the preaching of the doctrine of the new birth, personal experience and definite commitment to Christ, freedom and individualism in religion. The state churches have failed to meet the deepest spiritual

need of European people.

Our mission work is all in close cooperation with independent national Baptist conventions in the several countries in Europe. Emphasis is placed upon the training of national leadership, and a large part of what we do in Europe is in the area of theological education. Seminaries are maintained at Rivoli, Italy, Barcelona, Spania, and Ruschlikon, Zurich Switzerland. The Italian and Spanish Baptist seminaries are designed to meet the needs of those two countries respectively. The seminary at Ruschlikon is international and draws ministerial students from all over Europe and other parts of the world. Ruschlikon has become a recognized center for the Baptists of Europe, not only through the regular seminary courses, but also because of special summer conferences that are held on the seminary ground each year.

Missionaries assist not only with theological education, but also in the preparation, publication and distribution of Baptist literature and to a limited extent in the direct work of evangelism and church development. Today we have 38 missionaries located in five different countries of Europe.

Our oldest mission field in Europe is Italy, where Southern Baptists began work in 1870, immediately after the unification of Italy and the breaking of the power of the Papacy, under which evangelical missions had been an impossibility previously. During these 90 years, missionaries with the able assistance of Italian Baptist leaders, have brought into existence 75 Baptist churches with a total membership of about 4,500. Today there are 15 missionaries in Italy. All new appointees spend two years at the University of Perugia, studying the Italian language, history, and culture before beginning their work. There is rapid development of self-support within the churches which are organized into a strong Italian Baptist Convention.

Small beginnings in Baptist work had been made in Spain before the first Southern Baptist missionaries were sent in 1922. Since that time the work has developed slowly but steadily until today there are 44 churches in the Spanish Baptist Convention, with about 3,000 members. Five missionary couples are located in three different cities: Madrid, Barcelona, and Valencia. The Baptist seminary in Barcelona trains pastors for the churches, some of whom get further advanced training at the international seminary in Ruschlikon. The dominantly Catholic country of Spain has placed limitations upon the evangelistic activities of evangelical groups, and there have been some cases of obvious religious oppression. However, recent months have seen a relaxation of tension and there are evidences that a more liberal era is in the immediate future. There are many evidences that thousands in Spain are ready to respond to the evangelical gospel, and a relaxation of legal pressure may bring about a rapid growth of the churches.

Before the second World War Southern Baptists had missionaries located in Hungary, Roumania, and Yugoslavia. Here the emphasis was upon theological education and the training of national pastors. When these countries came within the orbit of Russian Communism, it became impossible for American missionaries to reside there. Southern Baptists still maintain some contact with these countries, and regular financial assistance is given to the churches in Yugoslavia and to the small Baptist seminary in Novi Sad. If the Iron Curtain should ever be lifted, there is the possibility that Southern Baptist missionary personnel might once again be stationed in these three lands.

The Portuguese Baptist Convention, with 20 churches and about 1,000 members is largely the product of mission work from Brazil. Recently the Brazilian Baptist Foreign Mission Board has been unable to give much assistance to Portuguese Baptists, and an appeal was made in 1958 for the Foreign Mission Board of the Southern Baptist Convention to enter into a cooperative program with the Portuguese Baptists and Brazilian Baptists. Since the fall of 1958 limited financial assistance has been given to Portuguese churches, particularly for the construction of chapels and the beginning of new work. Southern Baptists maintain one couple in Portugal to serve as fraternal representatives. The future seems bright for the development of Baptist work in Portugal, and a small amount of assistance and encouragement from America can mean much to the growth of the work.

In 1958 and English-speaking Baptist church was organized by American service personnel located in Orleans, France. They appealed to the Foreign Mission Board for assistance, and after some months a couple was sent in April, 1960 specifically designated for English-speaking work in France. They will work in close cooperation with the French Baptist Federation. Already, a French-speaking work has been started in Orleans, largely supported by the gifts of the Americans in the English-speaking church. Limited financial assistance has also been given for the construction of the chapels in other parts of France and development of a student center in the outskirts of Paris. The French Baptist Federation has not requested that American missionary personnel be sent for service in the French-speaking churches, but they welcome the cooperative relationships which exists

and the financial assistance and the fraternal encouragement which comes through the English-speaking congregation and our missionary

representative.

It is commonly recognized that the Near East is one of the most difficult areas in the world for Christian missionary activity. The dominance of Islam is the major problem, but political unrest and the presence of a wide diversity of racial and cultural groups add other complications. The fact that evangelical Christianity is weaker in the very land in which the Christian faith originated than in most other parts of the world stands as a constant challenge to the Christian

Southern Baptists have 50 missionary representatives located in four different countries of the Near East. The work was begun in 1922 in what was then called Palestine. The creation of the state of Israel in 1948 brought about a division between the Arab countries and this new Jewish state. Southern Baptists have had representatives on both sides of the sharp political division from the beginning. There are fourteen missionaries in Israel and 36 in the Arab countries of Lebanon, Jordan, and the Gaza Strip. While no missionaries can be located in Egypt, limited financial assistance is given to small Baptist groups in that country.

Medical missions have played a large part in Baptist work in the Near East. Work was begun in Jordan in 1952 at Ajloun, where Southern Baptists took over a hospital that had been operated by an independent English doctor. Direct evangelism would have been impossible. However, a ministry of healing in the spirit of Christ has broken down barriers and opened doors. It is now possible to do evangelistic work in the villages within a wide radius of Ajloun, and something resembling revival has been moving across the country. There are plans for expansion into other population centers of

Jordan.

In Gaza the only ministry is through the Baptist hospital. The population is overwhelmingly Moslem, most of whom are Palestinian refugees. There are many problems and difficulties for the small Southern Baptist medical staff which keeps the light of Christian testimony burning, despite the fact that there is little response to the

gospel.

The major project for the Arabic-speaking countries is a Baptist seminary to be opened in Beirut, Lebanon in the fall of 1960. Classes will be started in temporary quarters, until buildings can be constructed on a lovely site high above the city looking out over the blue Mediterranean. It is expected that this will come to be an international seminary serving several countries in the Middle East, and young ministers trained at this school will play a prominent part in the future work in that area.

In Israel there have been so few converts, and so few candidates for the ministry, that the establishment of a theological seminary has not been justified. At present plans are being prepared for the establishment of a student center in the vicinity of the great Hebrew University in Jerusalem. Many brilliant young Jews from all over the world are studying here, and there is definite evidence of a spiritual vacuum in many hearts. As in few parts of the world, vital evangelical New Testament faith needs to be proclaimed in the land of its origin all over again.

## LETTER HOME - ALETHA FULLER

MISS ALETHA FULLER, Southern Baptist missionary to Nigeria now home on furlough, serves as missionary associate in the department of missionary personnel of the Southern Baptist Foreign Mission Board, Richmond, Va. A registered nurse, she is assisting in recruiting nurses for medical evangelism.

#### FOR RELEASE: Afternoon Papers Tues., May 17

You'll never know the thrill this day has brought! Can't wait to tell you about it! Electric lights at last-and running water! Imagine both of these conveniences at the same time. In our excitement, we remembered with gratitude that these blessings were made possible by you at home—concerned for the cause of Christ around the world and giving sacrificially to the Lottie Moon Christmas Offering.

You at home do play such an important role in the ongoing and success of our efforts overseas. And how we thank you for all you do, from the depths of our hearts. As you give through your churches to the Cooperative program and the Lottie Moon Christmas offering, you are walking "hand in hand" with your missionaries. You are building bridges to continents. You are being a missionary yourself, as you virtually make it possible for us to go and represent you. Thank you for holding the ropes for us. Thank you for your dependable support, which keeps the life-line open.

And thank you for your faithful, daily prayers in our behalf. Without the assurance that you are praying back at home, the task would be most difficult, indeed. Through varying experiences we have had on the field, your intercessory prayer has helped us to find the strength and assurance we have needed. Your prayers have often helped us triumph over difficulties, which, otherwise could never have been surmounted. Because of your prayers, people continue to accept Christ, churches are begun, and God's kingdom is advanced.

And thank you for your letters. Some of us only get mail three times a week, brought by bicycle, and in the rainy season this often takes all day. But the mail bag is most important, and when the bag is heavy, our moral soars! Keep the letters coming . . . they mean so very much.

How wonderful it will be to go back to Nigeria this summer, and take my place by the side of those who are meeting the tremendous challenge we continually see there, to again shoulder my part of the responsibility.

What a privilege it is to be one of your representatives in Nigeria, to serve as a nurse in the hospital at Joinkrama. What unspeakable joys have come from being an eye-witness on the field to God's great love and power. As we have experienced His Divine leadership in our lives and in our work, we have been made aware of the reality that God keeps His promise to be with us "to the ends of the earth."

Even as Christ, when he sent out the seventy, promised them they would see great and mighty things, we present-day missionaries continue to see wonderful things happen in this modern time, as God continues to work in the hearts of men and women, boys and girls around the world.

I have personally witnessed many things that God did in Nigeria. I saw God give an African mother a living child-after she had had eight stillborns at home. He did it by providing a hospital in a needy section, and providing personnel and equipment, and giving power to his servants who labor there.

I saw an attractive African young woman who took first position in her graduating class at nursing school, take her place on our nursing staff, as her avenue of service to God and to her fellowman. Anything unusual about this? She was a motherless baby from the Ekpeye tribe who feel that such is a curse and seek to destroy these babies. God opened the hearts of Christian women of the Ogbogolo tribe who now rear many of these babies in their own homes. Joanna Odoko, our nurse, was saved from being thrown in the river and drowned, as per custom, and she now faithfully serves, as do other grown-up motherless babies from her tribe. God did it.

For the two tours I have served at the Joinkrama hospital, we have had to put our new mothers and new babies all in one big female ward with the medical patients, surgical patients, orthopedic patients, and pediatrics. But God touched the hearts of Southern Baptists to give through the Lottie Moon Christmas Offering, and now, we have a wonderful new maternity building. It is adequate in every way. As the Africans describe it, "It is proper, proper!"

I heard them carol on the wards to the patients on Christmas eve, singing "Oh, come Let Us Adore Him" in a place where, if we counted back a few years, they didn't know who Christ was, and there was no hospital. And God did that.

I saw a big leader of the town juju after having been a patient in our hospital and after Christian friends in his village witnessed to him, become convicted of his sins, leave his juju, accept Christ, and become active in the Church. God did it.

In the very place where formerly scores died of smallpox, I've seen epidemics avoided because missionaries with medicines and skill in their hands were on the scene at the right time. God did it.

I saw the Engenni tribe, after losing two of their faithful Christians as human sacrifices to a neighboring tribe, not attempt to start a tribal war, or become resentful, bitter, or want to retaliate. I saw the very family of those two men-concerned that the other tribe know Jesus. What a change from previous years in the attitude they took—for Christ had come into their own hearts and made the difference. God changed them!

I've seen an African pastor, tired, worn, sick at heart after personal persecution and threatenings of his life, determine to stay at his post and preach Christ and his teachings, despite actual dangerbecause God had called him and God would sustain him. Yes, God raised up a man like Sunday Alasia.

I know a man who was so near death, they carried him home to die. And the casket had already been made. But Harrison lives today! God did it. Not only does this man live physically, but he has the promise of eternal life. For he accepted Christ as his Savior after I devoted a Saturday afternoon toward telling him. God did it.

I saw a fourteen year old boy who had T. B. of the spine come into our hospital for treatment. He was studying witchcraft on the side. He became a Christian. After doing all we could for him medically, we found it necessary to send him to a renowned specialist at the

Teaching Hospital in Ibadan. The boy was paralyzed from his waist down. After a long and tedious operation, the surgeon said he could never walk again. I heard Christian hospital employees plead for prayer. Months later, I saw this boy walking to church, assisted only by a stick in one hand. He had paddled his own canoe to come. Our prayers had been heard! God did it!

Yes, I am getting "homesick" for Nigeria, and anxious to get back to that work so full of challenge. For the country I serve is, unquestionably, one of the most important countries on the African continent. It is larger than any European country except Russia. It is the most populous country of Africa. It is the most predominantly black country in the world. And one out of every ten living Americans has

an ancestor from Nigeria or nearby.

What do we see today, generally, as we look at this very important Afrian country? The whole continent is in a period of change. Formerly referred to as the "Dark Continent", it now is more properly referred to as the "Emerging Continent." Nigeria is one of several countries of that continent now moving toward self-government. Her independence as a new nation will come on October first of this year. Our prayer is that her new government will be based on Christian concepts and lead by Christian leaders, and when we see that 80% of the members of the legislature in Western Nigeria alone are products of Christian schools, we have great hope.

In many ways, the whole pattern of African life seems to be undergoing rapid transformation. Served by five major airlines, there are forty flights every day between Nigeria and the rest of the world. The influx of modern conveniences in many areas, the obvious upsurge in cultural advantages, the increase of industrial projects are all evidence

of this change.

But regardless of their religious affiliation or lack of it, most students of African affairs are pretty well agreed that the most explosive force in modern African life is Christianity. The first missionaries were spoken of as "these that have turned the world upside down. Certainly the awakening of Africa is due in very large measure to the work of Christian missions.

We are deeply grateful for the way our Nigerian people have responded to the Gospel. How thankful we are that many of them are catching a vision of their responsibility to win others. In recent years, we have had almost 6000 Baptisms per year. In the last eight years, Nigerian Baptists have increased their giving 32 times. Now 85% of our churches are self-supporting. Here in this country, it takes 23 of us to win someone to Christ; it only takes 7 Nigerians to win someone to Christ. And now the Nigerian Baptist Convention has its own home and foreign mission board. Nigerian workers are employed in four home mission areas: Kafanchan, Uromi, Ibariba, and Ibadan. Plans are being made for the opening of foreign mission work in some other West African territory, and a worthy sum of money has been raised by the convention for this purpose.

Furthermore, it is gratifying to see the great load of responsibility carried by our Nigerians. All of our churches have an African pastor except one. In our educational system, there are over 2,900 African teachers as compared with 67 missionary teachers in Baptist schools. African nurses outnumber missionary nurses 43 to 30. In some areas, well-trained Nigerians have taken over the work formerly done by missionaries who have served as advisers to Nigerian pastors and

And so, in recent years, there has been much emphasis upon the use of trained African leadership wherever it was possible to replace missionaries in positions of responsibility.

Another feature of our work in Nigeria has been the accelerated expansion of Baptist work particularly into the Eastern and Northern regions. The recent occupation of some previously neglected areas of this vast country is a real cause for joy.

Yes, there is cause for rejoicing in the victories in the past for our Lord, but with this joy comes a burden: the burden of the great unmet need. So much to be done; so few to do it.

In no case have really possessed that land. For all of our efforts, we have only a "drop in the bucket" compared to the need.

There is a great need for medical care in Nigeria, and all Africa. I think no continent needs the healing touch of the Great Physican more than does Africa. Where so many tropical diseases prevail and so few hospitals provided for the masses, the life expectancy is short, and the infant mortality rate is appalling. In Nigeria, there are only two doctors for every 100,000 people. The shortage of nurses is shockingly acute. There are only two dentists in the country for every two million people. Here in this country, our life expectancy has been increased to about 70 years now, but in Africa, it is 35 years. Here in America, one child out of 25 dies before its first birthday, but in Africa, one out of every two dies before its first birthday-a 50% infant mortality rate!

In our medical institutions in Nigeria, what unlimited opportunities for Christian witness we do have, as we seek to meet their physical

In addition to the tremendous need for medical care, there is an intense hunger for education. As Africa is awakening, Mohammedans, pagans, and Christians all are seeking training as never before, and they will get it someway, if at all possible. Here is our great opportunity to give them Christian education. As we have established schools, we have seen that over half of the converts coming into our churches in Nigeria are products of our schools.

Medical care is needed, education is needed, but the greatest need is for Christ. Amongst the 32 million of Nigeria's population, more than half the people claim Islam as their religion; almost half the remainder are animists (worshippers of spirits), and the balance are followers of Christ. Who is going to capture that land? Someone is going to have it. There are many evidences of the Catholic campaign. In addition to this, there are many more Nigerian students studying in Russia than in America. One cannot help but wonder what the future holds when we face this fact. And furthermore, Islam is still making a very strong appeal for the hearts of our people. And so,

we come back to the question, who is going to capture that land?

Southern Baptists, this is our day! Now is our opportunity! In the past, many of these people have been held in bondage to primitive tribal religious customs, and they are now awakening to the modern world about them. Under the impact of so many new influences, the old patterns of life are disintegrating. A spiritual vacuum is being created, as the African turns away from superstitions which are losing their grip upon his mind. He is looking for something new, something better! Scores will make a change of religion in this generation.

Will we rise to this responsibility? Will we measure up to this opportunity? Rarely in the world's history has there been such a ripe field for Christian witness. It is a ripe field in a changing, challenging and waiting Nigeria.

Seeking minds are waiting for us to come and teach them

National Christians are waiting for us to come and train them for further service.

The sick are waiting for us to come and heal them, and some cannot

And men and women all over Nigeria, created in the image of God, priceless personalities for whom Christ died—are waiting for us to come tell them of the Saviour. WILL WE GO TOO LATE?

The heart hunger of Africa's millions can be satisfied only by a saving knowledge of the living Christ—who has made the difference in your life, and in mine.

The need for the gospel in Nigeria today is URGENT. It is CRITICAL. It is IMMEDIATE. Why urgent?

1. Because we do not know how soon Christ may return.

- 2. Because we do not know how long we, personally, may have to devote to the task.
- 3. Because of changing and threatening world situations, open doors could soon close.
- 4. Because souls are going out into eternity every day without Christ-and many have never heard the gospel.

The unreached areas of Nigeria call for the personnel, the money, and the message which Southern Baptists can give. These continuing and compelling opportunities demand and deserve our very best. May God help us to become acutely aware of the unbelievable destitution of millions of lost people in Nigeria and our world today, may we be shaken from whatever complacency that may exist in our hearts, and may we be able to achieve a new and deeper level of Christian commitment-both us on the field, and you here at home-in order that we may be able to sustain and undergird and enlarge this great mission undertaking.

There is an inscription on a tombstone in Abeokuta, Nigeria, at the head of the grave of one of our pioneer missionaries, Mr. J. S. Dennard. It bespeaks of the deep dedication to a tremendous task, and it reads:

Till all the tribes of Africa

Shall be brought to the feet of Christ the Saviour.

This is our task. And it can only be accomplished by the combined and unceasing efforts of our faithful National Christians, of your missionaries, and of you here in the homeland.

May God help us to be found faithful to this tremendous task which is before us.

-Aletha Fuller

## THE TURNING WORLD

By Mrs. R. L. Mathis

MRS. R. L. MATHIS is president of Woman's Missionary Union, auxiliary to the Southern Baptist Convention. She is dean of the student union at Baylor University (Baptist), Waco, Tex. She is a member of the executive committee of the Baptist World Alliance.

FOR RELEASE: Afternoon Papers Tuesday, May 17

A missionary journey to Southern Baptist Foreign Fields is a rewarding experience. For four months this past summer Miss Alma Hunt, W.M.U. Executive Secretary, and I had such an experience! We visited in all of the countries in the Orient, in the Near East and

We had many wonderful experiences during our ten days visit throughout Japan. One was our visit to the Tokyo English Speaking Church, which was completed in August. It was dedicated in weeklong services November 1-8, with several Southern Baptist leaders

assisting.

On September 20 the two-year-old church had 350 in the morning preaching service, 229 in Sunday school, and 149 in Training Union. Thirty-four people have made decisions for full-time Christian service in the two years. A number of these are now in theological seminaries in the States. United States military personnel make up a large part of the congregation of this English-speaking church.

Too many people associate Korea only with war. But in that land whose Oriental name is chosen, "Land of the Morning Calm", the people are wonderfully cheerful and hard-working in spite of all their troubles. And too, they are lovers of beauty. We saw it expressed expecially in their lovely dresses which floated like clouds around their bodies. They are extremely modest and the dresses and short jackets have high necks, long sleeves and the length is almost to the floor. The design of the jacket is at least 2,000 years old. We saw old, old scrolls and carvings and the women's native dress is unchanged.

