

1964 Southern Baptist Convention
Convention Hall, Atlantic City, N. J.
W. C. Fields, Press Representative
Theo Sommerkamp, Press Room Manager

For Release May 20, 1964

Convention Assets Reach \$290 Million

Atlantic City (BP)--Southern Baptist Convention assets stand at a record \$290.6 million dollars, a report from the SBC Executive Committee at the 1964 Convention session here disclosed.

The figure is reported as of Dec. 31, 1963. It is \$29.5 million greater than the report of assets on Dec. 31, 1962, according to Porter Routh of Nashville, executive secretary of the Executive Committee and treasurer of the Convention.

Total liabilities increased from \$6.9 million at the end of 1962 to \$7.7 million at the close of 1963.

Greatest assets for any single agency of the Convention are those of its Annuity Board, with offices in Dallas, Routh said. It has \$115 million, funds it holds on behalf of Southern Baptist pastors and denominational workers for retirement and annuity benefits,

Next is the Convention's Sunday School Board, publishing agency located in Nashville. It has assets of \$36.3 million, according to the report to the Convention here.

Other assets of agencies are: Home Mission Board, Atlanta, \$31.8 million; Foreign Mission Board, Richmond, \$23 million; Southern Baptist Theological Seminary, Louisville, \$18.7 million; Southern Baptist Hospitals (consolidated report), \$16.9 million.

Southwestern Baptist Theological Seminary, Fort Worth, \$15.3 million; New Orleans Baptist Theological Seminary \$8.5 million. Golden Gate Baptist Theological Seminary, Mill Valley, Calif., \$5.7 million; Southeastern Baptist Seminary, Wake Forest, N. C., \$5.4 million; Midwestern Baptist Theological Seminary, Kansas City, Mo., \$3.0 million.

Southern Baptist Foundation, Nashville, investing funds for other agencies and individuals, \$3.8 million; SBC Executive Committee and Convention Budget Fund, \$2.4 million (combined).

Radio and Television Commission, Fort Worth, \$1.2 million; Commission on American Baptist Theological Seminary, Nashville, \$1 million; Brotherhood Commission, Memphis, \$892,945.

Historical Commission, Nashville, \$193,986; Stewardship Commission, Nashville, \$150,406; Education Commission, Nashville, \$13,962, and Christian Life Commission, Nashville, \$6,853.

In liabilities, the greatest outstanding among the agencies is the Home Mission Board with \$2.4 million.

The Sunday School Board's liabilities are \$2.1 million, those of Southern Baptist Hospitals (Jacksonville and New Orleans), \$1.7 million.

Midwestern Seminary's stand at \$78,996, while at Southern Seminary, they are \$307,004. New Orleans Seminary has \$179,651 in liabilities. The Radio & TV Commission's reach \$373,102, and Golden Gate Seminary's, \$121,391. Southwestern Seminary, \$59,668; Southeastern Seminary, \$4019; Annuity Board, \$118,173; Brotherhood Commission, \$33,480; Foreign Mission Board, \$41,075.

Stewardship Commission liabilities amount to \$6309; Executive Committee, \$5759; Historical Commission, \$3181; Education Commission, \$1677; American Seminary Commission, \$261; Christian Life Commission, \$402; SBC Budget Fund, \$17,031, and none for Southern Baptist Foundation.

Southern Baptist

CONVENTION BULLETIN

FORTY-FIRST VOLUME

ATLANTIC CITY, NEW JERSEY, MAY, 20, 1964

SECOND DAY

BJA REGISTRATION

Registration for the Baptist Jubilee Celebration began in Convention Hall lobby Monday morning and will continue throughout the week from 9:00 a.m. to 9:00 p.m. daily. The registration fee is \$4.00 for a single registration, \$1.00 for each additional member of the family. This amount includes one copy of the 500-page 150th anniversary volume, *Baptist Advance*, for each single registration or each couple registering.

Suggested Order of Business

Southern Baptist Convention

May 19-22, 1964

Atlantic City, New Jersey

K. Owen White, President

Lee Roy Till, Director of Music

GENERAL THEME: "For Liberty and Light"

WEDNESDAY MORNING

"We Will Study God's Word"

- 8:50 The Junior Choir, First Baptist Church, Columbia, South Carolina—James A. Ferguson, Director
- 9:00 Song Service
- 9:10 Scripture—Hankins, Parker, Florida
Prayer—David Grant, Mississippi
- 9:15 Announcement of Committee on Committees, Committee on Resolutions, Tellers
- 9:20 Miscellaneous Business
- 9:45 Executive Committee Report—Porter Routh, Tennessee
- 10:55 Congregational Song
- 11:00 Report of Theological Seminaries
Southwestern Seminary—Robert E. Naylor, Texas
Southern Seminary—Duke K. McCall, Kentucky
New Orleans Seminary—H. Leo Eddleman, Louisiana
Seminary Extension Department—Ralph A. Herring, Tennessee
Southeastern Seminary—Olin T. Binkley, North Carolina
Golden Gate Seminary—Harold K. Graves, California
Midwestern Seminary—Millard J. Berquist, Missouri
- 11:55 Duet—Joe Ann Shelton and Virginia Seelig, School of Music, Southwestern Baptist Theological Seminary, Fort Worth, Texas
Address on Theological Education—Robert E. Naylor, Texas
Benediction—Lamar Jackson, Alabama

WEDNESDAY AFTERNOON

"We Will Obey God's Word"

- 1:45 Duet—Mr. and Mrs. Homer E. Phillips, Cheverly, Maryland
- 2:00 Song Service
- 2:10 Scripture—Frank O. Baugh, Oklahoma
Prayer—David Byrd, Tennessee
- 2:15 Miscellaneous Business
- 2:25 Election of Officers
- 2:40 American Bible Society—John McCombe, New York
- 3:00 Baptist Sunday School Board—James L. Sullivan, Tennessee
- 3:40 Solo—Mary Ellen Fish, First Southern Baptist Church, Colorado Springs, Colorado

(Continued on page 2)

"ALTHOUGH THE FIG TREE shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places" (Hab. 3:17-19).

EXECUTIVE COMMITTEE REPORT

Recommendation No. 16

We recommend that the Brotherhood Commission of the Southern Baptist Convention be authorized to change its fiscal year ending September 30 each year and that this change become effective with the new fiscal year beginning October 1, 1964.

Recommendation No. 17

We recommend that the following resolution be adopted:

BE IT RESOLVED: That the Radio and Television Commission be permitted to borrow against the current appraised value of its present property and to anticipate two years in borrowing against the 1965-67 Capital Needs allotment to permit immediate construction of a permanent headquarters building to be located at 6350 West Freeway in Fort Worth, Texas. The total amount borrowed will be repaid as the total 1965-67 Capital Needs allotment is paid by the Southern Baptist Convention to the Radio and Television Commission. Construction is aimed at having a dedication service for the building during the 1965 Convention in Dallas, Texas.

Recommendation No. 18

To assure that the development of denominational programs and goals shall reflect the experience of as many of our local churches as possible, more grass-roots involvement in planning is needed. In this way plans can be developed that will assure a forward march with increased numbers of churches and their members giving wholehearted support based on a sound understanding. We, therefore, recommend that during the next five years the churches and their members be involved in broadening the denominational planning base as follows:

1. That the Executive Committee working with the Inter-Agency Council and the agencies of the Convention lead in Phases I, II, and III in the development of a basic Convention-emphasis plan for the years following 1969.

PHASE I INFORMATION GATHERING—Through the use of church-related study groups, gather information from church members and leaders and from denominational leaders, 1964-1967. Some questions to be answered are as follows: (1) What are the proper areas of work of the church? How are these areas of work related to churches, associations, state conventions, and SBC agencies? (2) What are the unlimited possibilities for each area of work? (3) How much advance into the unlimited possibilities of an area can be considered normal for a given period? One year? Five years? Ten years? (4) How does what the churches (and organizations) are doing compare with what they could do in reaching the unlimited possibilities in each area? (5) For the period following 1969, what basic areas should churches work in to achieve their most effective results? What goals should be set for accomplishment in each area of work? In terms of churches? Associations? State and Southern Baptist Convention agencies?

