

1961 Southern Baptist Convention
Kiel Auditorium, St. Louis, Mo.
W. C. Fields, Press Representative
Theo Sommerkamp, Assistant

FOR RELEASE: Wednesday Night
May 24

THE STRUGGLE IN LATIN AMERICA

By Charles W. Bryan, Cali, Colombia, Field Representative
Central Field, Latin America, Foreign Mission Board

Christianity is faced today with its greatest rival since the beginning centuries of the Christian movement. The anti-Christian forces in our world are deep and powerful - reaching out for the total allegiance of every man's mind and soul.

Latin America is a battle ground in the "fight of ideas." It is in a "revolution of rising expectations." Someone has said that the great issue of Latin America is that of a people "struggling upwards toward the sun, toward a better life." The dogma of communism claims to provide a tailor-made answer for any problem and offers authority to those who want to seek it. Communism is being preached in every country, city and village in Latin America. The writings of Karl Marx and Lenin constitute the holy book of communism. The mummified bodies of Lenin and Stalin are its most sacred relics. The spiritual and physical poverty of the people provide fertile ground for advance.

The people of Latin America have every right to expect a "better life." The communistic propaganda says that "Christianity merely preaches against poverty, social injustice, racial discrimination, neglect of the old and sick--communism acts against them." Variations of this propaganda attacks the Lord's Prayer, "Christianity says pray for daily bread--communism provides it."

Do we have the answer? Are we a people who have eyes, but see not; ears, but hear not; hearts, but feel not? History has shown that only a vital and applied Christianity can change men and nations to avert the march of doom. If there has ever been a challenge for action, it is now. We are in a race against time.

There are basic needs that must be met to provide Latin America with "a better life." The better life cannot be bought with money. It cannot be gained by a military invasion. Economic aid alone will not provide the answer. Latin America does not live by bread alone. Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4:4) Jesus said again, "I am the way, the truth, and the life." (John 14:6) The basic needs of Latin America are spiritual and they will only be met by spiritual resources.

I stepped inside a home in Latin America that had every appearance of poverty. The house was made of adobe and the floors were made of dirt. There were no windows and boxes were used for chairs and boards for beds. As I prepared to leave the house, after a visit, the Christian father asked that we pray together. We knelt down on the dirt floor. He didn't call on the missionary to pray. He prayed. He lifted us up into the very presence of God. He had a prayer in his heart. He prayed a prayer of thanksgiving. He thanked God for supplying his needs. He expressed thanks for peace of soul and spiritual riches. As he prayed, I opened my eyes to see if I had seen correctly when I entered his home.

There he was; kneeling on a dirt floor, giving thanks to God for his riches. He closed his prayer and I left. In those few minutes God taught me many lessons.

If your church had heard about the need of such a man, you would have appointed a Baptist committee to investigate. The committee might have brought the following recommendations: (1) Shoes and clothing are needed; (2) Windows and floors for the house; (3) Food for the family, etc.

Had the committee been representing the state department the report might have read something like this: The family represents an area that needs the following: (1) A new housing project; (2) New job opportunities; (3) Medical and sanitary advantages, etc.

Both of the committees would have analyzed the physical needs of the family and area very well. But, you see, the man's greatest need had been met in Christ. His heart, mind and soul had been satisfied.

He didn't have new soles for his shoes; but he had a new soul in his shoes. That's what Latin America needs. That's what our world needs. Only Christ can provide that. And He can only provide that through you and through me.

His body was not clothed with new garments, but his spirit was clothed with the righteousness of God.

He didn't have a new floor in his house to walk on, but he had a new foundation for his life to stand on. That's what the masses of people in our world need today.

He didn't have windows in his house to let the sunshine in, but he has a window in his soul that let the Son of God in, and he had contact with the God of the universe; thus, he was praising God for his riches.

Our world will praise God when our world knows the riches of God's grace. Our world can only know the riches of God's grace through the redeemed who are willing to go with the message.

Latin America needs to be invaded with the gospel. Volunteers are needed to form a part of a "preaching corps" that will go to every country, city and village with the gospel. The door of opportunity is open. The hour is alive with spiritual potentialities.

If God has called you to preach, go with His message, and God will provide the power to proclaim the "Prince of Peace" to those without peace, and to present the light of hope to those in darkness.