We found the people so responsive. Perhaps, today, Korea as does no other country offers the greatest challenge Southern Baptists have to win many hundreds of people to the Lord. They throng to hear the Bible read or a sermon preached even on the street corners.

In the land where Christ was born we eagerly approached each beloved spot. We looked out over Jerusalem from Olivet. We walked in the beautiful little garden of Gethsemane. We stood in awe before the garden tomb where likely his body was put away. We looked at the hill of a skull. All of this we saw, and more, as we went by Bethany to Bethlehem and along the dusty roads winding through the Judean hills. And we saw thousands of people just passing by these sacred places never even glancing towards them for they have no meaning for the majority who worship Mohammed. We need Southern Baptist Missionaries in and around Jerusalem.

We participated in the organization of the Woman's Missionary Union of Lebanon in the city of Beirut on a never-to-be-forgotten day. Around seventy women were present more than were at the organization meeting of our own W.M.U.

We were scarcely able to comprehend the gigantic task of taking the gospel "into all the world" for the millions of people in the Orient stagger the mind to believe it can be done. Tokyo, the largest city in the world; Bangkok, with her dazzling Buddhist Temples; Indonesia, with her 52 millions of people on the Island of Java are but examples of every city in every country. The task is simply stupendous but our Lord gave us the command to do it.

Not only must we take Christianity to these lost millions but we must dream of a world wherein the golden rule of material responsibility and good will shall one day become triumphant throughout all the earth. In these areas alone may come peace in our time.

Africa is four times larger than U.S.A. The Victoria Falls are three times as high as Niagara. Where David Livingstone, in 1859, discovered the Falls, his statue stands today looking into the vast distance of a country that need God. It was a thrilling experience to stand beneath that statue and look out over the magnificent Falls and the Zambezi River and on into the horizon with our imaginations running

On August 11 as our plane made its approach to the airport at Blantyre, Nyasaland, a country called the "Land of the Lake", we know we were entering into the 40th country where another door had opened for Southern Baptists. Under the leadership of the Holy Spirit, the Central Africa Baptist Mission sent two young couples, the William S. Westers and the LeRoy Albrights, on August 1 into this new area. These missionaries do not know what Nyasaland holds for them-a state of emergency still exists with the government-many Africans are held in detention camps and there is unrest and distrust everywhere. However, with unmatched enthusiasm these young people showed us the many, many possibilities in a new land which needs the gospel. It was around Lake Nyasa in the villages that David Livingstone blazed the trails for all Christian leaders of today.

Africa is in the news today. Many new nations are struggling to have freedom—some have; some will. The spirits of nationalism and independence are in the air. Baptists are strong in many areas even in those countries which are new for us, mainly because of our emphasis on education. The establishment of churches, school and seminaries are providing able leadership for these new-born govern-

We attended the dedication of a 104-bed Tuberculosis Hospital

in Mbeya, Tanganyika, a service attended by over 500 people. In declaring the hospital officially opened, S. N. Eliufoo, Tanganyika's Minister of Health, spoke of the need for such a hospital and expressed appreciation to Southern Baptists for the facilities there. The papers of Tanganyika carried many stories and articles about this dedication service. In an editorial the writer spoke of the dedicated men and women with the Baptist Mission in East Africa, and he wrote "They are not an isolated few exceptions among the millions of the United States." "Behind them stands the Southern Baptist Convention of America, consisting of some 30,000 church congregations. They provide the money for such great Christian works as the Tuberculosis Hospital at Mbeya. These missionaries and those who support them, are the real Americans"

Nigeria is seeking her own goverment in 1960. Baptists have been there more than a century and our work is most gratifying. Driving from village to village, we saw signs around most of the towns pointing to a "Baptist School", a "Baptist Hospital", a "Baptist Church". Undoubtedly such Christian influence will help to lead Nigeria to

a large place in world affairs.

Our missionaries of today are glorious in their actions but they are few in number. Those of us at home have a tremendous task if we are to shoulder our part of the mission load. We came home more dedicated to that task. We were grateful for the churches, schools, and hospitals which have been erected to the Glory of God. We were more grateful for the hundreds of Baptist people we met in the twenty-four countries visited. We are more grateful each passing day for the privilege of being a part of this growing, warm-hearted, evangelistic denomination; the Southern Baptist Convention.

#### FROM COMMUNISM TO FREEDOM

By Mrs. Don Kim

MRS. DON M. (ESTHER) KIM is a native of Pyeng-yang. Korea. After schooling in the Orient, she secured the master of religious education degree from Southwestern Baptist Theological Seminary, Fort Worth, Tex. She spent the years 1939-1945 in a Japanese prison, a "prisoner for Christ." Her husband is a minister

#### FOR RELEASE: Morning Papers Wednesday, May 18

One day, it was when I was still at Junior's age, my mother called and asked me "My dear, are you going to be a Christian all your lifetime?" I was surprised at the question and I wondered why she suddenly asked me such a daring question. I thought my mother knew that I loved the Lord and wanted to be a good child of His. I answered her, however, "yes, mother, I would like to be a Christian all my lifetime." My mother seemed to be deeply moved and she said "thank you Lord." My mother went on and explained to me why she had to ask me such a question. "My dear child, it is not easy thing to be a good Christian. There were many people who wanted to be good Christians as much as you wish to be, yet very few succeeded." I interrupted her talking abruptly, and asked why they could not become one when they wanted to be. Were they too lazy or did not go to church? No, my child, mother said neither were they lazy nor neglected to go to church, but the severe persecution prevented them from becoming Christians. "It is very sad. Isn't it?" Then she looked at me with stern yet very gentle eyes. I reaffirmed her by saying that I would be a Christian all my lifetime, no matter what kind of persecution might come after me, as though I was answering to her eyes that silently spoke to me. I saw mother's face was beamed with joy. She thanked again to the Lord.

There was nothing happened to the lives of Christians during the time I went through from grammar school to secondary school. When, however, I went to college in Japan, persecutions upon Christians began. It was during the war time. But it did not stop me from practicing my faith in Christ. Upon my graduation from college, came back to my home in Pyeng-yang now in North Korea. Soon I had found out that many Christians and evangelists were imprisoned simply because of their faith in Christ. My beloved Christian mother reminded me this time thoughtfully, "well, my dear, it is certainly a right time for you to test your faith in God, whether you can keep your faith in the Lord or to subdue your faith at the I understood what she meant, and I knew feet of worldly power."

what should I choose.

Later I was arrested while I was spreading the Word of God by the Japanese authority and was imprisoned for neither I denied my Lord nor bowed my head before them. Before I was taken into a prison again my dear mother advised me not to forget the very truth of God's promise with tearful voice. "You can do nothing by your own strength but with the help of God you will live. Recite God's Word everyday and He will make you free from the hardship and He will sustain you and will comfort you in the time of a great

trouble," added mother. I should not fail my Lord whatever the hardship might press on me, I talked to myself instead of assuring my

I memorized more than 100 chapters of Scripture and 150 hymns by then because I knew that the enemies of Christ would not let me read or have the Bible with me in the prison cell. The prison that I was in Pyeng-yang was the second largest one in Korea. size of my cell was 8 feet long and 4 feet wide, yet sometimes there were as many as nine people packed together, besides innumerable bedbugs, fleas, lice by whom our blood was sacrificed. Sometimes our cell was jammed with prisoners that we could hardly move limbs of our body. During winter season in North Korea is bitterly cold most of the day the temperature is 20° below zero, yet there was no heating system at all. Indeed, the prison was the living hell on earth. We had no choice but shattering our thin bodies all day long, and so many prisoners were frozen to death. The food that they served us was rotten soybean husk and weed soup. soon as we ate those food our throats were swelled and tongues were parched and voices were weakened due to the toxin was present The lack of food made us to be appeared like dried fish. When spring came, the severe cold during the winter and the lack of food made prisoners groggy and some of them soon died away with no human dignity. Sometimes so many prisoners were dead that women prison guards could not remove the dead bodies all at once. They were laid here and there with swarming flies. Among 4,500 prisoners 2,500 of them were either starved or frozen to death. O, what a pathetic situation it was!

As time went on, my sight became weaker, my hearing was getting poorer and my fingernails, toenails, hair, even teeth began to fall off, and the skin of my body became gray. I was panting like a dying woman due to the lack of blood in my body. In spite of this condition, I was tied with a heavy chain and was threatened to bow down my head at their feet and to worship their god. Many times I felt I was dying. Then I recalled my mother's saying "trust in God and every moment live close with the Lord." Every moment the Lord was with me in my spirit though my physical body was almost dying. Many times I shouted with victorious joy especially when I withstood against one torture and after the other. Sometimes, I asked God, "O, God why thou hast given me only one life, if had I one thousand lives I would have offered every one of them to the glory of Thy Kingdom." The 100 chapters that I had armed with richly blessed me and strengthened me with the power that was stronger than one thousand bands of regiment.

One day I was summoned by the judge and when I arrived at the court there were many young men prisoners who were begging for their release. The Judge looked at me and said, "Number 57." It was my prison number and it replaced my name. "Do you see those

strong looking men prisoners?'

"Yes, sir," answered I. He continued. "Do you know who are they?" asked he. I said, "No sir." He provokingly told me that they were communist leaders who came from Russia in which they were highly educated and doctrinated. They were to make Korea to be a communist country. They were fearless and brave, yet they were asking him to spare their lives and to release them by promising that they would be a good citizen of Korea, because they could no longer endure the cold, hunger and torture. Then he asked me. "How about you Number 57, how much strength do you have, poor Christian girl, are you stronger than those of men prisoners?" I stood up firmly with all my strength and said to the judge, Judge, I do not have any strength of my own. I am very fearful girl and weak in physique, but I know one thing that is certain to me is that I must be loyal to my Lord until my death." The judge angrily shouted at me saying "You must die in the jail."

I was sent back to my cell again. To reach my cell, I had to pass five iron gates and while I was passing by those gates an indescribable victorious joy welled up out of my heart. I rejoiced and praised God who gave me the strength to testify of Him before His enemy.

When I reached at my cell, it was already dark and cold and the unwelcome insect friends were waiting for me to serve their evening meals. My cellmates were not Christians but they were murderers, burglars and blood marketers. They often quarrelled, cursed each other like hungry dogs. They found no peace within them.

The most unbearable thing, however, was the satan who often whispered at my ears, "You foolish Christian girl how long are you going to stay here, 40 years or 50 years? Why don't you compromise with the life of ease and marry to a young man and lead a good life like all others do?" Whenever I was tempted by the satan, I recited the chapters of Scripture more fervently. "My sheep hear my voice and I know them that they follow me. I have given them eternal life and they shall never perish neither shall any man pluck them out of my Father's hand. My father which gives them is greater than all and no one is able to pluck them out of my

Father's hand. I and my Father are one." I shouted with joy and even sang with my heart for I had lost my voice.

It was a midnight suddenly a woman guard rushed into my cell and cried "Number 57 wake up. What is the matter with you? Why you are singing that loud in this late hour?" All the prisoners were awakened. I told her that I was sleeping and I could not sing for I had no voice. But my cellmates said that I was singing very loudly. It seemed strange to me when I thought of my vocal condition, I could hardly sing and hard to believe it, yet my cellmates all witnessed that I was singing.

I was sentenced to death and was waiting for the death chamber. By that time six women guards became Christian and helped me to spread the Gospel of our Lord among other prisoners. How? They bravely let me visit other cells so that I could talk to other prisoners. I thanked the Lord whose grace is so abundant. Those guards tried to feed me as best as they could do, what was more, their love which made me feel I was getting fat. Many of the prisoners accepted Christ as their personal Savior and specially those six women guards claimed and promised me that they would live their lives by witnessing Christ to others. They said they would not care even they were put in jail as I was. Surely they were! Otherwise they could were put in jail as I was. Surely they were not have done what they had done to me.

One day, one of the converted women guards hurriedly rushed at me and said, "Dear teacher," since they became Christian they called me teacher instead of Number 57 "you must escape out of this cell tonight. At first, I did not understand what she meant, and I asked what was all about. She finally disclosed the fact that I was scheduled to be executed on the 18th of August at seven o'clock in the morning. That was the year of 1945, "I cannot bear to see you to be persecuted," my dear friend begged me to "I cannot flee. Her hand holding the key for my cell was trembling and tears were streaming down over her cheeks.

I patted her shoulder and told her that I was ready to see my God in heaven. Even if I was freed I had no place to live on this earth. O, how long had I been longing to see Christ whom I loved and who died and saved me from sin. She understood me and

consented reluctantly.

The day before my execution, it was almost midnight suddenly my prison door was widely opened and I was welcome by the thousands upon thousands of Koreans who came from the mountains, caves, secret homes where they were hiding. They stood there and were singing "All Hail the Power of Jesus' Name" as though they were very triumphant soldiers in the long and tough battle. This great hymn shook the gloomy gate of jail. I did not know and wondered what was all about it. I wondered whether it was heaven. Later, of course, I found out that was the end of the war and the Japanese were all gone. I was released.

I was imprisoned almost for six years. I weighed 115 pounds at the time I was arrested, but it was only 67 pounds when I came out of the prison. It was just bone and skin literally a ghostly shape. I could not help wondering whether I ever was able to be restored to my original health. O, but by God's loving care my health, the sight, hearing and breathing gradually were restored. the restoration of my health I married a very devout young Christian man whom I loved very much. We came to the United States

for further education for both of us.

Now I begin to realize why the Lord protected me from the persecution, because He wanted me to tell this truth to you today.

Now as you know, I and my husband are working under Home Mission Board and working among Koreans in Los Angeles. Home Mission Board, through your supports and prayers, gave us a beautiful \$40,000 worth of a church building. Now we have 137 Sunday school enrollment and around 80 Sunday school attendance and near 100 attendance in the morning service every Sunday. We did not have any church members except I and my husband when we came to Los Angeles three years ago, but now our membership at present moment has grown up to 105 out of which 75% of them were baptized at our church and the rest were by letter. I am so grateful to you all, for I believe that your earnest prayers and the sacrificial givings made this progress possible for us. May the Lord richly bless you. Thank you.

## THE COOPERATIVE PROGRAM

By Dotson M. Nelson, Jr.

DOTSON M. NELSON, JR., is pastor of First Baptist Church, Greenville, S. C. He is a graduate of Mississippi College (of which his father was president for many years) and of Southern Baptist Theological Seminary. He's a former Navy chaplain with pastoral experience in Virginia and Missouri. He is a member of the Convention's Foreign Mission Board.

FOR RELEASE: Morning Papers Wed., May 18

It is my privilege to stand before you, not so much to represent myself, but to be the voice of a church—a church rich in history and tradition, vigorous in activity, with eyes uplifted toward the future. We are proud of our heritage—that the Southern Baptist Theological Seminary was begun within our walls, that Furman University has been nurtured through more than a century, that we worship in a sanctuary, part of which was built in 1857 under the direction of a Building Committee whose chairman was Dr. James P. Boyce. But the church is proud of its immediate past alsoproud of increasing our gifts to the Cooperative Program from \$40,000 to \$130,000 a year in less than ten years, that our gifts to the Lottie Moon Christmas Offering have increased from \$4,500 to \$13,500, and that our gifts to the Annie Armstrong Offering have increased from \$1,500 to \$4,000. During those same eight years, more than three quarters of a million dollars have been spent in building. New property has been bought. Other churches have been helped. New services have been rendered. With nearly \$300,000 financed comfortably over the next eight years, our primary concern is with our complete stewardship which includes increased giving to world-wide missions. I have been asked to talk about the Cooperative Program.

The two words in the title of my talk are familiar and well chosen.

They speak for themselves when allowed to do so.

An individual, a church, or a denomination without a program is afloat on a stormy sea without chart or compass. The program of Southern Baptists follows the clear teaching of the New Testament in its emphasis on teaching, preaching and healing. The program is not an inanimate object; it breathes with the life of people. When you say "program", you are speaking of educational institutions, both at home and abroad; Christian education of young people, whether it be in the primary schools of Africa or Japan, or in the Christian colleges like Furman University, Mississippi College, or William Jewell, or the University of Richmond. You, also, are speaking about the hundreds of ministers, educational directors and missionaries who are being educated not only in our six seminaries in this country, but in the many seminaries and Bible schools which we operate abroad. When you speak of preaching, you are talking about the mission pastor and the church begun by mission money which will grow to help other churches. You are talking about the evangelist at work among the Indians, the Mexicans and in more than 40 countries around the world. When you speak of healing, you are talking about our Baptist hospitals and clinics at home and abroad. The support for all the work outside of the local church is undergirded by the program hammered out by our elected leaders to implement the Great Commission.

Co-operation is a great word of Baptists. We band ourselves together in associations and conventions in order that we can do more effectively together what we can not do so well separately. Our convention has always been and always will be a "unity in non-conformity". One of the secrets of that unity has been in a task so big that we are forced to cooperate to get it done. The fact that some can say that our loosely organized convention ought not to work is proved false by this very cooperation. There is something deeply Christian in this voluntary cooperation. We join together not because we must, but because we may. To share the gospel, we share responsibility with others of like mind.

Now, the Cooperative Program was born out of deep need under the providence of God, but let us remember it is one of the things which must be taught and retaught in every generation. Now that a generation has arisen "which knew not Joseph" we need to be reminded of the rock from which we are hewn. We are not in the rather remarkable position for Baptists of being at least to some degree prosperous. We have not always been thus. It follows that we must be careful to keep our perspective and do our best under God.

It follows that great care should be exercised by those who study the continuing Cooperative Program of the Southern Baptist Convention that we shall not slavishly follow the red lights of the receding past, but look out into the incandescent light of the future to meet the overwhelming needs that lie before us—needs that challenge, needs that call for a balanced program, needs that call for us to be realistic on the one hand and full of vision on the other.

State conventions must use the same kind of spirit-led wisdom in their division of receipts between the work in the state and the work around the world. Only as these needs are reappraised year by year, can we satisfactorily call upon our people to support the Cooperative Program.

But I am sure that you will agree with me that the ultimate place of emphasis is in the individual church. There are too many churches still giving too little to the Cooperative Program. To lift the sights the Cooperative Program must be personalized. In the church where I have the honor to be pastor, we have come to the conclusion that everything we do is missionary, or ought to be missionary. There-

fore, our budget is divided between that which we spend in Greenville and the Cooperative Program which is that which we send away. Consequently, in our local expense budget, we have such items as associational missions, good will center, radio and television, etc. This has been a primary factor in raising our gifts to the Cooperative Program from \$40,000 to \$130,000 in seven years. The end is not yet; but to my mind, the greatest virtue has not been in the three quarters of a million dollars given to the Cooperative Program, but in the spirit of joy and dedication which has come into the lives of the members.

One further word. Just as the Bible is not to be worshipped, but the Christ which the Bible reveals, so the Cooperative Program is not to be emphasized, but the causes that make it up. There is nothing sacrosanct about the Cooperative Program. It can, is, and should be changed from year to year. It was never, in my opinion, meant to be the single program of giving. In our emphasis upon the Cooperative Program, our people have not forgotten the Lottie Moon Foreign Mission Offering nor the Annie Armstrong Home Mission Offering. Neither have we, nor will we, do away with the opportunities for people to give out of the overflow of their dedication. Some time ago, a friend of mine mentioned that he felt he ought to protect his congregation from special offerings. I remarked facetiously, yet with some real truth, that I did not believe my people needed my protection. They are pretty well able to protect themselves. A good deal of our "protection" is a denial of the opportunity for some to give expression to their gratitude to God

We need to have more confidence in our lay people. "Trust the Lord and Tell the People" is the motto of the Home Mission Board. This, I have found an admirable way to lead to increased giving. Over and over I have seen people respond when prayerful confidence was exercised. I remember a chairman of our Forward Program who said, "We need a higher budget goal to shoot at. Why can't we raise the percentage to the Cooperative Program?" Up it went three more percent. I recall a housewife who prayed we make our startling goal of \$12,239 for the Lottie Moon Offering. Unexpectedly the husband found extra profits and the goal was more than attained

tained.