PHASE II PLAN DEVELOPMENT—Using the gathered and validated information, develop a basic Post-69 denominational emphasis plan, 1967-69. This plan would succeed the present "The Church Fulfilling Its Mission."

PHASE III PLAN IMPLEMENTATION—Make recommendations to the Convention as to agencies or combination of agencies to be requested to implement the plan.

(Continued on page 4)

ORDER OF BUSINESS

(Continued from page 1)

- 3:45 Address—"Christian Training—A Deterrent to Crime"—U. S. Representative Eugene Siler, Kentucky
- Benediction—Robert D. Crowley, Maryland

WEDNESDAY NIGHT

"We Will Share God's Word"

- 6:45 The Symphonic Band, Carson-Newman College, Jefferson City, Tennessee—Wesley L. Rogers, Director
- The Baptist Hour Choir—Joe Ann Shelton, Director
- 7:00 Song Service
- 7:10 Scripture—Cleveland Autry, District of Columbia
- Prayer—Harlen Harris, Texas
- 7:15 Woman's Missionary Union—Mrs. Robert Fling, Texas
- 7:30 Committee on Canadian Baptist Cooperation—Courts Redford, Georgia
- Congregational Song
- 7:35 Home Mission Board—Courts Redford, Georgia
- 8:20 Solo—Beverly Terrell, First Baptist Church, Dallas, Texas
- 8:25 Message—"Personal Witnessing—Our Lord's Command"—Owen Cooper, Mississippi
- Benediction—Paul McCray, Oklahoma

THURSDAY MORNING

"We Will Live God's Word"

- 8:45 The Oklahoma Singing Churchmen—James Woodward, Director
- 9:00 Song Service
- 9:10 Scripture—Col. Wallace Hale, 2nd Army Chaplain, Fort Meade, Maryland
- Prayer—Chaplain Roy E. Reynolds, Washington, D. C.
- 9:15 Election of Officers
- 9:30 Committee on Boards—H. Franklin Paschall, Tennessee
- 9:40 Committee on Denominational Calendar—Rabun L. Brantley
- 9:45 Miscellaneous Business
- 10:20 Annuity Board—R. Alton Reed, Texas
- 10:35 American Seminary Commission—Rabun L. Brantley, Tennessee
- 10:45 Education Commission—Rabun L. Brantley, Tennessee
- 11:00 Committee on Baptist State Papers—Louie D. Newton, Georgia
- 11:10 Congregational Song
- 11:15 Brotherhood Commission—George W. Schroeder, Tennessee
- 11:35 Christian Life Commission—Foy Valentine, Tennessee
- 11:50 Solo—K'Anne Gore, Mississippi College, Clinton, Mississippi
- 11:55 Chaplains' Commission—George Cummins, Georgia
- Address—Major General Robert P. Taylor, Chief of Chaplains, U. S. Air Force, Washington, D. C.
- Benediction—Chaplain Cecil Etheridge, Georgia

THURSDAY AFTERNOON

"We Will Remember God's Word"

- 1:45 The Adult Choir, Manhattan Baptist Church, New York, New York—Beryl Red, Director
- 2:00 Song Service
- 2:10 Scripture—Howard Taylor, Illinois
- Prayer—John Wiles, New Mexico
- 2:15 Miscellaneous Business
- 2:30 Election of Officers
- 2:40 Southern Baptist Foundation—J. W. Storer, Tennessee
- 2:50 Southern Baptist Hospitals—T. Sloane Guy, Jr., Louisiana
- 3:00 What's Your Question? — Porter W. Routh, Moderator

Note: This period is set aside for dialogue between the messengers and the various executive heads of the Convention's institutions, agencies, boards, commissions, and associated organizations. These persons will serve as a panel and are requested to be on the platform at this time.

Procedure: Questions will be received from the messengers until Thursday noon. Question boxes will be provided in the lobby of the Convention Hall for messengers to deposit their questions, or they may be handed to an usher who will deliver them to the Committee on Order of Business, desk. This committee will select the items to be discussed, but it will be understood that panel members will not have any prior knowledge of questions to be asked. Messengers may sign (giving name and state)

- or not sign their questions as they desire.
- 3:25 Historical Commission—Davis C. Woolley, Tennessee
- 3:30 Solo—Norman Treigle, First Baptist Church, New Orleans, Louisiana
- 3:35 Address—"Hitherto . . . Henceforth," J. D. Grey, Louisiana
- Benediction—Carless Evans, Jr., Mississippi

THURSDAY NIGHT

"We Will Send God's Word"

- 6:45 The Symphonic Band, Carson-Newman College, Jefferson City, Tennessee—Wesley L. Rogers, Director
- The Baylor University Freshman A Cappella Choir, Waco, Texas—Euell Porter, Director
- Solo—Norman Treigle, First Baptist Church, New Orleans, Louisiana
- 7:00 Song Service
- 7:10 Scripture—A. B. Carpenter, Kentucky
- Prayer—Carroll Chadwick, Texas
- 7:15 Baptist Jubilee Advance—C. C. Warren, North Carolina
- 7:30 Stewardship Commission—Merrill D. Moore, Tennessee
- 7:45 Solo—Martha Branham, First Baptist Church, Dallas, Texas
- 7:50 Foreign Mission Board—Baker James Cauthen, Virginia
- Benediction—Bruce H. Price, Virginia

FRIDAY MORNING

"We Will Magnify God's Word"

- 9:00 The Baptist Hour Choir—Joe Ann Shelton, Director
- 9:10 Song Service
- 9:20 Scripture—Louis Armstrong, Alabama
- Prayer—Beverly V. Tinnin, Mississippi
- 9:25 Recognition of Fraternal Messengers
- Response—Frank H. Woyke, Executive Secretary, North American Baptist General Conference
- 9:40 Baptist World Alliance—Joseph Nordenhaug, District of Columbia
- 9:55 Committee on Public Affairs—C. Emanuel Carlson, District of Columbia
- 10:15 Committee on Regulations
- 10:30 Radio and Television Commission—Paul M. Stevens, Texas
- 10:50 Congregational Song
- 10:55 Solo—George Beverly Shea, Soloist, Billy Graham Team
- 11:00 Sermon—Billy Graham, North Carolina
- Benediction—John A. Turpin, Kentucky

FILM CLIP NEWS

News of the Southern Baptist Convention, the American Baptist Convention and the Baptist Jubilee will be sent out in film clip form to 59 different television stations throughout the nation for use on May 20-21.

CONVENTION BULLETIN

Published daily during the Southern Baptist Convention

The Convention *Bulletin* is published under the direction of the executive secretary of the Executive Committee, Porter Routh. He is assisted in this work by Albert McClellan and Mrs. Ada Ruth Kelly.

The action of the Convention authorizing the *Bulletin* states: "Such report, or bulletin, shall not include speeches or addresses or any comment thereon, the photograph or any personal reference to any messenger of the Convention, but shall be only a resume of the business transacted during that day." All material should be submitted in writing.

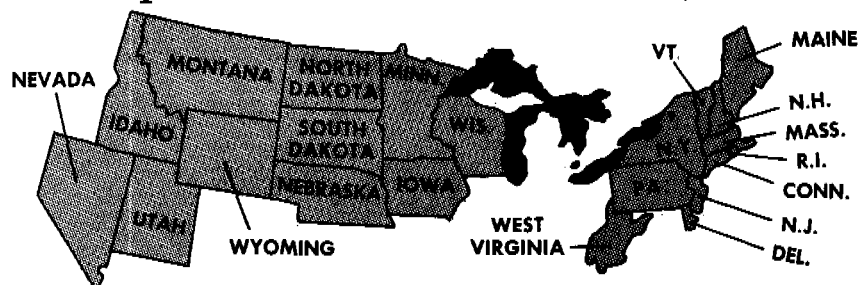
Mr. McClellan or Mrs. Kelly may be contacted in the Press Room located in Room A, to the left of the stage in Convention Hall.