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For Release: 9 P. M.
Wednesday, May 24

By Howard D. Olive

Have you ever thought of yourself as having a burning message of Salvation on your heart, but standing before a people who have never before heard the gospel and who have little or no background for understanding the expressions you so customarily use in your preaching? You try to preach a simple message but your interpreter has great difficulty in translating the simple things you have said? You speak a few words at a time and then wait while your interpreter speaks and then you are left wondering just what he has said? And hardly a single illustration you have known makes any sense to them because you came from a different world and have strange customs?

If you can imagine yourself in a position like that, then perhaps you can understand what I mean when I say that trying to communicate with people of another land can be a most frustrating experience for the pastor who has become a missionary. One term on the field has increased my desire to preach and to be understood, for I have the deepest conviction that this is a lost world. I have seen so many millions of people who know not Christ that I feel a burden I can hardly bear. In the face of this I feel an urgency that cannot wait. Surely we must HURRY if we are to help a LOST world!

I want to thank Southern Baptists for permitting me to go to the mission field, for I am one of the oldest men to be appointed. I do not know yet that I feel like a missionary, but I have seen some glorious things on the mission field.

I think I shall always stand in awe before God because I have seen and felt His power as never before. I have preached to hundreds of people who were hearing the gospel for the first time. I have had good reason to wonder if they were understanding me at all and yet when the invitation was given I have seen them come in great numbers giving their hearts to Christ in simple faith. In a primitive and often pagan setting, I have witnessed the work of the Holy Spirit in such power as to make me weep before Him, for I know that only He could make Christ known unto them through so brief a service.

I have seen men who have heard the gospel for the first and only time as they have cried out in joy, "Oh Sir, I do believe in Him! I do receive Him!" I have gone away from such meetings trembling with excitement and have cried out along some lonely road toward home, "Lord, this must have been what it was like in New Testament times when the Gospel was being preached for the first time!"

One Sunday, at the insistence of a young Filipino school teacher, I drove a mission car just as far as I could. (Actually, I drove ten miles, at least, beyond the end of the road.) My two sons and I, along with a young Filipino who was to be my interpreter, then walked for almost twenty miles over rice paddy dividers, wading the same river six or eight times before we finally reached the little barrio. To my surprise I found a nipa school building filled with people waiting to hear me.

I was introduced as the first white man most of those present had ever seen and certainly the first preacher ever to come to these parts. I knew that this was a one time only for me in this place and could help but wonder at the small hope of winning anyone here. Still, I tried. When the invitation was given, one by one, they began to come forward until to my utter surprise and amazement they had all come except two men. There were one hundred fifty six people there at the front weeping and saying, "We are receiving Christ as our Savior!" I feared that they did not really understand what they were doing and asked them all to return to their seats. Again we explained carefully what it meant to accept Christ as Savior. We mentioned the certainty that they would face persecution and actually made it easy for them not to respond.

Then we issued a new invitation calling only for those who really believed and were willing to give up all to follow Him. Not all at once, but deliberately and just a few at a time, they all came forward again except the same two men, and some of those who had come to Christ went back to witness to them! My heart still tingles at the thought that God could do a thing like that!

I have seen and heard something else, however, that haunts me all the time. I have wept as more than one Filipino has come forward to give me his hand saying that he was receiving Christ as Savior. I have seen the joy and the tears on those faces, but then, I have seen that which I can best describe as fear, as they have cried out

as if horrified at the thought, "But sir, what if you had not come! How would I ever have known!" I still have one young man who grins at me and says, "I'm just a christian by accident! It was an accident that you came along and I accidentally came by and stopped to listen!" I do not even try to tell him differently because there is some truth in what he says.

I thank God most of all that the Filipino, once he has been saved, becomes the most ardent soul winner I have ever known. He wants his people to "come and see Jesus" also!

Will you pray for about sixty young pastors and seminary students who are working under severe handicaps and hardships in order to make Christ known in the Philippines. My greatest joy comes through my position as teacher of young men and women whom God has called into His service. They are the hope of the Philippines for Christ!

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By Gomer Lesch

ST. LOUIS, (BP)---The well-adjusted religious education worker learned at his professional meeting here that he needs to be a person of many parts: leader and servant, writer and reader, volunteer and paid worker, adult worker and children's worker, foreign missionary and church minister, individual operator and Sunday School Board co-operator, interpreter and accomplisher.