The time has come for us to lengthen the cords of our giving to world-wide missions through every means at our command. We have the resources. The need is demonstrable. The people are ready for the challenge of sacrificial stewardship. New buildings may have to wait or be financed over longer periods, but we must get on with the balanced Cooperative Program of Southern Baptists. If we do, waiting generations rising up to call us blessed, may well say, "This was their finest hour."

## OUR PART IN THE ANNIE W. ARMSTRONG OFFERING

By Dick H. Hall, Jr.

DICK H. HALL, JR., is pastor of First Baptist Church, Decatur, Ga. He is a native of New Albany, Miss. After graduating from Mississippi College (Baptist), he received graduate degrees from the University of Louisville (Ky.) and Southern Baptist Theological Seminary. Hall has been pastor of churches in Kentucky, Florida, and Georgia.

## FOR RELEASE: Morning Papers Wednesday, May 18

One of my first train trips, without parental care, was a 13 mile journey to visit a cousin. He immediately called some neighbor boys to come over. The first one to arrive was about my size and his acknowledgement to the introduction was, "I'll bet I can lick you!" I wondered if I had been wise when I positively replied, "I'll bet you can't!" until he said, "Well, if I can't lick you, I'll bet my brother can." With this concession and the taller boy in sight, I agreed that perhaps his older brother might do the job.

I have no brave challenge to make to you from our church, but we started a mission in the summer of 1949 and constituted it into the Columbia Drive Baptist Church that fall. We challenged them to be a truly missionary Baptist Church by beginning from that day to give as much to missions as they used for local expenses. For eleven and one-half years this church has lived up to that challenge. In 1956 they were among the first ten in Georgia in the amount given to missions. They have been growing very rapidly and now have a budget of \$107,000 which is \$6,000 more than our budget for the year in which that church was constituted.

I think that the reason Miss Hunt asked me to speak is that we have an established custom in our church of giving as much each year to the Annie W. Armstrong Offering for Home Missions as we give to the Lottie Moon Christmas Offering for Foreign Missions. Someone might suspect that we came to this conclusion partly because Dr. Redford and a number of other Home Mission officers

are members of our church. This may be true in part-but it is not the whole truth. We prefer to think that we do this for two more vital reasons:

I. First, the present expanding program of Home Missions deserves ever increasing support from all our churches. In 1891 the Home Mission Board reviewed its needs as to work in California, Arkansas, Texas, and Florida, and missionaries to New Orleans, to the Indians, and to the Negroes. Dr. Tichenor dreamed of an income of \$100,000 and said that they must have \$50,000 to do effective work.

Now we have a great and expanding program including work in 48 of our 50 states as well as in Cuba and Panama. Instead of the \$100,000 program of which Dr. Tichenor dreamed 70 years ago, our Home Mission budget for 1960 is \$4,138.000—41 times as much. Yet those of us who served on the Home Mission Board cannot remember a meeting when we did not come away with a feeling of frustration because of the inadequacy of our resources in comparison with the calls and the needs. As we have climbed higher and higher in achievements, it is always only to see the horizon of need expanding farther and farther into the distance. We have made great progress, but much of our work is in the pioneer stage; and in many areas of tremendous need in the United States we are yet in the time of modest beginnings.

Now with our "explosive" population growth, we are told that there will be 300,000,000 people in the United States by the year 2000 A.D.—just 40 years hence. It will take more than 30,000 new churches in the next 40 years if we minister to our growing population. In 40 years the Communists grew from 17,000 to a constituency in influence, at least, of about one billion people. But they first won their homeland to their beliefs. We have a golden opportunity to win the United States for Christ. The doors are open and we are making some progress. However, we must multiply our efforts if Southern Baptists are to meet their possible destiny.

No longer may Home Missionaries be less prepared than the best trained of our leaders. Our times—and our standards—now require that workers be able to present the Gospel to a space age of higher training, and they must be able to cope with the correspondingly

lessened sense of dependence on God.

If we fail to win the America of world leadership, that very leadership will alkaline the spiritual soil of the world. We have infinitely greater resources in message, prospect, and power than the Communists. We can match and excel their record if we will. But we must begin at home. We believe that the program of our Home Mission Board is right and that our leadership is capable and that our efforts have the blessings and the promises of God for victory.

II. Second, we believe that by supporting the Annie Armstrong offering we are indirectly but vitally supporting the program for which the Lottie Moon Offering stands.

We would not criticize our British Baptist brethren, but their Foreign Mission program has suffered in recent years because they seem to have failed to match this program with a strong Home Mission advance. We believe that now, more than ever before, Home Missions is vital to the work of Foreign Missions.

Wherever a Southern Baptist Church is sponsored by the Home Mission Board, it is insisted that from the first the Cooperative Program be given a fair share of that church's income. Thus each church becomes like a new oil well, piping an increasing flow of golden strength into the total mission program of the Southern Baptist Convention. It would be no less than startling to know how much of our mission funds come from these new churches, established within the last 10 or 15 years. Our mission problems are not with these new churches which are either directly or indirectly the product of Home Missions. As we continue to establish new churches, and to strengthen our work, the sooner will we have the missionaries and the money to take the world.

Dr. John Jeter Hurt, Sr. tells a story from Dr. W. T. Lowrey, President of Blue Mountain College. He had two men working on the campus. One was loafing while the other worked away. He reproved the loafer by pointing to the work done by the other man. The fellow answered, "Yes sir! But he's working by de job, and I'se working by de day. I jes' ain't gwine to race wid him!"

I don't want to be disrespectful to two great ladies, but we tell ourselves that Lottie and Annie are working on the same basis—by the world job—and we think Annie should have her full strength

for the race.

As for our church, we propose never to give to missions less than we use for our local work; and we further propose that the Annie W. Armstrong Offering for Home Missions shall share and share alike with the Lottie Moon Offering for Foreign Missions.

1960 Southern Baptist Convention Miami Beach, Florida W. C. Fields, Press Representative Theo Sommerkamp, Assistant

#### FOR RELEASE IMMEDIATELY

MIAMI BEACH, FLA., MAY 18--Billy Graham warned fellow evangelists and preachers Wednesday to beware of the "beatnik theology that's sweeping into many theological schools."

This subtle theology--universalism--is far more deadly than modernism and could cut the nerve of evangelism, Graham said.

The world famous Baptist evangelist was the principal speaker at a breakfast closing out the sixth annual conference of Southern Baptist Evangelists at DeLano Hotel here.

The conference was held between sessions of the 103rd Southern Baptist Convention which opened a four-day run Tuesday night in Convention Hall.

"Old modernism is almost gone. You find very few modernists who deny the diety of Jesus Christ these days," said Graham. "Instead there's a more subtle group composed of young intellectuals who say they are sinners because of their environment."

In explaining this theology, Graham said the universalist doesn't preach the gospel but claims that every one is saved, some just haven't awakened to enjoy it yet."

This same group, Graham said, contends a man can't help himself when he goes out and commits adultry, but is merely a victim of his environment.

Graham said Southern Baptist theological schools have steered free of universalism so far.

In his address, billed as a "heart-to-heart" talk to fellow evangelists, Graham said he believed the coming of Christ is near.

Every sign you can study today points to this, Graham said.

Graham opened up bits of his personal life as he sought to counsel the 300 preachers and guests.

There was the time he decided to quit taking love offerings. Other evangelists condemned him. It was in Atlanta, Ga., after an \$18,000 offering was taken.

"The next day a picture of the bag of money appeared in the paper. Along side was a photo of myself wearing a silly grin and waving goodby to the people of Atlanta," he said.

- 2 -Graham said he learned Dr. R. G. Lee, Memphis, Tenn., former president of the Southern Baptist Convention, was asked once to confirm a report a worried Baptist heard that "Billy Graham is only making \$10,000 a year now." Lee replied: "Well, I don't know what Billy Graham makes, but I get \$17,500 a year and I'm worth every dime of it." Graham urged evangelists to study and preach some new sermons. "I get an average of 1,000 letters a day and hundreds of phone calls, but I seclude myself daily and keep fresh in the world," he said. "I preach old sermons, too, but I try to make it a practice to preach at least one new sermon a week. Sometimes, it doesn't sound like some of them are organized. I guess its because some of them have as many as 23 points." Many evangelists fall down in their devotional life and wonder why their ministry is barron, Graham said. He called for at least 30 minutes to an hour of prayer daily. What about the evangelist's personal life? Many a good evangelist has been put on the shelf because of a wife that didn't share his dedication, Graham said. He said his wife has never asked him to stay at home. "Instead, I find that when I do come home I interfere with the routine of the family." To those considering occupational evangelism, Graham said it may look glamorous to be an evangelist but it loses its glamor fast -- this living out of a suitcase and staying in strange homes. Graham also cautioned the preachers to watch their ethics. "The way we turn in our income tax is important. I know an evangelist who said he always insisted on churches paying him in cash. He bragged he didn't report it on his income tax return. I always will believe that's why God struck him down at such an early age." Graham said he even underestimates crowds at his meetings to avoid a charge of exaggeration. There is also a close relationship between the evangelist and sex, Graham said. He said he knew of two or three well known evangelists who have fallen in the last three years as victims of sex. His advice to the preachers was to make certain they didn't find themselves alone with any woman -- young or old -- for even evangelists can be tempted. Graham acknowledged that he gets opposition from religious leaders but reminded that Jesus did, too.

- 3 -"Other evangelists can expect it. It does them good. An evangelist can learn about his faults and correct them." In a business session, Clifton W. Brannon of Longview, Texas, was re-elected president of the fellowship organization. Also re-elected were: T. W. Wilson, Dothan, Ala,, first vice president; Don Brandeis, Tallahassee, Fla., second vice president; G. P. Comer, Dallas, Texas, secretary; and E. J. Daniels, Orlando, Fla., treasurer. - 30 -By Roy Jennings, Brotherhood Commission, Memphis

Southern Baptist Convention - 1960 Miami Beach, Florida W. C. Fields, Press Representative Theo Sommerkamp, Assistant

#### RESOLUTION ON SUMMIT PEACE CONFERENCE

The collapse of the Summit Conference has brought the world to another grave crisis and momentarily darkened hopes for peace. We believe that this crisis emphasized the need for Christian patience in negotiating for peace.

We believe in the ultimate triumph of goodness, love and truth and in the power of God as an everlasting Protector to rule His world. We therefore reassert that our hope of escaping war rests upon spiritual foundations. Men must undergo moral regeneration if they are to perfect the means of making peace.

We call upon our fellow Christians to rededicate themselves to the ideals of peace on the terms and conditions of Jesus Christ. We resolve not to allow fear to suspend our reliance upon the processes of Christian diplomacy as practiced by those who acknowledge the Prince of Peace.

Further we invite people of every faith and nation to share this pursuit of a just and enduring peace as the children of God and members of one human family.

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Rules suspended, passed immediately.

Immediate Release

1960 Southern Baptist Convention Miami Beach, Fla. W. C. Fields, Press Representative Theo Sommeramp, Assistant

### REVISED

A Resolution regarding the forthcoming Presidential Election submitted by Wendell G. Davis, of Chrlotte, N. C.

Whereas, our world is now passing through some of the most critical and decisive days in human history, and;

Whereas, we believe that these United States of America have a divinely appointed place of leadership among the nations of the earth who believe in the principles of democracy, religious liberty, and human dignity, and;

Whereas, we find our nation in these crucial days when the eyes of the world are upon us faced with the weighty responsibility of choosing a man to serve in the highest office where his every decision will have serious implications both for us and the world in which we live;

We, the messengers to the Southern Baptist Convention in its 96th session meeting at Miami Beach in May of 1960 do hereby go on record with the following resolution: We resolve:

- 1. That we hereby reaffirm our faith in the historic Baptist principle of separation of church and state and the constitutional guarantee of our land that no religious test shall be made as a qualification for public office. Every man must be free to choose his own faith and church.
- 2. That we further affirm our conviction that though a man must be free to choose his own church, he cannot consistently separate himself from the beliefs, practices, principles, and dogmas of his church where these speak on such public issues as our historic principles of religious liberty, the public school, the use of public money, freedom in marriage, and the separation of church and state.
- 3. That we believe every man chosen for public office in our nation should be considered for office in the light of what the basic implications of his faith will have on important matters of public life and liberty that belong to every citizen of the nation and how these basic implications of his faith measure when laid down beside our American heritage of complete religious liberty, the place of the public school in public education, the freedom of every man's conscience in matters of religion, and the equality of every church and denomination before the law of the land.
- 4. That we presistently remind every member of every church of his solemn obligation to pray for all public officials, to participate in the whole democratic process of our nation, to go to the ballot box and vote for public officials, and to seek the lead rship of God's Holy Spirit in the selection of those men who will guide the destiny of our land in such a time as this.

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The above reoslution was referred to the resolutions committee for study.

W 7

1960 Southern Baptist Convention Miami Beach, Florida W.C. Fields, Press Representative Theo Sommerkamp, Assistant

FOR INFORMATION
Expected to be presented 10Am Thursday
Wendell G. Davis, pastor Midwood Baptist
Church, Charlotte, N. C.

#### A RESOLUTION REGARDING THE COHING PRESIDENTIAL ELECTION

- Whereas, our world is now passing through some of the most critical and decisive days in human history, and
- Whereas, we believe that these United States of America have a divinely appointed place of leadership among the nations of the earth who believe in the principles of democracy, religious liberty, and human dignity, and;
- Whereas, we find our nation in this crucial hour when the eyes of the world are upon us faced with the weighty responsibility of choosing a man to serve in the highest office of the land where his every decision will have serious implications both for us and the world in which we live;
- WE, the messengers to the Southern Baptist Convention in its 96th session meeting at Miami Beach, in May of 1960, do hereby go on record with the following resolutions:

#### We resolve:

- 1. That we hereby re-affirm our faith in the historic Baptist principle of separation of church and state and the constitutional guarantee of our land that no religous test shall be made as a qualification for public office. We believe in the personal freedom of every citizen's conscience.
- 2. That we further affirm our conviction that no man can consistently separate himself from the beliefs and dogmas of the church to which he belongs where these beliefs and dogmas speak plainly concerning the historic principles of religious liberty, the public school, the use of public money, freedom in marriage, and the separation of church and state as they have been practiced and fostered in our great democratic heritage;
- 3. That we believe every man chosen for public office in our nation should be chosen with consideration of the basic principles of his faith and the implication these principles will have in compelling him to democratic decisions and giving him moral courage where the liberty and personal privileges of every American citizen are involved; and
- 4. We persistently remind every member in every church of his solemn obligation to express himself in matters pertaining to our government by going to the ballot box and praying for the leadership of God's Holy Spirit as he votes for those men who will guide the destiny of our land in such a time as this.

1960 Southern Baptist Convention Miami Beach, Florida W. C. Fields, Press Representative Theo Sommerkamp, Assistant

#### FOR IMMEDIATE RELEASE

#### More Pollard Quotes

"I want to tell you Roman Catholicism must repent of her sins and she must come with clean hands and confession and admitting her own sin in the field of religious persecution and bigotry before they can dare raise their finger at us who claim that religious freedom is not only for Baptists and Protestants, but religious freedom is for all men.

"I am also a little bit tired of hearing certain groups in this country fold their hands and piously cry out against bigotry and persecution in America."

Southern Baptist Convention - 1960 Miami Beach, Florida W. C. Fields, Press Representative Theo Sommerkamp, Assistant

A controversial recommendation to prevent executives of any Southern Baptist agency executive from initiating action to fill vacant seats on his board was deferred for one year by messengers attending the 103rd annual meeting Wednesday in Miami Beach, Florida.

Debate for the passage of the recommendation was lead by Dr. E. S. James of Dallas Texas, editor of the Baptist Standard.

James told the messengers the recommendation was not made as a corrective measure but a preventative measure.

He said the approval of the motion "epitomizes the Baptist spirit of democracy and safeguards against authoritarianism."

Dr. Dotson M. Nelson, Jr., of Greenville, South Carolina, pastor of the First Baptist Church of Greenville, S. C. led the opposition to the recommendation.

He said to pass the motion would be to "isolate the executives from making suggestions which would "make board memberships an honor to be allocated rather than a job to be done."

The messengers also approved the deletion of the words "Relief and" from the name of the Annuity Board of the Southern Baptist Convention.

The 43 year old Board, with headquarters in Dallas, Texas, administers the retirement plans for Southern Baptist ministers, church and denominational employees.

In other action, messengers approved 18 other recommendations plus the 1961 budget of a record breaking \$20,013,500, an increase of more than \$2,126,600 over the present budget.

For Information

1960 Southern Baptist Convention Miami Beach, Florida W. C. Fields, Press Representative Theo Sommerkamp, Assistant

#### Pending Presentation

MIAMI BEACH, Fla., May 18-- A resolution calling upon world leaders to base their peace negotiations one spiritual foundation was approved here today by some 11,000 Southern Baptists attending the denomination's 103 rd annual session.

Introduced by the convention's Christian life Commission, the resolution said, "The collapse of the Summit Conference has brought the world to mother grave crisis and momentarily darkened hopes for peace."

"We believe that this crisis emphasizes the need for Christian patience in negotiating for peace," said the resolution.

The action heightened the somber tone of messengers attending as they sought to keep abreast of the tense international situation while conducting important denominational business.

Evangelist Billy Graham discarded a prepared address Tuesday and dwelt intensively on the significance of the summit conference.

"Khrushchev's actions, " said Graham, "have plunged the world into the greatest crisis since the crucifixion of Christ."

Former Convention President Brooks Hays, long-time Arkansas Congressman, helped frame the "Summit resolution."

"We call upon our fellow Christians to rededicate themselves to the ideals of peace on the terms and conditions of Jesus Christ", said the statement. "We resolve not to allow fear to suspend our reliance upon the processes of Christian diplomacy as practiced by those who acknowledge the Prince of Peace."

Convention President Ramsey Pollard, refusing to "keep my mouth shut" on the Catholic Presidential candidacy issue, called upon Roman Catholics in his annual President's address today "to give assurance from the very highest heights of their hierarchy that they believe in complete and absolute religious liberty."

Dr. Pollard told reporters Tuesday that he has received a lot of mail recently urging him to keep quiet on the issue. He said he spoke as an individual, not as a Southern Baptist spokesman.

"No man is authorized to speak for the Southern Baptist Convention", he said, "and the convention has no authority to

to speak for any local Baptist Church."

Obviously referring to Senator Kennedy's candidacy, Dr. Pollard said the Catholic church's assurance of belief in religious liberty "must not be based upon expedience or upon a temporary conviction brought about by the customs and convictions of any particular country."

"It must be worldwide and extended to all people," said Dr. Pollard, "regardless of the country in which they live."

Earlier Jednesday, convention messengers:

Approved a record 20,013,500 Cooperative Missions program budget for 1961 :

Considered 25 recommendations designed to streamline the denomination's administrative framework; and

Gave final approval to a recommendation establishing a new Stewardship Commission which will direct a program of stewardship development est cooperative program promotion.

Lloyd Wright, Texas Public Relations Department,

1960 Southern Baptist Convention Miami Beach, Florida W. C. Fields, Press Representative Theo Sommerkamp, Assistant

#### FOR INMEDIATE RELEASE

Church Music Conference officers who presided at their fifth annual meeting during the Southern Baptist Convention in Miami Beach, Florida, all have another year to serve.

Dwight Phillips of Texarkana, Texas, was re-elected president; Miss Nadeene Brookshire, Dallas, Texas, secretary; Paul Bobbitt, Fayette, N. C.; Eugene Quinn, state secretary of Ky., and Hugh McElrath, Louisville, Ky., all three vic presidents.

Newly elected as council representatives were Miss Katherine Bailey, state music secretary of Val, Miss Sara Thompson, (city not immediately available), Frank Bozeman, West Palm Beach, Fla., and Bill Pearson, Dallas, Texas. These representatives will meet in Ridgecrest, N. C. this summer to make preparations for the sixth annual conference to be held in St. Louis, Mo., in 1961.