RADIO-TELEVISION OPPORTUNITIES

Sunday, May 24:

ABC-TV's DIRECTIONS '64, Southern Baptist religious comedy, "I Came, I Saw, I Left," WFIL-TV, 2:00 p.m. EST. THE ANSWER, Southern Baptist film on teenage problems, "The Cheat," WRCV-TV, Channel 3, at 11:00 a.m.

Baptist Work in New Areas, 1963



These 22 states represent new activity in Southern Baptist work—



265 Churches



43,476 Members



3,416 Baptisms



\$3,433,293 Total gifts

REPORT OF THE COMMITTEE ON BOARDS

EXECUTIVE COMMITTEE

Term Expiring 1967
 Dale Cowling, Arkansas
 Jay Heffin,* Arkansas
 David Paige, California
 Fred D. Rhodes,* D. C.
 Cecil B. Carroll,* Florida
 Howard P. Giddens, Georgia
 James T. Burrell, Georgia
 R. F. Burgin, Sr.,* Georgia
 Everett Lemay, Illinois
 Alan Stockdale,* Maryland
 W. Douglas Hudgins, Mississippi
 James T. Shirley, Missouri
 A. Leroy Parker, North Carolina
 C. Hoge Hockensmith, Ohio
 E. C. Brown, South Carolina
 R. Archie Ellis, South Carolina
 Charles A. Trentham, Tennessee
 Mrs. Ramon T. Davis,* Tennessee
 W. B. Henderson,* Texas
 W. Edwin Crawford, Texas
 Albert E. Simms, Virginia
 Charles Ryland,* Virginia

Term Expiring 1965
 John R. Riddle, Alabama

FOREIGN MISSION BOARD

Term Expiring 1967
 G. W. Riddle, Alabama
 Harvey Kimbler, Arizona
 O. M. Cates, Georgia
 Dick H. Hall, Jr., Georgia
 Leroy Green, Mississippi
 W. D. Wyatt, New Mexico
 R. Knolan Benfield, North Carolina
 Willard Dobbs,* Ohio
 Anson Justice, Oklahoma
 Tom Neely, South Carolina
 Mrs. Herschell Emery,* Tennessee
 C. Wade Freeman, Texas
 W. Morris Ford, Texas

Term Expiring 1966
 D. E. Meade, Kentucky

LOCAL MEMBERS

Term Expiring 1967
 Theodore F. Adams, Virginia
 Mrs. Clyde Hickerson,* Virginia
 W. Rush Loving, Virginia
 J. Walter Martin, Virginia
 Curtis English,* Virginia
 J. C. Hatfield,* Virginia

Term Expiring 1966
 Leonard Moore,* Virginia

HOME MISSION BOARD

Term Expiring 1967
 David C. Hall, Arizona
 W. H. Hicks, Arkansas
 W. E. Harrell, California
 C. V. Koons,* District of Columbia
 Charles Standridge, Georgia
 H. E. Gaddy, Georgia
 R. Houston Smith, Louisiana
 W. A. Mitchener,* North Carolina
 James Robb,* Ohio
 James R. Bruce, South Carolina
 A. L. M. Wiggins,* South Carolina
 Mrs. Roy W. Babb,* Tennessee
 Joe Weldon Bailey, Texas
 Neal Jones, Texas

Term Expiring 1965
 Charlie A. Webb, Mississippi

LOCAL MEMBERS

Term Expiring 1967
 Mrs. C. E. Rogers,* Georgia
 Hoyt G. Farr, Georgia
 Mrs. John Gibson,* Georgia
 Miss Marie Cooper,* Georgia
 J. Don Aderhold, Georgia
 Mrs. Fred W. Patterson,* Georgia

SUNDAY SCHOOL BOARD

Term Expiring 1967
 Gilbert Hutchinson, Alabama
 Bates Ivey,* California
 J. Thornton Williams, Georgia
 David McClure,* Kentucky
 John Parrott, New Mexico
 W. W. Leathers, North Carolina
 Curtis Campbell,* Ohio
 C. Murray Fuquay, Oklahoma
 Robert L. Deneen, South Carolina
 Robert O. Barker, South Carolina
 Sam E. Miles, Sr.,* Tennessee
 Gail Eldridge,* Texas
 Robert Wideman,* Texas
 Robert F. Cochran, Virginia

LOCAL MEMBERS

Term Expiring 1967
 Herschell Emery,* Tennessee
 Howard P. Kirksey,* Tennessee
 Theodore C. Chitwood,* Tennessee
 Kelly S. Neely,* Tennessee
 Clayton B. DeKle,* Tennessee
 James D. Hopkins, Tennessee

Term Expiring 1966
 Lucius W. Hart, Tennessee

ANNUITY BOARD

Term Expiring 1967
 W. A. Winburn, Georgia
 Coley Leopard, Georgia
 Verlin Krushwitz, Kentucky
 La Fon Campbell, Maryland
 Edward Van Duesen,* Missouri
 W. L. Shuttlesworth, New Mexico
 Carleton S. Prickett, North Carolina
 William Beasley, Ohio
 Horace Chapman, South Carolina
 John O. Ellis,* Tennessee
 Robert E. Smith,* Texas
 George W. Brown,* Texas
 Walter E. Farrar, Virginia

Term Expiring 1966
 Aubert Rose, Jr., Illinois

LOCAL MEMBERS

Term Expiring 1967
 T. C. Bateson,* Texas
 Ned P. King,* Texas
 H. M. Russell, Jr.,* Texas
 Ralph Baker,* Texas
 Charles Pitts, Texas
 L. D. Ball, Texas

SOUTHERN SEMINARY

(The Southern Baptist Convention nominates two men for each vacancy on this board of trustees. The board at its next meeting elects one of the two men to serve for the indicated term of office.)

Term Expiring 1969
 Erwin L. McDonald, Arkansas
 Perry Webb, Sr., Arkansas
 Henry A. Parker, Florida
 Harold B. Tallant, Florida
 Charles Elder, Georgia
 Charles H. Allen, Georgia
 W. T. Brannon, Illinois
 Craig Ridings,* Illinois
 George S. Wilson,* Kentucky
 Jack Cox,* Kentucky
 George A. Ritchey, Louisiana
 A. W. Robbins, Louisiana
 A. C. Prevatte, Maryland
 W. George Bond, Maryland
 W. C. Link, Jr., Missouri
 Frank F. Norfleet, Missouri
 Edward L. Byrd, South Carolina
 Daniel W. Cloer, South Carolina
 Cort R. Flint, South Carolina
 J. N. Watson, South Carolina
 G. Frank Cole,* Tennessee
 Robert N. Smith,* Tennessee
 William T. Muse,* Virginia
 W. Franklin Cale, Jr., Virginia

Term Expiring 1968
 Kelly E. Fitzgerald, Louisiana
 J. Troy Prince, Louisiana

Term Expiring 1966
 Howard E. Spell, Mississippi
 David R. Grant, Mississippi

Term Expiring 1965
 Warren M. Angel,* Oklahoma
 W. F. Staton, Oklahoma

AT-LARGE MEMBERS

Term Expiring 1969
 V. V. Cook,* Kentucky
 R. L. Pogue, Kentucky
 Leo T. Wolford,* Kentucky
 J. C. Durham, Kentucky
 Damon Surgener,* Kentucky
 Ted C. Gilbert,* Kentucky