These opposites on the occupational scale represent some of the apparent contradictions made by speakers at the sixth annual meeting of the Southern Baptist Religious Education Association just prior to the Southern Baptist Convention.

S. C. Ray, minister of education of the First Baptist Church, Greensboro, N. C., said, "This is one of the finest meetings we have had. The spirit of those attending was excellent and interest in the program was unusually high." Ray, who presided over this year's meeting, turned the gavel over to incoming president J. P. Edmunds, secretary of the Sunday School Board's department of research and statistics.

Other new officers elected by the association include three vice-presidents: for church workers, Russel Noel, minister of education at Tower Grove Baptist Church, St. Louis; for field workers, Harold C. Marsh, Sunday School secretary for the Alabama Baptist State Convention; and for teachers, J. B. Nichols, professor of religious education at Golden Gate Baptist Theological Seminary. All are serving their first terms except for Nichols and Miss Gracie Knowlton, secretary-treasurer. Miss Knowlton is professor of secretarial training at Southwestern Baptist Theological Seminary, Fort Worth.

Key speakers were Baker James Cauthen, executive secretary of the Foreign Mission Board, who urged the educators to consider the opportunities for their specialties in the foreign mission field, and Charles Roselle of Nashville, student worker for Tennessee, who told the conferees of the responsibility of the home church and the college church to the college student.

During the two-day meeting, members of the association heard panel discussions on teamwork between both vocational workers and vocational ministries. At one point during the gathering, special sessions were held for each type of vocational interest.

- 30 -

(State Editors: Here is the roundup of the Religious Educators' Conference you requested.)

Dallas: Pick up and mail

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By Jim Newton

ST. LOUIS, Mo. (BP)--Music directors attending the annual Church Music Conference have closed out heated discussion on a proposed code of ethics for ministers of music by tabling the proposal until the 1962 meeting in San Francisco, Calif.

The code of ethics, prepared by a four-member committee upon the request of the 1959 Church Music Conference meeting in Louisville, Ky., outlined in detail how a minister of music ideally should go about changing churches and working with other church staff members.

For more than 90 minutes the music directors debated the proposal, changed the wording, killed phrases, and amended motions.

Climaxing the debate, one unidentified minister of music questioned whether the code of ethics was needed at all, and made a motion that the rules of the previous 1959 meeting be suspended and the committee work junked completely.

"There are only 240 registered conference members attending this meeting," the music director said, "and we are implying in this proposed code of ethics that we are speaking for all the churches, colleges and seminaries in the entire convention."

The chairman of the committee that drafted the measure, Paul McCommon, Atlanta, secretary of the church music department for the Georgia Baptist Convention, said the proposal had been in the mill for two years and that every music director in the 32,000 Baptist churches across the nation had been invited to join the conference and speak up on the issue.

"Are we going to take a stand on what we believe," he asked, "or will we just meet, eat, talk and sing?" He said that if the conference is going to be held, then it ought to do something constructive.

In other action, the group elected T. D. (Jack) Dean, professor at Southwestern Baptist Theological Seminary, Fort Worth, Tex., president of the organization.

Other new officers include McCommon, secretary-treasurer; and three vice presidents--W. Rudolph Howard, minister of music at First Baptist Church, Murray, Ky.; Maurice Hinson, professor at Southern Baptist Theological Seminary, Louisville, Ky.; and Frank Charton, secretary of the church music department for the Tennessee Baptist Convention, Nashville.

During the conference's opening session, outgoing president Dwight Phillips of Decatur, Ga., recounted the growth of the five-year-old organization and stressed the need for increased use of the ministry of music in Baptist foreign missions services abroad.

As a special feature on the conference program, an eight-year-old child prodigy from Hattiesburg, Miss., Susan Lynn Walters, was presented in a piano recital.

The group granted an honorary life-time membership to Edwin McNeeley, retiring professor of Southwestern Seminary, for "his long and untiring efforts in the field of church music."

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WMU ROUNDUP
Walker Knight

By Walker Knight
Atlanta Regional Editor

ST. LOUIS (BP)--The Southern Baptist genius for starting churches threaded itself through a program of international design at sessions of the Woman's Missionary Union here preceeding the Southern Baptist Convention.