For Information

1960 Southern Baptist Convention Miami Beach, Florida

W. C. Fields, Press Representative Theo Sommerkamp, Assistant

#### cutlines for G. and H. Pictures

FUTURE MISSIONARIES: ---Two children of an associational missionary from North Carolina are pictured at a large mural in the Home Mission Board display in the Exhibit Hall. They are Angelina Dunevant, 4, left, and her sister, Deborah, 3, daughters of Associational Missionary and Mrs. J. Clifton Dunevant of Albemarle, N. C. Three other Dunevant children, including six-months old Cindy Rita, attended the convention. (Photo by Marse Grant)

For Immediate Use

1960 - Southern Baptist Convention Miami Beach, Florida W. C. Fields, Press Representative Theo Sommerkamp, Assistant

William J. Reynolds, music editor of the Baptist Sunday School Board, Nashville, Tenn., has received the 1960 B. B. McKinney Foundation Award from Oklahoma Baptist University's Bison Glee club.

Reynolds attended O B U although he graduated from Southwest Missouri

State College, Southwestern Baptist Theological Seminary, and North Texas

State College. He's former minister of music at First Baptist Church, Oklahoma

City.

Warren M. Angell, Shawnee, Okla., director of the glee club, presented the award. It's in memory of the late B. B. McKinney, who was for many years church music secretary for the Baptist Sunday School Board.

The department in which Reynolds now works at the board is the one McKinney headed during the last years of his life.

The award states: "In recognition of outstanding service to Southern Baptist church music. Awarded by the Bison Glee Club, Oklahoma Baptist University, Shawnee, Okla., May, 1960."

W. Hines Sims, Nashville, who succeeded McKinney after McKinney's death, received the 1959 award.

Reynolds will direct the music at the forthcoming Baptist World Congress

June 26 - July 3 in Rio de Janeiro, Brazil. He also has served as music

director during an annual session of the Southern Baptist Convention.

# SECOND LEDE PASTORS CONFERENCE RELEASE PMS MAY 16

MIAMI BEACH, FLA--MAY 16--Southern Baptist Convention president Ramsey Pollard blasted fellow preachers here today for "popular preaching" and devoting too much time to civic affairs.

"If you're a popular preacher," he said, "you'd better pray. Our task is not to magnify the Masonic Lodge, Elks Club or the Lions Club. Our job," he said, "is to magnify the word of God."

Dr. Pollard, pastor of the Bellevue Baptist Church in Memphis, Tenn., was principal speaker for the opening session of the annual Southern Baptist Pastors' Conference in Miami's Convention Hall.

The conference is a prelude to the annual Southern Baptist Convention which opens a four-day meeting Tuesday night. The annual Woman's Missionary Union Convention opened at the same time in the adjacent Miami Auditorium.

Dr. Pollard urged Baptist pastors to "preach the word of God with compassion.

"I don't want to hear a preacher preach," he said, "unless he can work up a little steam. The reason we have a lot of empty pews in our churches is because we do not preach as we should."

Earlier, Dr. H. Guy Moore, pastor of the Breadway Baptist Church in Fort Worth,

Texas, stressed the importance of a preacher understanding God's leadership. Sessions

of the conference deal annually with special problems of pastors.

(pick up 4th para, first lede--"By the very nature...." Delete last para first lede--"Southern Baptist Convention...")

# RELEASE PMS MONDAY, MAY 16

MEAM: BEACH, FLA. -- May 16 -- Southern Baptists launched a week-long series of conventions here today with pastors pondering problems of a minister in dealing with personal tensions.

Dr. H. Guy Moore, pastor of the Broadway Baptist Church, Fort Worth,
Texas, keynoted the annual pastors conference in Miami's Convention Hall,
analyzing "the making of a minister." Opening at the same time in the
adjacent Miami Auditorium was the annual Woman's Missionary Union Convention.
Sessions of the main Southern Baptist Convention begin Tuesday night.

Dr. Moore told his fellow pulpiteers that a preacher must wage a constant struggle to understand God's leadership.

"By the very nature of our high calling and the drag of the world upon us," he said, "we are destined to live out our lives in tension.

"To find peace of mind may cost more than some of us dare to pay," he said.

A preacher must interpret outward circumstances in his life in the light of inner experiences, said Dr. Moore. Emphasizing the need for a special call to the ministry, the Texas pastor said "God must ever see not only what a man is, but what he can become under the touch of his grace."

Evangelist Billy Graham will conclude the pastors' conference with an address at 3:30 p.m. Tuesday.

Other conference speakers will include Dr. Theodore F. Adams, president of the Baptist World Alliance, and Dr. Herbert Gezork, president of Andover-Newton Theological School, Newton Center, Mass., and head of the American Baptist Convention.

Dr. Chester Swor, Baptist youth leader of Jackson, Miss., will launch each conference session with brief messages. Monday he cited spiritual immaturity in pastors as the key to many problems.

"Quite often problems would never arise," he said, "if you and I were as mature within as Christian leaders need to be."

Increased faith, patience, and dedication would make most preachers more effective, Dr. Swor said.

Southern Baptist Convention President Ramsey Pollard concluded the morning session with an address or "Unconditional Surrender."
By Lloyd Wright, Public Relations Department, Dallas

1960 Southern Baptist Convention
Miami Beach, Florida
W. C. Fields, Press Representative
Theo Sommerkamp, Assistant
, MIAMI BEACH, Fla., May 18-

#### FOR IMMEDIATE RELEASE

, MIAMI BEACH, Fla., May 18-- A weary Virginia Baptist pastor, tired of trying to keep up with an energetic 4-year-old son in the midst of 11,000 messengers attending the annual Southern Baptist Convention, obtained approval here today of a resolution urging convention officials to establish nursery facilities.

A resounding "Aye" vote, punctuated by applause from mothers, greeted the motion introduced by the Rev. Walter Woodson, pastor of the Melville Avenue Baptist Church, Danville, Va.

The young pastor said he had another 6-month-old child "back home with a baby sitter."

Dr. Porter Routh, executive secretary of the denominations executive committee, said the facilities would be provided at subsequent conventions.

The Rev. Maurice Fain, pastor of Miami Beach's First Baptist Church, told messengers later that accommodations for about 30 children were available at his church.

"Only one child of a convention messenger," he said, " was placed in the nursery yesterday."

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Lloyd Wright

1960 Southern Baptist Convention FOR RELEASE: 7:55 P.M. Miami Beach, Fla.

W. C. Fields, Press Representative Theo Sommerkamp, Assistant

Bible Teaching for Changing Life
By Ellis M. Bush
(Religious Education Association)

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General Objective #8 of this year emphasizing teaching and training seeks to relate the Christian faith to every activity of daily life. This, of course, brings to mind a question which church leaders have faced and will go on facing: How can we help our teachers in their teaching to be more effective in changing the lives of people in their daily activities?

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Addressing himself to this problem, James D. Smart in The Teaching Ministry of the Church has said, "It is much easier and makes a lesser demand upon one's own understanding of the Christian faith to remain on the level of morals and not to venture upon the attempt to teach one's children what the gospel is and what Christian doctrine means for the interpretation of the whole of life... The Christian standard of conduct is not a natural possibility for any person; it is a supernatural possibility to be realized only through the redemptive power of Jesus Christ working in human persons through the gospel. Therefore, to impress upon a child, or youth, or adult, his duty to fulfil the Christian standard and to leave him ignorant of the truth of the gospel, which alone makes him aware of how the standard is to be fulfilled, is as absurd and exasperating as to order a man too shovel two feet of snow from a hundred feet of sidewalk and give him no shovel with which to do it."

Rather frequently one hears a person in the field of religious education say something like, "Of course, I am not a theologian." This means, of course, that he is only a crafts—man, not an artist dealing creativly with a faith he understands. Imagine! As you are about to have a very delicate stomach operation, the man with the knife remarks, "Of course, I am not a doctor." The educator must be a theologian and the methods heremploys must conform to his theology. I am not speaking here merely of the theological contents of Christian education. We cannot divorce theological content from life. Still, between faith and practice, there is a "transition situation." What we believe must have its effect on how we teach before it can have its proper effect on how we live.

Popularly speaking, the Christian is one who is a respectable citizen, who observes the accepted mores of his particular section of the country. However, since Jesus, the pioneer of our faith was made perfect through suffering, it doesn't seems that he expected or intended the faith to become popular in its appeal for the loyalties of people.

Perhaps you would see nothing wrong with stating our objective in Christian education as helping people to become good Christians. But what do we mean by good and what do we mean by Christian? How would most parents react if they learned that in the church we plan to make active Christian disciples out of their children? Christian character is a fine thing, but Christian discipleship is likely to mean taking religion too seriously and carrying it too far.

Let us take a more specific look at our goal in religious education. Our bitth into the family of God is by grace. Our growing up is aided by our traveling companion, the Holy Spirit. Our goal in life is mature manhood like that of Christ himself. In Ephesians 4:13, this goal is explicitly stated.

In Ephesians 4:1-6, Paul emphasizes the unity of the body of Christ and calls on Christians to walk worthy of their calling as members of this body. Verse 7 points out that the individual is not to be lost in the wholeness of the group for each one has received gifts and abilities from Christ and is responsible to other members of the group for contributing to their growth. Verses 8-12 explain this mutual responsibility, one for the other, by showing that Jesus not only called and fitted his disciples for special services; as apostles, prophets, evangelists, pastors, and teachers. But these men themselves were the gifts of Jesus to other men and through their ministry others were brought under the lordship of Christ. These were also equipped for service and became God's gifts to men.

The process just described goes on continuously, but it is important to note that the porcess is much more than merely winning new converts who in turn win other converts, and so on. The combined efforts of the ministries of all of these are necessary for the "perma fecting is with the view to preparing the saints for service and building up all of the members of the body of Christ. All this is to continue until all Christians together arrive at a full experience and practice of faith. When this goal is reached, the entire group will have attained mature manhood which measures up to the statue of the fulness of Christ. This maturity is in direct contrast to the instability and gullibility of children described in verse 4.

#### 2. Bible Teaching for Changing Life

For religious educators, two matters are offspecial significance in this passage of Scripture. First, the teacher is important enough to be spelled out as a person whom Christ gave to the church, a person whose function is essential to the effective growth two and maturity in Christ.

Second, development toward Christian maturity takes place not only in relation to Christ, but also in relation to a Christian group. The phrase, "until we all" insists that growth is bound up with togetherness. This is Paul's way of saying that the Christian's goal is an individual goal and a group goal. Each person's progress, or lack of progress, affects the maturity of the total body of Christ.

Christian togetherness is a reltionship of love. We are knit together as growing persons in a growing body by a common experience with Christ, a common devotion to Christ, a common walk in the Holy Spirit and a common objective as out goal. Our entire pilgrimage is enveloped by the love of God which has been poured out in each of our hearts by the Holy Spirit. Thus, "every part maketh increase of the body unto the edifying of itself in love" (Ephesians 4:16).

We need to see that the Christian is to "owe no man, anything but to love one another". The Christian is not limited by a code of morality. He is free to do what in each moment Christian love requires of him in the precise situation in which he happens to be placed. His experience in the church should be the kind of experience in which he learns how to make responsible decisions in the light of his Christian discipleship and out of the motivation of Christian love.

If our goal is to help persons become like the person just described, how are we to go about it? Our method must be in harmony with our doctrine. Thus, the teaching approach will rest on some bedrock beliefs of Baptists. The first of these beliefs is the competency of the soul under God. For teaching, this doctrine means that the best way to teach is the way that takes into account the individual's capacity to learn. This does acid not imply personal adequacy for moral and apiritual achievement. Without the Scriptures, without Christ, without help from God, the soul would always be incompetent. It is competency under God that we speak of. For teaching to be soundly based on this rock of our faith, the individual's capacity to learn for himself must be honored. This means that the Christian teacher will receive and respect opinions of his class members. It means that teachers will admit that they, also, are learners so that teacher and class member together are fellow learners of the Christian way. Class members should be led to undertaken stand this and to feel as responsible for the outcome of the lesson as does the teacher himself. The teacher will guide the experience, but will not force issues, dominate conclusions, or determine outcomes. A teacher who believes in the competency of the soul under God could not do these things. This kind of teaching means teaching responsible people in a way that accents their responsibility.

Another doctrine which influences our teaching concerns what we believe about the Bible. Thus, our teaching must respect the authority of the Bible. The Bible is a record of those events in history whereby God revealed himself to his people and it is the interpretation of what these mighty acts mean for our lives. The Bible, from this viewpoint, is double-barreled. It is both record of event, and interpretation.

What would the story of Jesus mean without the interpretation? It would be the story of a child born in a manger in Bethlehem, some very conspicious events happening on the night of his birth, unexplainable without an interpretation of who he was and why he had come; the story of a child of lowly Jewish parents, born in a stable, who grew up inconspicuously, and who, upon coming to manhood, identified himself with a cousin of his who was preaching and baptizing at the Jordon River. Jesus, too, became a forceful teacher; so straightforward and clear and pungent in what he had to say that he very soon antagonized the religious leaders of the day and after a brief teaching ministry was put to death on Calvary. In summary form, that is how the story goes.

But is that all there is to it? No, there is the interpretation. When he was born, they called his name Jesus, because he was to save his people from their sins, and there is no other name under heaven given among men whereby we must be saved. He did antagonize the religious leaders of his day and he was put to death, but the meaning of this is that "God so loved the world that he gave his only begotten Son that whosoever believeth the him should not perish, but have everlasting life." Even before he came, Isaiah said of him that "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him and with his stripes we are healed."

The book we teach is the written Word of God. Through this book we come to know the living Word and to feel the power of God as he speaks in our hearts. There are some important implications here for Sunday school teachers. Remember, the Bible came to us because God brought to pass certain events. He wreated unique situations through which he spoke. He took advantage of human experience to confront men with their need for him and to show men their responsibility to him. It seems from these facts that the chief role of the Sunday school teacher is to recreate situations or to create new situations at particular points of human need that will enable God to speak again.

#### 3. Bible Teacher for Changing Life

The teacher sets the stage for the study of the Word of God and lets God speak for himself. The task of the Sunday school teacher is to take any portion of God's Word and create a situation for study in which the Bible material can be so related to present experiences that responsible class members can <u>discover for themselves</u> what the meaning of God's Word is for their own lives.

Involved in this entire process is another great truth, namely the teaching role of the Holy Spirit. If Bible teaching is to change life, it must be done so that there is brought about a point of contact between the experience recorded in the Bible and the experience of the learner, so that under the guidance of the Holy Spirit, the class member may have the meaning of God; s revelation come alive for him in his own present situation. What is really sought is a divine confrontation which brings about change in the learner's experience.

The main concern of the Sunday school teacher is to create the conditions or situation which seem most likely to bring together in a vital relation, the experience of the Bible and the experience of the learner. The Holy Spirit is in this process all along, but beyond this point of confrontation the Holy Spirit alone is teacher. It is at this point that the limitations of the teacher's role are set. This does not mean that we should never share our views and our convictions with a class. It means that we should never share our convictions in a way that exalts ourselves, in a way that seeks for agreement simply because "they should know I am right." We as teachers should never seek to be the authority in the lives of class members, which only the Holy Spirit and the Bible can be.

If Bible teaching is to change life, our teaching must honor the individual's capacity to learn; we must respect the authority of the Word of God; and we must honor the role of the Holy Spitit.

Teachers must recognize that they are not responsible for "everything" that happens during a classroom session. Only when atteacher recognizes this fact can he plan an approach which is consistent with these fundamentals of our faith and with how people learn. The teacher must know where his responsibility ends and where the class member's begins of course, where one stops and the other begins is a matter of judgment in which there must be some leeway. Still, there are some guiding principles in learning theory by which we can continually evaluate teaching experiences. Thus, we may acquire the judgment and timing which will keep a healthy balance of responsibility between teacher and class member in the teaching-learning process.

First, learning depends upon not knowing the answers. Learning is more than knowing the facts; it is gaining understanding that is meaningful. If class members are given answers to problems they neither recognize nor are concerned with, there can be no meaningful learning.

The learning process depends upon the challenge of vital problems which need solving, of meaningful questions which need answering--not upon being given pat answers to be memorized and referred to when needed. The teacher's major job is not to give answers, but to keep keep the challenge alive and to guide the class in the pursuit of learning.

Second, <u>learning depends upon wanting to learn</u>. This is another way of saying that you cannot make a person learn something he is not willing to learn. If a teacher tries to force learning, the likelihood is that the class members will learn something that the teacher does not want them to; namely, that they don't like this teacher of this material. They learn to be rebellious and resentful. They learn subtle ways of striking back, of frustrating the teacher's efforts and goals.

The teacher must help the class member to want to learn. This truth about learning indicates an important limitation upon the teacher's responsibility. It is not the teacher's responsibility to create learning situations which will help the member want to learn. The teacher is to help the class member release his own learning potential by tapping his curiosity or making contact with his interests and needs.

Third, persons learn better when they share responsibility for what happens in the learning process. This does not mean that class members alone should determine what they are to study, but it does mean that they should have a part in planning how certain material will be studied and in determining what in the material is of primary importance to them. This means, as has been said before, that the teacher is not responsible for "everything" that happens in the classroom.

The teacher may ask the class members to prepare for the class session, but what are they preparing for if what the teacher thinks and says is the only thing which makes any difference in the class? The teacher may apply the lesson to life, but nothing will be changed until the class members do their own applying. If class members have not shared responsibility for what has happened in the class, they are not likely to feel responsible for what happens after the class.

Fourth, persons learn best when they are free to respond in their own way and at their own speed. Many problems are created because teachers too often predetermine what they want members to learn and how they want them to learn it. What a teacher is ignoring here is that each person has developed his own pattern of reaction. This being true, the teacher cannot know exactly what any one member is understanding and how he is reacting to

4. Bible Teaching for Changing Life

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what is being said; that is, the teacher cannot be sure unless his teaching approach is flexible enough to allow members to share their reactions.

A teacher who does this will adapt his teaching approach to how the class members respond. Also, the teacher who accepts this viewpoint will not expect the same outcomes from all class members. They do not all respond in the same way, and they are not all ready to respond at the same level.

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Teachers can learn to approach teaching in ways consistent with these principles just as easily as they can learn not to. Basic training makes the difference. In our training program, we must recognize that the teacher is limited in what he can teach and in how he can teach by the way class member learn.

Most Sunday school class members have learned to expect their teachers to take an authoritarian approach to teaching. They respond on the basis of this expectation. Since the authoritarian approach keeps the responsibility on the teacher and leaves class members relatively untouched, undisturbed, and unchanged, they tend to resist the teacher's efforts to involve them in questions and discussion which call for creative thought.

Also, since many have never been responsible for creative participation in any learning situation, they have never had an occasion to learn how to participate. The teacher, then, is not only responsible for his approach to teaching; he faces the further problem how to train his class members to participate creativly in the learning process.

If we want Bible teaching that changes life, we must balance our emphasis on training teachers with an emphasis on training learners. We readily recognize that making disciples or learners is the heart of the Great Commission. Our problem, it seems, has been that we have defined making learners as winning converts. This unfortunate limitation must be overcome. I am convinced that a training program which will give as serious attention to helping learners learn how to teach is the most needed and most effective way of making sure that our Bible teaching results in the new and dynamic way of living which God keeps calling us to.

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ELLIS M. BUSH is co-ordinator of family life education with the home education department, Baptist Sunday School Board, Nashville. He is a native of Alabama and a graduate of Howard College, Birmingham, Ala., and Southern Baptist Theological Seminary, Louisville, Ky.

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1960 Southern Baptist Convention Miami Beach, Florida W.C. Fields, Press Representative Theo Sommerkamp, Assistant

#### GENERAL RELEASE PMs MONDAY, MAY 16

MIAMI BEACH, FLA, May 16 -- Southern Baptist Convention president Ramsey Pollard blasted fellow preachers here today for "popular preaching" and devoting too much time to civic affairs.

"If you're a popular preacher, you'd better pray," he said. "Our task is not to magnify the Masonic Lodge, Elks Club or the Lions Club. Our job is to magnify the Word of God."