SOUTHWESTERN SEMINARY

Term Expiring 1969
 J. Thurman George, California
 B. Ross Morrison, D. C.
 James R. Wilkins, Jr., Maryland
 Boyd A. Turner, South Carolina

AT-LARGE MEMBERS

Term Expiring 1969
 Harold P. McGlamery, Oklahoma
 Ralph M. Smith, Texas

NEW ORLEANS SEMINARY

Term Expiring 1969
 M. E. McGlamery, Arizona
 O. B. Robertson, California
 Howard B. Benson, Georgia
 Clyde Staley,* Illinois
 V. W. Cavender, Tennessee

Term Expiring 1968
 B. K. Smith, Louisiana

Term Expiring 1967
 David J. Williams, Ohio

LOCAL MEMBERS

Term Expiring 1969
 A. Morgan Brian,* Louisiana

Term Expiring 1967
 Edward Wood,* Louisiana

Term Expiring 1966
 Hugh Brooks, Louisiana

Term Expiring 1965
 J. S. Marshall, Texas

GOLDEN GATE SEMINARY

Term Expiring 1969
 George J. Mitchell,* Alabama
 Vaughn M. Johnson, Florida
 E. Keevil Judy, Kentucky
 Charles C. Colley, North Carolina

Term Expiring 1968
 Cecil Wood,* Arizona

LOCAL MEMBERS

Term Expiring 1969
 Damon Matlock, California
 Robert Noakes,* California

Term Expiring 1966
 Cliff Bascom,* California

Term Expiring 1965
 Edward Isbell,* California

SOUTHEASTERN SEMINARY

Term Expiring 1969
 Henry Neal,* Georgia
 David A. Nelson, Kentucky
 Marvin Pitney, Missouri
 Carl Scott, New Mexico

LOCAL MEMBERS
Term Expiring 1969
 Claud B. Bowen, North Carolina
 Emory B. Denny,* North Carolina

MIDWESTERN SEMINARY

Term Expiring 1969
 W. L. Seurlock, District of Columbia
 Vernon B. Richardson, Maryland
 Lloyd A. Sparkman, Mississippi
 James C. Cammack, Jr., N. C.

Term Expiring 1968
 H. F. Allred,* New Mexico

Term Expiring 1966
 Francis E. Wright,* Tennessee

LOCAL MEMBERS

Term Expiring 1969
 Laurence W. Cleland, Missouri
 Frank B. Kellogg, Missouri

SOUTHERN BAPTIST HOSPITAL

Term Expiring 1967
 Darrell Evenson, Arizona
 Tom F. Digby,* Arkansas
 Edgar R. Cooper, Florida
 R. A. Cornelius, Kansas
 Stephen Collins,* Indiana
 M. M. Perkins,* Louisiana
 Joe H. Tuten, Mississippi
 Daniel Maddox,* New Mexico
 J. J. Crumpler, Ohio

LOCAL DIRECTORS NEW ORLEANS HOSPITAL

Term Expiring 1967
 Wiley Lastrapes, Louisiana
 Rufus Zachry, Louisiana
 C. J. Briant,* Louisiana

LOCAL DIRECTORS JACKSONVILLE HOSPITAL

Term Expiring 1967
 Robert L. Rowe, Jr.,* Florida
 R. C. Dunn, Jr.,* Florida
 Carl A. Howell, Florida

SOUTHERN BAPTIST FOUNDATION

AGENCY REPRESENTATIVES
Term Expiring 1967
 Office of President of SBC
 Howard Taylor (Southern Baptist Hospital), Illinois
 J. Thomas Gurney* (New Orleans Seminary), Florida
 Mrs. Robert Fling* (Woman's Missionary Union), Texas
 Jerry G. Meadows* (Historical Commission), Tennessee
 Paul Grant Davis* (Midwestern Seminary), Missouri
 Preston H. Callison* (Stewardship Commission), South Carolina

Term Expiring 1966

W. D. Lawes (Christian Life Commission), Arizona
 John O. Ellis* (Annuity Board), Tennessee

AT-LARGE MEMBERS

Term Expiring 1967
 John M. Whitten, Oklahoma
 Stirtion Oman,* Tennessee
 Donald B. Roark,* Mississippi
 Jack C. Massey,* Tennessee
 John P. Gifford,* Tennessee
 James M. Brown,* Tennessee

AMERICAN SEMINARY COMMISSION

Term Expiring 1967
 Eugene Crawford, Tennessee
 Herman F. Burns,* Tennessee
 Troy D. Woodbury,* Tennessee
 James H. Sawyer,* Tennessee

HOLDING BOARD

Term Expiring 1967
 Othar O. Smith, Kentucky
 Harold Gregory, Tennessee

BROTHERHOOD COMMISSION

Term Expiring 1967
 Jack H. Richardson,* Arizona
 Mason Craig, Arkansas
 Clifford Carter,* D. C.
 Fred Worrill,* Georgia
 Vivian C. Glenn,* Kansas
 Kenneth Robinson,* Maryland
 Edward Van Dyke,* Ohio
 Billy Fallaw,* South Carolina

LOCAL MEMBERS

Term Expiring 1967
 Aubrey L. Byrn,* Tennessee
 John Viser,* Tennessee
 Lloyd O. Barker, Tennessee
 James K. Pace,* Tennessee

EDUCATION COMMISSION

Term Expiring 1967
 Harley Fite,* Tennessee
 E. N. Jones,* Texas
 Floyd Turner,* Virginia

CHRISTIAN LIFE COMMISSION

Term Expiring 1967
 W. D. Lawes, Arizona
 M. P. German, District of Columbia
 Maurice L. Swinford, Illinois
 Robert H. Craft, Kansas
 John Claypool, Kentucky
 Clifton Perkins, Mississippi
 Howard O. Marsh, New Mexico
 Percy H. Hughes, South Carolina
 J. B. Flowers, Virginia

Term Expiring 1965

G. Avery Lee, Louisiana

LOCAL MEMBERS
Term Expiring 1967
 Paul Sanders,* Tennessee
 Grant Jones, Tennessee
 Val Sanford,* Tennessee

HISTORICAL COMMISSION

Term Expiring 1967
 E. O. Martindale, Illinois
 Bill J. Smith, Kansas
 Penrose St. Amant, Kentucky
 Edward McMillan,* Louisiana
 Robert W. Hays, Maryland
 Bob N. Ramsay, Mississippi
 David O. Moore, Missouri
 Claude J. Williams, New Mexico
 J. Willard Jarvis, Ohio

(Continued on page 4)

EXECUTIVE COMMITTEE REPORT *(Continued from page 4)*

5. Ownership of the main campus of the Seminary will be vested in the Board of Directors with a reversionary clause in the deed providing that the buildings and grounds will revert to the Southern Baptist Convention if the school's purpose to provide theological education is changed. Townsend Hall, owned by the National Baptist Convention, U.S.A., Inc., will be deeded to the Seminary Directors with a like reversionary provision.

6. The Board of Directors and the administration of the Seminary shall abide by the business and financial plans of both conventions. Any conflict or overlapping will be resolved through conferences, in consultation with the Executive Committee of the Southern Baptist Convention and the office of president of the National Baptist Convention, U.S.A., Inc.

7. The American Baptist Theological Seminary Board of Directors, through the president, shall submit a budget request to the executive boards of both conventions by December 1 for the fiscal year beginning the following August 1 for the operation of the Seminary. This budget request is to be approved by the Board of Directors and/or its local board of the Seminary, and by the executive boards of the two conventions in whatever way they care for such matters. The budget shall include all operating expenses, teachers and administration salaries; promotion; boarding department and grill, adequate insurance, repairs and maintenance of buildings, and such other operating expenses as may be agreed upon. It is understood that the reserve fund cannot be spent for any items not definitely listed in the budget. It can be used only when income for regular budget items is not received.