The tapestry also included an expression on segregation by a Liberian vice-president, a call for "mass bombing" with the gospel by Southern Baptists' Baptist Hour speaker, and a major address by a Canadian Baptist woman.

The more than 3,000 women who attended the sessions of this auxiliary to the Southern Baptist Convention, heard speakers tell of new churches in such scattered areas as Japan, Africa, the Philippines, South America, Hawaii, and the United States.

The WMU, a prayer and fund raising arm for mission causes, helped raise more than \$10 million last year for foreign and home missions, according to Miss Alma Hunt of Birmingham, Ala., executive secretary of the organization.

Re-elected at the sessions were Mrs. R. L. Mathis of Waco, Tex., president; Mrs. Robert Fling of Seminole, Okla., recording secretary, and Miss Hunt, executive secretary. The vice-presidents are the presidents of the state WMU organizations.

DISGUST WITH SEGREGATION

The vice-president of tiny Liberia on the west coast of Africa expressed his hope that all men might enjoy respect, common decency, individual freedom, liberty, and justice.

Declining to comment on the South's segregation problems, W. R. Tolbert did express his feelings on South Africa's apartheid (segregation) policy.

"With feelings of disgust and chagrin I think about the independent nation of South Africa, whose contemptuous, diabolical apartheid policy denies the teeming majority of its depressed and suppressed peoples human respect, common decency, individual freedom, liberty, and justice."

He called the practice a great threat to the peace and security not only of the African continent but to the entire world.

Tolbert paid tribute to Christian missions, especially the education brought to his country. Liberia was founded in 1822 when freed United States slaves established a colony. It became a republic in 1847, with a government modeled after the United States. English is the language of the 2½ million people, and Christianity is the most dominant religion.

Tolbert, a Baptist, is a vice-president in the Baptist World Alliance, the international organization of Baptists. The president of Liberia, William Tubman, is a Methodist lay minister.

"MASS BOMBING" CALL

A call to soften the world's population for the message of Christianity by "mass bombing" was issued by Southern Baptists' Baptist Hour speaker.

Herschel H. Hobbs, pastor of the First Baptist Church of Oklahoma City, said, "By means of mass communication we can so preach the gospel to the multitudes as to make the missionary's work more effective."

Hobbs suggested Baptists add radio, television, and the printing press to their present program.

"The military strategist knows that to have an objective you must first 'soften it up' by mass bombing," he added. "If men use such methods to sell gadgets and to achieve military victory, surely we should do so."

He said such methods would not mean less missionaries and did not call for a reversal of strategy. "An army does not take an objective from the air," he stated. "It weakens the enemy's will to resist, so that the ground troops can achieve the objective. By means of mass communication we can so preach the gospel to the multitudes as to make the missionary's work more effective."

(more)

CANADIAN BAPTIST SPEAKS

"We must turn our opposition into opportunities," Mrs. Edgar Bates of Hamilton, Canada, suggested to the WMU delegates.

Mrs. Bates, a dean of women at McCaster University and chairman of the women's department of the Baptist World Alliance, cited instances of opposition which Baptists face throughout the world.

She spoke in place of John Soren of Rio de Janeiro, president of the Baptist World Alliance, who was unable to attend because of illness.

JOURNEY OF FAITH

A Georgia evangelist recounted his journey of faith, a trip that carried him from Orthodox Jewry, to agnosticism, alcoholism, and finally Christianity.

Don Brandeis of Atlanta studied eight years to become a rabbi. Later he entered the Navy, where he was one of five in a crew of 175 who escaped the explosion of a ship carrying nitro-glycerin.

"I turned agnostic," he said. "As a sailor I began to drink, and in college I drank as much as two quarts a day."

He became an alcoholic and was imprisoned for a minor offense, but there he was converted. He became a Baptist "because every Jew knows that when you speak of baptism you are speaking of immersion."

CHURCHES EVERYWHERE

The emphasis on the local church reflects the basic philosophy of Southern Baptist mission work, Courts Redford of Atlanta, executive secretary of the Home Mission Board, reported. He announced that more than 12,000 churches and missions have been started in the past five years.

Other speakers accented his words. A missionary to Brazil, Miss Anna Mae Wollerman of Pine Bluff, Ark., told of penetrating the forest in the Sao Lourenco River Valley where the government's colonization program has moved many families to Jaciara.