Dr. Pollard, pastor of Bellevue Baptist Church, Memphis, Tenn., since April, was principal speaker for the opening session of the annual Southern Baptist Pastors' Conference in Miami's Convention Hall.

The conference, one of four going on simultaneously, is a prelude to the 103rd annual Southern Baptist Convention which opens a four-day run Tuesday night.

More than 10,000 Southern Baptists are attending the sessions for pastors, Woman's Missionary Union, religious educators and ministers of music.

Dr. Pollard indirectly hinted he didn't want any arguments started for publicity purposes during convention sessions.

"Listen fellows," he said, "this can be one of the greatest conventions in the history of Southern Baptists. We don't have a lot of pesky problems to argue about.

"I don't know everything about the rules of order but I am aware that the convention can hear messengers or not hear them."

The 1959 convention at Louisville, Ky., was one of the more fiery ones with discord evident from the opening night.

At the Woman's Missionary Union conference, Dr. Karlis Leyasmeyer of Philadelphia, Penn., a former Communist prisoner, gave more than 5,000 women the formula for defeating Communism.

A dedication to the cause of freedom by Americans is the answer, he said. To do it, every American must take a stand on the patriotic and spiritual levels.

Dr. Leyasmeyer, a lecturer, author and editor who fled Russia in 1949, predicted little will be accomplished at the Summit conference at Paris to ease tensions

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between Russia and the free world.

Dr. Leyasmeyer's appearance was sponsored by the International Christian Leadership of Washington, D.C.

While the main convention is expected to be a calm one, several issues could come up. One may involve the seating of messengers from Baptist churches in Canada, who are presently barred by the constitution. Such an amendment was introduced a year ago but withdrawn because of a flaw in wording.

The question of taxing church property could be a lively issue. The city of Nashville has asked the convention's Sunday School Board to pay taxes on properties there. This caused the convention's Executive Committee to seriously consider moving to another city and begin looking at new sites.

The Executive Committee administers the convention's Cooperative Program, which has a 1961 budget of more than \$20 million.

Southern Baptists began pouring into Miami Beach as early as last Wednesday.

Most churches in the Miami area were filled Sunday with the visitors. Many messengers arrived for a week-end of sun bathing and sight-seeing before getting down to more serious business.

-30**-**

By Roy Jennings, Brotherhood Commission, Memphis

1960 Southern Baptist Convention

Miami Beach, Florida

W. C. Fields, Press Representative

Theo Sommerkamp, Assistant

Missionaries attending Southern Baptist Convention, Miami Beach, 1960

Rev. and Mrs. John A. Abernathy, Korea

Rev. and Mrs. William E. Arnold, Ghana

Rev. and Mrs. D. Curtis Askew, Japan

Rev. and Mrs. Logan C. Atnip, Central Africa (Southern Rhodesia)

Miss Jean Bach, Nigeria

Rev. and Mrs. Robert E. Baker, appointed for South Brazil

Rev. James H. Bitner, Chile Dr. Ralph T. Bowlin, Central Africa (Southern Rhodesia)

Rev. Glenn M. Bridges, South Brazil Dr. Vella Jane Burch, Switzerland

Rev. and Mrs. Charles W. Campbell, Argentina

Miss Vera Campbell, Japan Rev. and Mrs. Roy Z. Chamlee, Jr., Peru Rev. and Mrs. Charles B. Clark, Venezuela

Rev. and Mrs. G. Harold Clark, Malaya

Rev. and Mrs. William M. Clawson, Mexico

Miss Lora Clement, emeritus, Malaya Miss Anna Cowan, Jordan Rev. and Mrs. R. Frank Coy, appointed for Chile

Rev. and Mrs. Walter E. Craighead, emeritus, Paraguay

Rev. and Mrs. Samuel A. DeBord, East Africa (Tanganyika upon return)

Miss Mary Demarest, emeritus, Taiwan (Formosa)

Rev. Clyde J. Dotson, Southern Rhodesia

Miss Lolete Dotson, Nigeria

Rev. and Mrs. Dwight N. Dudley, appointed for Japan

Rev. and Mrs. H. Dean Duke, appointed for Chile Rev. and Mrs. Wallace L. DuVall, Nigeria

Miss Anne Dwyer, Gaza

Rev. and Mrs. William M. Dyal, Jr, Costa Rica Dr. and Mrs. T. Keith Edwards, Nigeria Rev. and Mrs. B. P. (Bill) Emanuel, Japan Dr. and Mrs. Roy H. Fanoni, Nigeria

Rev. and Mrs. W. Joel Fergeson, Nigeria

Mr. and Mrs. Robert L. Fielden, North Brazil Rev. and Mrs. Earl M. Fine, Nigeria Rev. and Mrs. W. Donaldson Frazier, Nigeria

Miss Aletha Fuller, Nigeria

Rev. and Mrs. Ronald W. Fuller, Hong Kong

Miss Hattie Gardner, Nigeria

Dr. and Mrs. William C. Gaventa, Nigeria

Rev. and Mrs. William H. Gray, Jr., appointed for Mexico

Miss Jenell Greer, Thailand

Miss Blanche Groves, emeritus, Hong Kong

Miss Frances Hammett, Nigeria

Rev. James E. Hampton, East Africa (Tanganyika upon return)

Miss Lois Hart, Chile

Mr. Fred L. Hawkins, Jr., South Brazil Rev. and Mrs. Arthur R. Haylock, appointed for Honduras

Dr. and Mrs. George H. Hays, Japan

Rev. and Mrs. William O. Hern, Jordan Dr. and Mrs. W. Bryant Hicks, the Philippines

Rev. and Mrs. William R. Hintze, appointed for Ecuador

Dr. E. Milford Howell, Nigeria

Miss Lenora Hudson, Japan

Miss Irene Jeffers, emeritus, Taiwan (Formosa)

Miss Juanita Johnston, Thailand

Miss Delilah Jones, appointed for Nigeria

Rev. and Mrs. Gene E. Kingsley, appointed for Central Africa

Dr. and Mrs. George H. Kollmar, Colombia

Rev. and Mrs. Charles H. Lawhon, Sr., appointed for the Philippines

Rev. and Mrs. Lewis E. Lee, appointed for Peru

Rev. Wyatt W. Lee, Mexico

Rev. and Mrs. L. Gene Legg, Nigeria

Dr. and Mrs. Wilbur C. Lewis, Paraguay
Dr. and Mrs. Robert L. Lindsey, Israel
Rev. and Mrs. Hubert N. (Ted) Lindwall, appointed for Guatemala

Rev. and Mrs. Homer R. Littleton, Ghana

Dr. and Mrs. W. Wayne Logan, Nigeria

Miss Valda Long, Nigeria

Rev. and Mrs. Samuel F. Longbottom, Jr., Vietnam

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Rev. and Mrs. Earl R. Martin, East Africa (Tanganyika upon return)
Rev. Jack B. Matthews, Argentina (Mrs. Matthews also to be present)
Dr. David Mein, North Brazil
Dr. and Mrs. John Mein, emeritus, North Brazil
Rev. Dewey E. Merritt, Nigeria
Miss Virginia Miles, Indonesia
Rev. and Mrs. H. Barry Mitchell, North Brazil
Miss Dale Moore, Nigeria
Dr. and Mrs. John Allen Moore, Europe (Switzerland) Dr. Walter M. Moore, Nigeria
Rev. and Mrs. Marion F. Moorhead, Japan
Dr. and Mrs. E. Carter Morgan, Hong Kong
Rev. and Mrs. Lewis I. Myers, Jr., appointed for Vietnam Rev. and Mrs. John E. Patten, appointed for Thailand Rev. John A. Parker, Chile
Miss Doris Penkert, appointed for North Brazil
Rev. and Mrs. Gene D. Phillips, Central Africa (Southern Rhodesia)
Rev. and Mrs. Ernest C. Pippin, appointed for Argentina
Miss Mary Hester Powell, Nigeria
Rev. Oswald J. (Oz) Quick, Taiwan (Formosa)
Rev. and Mrs. Harry L. Raley, Taiwan (Formosa)
Rev. and Mrs. Emit O. Ray, the Bahamas
Rev. and Mrs. Harold E. Renfrow, South Brazil
Rev. and Mrs. Jarrett W. H. Richardson, Jr., Nigeria
Dr. and Mrs. John A. Roper, Jr., Jordan
Rev. and Mrs. W. C. Ruchti, Jr., appointed for Italy
Miss Mary Sampson, Taiwan (Formosa)
Rev. and Mrs. Teddy E. Savage, appointed for Central Africa
Dr. and Mrs. J. R. Saunders, emeritus, China (Mrs. Saunders not missionary)
Rev. A. Clark Scanlon, Guatemala
Rev. and Mrs. Gerald B. Seright, Equatorial Brazil
Rev. and Mrs. Dan N. Sharpley, South Brazil
Rev. and Mrs. Robert C. Sherer, Japan
Rev. and Mrs. Ira P. Singleton, Jr., appointed for Central Africa Dr. and Mrs. Randall D. Sledge, Peru Miss BerthaSmith, emeritus, Taiwan (Formosa)
Rev. and Mrs. Ebbie C. Smith, appointed for Indonesia
Miss Louise Sparkman, appointed for Nigeria
Dr. and Mrs. D. F. Stamps, emeritus, Hawaii
Miss Fannie Starns, Thailand
Rev. and Mrs. Howard L. Stevens, appointed for Peru
Rev. and Mrs. Paul W. Stouffer, appointed for South Brazil
Rev. and Mrs. F. David Stull, appointed for Peru
Miss Maye Belle Taylor, North Brazil
Mrs. A. J. Terry, emeritus, Brazil
 Rev. and Mrs. John N. Thomas, Colombia
Rev. and Mrs. Billy B. Tisdale, the Philippines Dr. and Mrs. Shelby W. Vance, Chana Dr. and Mrs. Jack E. Walker, Tanganyika
Miss Elizabeth Watkins, Japan
Rev. and Mrs. James O. Watson, Argentina
Dr. and Mrs. Ben H. Welmaker, Colombia
Rev. and Mrs. James N. Westmoreland, appointed for Central Africa
Rev. and Mrs. Charles L. Whaley, Jr., Japan Dr. and Mrs. Willie E. Whelan, appointed for Korea Dr. and Mrs. Carlton F. Whirley, Niger a
Miss Pauline White, North Brazil
Rev. and Mrs. Charles W. Wiggs, appointed for Korea
Dr. and Mrs. Harlan L. Willis, appointed for Thailand
Rev. and Mrs. S. Kenneth Wood, appointed for Japan
Dr. and Mrs. Frank T. N. Woodward, Hawaii
Rev. Morris J. Wright, Jr., Japan
Miss Mary Ellen Yancey, Nigeria
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الأن رسي م 1960 Southern Baptist Convention FOR RELLASE: Miami Beach, Florida 10:20 a.m. W. C. Fields, Press Representative Monday, May 16 Theo Sommerkamp, Assistant THE MAKING OF A MINISTER By H. Guy Moore Scripture: Jeremiah 1:1-19 We are ever sensitive to two worlds. We cannot escape the events in the world about us--the outside world. But we interpret those events in the light of our own inner experiences. The events that come to each of us would be seen and interpreted in a different way. The call of God to each man in the ministry must, therefore, be interpreted in the light of these two--the events without, the experience within. I received recently a questionnaire from a young seminary student probing for some answers concerning my call to the ministry. What factors, it asked, enter into such a call? What part did your home play? Did you feel God was guiding you even before "the call" became definite? Was it a personal encounter between you and God? Was it an emotional or an intellectual experience -- or both? To what extent were you influenced by world need? Did your love for people make any difference? Does it happen all at once or is it a kind of continuing process? How shall we answer those questions? We cannot nor shall we attempt to answer all of them. But those that we shall try to answer that may be related to this subject, "The Making of a Minister," we must answer in the light of our own inner experience -- so must every man answer them. First of all, I am compelled to believe that we are what we are, as ministers of Christ because God chose us to be his men. But we would do well to keep in mind that no man is ever so chosen from a time other than his own. Isaiah writes: "In the year that king Uzziah died, I saw the Lord. . " Jeremiah said, ". . . in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. . Then the word of the Lord came unto me. . " Luke places John the Baptist into the scheme of history: "In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea...The word of God came to John. . . in the wilderness." The Master thinking of the role of his men, present and future, prayed, "I pray not that thou shouldst take them out of the world..." We are set in time. We cannot escape what it does to us; as God's men we should not side-step our responsibility to it. Nor does God ignore the influence and circumstances which have to do with the shaping of our destiny--he uses them. The brooding hand of Providence was upon Jeremiah even before he was born. "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.' Who could ever separate the experience of St. Augustine from the prayers of his saintly mother, Monica? In his own memoirs Albert Schweitzer confesses that his father's reading the stories of missionaries on a Sunday afternoon greatly influenced his own decision to invest his life in Africa for Christ. Look back in your own experience. A prayer, the word of a friend, a decision that turned your walking another road -- was not God in the call before the call? God must ever see, not only what a man is -- his latent qualifications for the ministry but he sees what a man can become under the touch of his grace. It is good that a man feel his own inadequacies as did Jeremiah. "Then said I, Ah, Lord God! behold, I cannot speak; for I am a child." But God knew that that was not the end of it. "But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak... Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth."

Few men knowing Simon Peter would have picked him as a dependable disciple--nor any of the others for that matter, but Jesus did. John wrotes of Andrew, "And he brought him (Peter) to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. Or again, "And passing along by the Sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishermen. And Jesus said to them, "Follow me and I will make you become fishers of men."

Men who know from experience feel that it is not a question of either or-either the following of natural bent, the nudging of circumstances here and there or a supernatural call apart from any reasonable consideration. Rather, God catches both up in his hands to make a man know he is confronting a will higher than his own, laying claim to his life. So writes Nathaniel Burton in his Yale Lecture and in so doing summarizes the attitude of many who have shared his experience.

"I desire to put in an energetic testimony in behalf of God's direct and explicit part in the calling of his servants and ambassadors. Of course our natural gifts are his gift--and our circumstances are of his providing and our good advices are his messages--and therefore there is a sense in which these natural things are all supernatural, and that sense of things we need to bear in mind, with reverence and gratitude; but over and beyond all that, God may serve notice on a man in wonderful ways--in ways that force the man to say, 'Lo! God is here with me--in me--all through me--through and through--calling me pressing me into his service.'"

Above and beyond the natural and at the very center of a man's life, I believe, there must be a divine-human encounter--a Thou-I experience. Must every man's be the same? Of course not. Says Charles Parkhurst, "...whether God communicates to me his thought concerning me, and his purpose respecting me, through the counsel of a friend, through the shaping of circumstances, or by a dream, a vision, a burning bush, a great light, or less startlingly, but more in consonance with the usual method of divine procedure, by the drawing of my own temperament and the peculiar fitness natively inherent in me, my calling in the latter case, equally as in the former ones, is a calling from the Lord."

Who am I to presume to say to God, "It must be this way, or not at all"? The important thing, the vital, inescapable reality in the experience must be that I know he has spoken to me! As Browning says:

"Where one heard noise And one saw flame I only know he named my name."

In my own case, for whatever it may be worth to others, it followed fast on the heels of my conversion. Along the way there were turns in the road, a wise counsel here, pressing me on to school, a decision after graduating from high school to go to a great city to work. But who could have seen in these God shaping my life for the great encounter? Certainly not I for I was not even a Christian. It was there in the city the evangelist came and preached his gospel of fire and lighted the light in my own life. It was there his Spirit came unaided by few if any human instruments so far as I could know or see. Yet, come he did and would not leave until I said, Yes. Then, I knew I had done with sin for Christ had come and forgiven and gave me a new life and claimed me for his own. It was an unforgettable, destiny-changing experience. It became and has remained the one certainty of my life. It was with boundless gratitude I entered the Christian life. If this could happen to me, it could happen to others. It was too good to keep. I must do something for him who did everything for me.

You see, that was the beginning. But I knew no preacher, save the evangelist who showed me the way. I knew not how preachers got to be preachers. It was only when I started to church and found a young friend who was "going to be a preacher" that my horizon widened with infinite possibilities. And then one Sunday after a long walk in the great out-of-doors I came back to the church and in a quiet corner knelt and prayed, "Lord, I'm yours if you can use me." When I got up it was settled. I've never turned back. Not because I didn't want to--I have. But because, "The word of the Lord came to me. Necessity is laid upon me--woe is me if I preach not..." He has never changed my assignment.

As John Henry Jowett said, "The candidate for the ministry must move like a man in secret bonds. 'Necessity is laid' upon him. His choice is not a preference among alternatives. Ultimately he has no alternative: all other possibilities become dumb: there is only one clear call sounding forth as the imperative summons of the eternal God." That call had come to me.

In the second place, we are ever in the process of becoming what we would be.

One is caught up on the wings of success almost from the beginning. He has rare gifts for the ministry and he knows or learns how to use them. He is accepted by every congregation to which he preaches and wins for himself an ever-enlarging place in his denomination. It seems everything he touches goes well. The visible harvest of his ministry is immediate -rich, full and satisfying. This seems true at least to all except, perhaps, himself. He alone knows what he is and what he would be!

On the other hand we see another man--or we may be the man. He is ever earth-bound, conscious of his "feet of clay." He does the best he knows with what he has but it never seems to be quite enough. Over and over he meets defeat, frustration and despair. He wonders as other men have wondered whether Christianity is a living or a spent force. He walks in darkness and discouragement. He feels at times that one world is dead and not sure that any better has the power to be born. Is the gospel the power of God, after all?

He believes because he knows he must believe but his mind is clouded by doubts and beseiged, at times, with cynicism. He prays because he must pray but he sees so little come of it. As one friend of mine put it after he had lost another heart breaking battle in which he had most earnestly asked God to entercede. "It seemed such a little thing for God to do."

So he plants and cultivates and waters with tears but the harvest is slow in coming and is weefully disappointing when it does. With Robert Louis Stevenson he cries out:

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To battle and perish for a dream of good. To go on Forever and fail and go on again. And be mauled to the earth and arise, And contend for the shade of word and a thing not seen with the eyes; With the half of a broken hope for a pillow at night That somehow the right is the right

And the smooth shall bloom from the rough.

Lord, if that were enough Lord, if that were enough.

This has ever been the struggle between what a man knows he is because God called him and what he would be. By the very nature of our "high calling" and the "drag of the world" upon us we are destined to live out our lives in this tension. To find "peace of mind" may cost more than some of us dare pay. We prefer to go on trying to reach the heights -though they forever elude us.

This was Jeremiah's battle. He was called to preach to a nation and generation that was destined to fail. No matter what he said or did the tide would not turn-though he may not have known this. To love a people who persisted in their stiff-necked rebellion he found exceedingly difficult. At times he wanted to run away and find a place in the wilderness -- alone. Or he wished he had never been born in such an age to set it right. No wonder he has been called "the rebel prophet."
He wanted to "chuck it all"--but for one inescapable something in him that caused him "to kindle and burn like a steel wire ignited in pure oxygen." "Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

Listen to Paul as he writes of that tension in his life and bares his breast to the heights yet unclaimed. "But whatever gain I had, I counted as loss for the sake of Christ. Indeed I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord.