8. Income and expenditures through the budget shall be subject to **monthly review of the local board**. Semiannual reports shall be made to the Board of Directors. The Board of Directors and the president of the Seminary shall abide by the financial plans of both National Baptist Convention, U.S.A., Inc., and Southern Baptist Convention. Conflicts between these plans will be resolved in co-operation with the executive officers of the two conventions.

9. The charter of the Holding Board shall be surrendered. Until such time as this can be accomplished legally, the membership of the Holding Board shall consist of the six SBC local board members, two other SBC board members, and four National Baptist Convention, U.S.A., Inc., Seminary Board of Trustees members.

10. The president of the Seminary to be from either the National Baptist Convention, U.S.A., Inc., or from the Southern Baptist Convention.

11. This agreement, upon approval of the Southern Baptist Convention and the National Baptist Convention, U.S.A., Inc., to become effective at the beginning of the fiscal year of the Southern Baptist Commission on the Seminary, January 1, 1966.

Recommendation No. 20

We recommend Houston, Texas, for the Convention site in 1969.

Recommendation No. 21

We propose that the bequest to the Southern Baptist Convention from the estate of Joseph W. Farmer be designated as the Joseph W. Farmer Memorial Fund, that the proceeds of this bequest be deposited with the Southern Baptist Foundation, that the income from this Fund be administered by the Education Commission as a memorial graduate scholarship fund for students who will teach in Baptist colleges, and that this arrangement be subject to review by the Executive Committee at five-year intervals.

Recommendation No. 22

We recommend that the following resolution be adopted:

WHEREAS, problems have arisen in the administration of the Social Security Act involving ordained men employed by the Southern Baptist Convention agencies, and

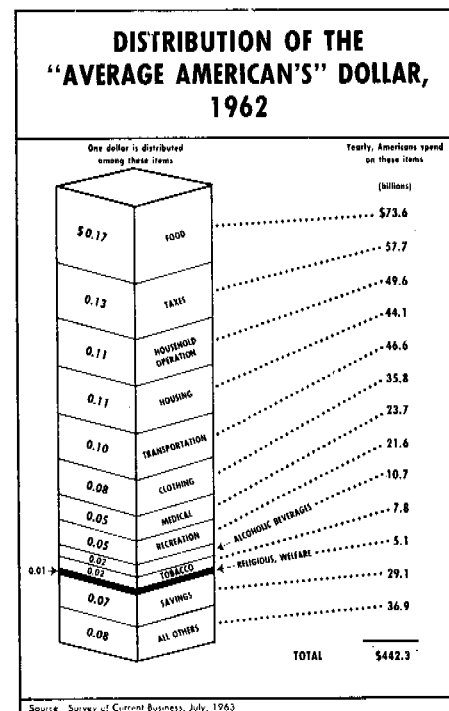
WHEREAS, these same problems also apply to employees of various state convention agencies and institutions, which have been ruled in some cases by the Social Security Administration not to be religious institutions, and

WHEREAS, the Executive Committee has been authorized under Section 9 (5) (a) to act for the Convention ad interim in all matters not otherwise provided for, and Section 9 (5) (e) to act in an advisory capacity on all questions of co-operation between the different agencies of the Convention, and between the agencies of the Convention and those of other conventions, whether state or national,

THEREFORE, BE IT RESOLVED: That the Executive Committee be authorized to take such action as might be necessary to work out existing problems with the agencies of the Southern Baptist Convention, the state conventions, and the Social Security Administration.

Recommendation No. 23

We recommend that appropriate recognition be expressed to Dr. James W. Merritt for the ten years of distinctive service as recording secretary of the Convention.



—Quarterly Review

BJA CELEBRATION SLIDES

An order blank for a set of 20 colored 2"x2" slides, together with an identification sheet, may be obtained at the American Baptist Convention speech booth in the lobby of Convention Hall. The cost will be \$5.50 for the set, postage prepaid. The slides will be mailed from Valley Forge, Pennsylvania, on Monday, June 1.

Orders for individual slides cannot be accepted.

CONVENTION SPEECHES

Many of the speeches made at the Pastors' Conference and the WMU Convention are compiled in a booklet which may be purchased for 75c. All available Convention speeches will be sold for 10c each after they are given.

Speeches will be sold at the ticket window inside the Boardwalk entrance to Convention Hall.

PURPOSE OF THE CONVENTION

"It is the purpose of the Convention 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."

—The Constitution, Article II

EXECUTIVE COMMITTEE REPORT *(Continued from page 1)*

2. That insofar as possible expense and personnel of this study be furnished by the agencies as part of their regular programs of work, and where this is not possible, that provision be made for expense out of Convention operating funds.
3. That the Executive Committee report to the Convention year by year on the progress of the studies and the development of a proposed plan.

Recommendation No. 19

We recommend that the following proposal be adopted:

Whereas in the life of American Baptist Theological Seminary, it has now become necessary—the continued welfare of the Seminary demanding it—that there be a more definite and mutually satisfactory basis of co-operation in the operation of the Seminary, the following agreement is entered into between the National Baptist Convention, U.S.A., Inc., and the Southern Baptist Convention.

1. There shall be one governing body to hold the property and to conduct the affairs of the Seminary. This body, to be known as the American Baptist Theological Seminary Board of Directors, shall consist of 32 members, equally divided between the two conventions. Twelve of the directors, also equally divided between the two conventions and elected from the Nashville area, shall comprise the local board or executive committee of the Seminary. Terms shall be for three years, with the privilege of re-election for a second term. One year must elapse before being eligible for election. The treasurer of the Southern Baptist Commission on the American Baptist Theological Seminary of the Southern Baptist Convention also shall serve as an ex-officio member of the Board but without vote if not one of the 16.

2. Both conventions, utilizing their own ways and means, will give financial support to the Seminary. In the case of the Southern Baptist Convention, support shall come through the Southern Baptist Commission on the American Baptist Theological Seminary.

3. The Southern Baptist Commission on the American Baptist Theological Seminary shall consist of the 16 SBC members of the Board of Directors, six of whom shall live in the vicinity of Nashville and shall be members of the local board of the Board of Directors. This Commission shall receive and transmit Southern Baptist Convention funds for the operation of the Seminary. In event buildings are to be constructed with Southern Baptist Convention funds, the Commission shall supervise such construction, working in close co-operation with the Board of Directors. In event the Board of Directors does not carry sufficient insurance or conduct proper maintenance, responsibility for these items may be cared for by the Southern Baptist Commission on the American Baptist Theological Seminary.

4. All new buildings and equipment for the buildings must have the approval of the Board of Directors. Furnishings will be provided by the National Baptist Convention, U.S.A., Inc.

(Continued on page 6)

ATTENTION

Section C of Bylaw 15 reads as follows: "All recommendations of each board, institution, commission, special committee, and standing committee shall be printed together at the end of its report before they may be considered by the Convention. In case any agency or committee shall be unable to comply with this requirement, its recommendation shall be printed in the Convention *Bulletin* before consideration and action by the Convention."

REPRESENTATION FROM NEW STATES AND TERRITORIES

"When the co-operating Baptist churches in a state or territory have 25,000 members, they may file application for representation on the Executive Committee, boards, commissions, standing committees, and special committees as provided by the Bylaws of the Convention. This application shall be filed with the secretary before the annual meeting of the Convention, stating the number of members in the churches, the amount of money given to the work of the Convention during the preceding year, and other relevant information. The application shall be referred to the Executive Committee who shall investigate all matters pertaining to the request and make report to the next annual session of the Convention for its action."

—Bylaw 18

VACANCIES ON BOARDS

"(1) The Convention recognizes the right of agencies to make interim appointments until the next session of the Convention. (2) All interim appointments shall be immediately reported to the Committee on Boards. (3) All agencies shall report all vacancies to the Committee on Boards immediately upon the occurrence of such vacancies."