"Families cleared forests, built mud huts, prepared the land, and planted crops, and at the same time they helped form the nucleus of a church that now has 112 members, a primary school, and three missions," she said.

Mrs. Howard Olive of Bolivar, Mo., and missionary to the Philippines, said the Aurora Hill Baptist Church in Baguio City started when a man pleaded, "Please sirs, please ma'am, come and start Bible classes and services in our place."

The presence of many dialects made the work difficult. She told of services where interpreters translated into Tagalog, Pangasanan, and Illocano simultaneously from English.

NEW ENGLAND PENETRATION

Southern Baptist penetration into the northeastern region of the United States has placed a church in every state in the New England area, according to Paul S. James of New York City, pastor of the Manhattan Baptist Church.

The denomination had left this area entirely to other Baptist groups until four years ago, when the Manhattan Church was organized. James called the starting of this church "historic, because the world's largest Baptist body had a beachhead within the shadow of the world's tallest building, at the vortex of the world's largest concentration of cities, and at the gateway to New England."

He cited the chain-like reaction which resulted from the starting of other churches, some which now have four missions.

Redford announced that "to be as well churching from a Baptist standpoint as the state of North Carolina the region needs 30,000 churches."

(more)

THE 75-YEAR OLD SUNBEAMS

A dramatic presentation utilizing elaborate staging and costumed actors commemorated the 75th anniversary of the Sunbeam Band, a missionary organization of the WMU for children through eight years of age.

Actually the Sunbeams got a head start on Woman's Missionary Union, which wasn't organized until 1838. By 1889 there were 284 bands with almost 10,000 members, and the organization had spread to mission fields in Africa, South America, and the Orient.

Continuing to grow, the Sunbeams now number more than 300,000 boys and girls in over 27,000 bands. The Woman's Missionary Union also sponsors organizations for older groups. These are the Girl's Auxiliary, the Young Women's Auxiliary, and the Woman's Missionary Society.

-30-

(Special attention to State Editors: This is the 1,000 word wrapup of the WMU Convention you requested.)

Dallas: Pickup & Mail

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ST. LOUIS, May 23---Carl Bates, pastor of First Baptist Church, Charlotte, N. C., was elected president of the Southern Baptist Pastors' Conference Tuesday at the closing session of the ministers' group here.

Bates, a former vice president of the organization, succeeded Roy McClain, pastor of First Baptist Church, Atlanta.

Other officers for the 1961-62 term are W. Morris Ford, pastor of First Baptist Church, Longview, Tex., vice president, and Ray McCollum, pastor of First Southern Baptist Church, North Hollywood, Calif., secretary-treasurer.

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WEDNESDAY AMs
1963 Tokyo Evangelistic Crusade
Lloyd Wright

ST. LOUIS, May 23.---Several top Southern Baptist leaders pledged their support here Tuesday to a huge Tokyo evangelistic crusade in 1963 which they hope will be the first barrage in a "spiritual offensive" designed to thwart communism and win the world to Christ.

"Cuba or Laos is not the front line of defense against communism," said Herschel Hobbs, an Oklahoma City pastor. "It is Japan."

Evangelist Billy Graham has tentatively accepted an invitation to lead the crusade, planned as a prelude to a series of rallies in every metropolitan area in Japan.

Criticizing American handling of the abortive Cuban invasion, Hobbs said the United States should have had no part in it or "we should have gone in with enough power and strength to see that it succeeded."

"The same thing is true of this Tokyo crusade," he said. "We must mobilize our Christian forces to see that it is successful. All that our military power can do is to deter while we have an opportunity to do our spiritual task."

Southern Baptist Convention President Ramsey Pollard called for an "evangelism explosion to match the population explosion." He said that communism is ahead of Christianity in many areas.

"But there is one place where they have nothing to say. It is in the hearts of men, and that's where we speak with greatest authority," he said.

Southern Baptist missionary W. H. (Dub) Jackson of Abilene, Tex., is coordinator of the Tokyo crusade. He plans to invite outstanding Christian business leaders, entertainers, sports leaders and musicians to participate in the series of meetings.

"If God is in this, and we've had too many indications of His leadership to believe otherwise," Jackson said, "we will have a part in one of the most significant evangelistic efforts the world has ever known."