- 4 -For his sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ ... Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus." Even our Lord knew that the path leads up the hill all the way. He did not stroll from Jordan to Golgotha with his hands behind his back. The subtle whisper kept coming: "Are you sure there isn't a better way The subtle whisper kept coming: "Are you sure there isn't a better way to redeem the world?" Even on the night before the Cross he faced the choice between what he might be and what he must be. "If it is possible..." he cried. Is this the way? Is this Thy way? At last he made the choice and turned for that final blow to fall to fashion him for God's redeeming purpose! But it took the Cross to finish it. Sometimes it can be a long way and an awfully hard way from the day God calls a man until he arrives at the place where God's purpose with him has been accomplished. But let us not forget this. Not only do we know what we would be-God also knows. That is our hope. Each of us must see himself not in the light of what other men Each of us must see himself not in the light of what other men have done or failed to do, but in the light of his call and his will for us. We dare not let our "measure of success" be God's measure. For our success in God's sight can be terribly empty. To the "successful" minister himself it can seem empty because he knows what he really is and what he ought to be. Nor must we let our failure lead us to conclude that God has failed. Losing is still the way to finding. The way of the cross is ever essential to victory in Christ's service. And the law of life from death, in God's purpose, is eternal. Remember, too, that to each man God assigns a task and, if he does not do it, it will not be done. Bricks as well as marble are essential to the building--and the steel beams that are hidden hold both in place. God had a job for Jeremiah to do but it held little glamour or triumph in his time. "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Always in the battle there is hope--if it is God's battle. What do you see, Prophet, "in your age?" "A boiling cauldron, like a hissing, erupting volcance from the north." Is that all? "No, I see the buds on the sprout of an almond tree." Then, take heart. If winter comes to the heart, spring will come, too. If trouble comes and God is not forgotten, there is hope there is hope. And along the way and in the struggle and to the end, if we stay with him, he will stay with us. You can count on that, and in the end that is all that really matters. "And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." **-** 30 **-**H. Guy Moore is pastor of Broadway Baptist Church, Fort Worth, Texas. na de la composition À la composition de la composition del composition de la compos

FOR RELEASE: 4:15 P.M. Monday, May 16

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1960 Southern Baptist Convention Miami Beach, Florida W. C. Fields, Press Representative Theo Sommerkamp, Assistant

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#### A Program of Perennial Evangelism For Our Churches

#### By Leonard Sanderson

My assignment concerns the implementation of the evangelistic task in our churches in the light of the teachings of the New Testament. At the outset it should be stated that New Testament evengelism cannot be implemented outside the church. Jesus came into the world on an evangelistic mission, and the church was established as a part of that mission. Have you ever wondered why God did not establish the church in the Garden of Eden, in Abraham's day, in the time of Moses, David, Isaiah or Jeremiah?

Tt appears that the world was not ready for the coming of Jesus until all of this other period of preparation had passed, and it also appears that the world would never have been ready for the establishment of the church without the coming of the Son of God into the world. It was necessary, therefore, that the incarnation and the establishment of the church be simultaneous. The establishment of the church was a part of the mission of Jesus. When you discuss the church you discuss evangelism. When you study the New Testament you study about both. Instead of it becoming necessary to slant your New Testament teaching in the direction of evangelism, it rather becomes necessary to slant it to keep it from being evangelistic. Incidentally, I've known some of that to be done.

Evangelism fires burn brightly in any study of the pre-existent Christ, the birth of Christ, the announcements concerning his birth, the reactions to his birth by Herod, the wisemen, as well as Joseph and Mary. An evangelistic message is to be found in Jesus' statement about being in his Father's house or about his Father's business. Continuing a study of the events in the early chapters of the gospels you find evangelism in the story of John the Baptist, the temptation of Jesus, the baptism of Jesus, the Lamb of God, Andrew, Nicodemus, the Samaritan woman, fishing for men, etc. It would be difficult to preach a series of sermons or teach a series of lessons on the gospels without them being evangelistic.

All the gospels are actually what Luke said his was: A treatise on all Jesus began both to do and to teach until the day in which He was taken up. The book of Acts and the balance of the New Testament comprise a treatise on what Jesus continued to do and to teach through the remaining period of the New Testament and what He will do and teach until He comes again.

Jesus came as the Person of evangelism without whom there could be no evangelism. His story is the good news, the gospel. He not only came as the gift of eternal life, but began the proclamation of the good news while He was here. As He proceeded with his proclamation of the good news, He established some methods of approach to evangelism. 

- dor the ending the grant 1. The method of personal work seemed to be primary in the ministry of Jesus. One is immediately impressed that Jesus, though He was the Son of God and had all authority in heaven and in earth, spent much of his time in dealing with individuals concerning their souls. John, the third chapter has possibly been the basis for more sermons than any other passage in the Bible, and yet most of it was spoken to one single individual. No more profound words ever fell from our Lord's lips than those while He was in conversation with the lowly Samaritan woman. He one time turned his attention from an entire audience to one man who was being let down through the roof, even as he turned away from an entire crowd to focus his eyes and heart upon the little man, Zacchaeus, in a sycamore
- Preaching was used by Jesus as a method of evangelism. Christianity is preeminently a preaching religion, we are told by Broadus and Weatherspoon. No other religion has used preaching to the extent Christianity has. We cannot possibly over emphasize its importance as we think of the implementation of New Testament methods and approaches in evangelism. - 1.1
- 3. Jesus used what might be called the educational approach in evangelism. His own ministry was a teaching ministry. He would be known in our day by some people as a teacher

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2 - A Program of Perennial Evangelism For Our Churches

Page White

type of preacher. This was inseparable from his personal and preaching ministry as is true in our present day churches. For instance, Jesus personal work resulted in the salvation of a group which He trained and sent out on an evangelistic tour. He did is this once with the twelve and another time with the seventy.

#### THE CHURCH

Jesus announced the permanence of this program one day in Caesarea Philippi when He said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). The disciples of Jesus followed this pattern of preaching, teaching and personal work in the first church and those other churches which soon came into existence. Personal work is the most natural application because it is the natural expression of the life in Christ. When a person has been saved he naturally wants to tell somebody else about it. That is personal work. The some will be the

Pentecost was a follow through on the motive, message and method of Jesus. Those three thousand were saved as a result of a church centered program and those saved were added to the church.

# THE METHOD OF PAUL

et mar di bivi si . Jakan. When Paul was saved he joined a New Testament church fellowship and his ministry became a church centered ministry. Paul used the following methods primarily:

- of Faster. What you drawns, one church you di The Preaching. I am sure all of us would agree that Paul is the most remarkably? successful preacher of all the centuries. He preached before all kinds of people in every kind of society and condition. He preached to large and to small groups in cities, on the streets, aboard ship and in jailhouses.
- 2. Personal work. To the elders at Ephesus, Paul said, "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20: 18-21).
- 3. The educational method. Paul also used the teaching approach. He was himself a teacher and in writing to Timothy he said, "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe, these things command and teach" (I Tim. 4:10-11). In I Timothy 6:2 he says, "These things teach and exhort." In II Timothy 2:2 he says, "And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

#### ORGANIZATION

tests above the dood acres the A proper punctuation of Ephesians 4:11-12 would indicate an organization for this kind of ministry: "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ, etc. It seems that pastors and teachers are to enlist the saints in the work of serving for the purpose of building up the body of Christ which is evangelism, and then following on through to help them in a spiritual growth program that will culminate in fullgrown Christians. The first several verses of Acts 6 are but the story of enlarging the organization to meet the practical needs of the congregation, and the result was that, "The word of God increased; and the number of disciples multiplied in Jerusalem greatly; and the great company of priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people." 11. 11 300

aparda isvol 4. Paul also used the printed page as a method of evangelism. This was, after all,, his greatest contribution from every possible standard of measurement. The use of the printed page and the reading of these New Testament letters in the churches was something of an educational program and it might not be stretching a pcint to much to say that the distribution of the letters was something of a denominational program. It would seem that in several cases these letters went to many different churches, having a beginning point and then sent on to other churches according to some geographical arrangement.

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3- A Program of Perennial Evangelism For Our Churches

From a structural point of view our Baptist Churches are more nearly following the New Testament pattern today than at any time in Christian history. We have a comprehensive organization and yet have maintained democracy. We have a plurality of pastors in many churches. When I was a boy out in the country our pastor had many churches. Now one church may often have many pastors; a preaching pastor, a religious education pastor, a music pastor, a visiting pastor, a youth pastor and maybe one in charge of administration. While there is no particular New Testament precedent for that kind of breakdown, there is every evidence of that type of leadership in the early churches.

I have always been very interested in the organizational and educational approach because it is necessary to getting the job done. On my first Sunday as pastor at Lake Charles I announced some goals. I had never done that on my opening Sunday before. I had supplied there thirteen times before becoming pastor and needed to do something different on that day. I announced a baptismal goal of three hundred per year by 1964. Before doing that I talked with Mr. Anthony, our minister of education, about a short range and a long range Sunday School enrollment program and announced part of it to the congregation also. You cannot do one well and permanently without the other.

All great evangelistic churches are using the religious education approach. Now there are some churches which are doing a right good job of religious education, as far as that goes, without much evangelistic results. Sometimes that is accounted for by a limited field. But you must have more than a good religious education program. You men cannot do the job alone. We have talked about the fact that eighty-five to ninety-five per cent of our baptisms come through the Sunday School. There was a time a dozen years ago when that was more true than now.

In recent years we have grown in our baptismal ratio faster than we have in our Sunday School enrollment. Any church that is getting eighty-five per cent of its baptisms from the Sunday School consistently is not doing as good a job as it ought to do otherwise in evangelism. But to show how much I believe in the relationship of the two, I want to say that if we will double our Sunday School enrollment we will double our baptisms. We cannot double our baptisms unless we double our Sunday School enrollment. I personally feel that we ought to do both by our Jubilee Year. I believe one of the reasons that God has revealed to Baptists of North America the worthiness and saneness of such a Jubilee program is to inspire us to do the unprecedented thing in reaching lost people. I will come back to that in a minute.

The best way to get personal work done is through the organizations of the church, primarily the Sunday School. The best use of the printed page is through the organizations of the church, primarily the Sunday school. The other organizations have their place, but I'm talking about the primary opportunity in soul-winning. That leaves preaching and special programs such as revival meetings. They are a necessary part of evangelism. They were a necessary part of New Testament evangelism. You can reach people for Sunday School and teach them in Bible in Sunday school and take them from there to a frigid preaching service and they will Peave as cold as icicles. I believe all preaching should be evangelistic. I do not believe all sermons ought to be of the so called evangelistic kind, but if you preach the Bible with a warm heart if will be evangelistic. I preached ten semons on the Ten Commandments in a revival with 110 additions. We had a wonderful evangelistic response the other day after a sermon on tithing. 601000 00

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क्ष्मा वृद्धाः अध्येषः । १ ००० odyc disarcis Let me say a word about revivals. Those are the days of a spiritual harvest. do not have an alternative between revival evangelism and perennial evangelism. Neither the successful without the other. Revivals are a part of a perennial program. The New Testament would not be complete without Pentecost. Pentecost could not have been without the personal soul-winning pattern established by Jesus. The religious education program must have the inspiration of the revival. Looking forward to a revival gives motivation to an enlarged religious education program. A good revival inspires the people to work harder in the religious education program in the days ahead. There can be no mountains without valleys and vice versa.

Pentecost began on Mount Olivet. This last appointment of Jesus and his disciples was clearly a time of unprecedented excitement. The disciples had already witnessed the

#### 4- A Program of Perennial Evangelism For Our Churches

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crucifixion and then unexpectedly the resurrection. They knew something momentous was going to happen on this day, so they said, "Lord, wilt thou at this time restore again the kingdom to Israel? And He said unto them, it is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after the Holy Ghost has come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight " (Acts 1:6-9).

Can you imagine the excitement as they stood there and looked steadfastly toward heaven? Through tear stained eyes and with throbbing hearts, they watched the Master as gravity lost its grip on Him and his feet gradually left this earth and they saw Him begin to rise higher and higher above the olive trees, higher and higher, until a cloud received Him out of their sight. Two men appeared in white apparel and promised them that "this sam Jesus which is taken up from you into heaven, shall so come in like manner as you have seen Him go into heaven."

They returned from the Mount of Olives to Jerusalem never to be the same again. The last words that they had heard their Master speak before He returned to the glory world were a call to evangelism. Their hearts were ready for Pentecost. Pentecost set the pace for the continued evangelistic sucesses resulting in practically turning the world upside down in a generation or two. Christianity continued with upsurges and hard work and application through the New Testament period.

I believe we are on an upsurge in evangelism right now. Last year we won more people to Christ than in any previous year of our history. Not only is that true with Southern Baptists, but I am positive that throughout the world, so far as Baptists are concerned at least, more people came to know Christ as their personal Saviour than has ever been true in any three hundred and sixty-five days of the world's history before. I believe we have come to the place in our Southern Baptist Convention life, however, where it's going to be exceedingly difficuly to climb any higher in baptisms until we begin some unusual movement in our religious education life. I am not saying we can't have some gains. I think we can go to 500,000 baptisms if we really dedicate ourselves to doing it at something of our present pace, but we need to do far more than that.

I am positively convinced that unless Southern Baptists come to the place within the next three or four years where they can win a million souls to Christ a year that we will have cause for the greatest embarressment we have ever experienced in our denominational history. Whether we are aware of our responsibility keenly enough to be embarrassed or not, eternity will know the difference if we do not come to that place and God will have to raise up somebody else to set the evangelistic fires to burning-- if there is a world in which they can burn.

I talked with Dr. A. V. Washburn before we set our goals in baptisms last year. The encouragement which he and Dr. Barnette, as well as other Sunday school workers gave me at Glorieta, was of tremendous inspiration as I dared to project such high goals to state Secretaries of Evangelism in a subsequent meeting. I do not know specifically what the goals are which have been set by the Sunday school leadership of our Convention, but whatever they are I would like for us to give ourselves without reservation to their accomplishment. I personally believe that we must become almost fanatical about enrolling people in Sunday school. If enrolling people in Sunday school is related to winning people to Christ and baptizing them, then we should never relent, we should never relax, we must keep enrolling people in Sunday School. I would rather get some on the rolls that we would never be able to do anything with than to risk not getting somebody on the rolls who, if enrolled, could be won to Jesus Christ as Saviour.

We did not reach a million more in '54, but we reached more than we ever had before. I sincerely believe that we ought to strive for a goal of a million more before 164. We must do it by 1963, if we are to baptize a million in 1964. No group of Baptist leaders ever faced a greater day of opportunity than religious education workers of today, n dans

Leonard Sanderson is pastor, First Baptist Church, Lake Charles, Louisiana. He is former secretary of evangelism for the Home Mission Board, Southern Baptist Convention.

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1960 Southern Baptist Convention Miami Beach, Fla. W. C. Fields, Press Representative Theo Sommerkamp, Assistant

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FOR RELEASE: 8:35 P.M. Monday, May 16

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# THE STUDY OF THE BIBLE IN ITS HISTORICAL SETTING William E. Hull

If the Bible is to be taught effectively, it must first be understood correctly. It is not enough simply to possess the Scriptures; the distribution of millions of copies throughout the world has not been sufficient to create an intelligent awareness of the Biblical message. Nor is it adequate to believe and study the Bible; vitrually all of the diverse movements within Christendom have been based directly upon this Book. Fervent believers in the Bible have come forth with a bewildering number of conflicting interpretations and absurd applications which have been an embarassment to the Christian faith. Biblical illiteracy and distortion can be corrected only by the development of a proper method of Biblical interpretation. In search of such a method, it is necessary to begin with the Bible itself.

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The use of the Bible must be determined by the nature of the Bible; that is, what the Bible means must be based on what the Bible is. The truth of this axiomatic statement often goes unrecognized in the formulation of contemporary methods of Biblical study. If the Bible is a philosophical treatise, it must be approached rationally in an effort to understand the presuppositions and concepts which inform it. If, on the other hand, the Bible is a code of timeless ethics, it must be approached legalistically in an effort to implement this legislation by developing rules for the guidance of life. Again, if the Bible is a mystical writing, it must be approached intuitively so as to experience emotionally its hidden meanings.

An examination of the Bible itself reveals that none of these types of literature provides an adequate description of its nature. Fundamentally, the Bible is a book of history, containing the cavalcade of life which began with Israel and culminated in the Church. The Bible recites a series of concrete historical events in the life of an historical community. While this is abundantly clear in the Pentateuch and in books such as Kings and Chronicles in the Old Testament, together with the Gospels and Acts in the New Testament, close study will reveal that the Phophets, Psalms, Epistles, and Apocalypse were also written in the light of a definite historical setting. At its center, the Bible testifies to the Saviour, and to speak of "Jesus of Nazareth" is to speak of history. In becoming "flesh," the Word became involved in the historical process (John 1:14).

It is superficial and inadequate, however, simply to recognize the Bible as history, for here is a literature which is distinctively different from the historical accounts of other ancient writers. The Bible is selective history, recording only one than stream of action within the broad river of world affairs. This is because the Bible is interpreted history, a record of those particular events which were believed by its writers to be the acts of God. From beginning to end, the Bible is a record of "saving" history; attention is concentrated on those crucial events and epochs of decisive significance for an understanding of the redemption of God.

For this reason, the Bible is a book of history in which the event and its interpretation are inseparable. It is here that the proper understanding of revelation and inspiration becomes clear. The Biblical conviction is that God revealed himself by acting in history. History furnished the stage upon which the revelation of God confronted men. By significant acts in history God took the initiative in permitting men to grasp his significance in their concrete circumstances. "The Word became flesh and dwelt among us and we beheld his glory...." (John 1:14). "The Word of life" which was "from the begins ning," was that "which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands..." (I John 1:1). Thus revelation may be understood as the movement of God toward man in the crises of history. The Bible is the "word of God" because it contains a witness to that "Word" by which God broke the vast silence of eternity and acted to disclose himself.

History, however, was not the revelation itself, but was only the medium of the revelation. "Revelation," by its very nature, must be received to be effective revelation. "Inspiration," then, may be understood as the God-given insight to "see" in the events of history the mighty acts of God. For example: both the Egyptians and Israelites "saw" the deliverance from Egypt in the events of the exodus, but only to men with inspired insight like Moses was this a revelation of the redemption of God. Again, both the Jews and the Babylonians participated in the events of the Exile, but only to a prophet like Ezekiel did the Exile become a sign of God's judgment. Finally, it is clear that the Pharisees had full "sight" of the life of Jesus, buy only his true followers had "insight" to discern that he was the Son of God. In short, the Bible is a combination of event plus interpretation: in the event the revelation is offered; in the inspired interpretation of the revelation is understood. Herein lies the uniqueness of the Bible, a uniqueness based

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The Study of the Bible in its Historical Setting

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If this be the true nature of the Bible, then the proper method of Biblical study isclearly indicated. Since God initiated his revelatory activity in historical events, the correct approach to the Bible begins with a careful re-creation of such events. The very best methods available must be used to understand exactly what happened in the scriptural situation under consideration. In the world of scholarship, the technical science by which historical events are reconstructed is called "historical criticism;" the application of such disciplines to the study of the Scriptures is called "Biblical criticism." Far from being an impious destruction of the Bible by unbelieving bookworms, the correct use of Biblical criticism is simply an application of the best methods which may be devised by which to re-create events of the Bible. It is easy for a layman uninstructed in the rechniques of Biblical criticism to become bewildered by the complicated and exacting disciplines of philological, archeological, and literary analysis, and so lose the forest -for the trees. This gives rise to the complain that critical research offers little or no guidance to those who open the Bible in search of spiritual help. However, when it is if kept steadily in mind that all of these enterprises contribute ultimately to an understanding of the Biblical events then their appropriateness in the service of the Christian faith is made clear. Far from avoiding such a method, the Christ must accept it gladly as an avenue of approach into those situations in which God was please to be uniquely

Viewed the events which they recorded from a particular angle of vision. The events called forth a faith which became an itegral part of the understanding of the event. Therefore, in the task of reconstruction, the student will endeavor to discover, not only the event, but the inspired interpretation which was placed upon the event. For example, not only will an attempt be made to understand what happened in the life of Jesus, but an attempt will also be made to understand what God led the earliest Christians to believe about that life. Once historical inquiry has made this clear, then the student is confronted with his own immediate, personal decision: will I make the Biblical faith my faith? After entering into an interior dialogue with the life and faith of the Bible, the student must determine whether he is willing for God to mean the same to him today as he meant to men of older Mistorical study furnishes a means of discovering just what the history was, while personal faith becomes a way of interpreting the significance of the history for oneself once it has been made clear. Thus historical study prepares the student to confront and understand the claims of the Bible on his life.