—Convention Procedure

Report of Committee on Boards . . .

(Continued from page 3)

Term Expiring 1966
Felix Green, Oregon-Washington

Term Expiring 1965
J. Marvin Gaskin, Oklahoma

LOCAL MEMBERS
Term Expiring 1967
Richard N. Owen, Tennessee
A. B. Neal, Jr., Tennessee
Jerry G. Meadows, Tennessee

Term Expiring 1965
William Rowan, Tennessee
Ralph Alexander, Tennessee

RADIO AND TELEVISION COMMISSION

Term Expiring 1967
Herman W. Cobb, Alabama
Roy Brown, Kansas
Clyde C. Bryan, Mississippi
George Gaddie, Ohio
Claude O'Shields, North Carolina
Cleeta John Rogers, Oklahoma
James B. Mitchell, South Carolina
Al Manola, Virginia
Term Expiring 1965
Homer Roberts, Indiana

AT-LARGE MEMBERS

Term Expiring 1967
J. P. Allen, Texas
A. L. Gross, South Carolina
John H. Pounders, Jr., Arkansas
Arnold Silvert, Florida
Cecil Knox, Mississippi

STEWARDSHIP COMMISSION

Term Expiring 1967
George Bagley, Alabama
Wayne E. Scott, D. C.
W. C. Dobbs, Illinois
J. Richard Glenn, Kansas
Fred A. Tarpley, Mississippi
Curtis Porter, Ohio
T. B. Lackey, Oklahoma
Preston H. Callison, South Carolina

PUBLIC AFFAIRS COMMITTEE

Term Expiring 1965
Porter W. Routh, Tenn. *Chairman*
Office of President of SBC
Baker James Cauthen, Virginia
Courts Redford, Georgia
Foy Valentine, Tennessee

Walter Pope Binns, Virginia
Charles B. Deans, North Carolina
Alma Hunt, Alabama
Mrs. R. L. Mathas, Alabama
Louie D. Newton, Georgia
J. W. McCall, Tennessee
W. Richard Bates, California
J. Conally Evans, Florida
Joe T. Odle, Mississippi
S. Lewis Morgan, Jr., D. C.

COMMITTEE ON ORDER OF BUSINESS

Term Expiring 1967
(Eligibility is for only one term of three years, or the completion of an interim appointment plus a three-year term.)
H. Cowan Ellis, Virginia
Morris T. Wall, Arizona
(Leslie S. Wright designated as chairman for one year.)

COMMITTEE ON DENOMINATIONAL CALENDAR

Term Expiring 1965
John W. Salzman, Ariz. *Chairman*
John L. Slaughter, South Carolina

Daniel D. Bryson, Missouri
C. C. Meadows, New Mexico
Russell Bush, Jr., Mississippi
I. Harold Uzzell, Virginia

COMMITTEE ON NORTH AMERICAN BAPTIST FELLOWSHIP

Term Expiring 1965
Office of President of SBC
Porter W. Routh, Tennessee
Courts Redford, Georgia
W. A. Criswell, Texas
L. D. Johnson, South Carolina
Jack Stuart, Oregon-Washington
Joe Holliday, Georgia
Correst Siler, Kansas
Theodore F. Adams, Virginia
Floyd Harris, Virginia
Joe Jack Hurst, Mississippi
Philip Card, Colorado
I. Brooks Hays, Arkansas

(Subject to approval of recommendation by Convention.)

MEETING OF MISSIONARIES

All associational, area, pioneer, and city missionaries are invited to meet for the purpose of determining the desirability of an organized fellowship for the above named missionaries.

The meeting will be held at the Y.W.C.A., North Carolina and Pacific Avenues, on Thursday, 1:15 p.m.

The Y.W.C.A. requires that all missionaries eat lunch in the Y.W.C.A. Cafeteria and then proceed to the designated room for the meeting at 1:15 p.m., in order for the meeting area to be provided without cost.

TAPE RECORDING FACILITIES

Tape recording facilities for individuals who desire to record portions or all of the Convention are available on the third floor of the Auditorium in Room No. 7. This is an annual service of the Radio and Television Commission.

The recording fee for the entire Convention is \$5.00. Each recording space includes a direct line to the meeting in session and a chair.

Additional information is available at the Radio-TV Commission Booth No. 11 in the Exhibit Hall.

CONVENTION AVAILABLE ON TAPE

The 1964 Southern Baptist Convention, including the Woman's Missionary Union meeting and the Pastors' Conference, will be tape recorded in its entirety by the Radio and Television Commission as usual this year.

Ten hours of recorded highlights and major addresses, taken from all three meetings, will again be available for \$12.00. This tape recorded package of five 1200-foot reels makes it possible for those who attend the Convention to take it home with them. (These recordings are prepared at 3 3/4 inches per second speed.)

The Third Baptist Jubilee will be recorded and offered in a special package of three tapes containing six hours of messages for only \$7.00.

The two recorded packages, a total of eight two-hour tapes, are available at \$18.00 when ordered together.

Other custom-prepared tape recordings of any speaker or specific parts of a program may be ordered at the rate of \$5.00 an hour — either speed (3 3/4 or 7 1/2 IPS); two hours for \$7.00, or \$4.00 each for a single message.

Orders will be taken at the Radio and Television Commission display Booth No. 11 in the Exhibit Hall beginning May 18.

SUMMARY OF 1963 STATISTICS

	1963	1962	Numerical Change	Per Cent Change
Associations	1,172	1,162	10	.9
Churches	33,126	32,892	234	.7
Baptisms	355,325	381,510	-26,185	-6.9
Additions by letter	549,049	569,540	-20,491	-3.6
Total membership	10,395,940	10,193,052	202,888	2.0
Sunday school enrolment	7,610,727	7,570,455	40,272	.5
Vacation Bible school enrolment	3,176,307	3,176,559	-252	-.01
Training Union enrolment	2,748,553	2,747,581	972	.03
Woman's Mission Union enrolment	1,505,413	1,489,352	16,061	1.1
Men's Brotherhood enrolment	389,995	385,897	4,098	1.1
Royal Ambassador enrolment	244,656	242,166	2,490	1.0
Music ministry enrolment	859,608	791,477	68,131	8.6
Value church property..	\$2,751,429,716	\$2,567,836,860	\$183,592,856	7.1
Total gifts	\$ 556,042,694	\$ 540,811,457	\$ 15,231,237	2.8
Total mission gifts	\$ 96,077,109	\$ 91,433,845	\$ 4,643,264	5.1

Research and Statistics Department
 Sunday School Board, Southern Baptist Convention

SPECIAL EVENTS

WEDNESDAY, MAY 20

- Southwestern Seminary Alumni Association Luncheon—Renaissance Room, Ambassador Hotel, noon, tickets, \$3.25.
- New Orleans Seminary State Alumni Presidents Luncheon—Room 105, Ambassador Hotel, 12:30 p.m.
- Foreign Mission Board Reception—Renaissance Room and the Rotunda, Ambassador Hotel, 4:00-6:00 p.m.
- Central Committee of the Radio and Television Commission (Dinner)—Captain Starn's Restaurant, 5:00 p.m.
- Carson-Newman Alumni Dinner—YWCA Cafeteria, N. C. and Pacific Avenue, 6:00 p.m., cafeteria style.
- Home Mission Board Reception—Room 20, Atlantic City Auditorium, after evening session Southern Baptist Convention.

- 20th Anniversary Luncheon, Golden Gate Seminary—Seaside Hotel, 12:45 p.m., tickets, \$3.15, including gratuity.
- Southeastern Seminary Alumni Luncheon—Renaissance Room, Ambassador Hotel, 1:00 p.m., tickets, \$3.00.
- Chaplains Luncheon—Jefferson Hotel, 1:00 p.m., tickets, \$1.50.
- Executive Committee Organization Meeting—Room B, to right of stage in Convention Hall, at close of afternoon session.
- Andover Newton Alumni Dinner—Jefferson Hotel, 5:30 p.m., tickets, \$3.00.
- Northern Baptist Theological Seminary Alumni Dinner—Mayflower Hotel, 5:30 p.m., tickets, \$2.75; \$5.00 for both man and wife.
- Crozer Seminary Banquet—Morton Hotel, 6:00 p.m., tickets, \$4.50.

THURSDAY, MAY 21

- Flying Parsons of the SBC (Breakfast)—Hotel Morton, 7:00 a.m.
- New Orleans Seminary Alumni Breakfast—Renaissance Room, Ambassador Hotel, 7:30 a.m., tickets, \$2.50.
- Central Baptist Theological Seminary Breakfast—Hotel Jefferson, 7:15 a.m., tickets, \$1.85.
- Baptist Scouters Breakfast—Rotunda Room, Ambassador Hotel. For all who have Boy Scouts in their churches. 7:30 a.m., tickets, \$2.25, plus gratuity.
- Midwestern Seminary Alumni Breakfast—Ambassador Hotel, 7:30 a.m., tickets, \$2.50.
- SBC Teletype Network Supervisors Breakfast—Room 122, Ambassador Hotel, 7:30 a.m.
- University of Chicago Divinity School Alumni Breakfast—Madison Hotel, 7:30 a.m., tickets, \$1.25.
- Hardin-Simmons University Alumni Breakfast—Room 125, Ambassador Hotel, 7:30 a.m., tickets, \$2.25.
- Moody Alumni Breakfast—Jefferson Hotel, 7:30 a.m.
- Annuitants Luncheon—Ambassador Hotel, 12:30 p.m. For annuitants, as guests of Annuity Board.
- Southern Seminary State Alumni Presidents Luncheon—Ambassador Hotel, 12:30 p.m.
- Luncheon Meeting for all Associational, Area, City, and Pioneer Missionaries—YWCA Cafeteria, 12:30 p.m.

FRIDAY, MAY 22

- Radio-Television Commission Luncheon—Surf Room, Ambassador Hotel, 1:00 p.m. By invitation.
- Southern Seminary Alumni Luncheon—Renaissance and Rotunda, Ambassador Hotel, 1:15 p.m., tickets, \$3.50.
- American Baptist Evangelism Luncheon—The Desauville, 12:45 p.m., tickets, \$3.00.
- North American Baptist Women's Union Luncheon—Marlborough-Blenheim.
- Baptist Men's Fellowship Meeting—Grand Ballroom, Convention Hall, 2:30 p.m. For all men attending Southern Baptist Convention.
- Southern Seminary Board of Trustees—Ambassador Hotel, 3:00 p.m.
- Baptist Unity Dinner—Hotel Jefferson, 5:00 p.m. Tickets available at Convention Center in Atlantic City. Members of the seven participating Baptist conventions welcome to attend dinner.

SATURDAY, MAY 23

- BJA Editorial Committee Breakfast—Traymore Hotel, 7:00 a.m.
- Oratorio Luncheon—Trimble Room, Claridge Hotel, 12:30 p.m.

For Release: 8:45 P.M., Wednesday, May 20

OWEN COOPER is president of Mississippi Chemical Corp. and Coastal Chemical Corp., both in Yazoo City, Miss. The 56-year-old Mississippi industrialist and Baptist layman is a native of Warren County, Mississippi. He is a graduate of Mississippi State and the University of Mississippi. He is a member of the Executive Committee of the Southern Baptist Convention.

Address by Owen Cooper Yazoo City, Mississippi

About a decade ago there began to appear in religious writings of the secular press such phrases as "The Post Protestant Era," or "The Post Christian Era." In common with many readers such phrases were greeted with a smile of disdain or a feeling of smug contempt. Who dared to say that the triumphant banners of Christianity would not be unfurled throughout the world in this generation? Yet with the passing of the years there are facts indicating in this there may have been more prophecy than we would wish to acknowledge. For one thing, the rate of population growth is now much greater than the rate of growth of the Christian church, especially the evangelical church, and as times goes by the number of Christians will represent a smaller percentage of the total population.

It is difficult to conceive of the tremendous population growth that is taking place today. A recent magazine article¹ indicates that from the beginning of time to 1850 world population reached 1 billion; the next 80 years, two billion; in the next 30 years, three billion; in the next 15 years, 1960 to 1975, the fourth billion will be added. In the next 25 year period, by 2000, another three billion will be added reaching seven billion. By the year 2050 the world's population will be 22 billion at the present rate of growth.

There is an average of three births every second or two million a week or 100 million a year.² If the current rate of population should continue for 650 years, every inhabitant would have but one square foot of land surface on which to stand.

It is estimated that the net population increase in 1962 was 67 million of whom 55 million will never follow Christ.

In 1950 Christians represented approximately 32% of the world's population. By 1963 the estimated percentage was down to 30%.

It is reported that there are 10 converts to Islam in Africa for every one convert to Christianity. In some countries of the world the actual number of Christians is diminishing.

The picture for Protestants is even more dismal. J. O. Percy writes that Protestant Christians represent only 8% of the world's population and according to the present trend this will be down to 6% in 1970 and unless there is a great change, the figure will be down to about 2% by the year 2000.

As we turn from the world to the United States we find an improved position but not an encouraging one. When the religious statistics for 1962 were announced it was revealed that for the first time in many, many years the rate of population growth exceeded the rate of growth of the Christian church. This gives reason to believe that the great momentum of Christian growth in this country has begun to decelerate.

Perhaps we have been so busy in our country taking the Diety out of religion; taking the Supernatural out of Christianity; taking God out of education; taking morality out of literature; taking virtue out of drama; taking beauty out of art; taking ethics out of business; and taking fidelity out of marriage, that we are now being engulfed in an unwittingly created secular society.

Yet we say this does not apply to Southern Baptists. The evangelistic fervor and spiritual enthusiasm of Southern Baptists have moved them in fifty years from a denomination of 2,446,000 in 1912, to 10,123,000 in 1962. Admittedly, the record of Southern Baptists is good if we take a 50 year backward look but what happened last year? Baptisms were down 26,000 from the previous year and you reach 1952 before another year is found which had fewer baptisms than last year.

Sunday School enrollment is a reliable barometer for Southern Baptist activity and growth. The increased Sunday School enrollment last year was only 40,272. Excluding the war year of 1944 you reach 1937 before you find a year of smaller enrollment. We can neither point with pride nor view with satisfaction the in-

escapable conclusion that Southern Baptists are losing some of their evangelistic fervor.

Of course, this tremendous population increase is an unmatched challenge in the history of Christendom. The fact that the world is growing pagan at the rate of an estimated 55 million persons a year should drive us to our knees. The fact that the population of the United States will be approximately 350 million by the end of the century offers a tremendous challenge.

Dr. C. E. Autry of the Home Mission Board says, "In order to reach the challenges of this new population explosion, Southern Baptists would need at least fifty thousand more churches by the end of this century, to say nothing of winning the lost people who are already on this earth now."³

Our "30,000 Campaign" is but a warm up for the "50,000 Campaign" that must follow if we are going to keep pace with population growth.

Perhaps it is well to ask ourselves the question, "What is wrong?" "What is the trouble?" "Why the diminution of spiritual momentum in the world, in our country and in our denomination?"

Without attempting an exhaustive answer of this question we shall consider a few obvious factors which are adversely affecting Southern Baptists.

First, there is the matter of size. Southern Baptists have grown to such large numbers that it is difficult to maintain spiritual enthusiasm, missionary fervor and Christian zeal throughout its entire membership. We may find ourselves somewhat in the position occupied by Gideon when his followers included the curious, those desiring social acceptance, those seeking to create the impression of loyalty, those who wanted to do that which was esteemed popular, those who follow the crowd as well as the earnest and dedicated.