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very nature of the Bible and by the Christian understanding of the revelation of God. This however, does not solve the problem of how the student may engage in such study with effectiveness. Rapid advances in technology have tended to erode the sense of historical consciousness in modern man, producing what Elton Trueblood has called a "cut-flower civilization." Anything ancient is suspicioned to be obsolete. Because of this modern mood, great care must be taken in guiding somewhat reluctant students back into the strange world of the ancient Near East. A few suggestions will indicate ways in which that journey may be facilitated and excitement created for such a task.

-ri but To begin with, the first rule of the historian must be followed: "Thou shalt know" thy sources!" The historical study of the Bible is complicated by innumerable technical problems with which the typical Christian has no competence to deal, such as the determination of the best text, the proper translation of obscure Hebrew and Greek words, and the proper literary arrangement of the material into poetic verse and paragraph form. However, scholars have made tremendous advances in these areas, and laymen may profit from their research by making use of the best editions of the Bible available. Several excellent editions have been prepared in the twentieth century, perhaps the most useful for general study being the Revised Standard Version. At this point, a problem is raised by the use of the King James Version. It may be freely admitted that this version is, in many places, a work of literary beauty, much beloved by many Christians because of its familiarity and long usuage. Hoever, it contains many textual inaccuracies, mistranslations, and archaic words which are not clear to modern readers. As such, it is a less useful tool for historical study than some of the more recent versions. For this reason our Sunday School Board should be encouraged to lead our constituency to make increasing use of the more accurate modern versions as the basis for Biblical study.

With a suitable text as the source for study, the Sunday School teacher should reconstruct with vividness the particular portion of the Bible being investigated. Creative use should be made of maps, scale models, displays, and pictures. Background materials which enlarge the Biblical setting may also be used with profit. A knowledge of economic, political, social and religious conditions in the period under study often will provide

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#### The Study of the Bible in its Historical Setting

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the teacher with abundant resources in this area where even the most experience layman has little information. Regular use of helps developed particularly for the layman, such as "Westminster Aids to the Study of the Scriptures," will prove helpful. For example, in this series The Westminster Study Edition of the Holy Bible provides introductory articles, notes, maps and charts which illumine the historical setting of the Bible. Negatively, the teacher should be led away from the "proof-text" or "key-verse" concept of Biblical study. When the lesson is studied in a context which is broad enough to make the historical continuity clear, there is less likelihood that the perspective in which the teaching is to be understood, will be lost. Any effort to allegorize the text, thus introduing the possibility of subjectivism, needs to be avoided at all costs.

Historical study is not easy, for the Bible is not a simple book. It contains several types of literature, written by dozens of authors, covering hundreds of years. This means that careful Biblical study is the formidable task of a lifetime. Brief sessions on Sunday morning mare not adequate to tap the riches which await the persistent student of the Bible. Specialized activities may be planned which supplement the Sunday School hour. Periodic study courses on Biblical history offer the opportunity for study at a deeper of level than is possible on Sunday. The pastor can help by placing his preaching from the Bible in a vivid, historical setting. Advanced students of the Bible, such as college and seminary professors, could be secured periodically to enrich the church's understanding of the Scriptures in Bible Conferences and The church library should be well stocked with a same representative selection of the excellent literature now being prepared by scholars for lay use. In all: of his study, the curiosity of the layman should not be curbed or threatened by viewing the historical study of the Bible with suspicion or approaching it with spiritual discomfortae The Christian must be led to see that he has nothing to fear from reverent historical study of the Bible. engarayab se

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Such historical study is not an end in itself, but is only the following of a path which God has marked out that leads to Christian understanding and truth. Three areas may be mentioned in which the larger significance of historical study is clearly seenical study

First, the historical approach to the Bible provides the only method by which proper control is introduced into the supremely important area of religious authority. Baptists are emphatic in viewing the Bible as "the supreme standard by which all human conduct;" creeds, and opinions should be tried" (New Hampshire Confession). For this reason, it'is of the greatest importance to insure that the Bible be allowed to speak with unqualified authority to our present situation. This means that the crucial issue in all Biblical astudy is whether the interpreter, by his method, will in effect control the Bible, reading into it his preconceptions and prejudices, or whether the Bible will control the interpreter so as to correct any misunderstandings or errors which he might have. The history of Christianity contains many examples of the way in which conscientious interpreters have distorted and perverted the message of the Bible by their own imaginations. A striking instange of this occured during the Civil War when Christians in both the North and the South used the Bible to "prove" conclusively the correctioness of their opposite positions on the question of slavery. This is one of the greatest perils in the life of the Church, for the Church should find within its Scriptures the seeds of its own renewal and reformation. It, is urgent that the Bible be used in such a way that it will speak unmistakably to the Church; even when the Church does not care to listen!

Historical study approaches the Bible with a method wich takes the most rigid precautions to avoid a predetermined answer. The interpreter first seeks to discover what actually happened and what significance it had for the Biblical writer. Faced with these findings, which are as certain as honest inquirty can determine; the interpreter is then confronted with a decision as to the meaning of these facts for today. If he accepts the Bible as authoritative, he will allow the unique apostolic faith to correct any inadequations in his own faith. If, however, he approaches the Bible in an effort to "spiritualize" its teachings or string together a set of convenient proof-texts, he will be instanger of reading into the Bible his own ideas, or the notions which he has inherited from others. When this happens, the student compounds his problem by concluding that he now has divine authority for the inadequate ideas with which he began! "Astute critics of the Church know that, all-too often, its message seems to shift with the fortunes and tides of contemporary movements. When such critics are brought face to face with the solid results of historical discovery, and are shown that the Church is determined to live by these truths whatever the contemporary circumstances may be, they may come to have greater confidence in those controlling principles by which the Church lives.

In the second place, historical study will furnish valuable guidance in the attempt to apply the Bible to the contemporary problems which the Church faces. Such study makes clear the way in which God spoke to another day, to another set of circumstances, to a particular group of problems. In that sense, the Bible's message is not "timeless", but 'timely." Only when the student first sees how the Bible met problems in its own day is

## 4. The Study of the Bible in its Historical Setting

he prepared to apply such answers to the problems in this day, for by this approach he will learn how to make allowances for the fact that circumstances have changed drastically over the centuries. At this point, a careful distinction may prove helpful. The Bible does not speak to our day in the sense that it was written only for our day and in the light of our particular situation; instead, it is more accurate to say that the Bible speaks to our day with the same truth that it spoke to its own day. A good example of the value of this distinction is seen in the continuing problem of the relationship of science to religion. Efforts are often made to "harmonize" the Bible with "modern" science, as if the Bible can have a message for today only if it agrees with the particular scientific world-view now in vogue. Such well-meaning efforts fail to see that "modern" science changes so rapidly that the conclusions accepted in one generation become obsolete in the next generation. If the Bible had been "harmonized" with science at the beginning of this century, its message for the scientist today would be irrelevant. It is much more adequate to realize that the Bible spoke the truth of God to people with an understanding of the world that was utterly different from any of the modern scientific perspectives, and can speak that same message today no matter what scientific understanding may be current.

Finally, an underlying hindrance to the historical study of the Bible is that such a method creates insoluble difficulties for those committed to certain static theories of inspiration. To those who would view the Bible as a non-historical book "handed down from heave " historical study will uncover a number of "embarrassing" facts which might appear to undermine its value, such as the use of concubines by the fathers of the faith, the view that the world was flat with four corners, the slaughter of whole cities in the name of God, the desire for vengeance against foreign oppressors. A comparison of parallel accounts in the Pentateuch, Kings and Chronicles, and the Gospels will reveal innumerable variations and divergencies of approach. However, historical study, in exposing such and difficulties, is only underscoring the important Christian insight that the treasure is in earthen vessels (II Cor. 4:7), and that God was pleased to use, not infallible, but fallible men through whom to reveal himself. Only one perfect instrument of the will of God has appeared on this earth, and that was Jesus Christ. All other men, even the writers of the Bible, are forced to confess with perhaps the greatest author in Scripture, "We know in part and we prophesy in part"(I Cor. 13:9). This does not mean that the message of the Bible is in any sense untrue. The fact that God was once able to use imperfect human instrumentality in the creation of Scripture forever enshrines the truth that God is able to reveal himself to us today, just as we are. If God had waited for perfect men and a perfect situation in which to reveal himself, he would still be waiting! Instead, God chose men, like us, who had only a fragmentary understanding of life, who were limited in outlook and restricted in viewpoint. By demonstrating that God became a vital reality to such men, despite their limitations, the Bible offers the hope to men of every generation that they may meet God.

## Conclusion

"Were you there when they crucified my Lord?" This haunting question raises the ultimate issues of the Christian faith. "No," says the secularist, "for that was two thousand years ago, and is now beyond recall. We must live for today, and think of the future rather than the past." "Perhaps," says the romanticist, "for that event exercises an influence on our lives and must be used as one cherished element in the legacy of yesterday." "Yes," says the Christian, "for when the Eternal acts in time, he acts for all time. I was there. I have been crucified with Christ..."

If Christian is the actualization of the Biblical events in the contemporary situation, this belief sanctifies the efforts of historical study to know those unique events in their fulness. The findings of such study must be laid at the feet of the Savior with the prayer which is reported to have been uttered by a custodian as he knelt at the spot in Aldersgate where the heart of John Wesley was strangely warmed, "Do itagain, Lord. Do for me what you did for him." To know what God has done, that he might do it again for us, is the task to which we are called.

WILLIAM E. HULL is assistant professor of New Testament Interpretation at Southern Baptist Theological Seminary, Louisville, Ky. He is a native of Birmingham, Ala., and a graduate of Howard College, Birmingham; and Southern Baptist Theological Seminary.

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For Information and Background

1960 Southern Baptist Convention Miami Beach, Florida W. C. Fields, Press Representative Theo Sommerkamp, Assistant

NOTE TO EDITORS: The following feature is by W. Tom McMahan, of the newspaper, Columbia State. McMahan accompanied Evangelist Billy Graham on the "Safari for Souls" in Africa earlier this year. His report was widely published in secular and religion papers. McMahan's freshly written feature is offered as a sidebar to use with Graham coverage.

As Billy Graham logged 17,000 miles by air, launch, and missionary motorcar across Africa early this year, he was deeply conscious of revolutionary winds of change in that strategic, uncommitted continent.

But he came home more convinced than ever that the Gospel, preached with power and applied to everyday life, is still the most revolutionary force on earth.

He recalled that Wilberforce's experience of God in Christ provded the motive power for outlawing the slave trade. Constructive social change to-day must be similarly based, he declared.

Returning to an Ame rica tense with new racial strife, Graham said "Jim Crow" laws must go, but forced integration won't work either. Only God's love applied in the battleground of the heart and conscience will bring progress, he said.

In Africa, Graham's "safari for souls" attracted 600,000 persons to great outdoor rallies and 40,000 responded to his invitations to turn to God from idols after counting the cost.

The tour changed the entire approach to evangelism in many countries. Here-tofore mass evangelism has been discounted because of language and travel barriers.

This new weapon could be of crucial significance in the rapidly-developing struggle between Christianity and Islam for the soul of pagan Africa. So far the Muslims are winning the race. They are garnering seven converts to every three new Christians.

Graham was challenged by a small Moslem movement to a public debate and a healing contest. He declined to meet the challengers on their own ground, preferring to continue his positive proclamation of the Gospel.

Hundreds of Moslems attended his meetings. A high official among them said it was the first time he had heard the Gospel preached plainly. His comment: "It was wonderful." Dozens of other Mohammedans turned to Christ.

Southern Baptists gave yeoman support to the campaigns. Their top leader in Nigeria, Dr. I. N. Patterson, said the response was "remarkably encouraging." In no other event has there been such close co-operation among evangelicals, he added.

In the Rhodesias the tour brought the first large multi-racial religious meetings. The churchman said race relations had been put on a new level altogether. Southern Baptist Missionary John Cheyne said that "for those directly involved it has done more for the racial roblem on an individual level than any other conceivable plan."

Graham, a member of the Southern Baptist Foreign Mission Board, applauded the extent to which its missionaries have turned over leadership to Africans. They have also identified themselves with the best in African nationalism which he viewed in large measure as a fruit of mission schools.

1960 Southern Baptist Convention Miami Beach, Fla. W. C. Fields, Press Representative Theo Sommerkamp, Assistant

For Release: 4 PM Monday, May 16

(Church Music Conference)

### GROWING IN A COMMON MINISTRY By Lory Hildreth

Should the principles that motivate the people that are to be led differ from the principles that should motivate the ones who lead? Paul clearly has this basic truth in mind when he suggests to the typical Jew who has taught others but has not been willing to learn himself:

> "You can instruct those who have no spiritual wisdom; you can teach those who, spiritually speaking are only just out of the cradle. You have a certain grasp of the basis of true knowledge. You have without a doubt very great advantages. But, prepared as you are to instruct others, do you ever teach yourself anything? You preach against stealing, for example, but are you sure of your own honesty? You denounce the practice of adultry, but are you sure of your own purity?

(Romans 2:20-22, Phillips)

No one of us who has sought to lead others can fail to realize often with shame, how far short that we fall off the standard that we commend to others.

In this message we proceed on the premise that what is good for the church is good for the church's leaders. Therefore, we do not believe it is faulty exegesis to take many of the principles which Paul enunciated to the church at Corinth and apply the same principles to modern church leaders as we develop the subject: Growing in a Common Ministry: We shall be paraphrasing many of the Scriptures that we shall use and thereby more clearly apply the truth that we want you to see.

The Church at Corinth was torn asunder by strife and factions that were unbecoming to Christians and indicative of an immature Christian faith. To those that were creating a Spirit of disunity in the church by a jealous and wrangling Spirit, Paul writes:

"What is Appollos? What is Paul? Mere servants through whom you come to believe, as the Lord gave each of us His task. did the planting, Apollos did the watering, but it was God who kept the plants growing. So neither the planter nor the waterer counts for much, but God is everything in keeping the plants growing. The planter and the waterer are one in aim, and yet each of us will get his own pay in accordance with his own work, for we are workers together with God."

(1 Corinthians 3:5,9, Williams)

Paul indicates that it is not who Paul and Apollos are that counts, but what they are. Most textual authorities agree that what should be substituted for whe, which is the word used in the K.J.V. The form of the question asked in terms of what rather than who corresponds better to the answer given. The answer has to do with the office or position of Paul and Apollos, not with their personal identity. Does not the Preacher, the Minister of Education, the Minister of Music need to forget the name which appears on his or her stationery and seek to re-evaluate the answer they have previously given to the questions:

"What is the Preacher? What is the Minister of Education? What is the Minister of

Paul and Apollos were mere instruments to serve a divine purpose. Paul was a means of producing the faith; Apollos the means of developing the faith; but God was the real power in both processes. God was responsible both for the response of faith in the believer, and for the success of the ministry of his servants.

Thayer gives the etymology of the word, translated servants, literally meaning "raised dust by hastening". G. Campbell Morgan calls the <u>diakonoi</u>, which is the word used here "divine errand boys". Paul and Apollos were God's errand boys. The same word is used by Jesus in Mark 10:45 when He said, "I come not to be served, but to serve and give my life a ransom for many" (Mark 10:45).

We are challenged in the light of this divine example to:

Never act from motives of rivalry or personal vanity, but in humility think more of each other than we do yourselves, none of us should think only of his own affairs, but should learn to see things from the other people's point of view. Let Christ Himself be our example as to what our attitude should be. For He, who had always been God by nature, did not cling to his perogatives as God's equal, but stripped Himself of all privilege by consenting to be a slave by nature and being born as a mortal man. And, having become man, He humbles Himself by living a life of

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utter obedience, even to the extend of dying, and the death of a common criminal.

(Phil. 2:3-8, Phillips)

With Jesus there was no "jockeying for position"; with Him there was no vying for personal gain and no courting for public favor. His providing redemption for man was in the capacity of a suffering servant -- not to get, but to give. Not to be served -- but to serve. The cross to him was more than a necessity, it was a glorious privilege to be assumed voluntarily apart from any coercion.

Could it be that we in our capacity of Spiritual leadership have forgotten that none of us are to be "big bosses" or "big chiefs" but "chief servants"? Have we forgotten that staff relations in a common ministry are not the fellowship of the "boss" and the "bossed", but the fellowship of servants under one Lord, the God and Father of our Lord Jesus Christ?

This passage of scripture humbles us as it reminds us that our efforts are never the real source of spiritual results. As we look at Paul's figure we cannot deny planting is very important work, but the life principle is not in the man who plants. It is in the seed he plants. It is tremendously important work to put that seed into the soil, but the man cannot communicate life into it. Watering is splendid, that which is necessary to growth and development, but the secret of growth is in the seed itself. The planter and waterer work together. If no one planted, the watering would be useless. If no one watered, the planting would come to naught.

The separate ministries that church leaders may perform are uscless unless they know the touch of God. The bones, in Ezekiel's vision of the valley of dry bones, even after they came together, needed a life giving touch. The Spirit had to come before there could be life. By like token, churches and individuals may be perfectly organized and be perfectly dead. Creeds may be ever so correct, every bone it its place and have no vitality in them. There may be sermons homiletically correct, and yet completely powerless. Training courses, opening assemblies, teaching processes may smack of efficiency, but still sound like "sounding brass and tinkling symbol". Forms of worship, anthem arrangements, special musical numbers may be punctiliously proper and have no breath of life in them. "All we do is vain unless the Spirit of the Holy One comes down."

But the figure as applied to ourselves, reminds us not only with the importance of "being workers together with God, but being workers together with each other."

This necessitates weekly planning sessions. In these meetings the major emphases of the church's program are brought into focus. Here can be discussed how each of the church leaders can best help each other. Constructive and objective criticism by everyone present can add immeasurably to the effectiveness of each phase of the work. The church staff "that plans together, prays together, and works together--stays together." No one in these meetings will have a selfish axe to grind--but will be concerned for the good of the whole.

No one is the "boss" in these meetings. This group, as a team, seeks together to define and achieve its objectives. The program is planned, the methods to work the plan are developed. It is then no person working for another person, but persons working with one another, a team effort. Such a meeting becomes creative-rather than coercive.

Such a procedure will make us less vulnerable to the criticism of others outside the staff. Paul says:

"....it matters very little to me what you, or any man thinks of me. . . I don't even value my opinion of myself. For I might be quite ignorant of any fault in myself. . . but that doesn't justify me before God. My only true judge is God Him i tarakonya misi maji padah

(1 Cor. 4:3-4, Phillips)

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thereby encouraging us with the truth that there is no finality in men's judgment, but thatonly divine approval avails to give permanent satisfaction. Paul thus concludes, "Each (the planter and the waterer) shall receive his own reward according to his own labor." (1 Cor. 4:8)

The differences of reward they will receive will depend upon the degree of fidelity in their respective labors. The estimate of the fidelity in their respective labors. The estimate of the fidelity of each servant will not rest on the comparison of one's fidelity with another's, but on the labor of each compared with his own task and his own gift. Now who else than God could pronounce such a sentence? And not only has He alone the power, but He alone has the right.

It is clear that in this common ministry that the church leaders do not have the same tasks or the same gifts. But regardless of the work to be performed, or the special ability to be exercised--everything that is done, must be done as unto the Lord.

Press Information

Southern Baptist Convention 1960 Session Miami Beach, Fla. W. C. Fields, Press Representative Theo Sommerkamp, Assistant

### BACKGROUND ON BAPTIST JUBILEE ADVANCE

(NOTE: COPYRIGHT laws apply to the following material, excerpted verbatim from the Encyclopedia of Southern Baptists, published by Broadman Press, 1958.

The information is from a monograph on the Triennial Convention, organized in 1814. The 150th anniversary of its founding is to be celebrated in 1964 by 19 million Baptists in North America.

Inasmuch as many Convention reports and references will pertain to the Baptist Jubilee Advance observance, we are presenting this excerpt so that you may have such background facts as you need.)

TRIENNIAL CONVENTION. "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions," meeting triennially and hence called the "Triennial Convention," was organized on May 18, 1814, with 33 delegates from 11 states and the District of Columbia. The convention was to consist of delegates, not to exceed two in number, from each missionary society and other religious bodies of Baptists contributing at least \$100 a year to the work of the convention. The first president was Richard Furman (1755-1825) of South Carolina, and the first secretary was Thomas Baldwin (1753-1826) of Massachusetts.

This organization climaxed a series of Baptist efforts in the direction of co-operation. In 1707 the first association, the Philadelphia Baptist Association, was organized, and it was soon followed by others. For an interval the association that the need for co-operation; then the need for wider co-operation was felt, and calls were sounded for a national organization. In 1767 the moderator of the Philadelphia Association mentioned the need for co-operation; in 1770 Morgan Edwards, a prominent Baptist, suggested a plan for national organization; in 1776, Virginia Baptists called for a "continental association," and 1799 the Philadelphia Association urged a national meeting.

It remained, however, for an emergency in the growing foreign mission enterprise of American Christianity to provide the occasion for such an organization. In Feb., 1812, Luther Rice (1783-1836) and Adoniram Judson (1788-1850) were sent out to India by the "American Board of Commissioners for Foreign Missions," a Congregational body. En route they became convinced of the authenticity of believers immersion as held by Baptists and, having embraced it, felt compelled to resign as Congregational missionaries. Since they were left without financial support they decided that Judson should remain in India, while Rice should return to America to rally the Baptists to Judson's support. Rice made extensive tours and labored valiantly, and it was largely due to his efforts that themeeting out of which grew the first national Baptist organization was comended.

To implement the missionary work for which the Triennial Convention was organized, and to transact business ad interim, a board of 21 members, with headquarters in Philadelphia, Pa., was elected, denominated the Baptist Board of Foreign Missions for the United States, with Baldwin as president. Rice was chosen by the board to continue his work of mission promotion in the states, while Judson was appointed as the first foreign missionary of the new organization.

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The excerpt above is copied from the Encyclopedia of Southern Baptists and is COPYRIGHTED material. The facts are offered for such use as you desire in reporting the plans for the Baptist Jubilee Advance.

Southern Baptist Convention - 1960 Exhibit Hall, Miami Beach, Fla. W. C. Fields, Press Representative Theo Sommerkamp, Assistant

## Special Press Information

#### AN EXPLANATION OF MEETINGS

THE SOUTHERN BAPTIST CONVENTION -- The Convention has a session once each year, usually late in May. Since the Convention has co-operating churches in so many states, it moves about from year to year. In recent years it has met in Houston, Chicago, and Louisville. The sites of its 1961, 1962, 1963 and 1964 sessions have already been approved--St. Louis, San Francisco, Kansas City, and Atlantic City, N.J., in that order. The attendance at the Convention and its auxiliary meetings, running from 13,000 to 15,000 a year, virtually limits the Convention to less than a dozen cities because of the hotel accommodations and auditorium required. Sites are chosen well in advance. The Miami Beach session will select the 1965 Convention city.

Reports, addresses, and the future activities of the Convention are the centers of interest at the Convention session. There are 20 boards, commissions, and institutions of the Convention which will present their annual reports. Add to these the reports of about half a dozen special committees and reports of auxiliaries and other interests in which Southern Baptists have a part. Many of these reports will contain recommendations for Convention voting, involving policies of the Convention and its future courses of action in various fields. One of these important committees is the resolutions committee.

The two principal addresses of the Convention are the president's address and the Convention sermon. At Miami Beach, the president's address will be delivered Wednesday by Ramsey Pollard of Memphis, Tenn. Pollard is serving his first term as president and is eligible for (and probably assured of) re-election.

In his address, the President of the Convention usually reviews the purposes and objectives of the Convention and relates them to its present and future. His address compares in its way much to the "State of the Union" message delivered to Congress by the President of the United States.

The Convention sermon is an inspirational, Bible-centered address, delivered in the fashion you would hear from the pulpit of a Southern Baptist church on Sunday. The Convention selects its "Convention preacher" one year ahead of time. Ralph A. Herring, pastor, First Baptist Church, Winston-Salem, N. C., is "Convention preacher." W. D. Wyatt of Albuquerque, N. M., was designated alternate preacher (who would deliver the sermon if circumstances prevented the "Convention preacher" from doing so). No alternate has delivered a sermon, however.

Plans for the future always occupy a great deal of attention during the Convention session. Special committees function on a year-to-year basis, as compared to the permanent nature of the boards, commissions, and institutions. If the work of a special committee needs to be continued, it must ask the Convention to extend its existence for another year. At the Convention session, messengers may also instruct the boards, commissions, and institutions to undertake some particular phase of work. Some of the items of future planning which always appear at a Convention include the election of members of the boards, agencies, and institutions, as well as of the special committees; the adoption of a Convention budget; and the election of Convention officers (a President by custom usually serves two years and the secretaries usually stay in office for an indefinite term although subject to annual re-election).

One of the two-vice-presidents elected often lives in the city or state in which the Convention meets.

The Convention follows a democratic procedure during the session. The program, or "order of business," for the annual session is drafted months ahead of time but is always subject to vote at the first session of the annual Convention. The democratic procedure allows matters to be brought to the Convention from the floor, which means that nearly always there is something brought up unexpectedly or with little prior notice. Reports and recommendations of the Convention's boards, agencies, institutions, and committees, however, are printed in advance in the "Book of Reports" available to all registered messengers.

THE WOMAN'S MISSIONARY UNION -- The Woman's Missionary Union is an auxiliary of the Southern Baptist Convention to which Baptist women belong. As its name indicates, its purpose is to stimulate and promote interest in and support of the Convention's home and foreign missionary programs. The WMU--as it is commonly known--sponsors several offering periods each year in which millions of dollars are contributed for missionary activities. The WMU annual convention immediately precedes that of the Southern Baptist Convention.

Mrs. R. L. Mathis, of Waco, Texas, is president of the WMU. It has an office in Birmingham, Alabama, with a full-time staff and publications for all ages of Women and girls. Miss Alma Hunt is executive secretary.

- SOUTHERN BAPTIST PASTORS' CONFERENCE -- While the WMU has its preliminary meeting, the Southern Baptist ministers are holding their own conference. This is a time for pointers on sermon subjects, sermon preparation, interpretation of Bible passages, and the many duties which the pastor of a church has. It is also a time for fellowship. Many of the ministers attended colleges and seminaries together, or met at some previous year's conference. The churches they serve may be hundreds or thousands of miles apart but this meeting gives them a chance to renew friendships. W. O. Vaught, Jr., pastor of Immanuel Baptist Church, Little Rock, Ark., is president of the conference.
- OTHER AUXILIARY AND PRELIMINARY MEETINGS -- Other church workers have established meetings of their own which precede that of the Convention. These include the Southern Baptist Church Music Conference, for ministers of music, and the Religious Education Association, which is for ministers of education. They discuss the aspects of their own special duties and meet for fellowship. Ministers' wives will also have a meeting, as do ministers engaged in special evangelistic work (as compared to pastors of churches).
- LUNCHEONS, BREAKFASTS AND DINNERS -- There are dozens of luncheons, breakfasts, and dinners scheduled by special groups. These may be held by alumni of various seminaries and colleges, who find the Convention a convenient time and place to get together. These may also include special professional groups within Southern Baptists denominational circles.

Southern Baptist Convention - 1960 Miami Beach, Fla. W. C. Fields, Press Representative Theo Sommerkamp, Assistant SPECIAL PRESS DATA WELCOME to the 103rd session of the Southern Baptist Convention. We hope our "Southern" hospitality will prevail through all the sessions. You will find typewriters, telephones, and other press accommodations to help you report the convention as accurately and as fully as the high standards of your paper desires. We hope everything we do will give you a sense of our sincerity as we attempt to serve this largest annual gathering of any religious denomination in America. PRESS HEADQUARTERS -- The official press room for the convention is located in the Cypress The press room will be clearly marked, and will be staffed from about 8:30 each morning until closing time at night except on Monday when it will open at noon. ACCOMMODATIONS -- In the press room you will find typewriters for everyone, headsets connected to the public address system so that those in the press room may hear what transpires on the floor, adequate supplies of paper and pencils, and complimentary refreshments. Reporters and editors will be asked to share typewriters. Filing boxes will be located in the press room, one for each reporter and editor. Name of the reporter will be on the box. If you can not find yours, or there has been none set aside for you, see the receptionist in the press room. Western Union facilities will also be available for the filing of copy. NEWS RELEASES -- Some news releases were mailed before the opening of the convention. However, when the press room opens on Monday, a new copy of all material will be available to you in your filing tray. As speeches, elections, business matters, and other events occur, matter will be posted in boxes as quickly as possible. Speeches will be on white paper; news releases and informative notes on green. RELEASE HOURS -- Please observe release hours strictly. On rare occasions, release hours are broken, proving embarrassing to the transgressor and to the Convention. Material is made available for release at the earliest possible moment. When material is provided in advance, it will carry a release time in the upper right hand corner of the front page. PRESS GALLERY -- Press tables will be provided in the auditorium in front of the platform. There will be accommodations for reporters and editors, but we are sorry that we are umable to give reserved seats in this area to friends and family of the working press. The seating area is limited and there is insufficient room to accommodate all the working press plus friends and family. Each reporter and editor is expected to find his own place. FRESS CONFERENCES -- A major press conference and dinner will be held at 5:15 P.M. Tuesday, May 17, La Petite Ballroom, Saxony Hotel. President Ramsey Pollard, Executive Secretary Porter Routh, and other Convention leaders will be present at this conference and dinner will be over in ample time before the opening Convention session. Other conferences may be arranged as news develops. Notice will be posted in the pressroom and in each reporter's filing tray. STAFF SERVICES -- Except for brief meal breaks at noon and in the evening, a staff person will be available in the press room at all times. All speakers have been asked to furnish the press representative with copies of their speeches in advance. Many of them are in the initial bundle of information you receive at the press room. Others, which arrived too late to be assembled in the early bundle, will be placed in each filing tray. An effort is made to have advances ready 48 hours ahead of time. Neverthe less there may be one or two speakers who fail, despite repeated requests, to furnish advance copies. Reporters and editors are urged to cover the sessions in which they are interested but they may find helpful the materials provided by the staff for their general use. PRESS BADGES -- Press personnel are requested to wear Convention press badges provided each member of the working press. In fact, at times it will be difficult to get in the auditorium without this identification. It will be even harder to get into the press gallery, as a press guard is there to protect the rights of the working press to the special seating area. His only means of identifying the working press is the press badge. He has been instructed to admit only those wearing the badge. -more-

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Press Information

Southern Baptist Convention - 1960 Exhibit Hall--Miami Beach, Fla. W. C. Fields, Press Representative Theo Sommerkamp, Assistant

# BRIEF HISTORY OF THE CONVENTION

"The Southern Baptist Convention met for organization May 8-12, 1845, in Augusta, Georgia, pursuant to a call by the board of managers of the Virginia Foreign Mission Society.

"According to the historical tables there were 236 'delegates' registered from 165 churches, nine associations," and other Baptist groups and institutions. "The states represented . . . were Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Louisiana, Kentucky, and the District of Columbia.

"It was no obsessional exclusiveness which prompted the organization of the Southern Baptist Convention, though that has been alleged and, in some quarters, is still insisted upon as a fitting description of Southern Baptists." The division of sentiment over slavery was only one of the two or three principal factors leading to a separate organization of Baptists in the South.

Until the year 1814, there was no national organization of Baptists in young America. The term "rugged individualism" could be applied to the Baptist groups prior to that date. The organization of a "Triennial Convention" to promote foreign missions in that year was brought about through the efforts of one Luther Rice. Rich had gone out as a foreign missionary of another denomination but had become a Baptist after leaving for the mission field. Two other missionaires, Mr. and Mrs. Adoniram Judson, had similar experiences to that of Rice though under separate circumstances. Having gone to the same mission field--India--and finding themselves there devoid of support by their former denomination, Rice had agreed to return to America while the Judsons remained abroad. Rice would seek to rally Baptists to support foreign missions.

Rice travelled tirelessly visiting Baptist churches in many states securing financial support for the new foreign missions effort. In 1813, he envisioned these individual churches and associations of churches banding together in a co-operative effort through a nationwide organization to support better the foreign missions program. The convention organized in 1814 was a direct product of his vision.

In addition to the question of slave-holding, and whether a slave-holder could be appointed a missionary by the convention, a difference of opinion of the matter of domestic missions (missions within the United States itself) helped bring about the division in 1845. Another factor was a desire to have one convention to foster all phases of religious activity. The pattern existing was to have a separate society for each area.

"A charter for the new Convention was secured in accordance with the laws of Georgia, Dec. 27, 1845. Actually, the numbering of the sessions began in 1846, since the Augusta Convention was consultative and organizational in character."

The purpose of the Southern Baptist Convention as stated in Article II of the Constitution is "to provide a general organization for Baptists in the United States and its territories for the promotion of Christian missions at home and abroad, and any other objects such as Christian education, benevolent enterprises, and social services which it may deem proper and advisable for the furtherance of the kingdom of God."

After the division, an agreement was reached concerning the future of the foreign missions program which had been carried on by the "Triennial Convention" (that organized in 1814) prior to the year 1845. The final agreement was that the Northern organization should retain the corporate name and all the property and assume the debts.

"The missionaries, of course, were left free to choose the board under which they would labor."

Thus the Southern Baptist Convention was formed at a time when its founders were already definitely committed to a foreign missionary program.

The first secretary of a domestic, or home, mission board was elected in August, 1845, but the man elected declined the offer. The place of home missions was at this date not firmly established as the following observation will show:

(more)

"There had been much criticism of the American Baptist Home Mission Society for their neglect of the Southern states. Now that the Domestic Mission Board undertook to remedy that situation, many of the associations and some of the state conventions, having established mission work of their own, declared there was no place for the Domestic Board--an attitude that has taken vocal prominence from time to time since." Nevertheless domestic missions has continued to hold its place in the denomination, although the agency is now called the Home Mission Board.

The first seminary of the Southern Baptist Convention was organized in 1859 in Greenville, South Carolina. It is the Southern Baptist Theological Seminary, now located in Louisville. An educational awareness among Southern Baptists was not as great in 1859 as it is a century later. As the seminary's leaders demonstrated their ability as Convention leaders, many of them serving as presidents of the Convention, the realization of the need for seminaries grew among Southern Baptists.

Southwestern Baptist Theological Seminary in Fort Worth, Texas, has been under operation of the Southern Baptist Convention since 1924 but it operated from its founding in 1908 until that date as an institution of Texas Baptists.

A Baptist Bible Institute was established in New Orleans in 1918. In 1946, the Convention approved a change in name to New Orleans Baptist Theological Seminary, the third Convention-operated seminary.

Seminary education was extended further in 1950 when the Convention took over operation of a regional Baptist seminary in Berkeley, California, and retained its name, Golden Gate Baptist Theological Seminary. In the same year, the Convention approved establishment of Southeastern Baptist Theological Seminary at Wake Forest, North Carolina. A sixth seminary, Midwestern Baptist Theological Seminary, is completing its second year of operation in Kansas City, Missouri.

A Sunday School Board was organized in 1891. Though it still bears the same name today, its functions have extended into many more areas than Sunday school, but its Sunday school department is still a major phase. It is the chief publishing agency of Southern Baptists. In addition to its educational program through Sunday school, Training Union, vacation Bible school, Baptist student work, church administration, church music, and others, it renders a service-type program aiding churches in public relations, visual aids, church architecture, church libraries and church recreation. It operates book stores in most states of the Convention. Co-operatively with the state Baptist bodies, it maintains a vast promotional program to emphasize the church organizations for which it develops material and provides aid.

The Relief and Annuity Board was established in 1918, "the culmination of efforts on the part of many Baptist leaders to make provision for the economic security of the pastor in old age." Today, the relief aspect of the board's work has diminished as more and more churches and their pastors take advantage of retirement programs offered by the board on a contributory basis. The plans have been enlarged to provide retirement and annuity security for non-ordained employes of Baptist bodies as well as for ordained ministers, also on a contributory basis.

The Education Commission, although created in 1916, did not call a full-time executive secretary and receive a charter until 1951. This agency is not responsible for the operation of any institutions but instead helps to correlate and promote the educational interests and activities of the Southern Baptist Convention, state Baptist bodies and regional Baptist groups. It helps to recruit Baptist teachers.

The Convention in 1913 established a Social Service Commission, but it did not have a full-time executive head until 1948. In 1953, the name of this agency was changed to the Christian Life Commission. Among the fields in which it publishes tracts, conducts conferences and does research are the liquor traffic, narcotic trade, sale of obscene literature, gambling, labor-management relations, Christian citizenship responsibilities, world peace, and race relations.

In 1923 the Convention created an agency to operate its lone hospital--Southern Baptist Hospital at New Orleans. This agency now operates two institutions, a Baptist Memorial Hospital having been opened at Jacksonville, Florida, in 1955. The operation of more than 30 other Baptist hospitals belongs to state Baptist bodies and regional Baptist groups. The Convention agency is called Southern Baptist Hospitals, and is classified neither as a board nor a commission though it is sometimes informally spoken of as such.

The work of a Radio Commission was expanded to include that of a Radio and Television Commission by Convention action in 1946. This agency's two best-known productions are "The Baptist Hour" on radio and "The Answer," a color and black and white series of 30-minutes evangelistic dramas for television.

The committee on Baptist history was given commission status by the Convention in 1947, eleven years after the committee was named. The Historical Commission has produced a comprehensive, two-volume Encyclopedia of Southern Baptists and began amassing tens of thousands of biographical data forms on Baptists in all walks of life. It is consistently enlarging its vast reservoir of Baptist historical material through acquisition of historical documents, and the growth of its microfilming program.

A Brotherhood Commission, tracing its origins to 1907, stimulates the interest of laymen and boys in the work of the Convention. This agency sponsors laymen's and boys' conferences and mission field tours for laymen, and publishes three magazines.

The Executive Committee of the Convention, as now functioning ad interim for the Convention between annual sessions, was established in 1927. It handles many major business matters for the Convention by direct referral of the Convention or under the duties assigned to it by the Convention constitution and bylaws. It also hears many proposed courses of action and makes such recommendations for Convention action as it deems best. The Executive Committee serves as the treasurer's office for the Convention, helps arrange for the annual Convention sessions, studies the programs undertaken by the Convention and its agencies, and recommends annual appropriations to all agencies except the Sunday School Board, which is self-supporting through sales of literature to churches. However, the Executive Committee has no authority to control any Convention agency.

The Southern Baptist Foundation, chartered in 1947, serves as an investment agency for the Convention. It invests funds for Convention agencies. These funds, which are reserves, are invested to bear interest. The interest yield is forwarded in total to the agency. It also receives and handles bequests and annuities from individuals which stipulate the Convention and its agencies as recipients, following the instructions of the individual.

The Commission on American Baptist Theological Seminary is Southern Baptists' agency to co-operate with the National Baptist Convention, U. S. A., Inc., in operating a seminary by that name for Negroes in Nashville, Tennessee. The seminary operation is jointly by the two conventions.

The Woman's Missionary Union is an auxiliary of the Convention for Women and girls. It stimulates interest in home and foreign missions and sponsors several Conventionwide missionary special offerings each year. The WMU was organized in 1888 in Richmond, Virginia.

A standing Committee on Public Affairs represents Southern Baptists in co-sponsoring with six other Baptist groups in America the Baptist Joint Committee on Public Affairs in Washington, D. C. The Joint Committee has a full-time staff, and furnishes information to Baptists about government developments related to church and religious interests. It is particularly active in church-state and religious liberty affairs as they involve government and Baptist beliefs. It employed a joint director in 1946 for the first time.

The Southern Baptist Convention has always been a strong supporter of the Baptist World Alliance, a fellowship of 22 million Baptists in the world. The Alliance has no authority over any of the Baptist bodies, but serves as an organization to stimulate international Baptist fellowship. The Alliance was organized in 1905. Its world Congresses come every five years, one being scheduled June 26--July 3, 1960, in Rio de Janeiro.

\*\*\*Quoted passages are excerpts from Encyclopedia of Southern Baptists.