It is an apparent truism that when churches, like individuals, become mature and financially strong they become theologically liberal and financially conservative. Both theological liberalism and financial conservatism thwart the growth and development of any church body.

Second, there is the matter of tolerance. We live in an age when it is popular to be tolerant and it is a stigma to be called intolerant. We must be tolerant not only to varied interpretations of truth but even tolerant of error. Christianity's great driving force has derived much momentum from its claim to be "The Way, The Truth, and The Life." It maintains there is only one Door to the sheep-fold; one God, one Faith and one Baptism.

In the name of tolerance we are asked to accept the axiom that all religion is good, and that one religion is just as good as another. That a missionary zeal which would supplant an existing religion with God's truth is in fact an act of intolerance toward other people. Tolerance of a half truth soon leads to tolerance of an untruth and then to tolerance of an error.

Edmund Perry writes:

"The early Christians did not recoil from but rather sought to create the occasions of faith conflict, for such occasions gave them opportunity to declare their faith in the Gospel of Jesus Christ. The great Christian preachers and theologians engaged the spokesmen of the pagan religions and philosophies while the ordinary every day Christian laymen assumed their missionary responsibilities in the market places."⁴

In many circles today such activities would be considered intolerant, bigoted and improper. Social and political pressures in the name of tolerance are quenching the flame of mission zeal.

One hundred nineteen years ago the Southern Baptist Convention was organized for the purpose of "directing the energies of the whole denomination for the propagation of the Gospel." Witnessing was acknowledged as our principle objective; it must continue to be such.

Without the primacy of missions and witnessing the church is without true purpose, the pulpit is without power and the pew is without potency.

Third, Southern Baptists are reaching the saturation point in some areas, particularly in the rural south. In many rural counties there is a decreasing population and a saturation of church membership with little opportunity for growth. Thousands of these small churches struggle to maintain a meager budget with an underpaid pastor and no vital mission interest, without which a Southern Baptist church cannot flourish. This presents an acute problem to Southern Baptists for perhaps one-third of its ministers are located in such situations.

My home association is a good example. There are 12,800 persons who might be considered potential members. An estimated 7000 are already members of other churches or in the family of members. There are 24 Southern Baptist churches in the association to serve 5800 people, of whom 4,400 are members of Baptist churches or children of church families. These 24 churches have an average of 58 prospects each. These are also prospects for churches. Twenty of the Southern Baptist churches have an average of only 95 members and most face declining membership because of population loss.

Since Mississippi Baptists have been sponsoring work in Montana I have become somewhat familiar with the statistics of that state. At present there are 28 Southern Baptist churches in Montana. There are 38 counties without a Baptist church of any kind. There are an estimated 450,000 unchurched people in Montana. This is 66% of the population. We presently have about as many pastors in our small association as in the State of Montana. Our pastors have 58 prospects each while the Southern Baptist pastors in Montana have 16,000 prospects each.

We can appropriately ask ourselves the question: *How many times should the gospel be preached over and over again to those who have already heard before it is first preached to those who have never heard?* Shall we, as a denomination commit one-third of our ministers to the task of "caretaking" or shall we give a priority to preaching the Good News where it is still news?

Incidentally many small churches, with no local opportunity for growth or for a mission, can become involved in a mission situation far removed from the church. Such involvement often revitalizes the spirituality and mission zeal of the church aside from the blessing to the mission.

If every church that has no local opportunity to sponsor a mission would help a mission in a pioneer area—or in a foreign field—the "30,000 Movement" would be an instant success and what is more important many thousands would learn of God's saving Grace for the first time.

Fourth, Southern Baptists are losing their mission zeal because we are magnifying the local program at the expense of a great mission thrust. In 1962 total Southern Baptist receipts were estimated at \$540 million. Of this \$53 million, or 10%, went to the Co-operative Program; \$14 million, or 2.5%, was designated for Southern Baptist causes and \$45 million, or 8% was for state missions, schools, institutions, etc. A total of \$428 million, or 79% was retained in the local church. This ratio is not indicative of a mission zeal on the part of the local church and gives evidence that the local church is first adequately caring for its own needs and then sparingly supporting missions.

A disproportionately large percentage of Southern Baptist money goes in buildings each year. Buildings are essential and a growing church has continuous building problems. It is easy to generate interest and enthusiasm for a building because most men in the church know something about buildings. Perhaps they built their own homes, their own business quarters; perhaps a factory. Men like to do what they have successfully done before. Men like to repeat on a larger scale what they have previously done on a smaller scale. If somehow, means could be devised to get men as universally involved in a mission endeavor as they are involved in a building endeavor, doubtless they would seek mission challenges of ever increasing magnitude. *Incidentally, no church is blessed which erects a building with mission funds.*

A good church staff is desirable but when a church staff assumes the major responsibility of church service and activity, it not only absorbs a large portion of the church budget but inactivates men and women of the church who could and would receive a blessing by their own participation. There was truth in a man's remark when he said,

"I am in favor of adding another person to our staff and then assigning him to a mission area where he is needed."

Fifth, Southern Baptists are losing their mission zeal because of a growing feeling among many theologians and the laity that after all man is not lost. May Southern Baptists be spared such enervating heresy. If a man is not lost without the saving knowledge of Christ Jesus then why go to the time and expense to spread the gospel? We would not get too excited about sending a life saving squad to rescue a drowning group on the Sahara Desert, nor would we be too interested in efforts to rescue a group suffering from heat prostration at the North Pole.

The great single motivating factor in witnessing is the belief that man is lost. The fact that only Christ saves is "the heart of the gospel story and requires that those who believe it, tell it, and re-tell it to the ends of the earth until all nations have heard."

Any sermon, message or pronouncement, spoken or written, which minimizes, belittles, or discredits the fundamental truth that man is lost without God, drives a dagger into the heart of witnessing.

We need to witness from a positive, unequivocal reaffirmation of faith in God and His Holy Word.

You cannot preach doubt and reap faith; you cannot teach compromise and harvest conviction; you cannot speak disbelief and gather certainty.

Missionary Joe Mefford and his family from Spain are spending this year in a home our church provides for furloughed missionaries. Some days ago this dedicated man of God related a story which told of a youth coming into the possession of an evangelistic tract. This brief pamphlet mentioned the fact of sin—that "all have sinned and come short of the Glory of God." It mentioned the fact of condemnation—that "the wages of sin is death." It mentioned the fact of salvation—that "whosoever believeth in Him shall be saved." It mentioned the fact of eternal life—that "whosoever shall believe will not perish but have eternal life."

The youth was perplexed. He was troubled and so he went to his pastor and said, "What does this mean: sin, condemnation, salvation, eternal life?"

The pastor being a wise man in the ways of the world, yet ignorant in the wisdom of God, admonished the youth to forget such a medieval theology. "These," he said, "are the superstitious products of the dark ages."

The troubled young man could not forget, for some strange spirit stirred within him. Then he came upon a minister who believed God's word and in calm assurance led the youth through a salvation experience.

People are seeking answers. To whom shall they go, except to Christ, for He has the words of eternal life; and how can we introduce a sinner to One we ourselves do not know?

Sixth, Southern Baptists are losing their mission emphasis because of their failure to give sufficient priority to witnessing. The early church was characterized by the zeal of its witness. It is written that they "could but speak that which they had seen and heard."

Celsus, one of the first literary opponents to Christianity in the third century wrote.

"Even the weavers, cobblers and fullers, persons of the most uneducated and rustic character preach their faith and invite into the kingdom of their God everyone who is a sinner, who is devoid of understanding, who is a child, and, generally speaking, whoever is unfortunate."

With such zeal it is little wonder that people took knowledge that these men had been with Jesus and the early church was rapidly catapulted from an insignificant beginning to a mighty force.

In a recent publication by the Home Mission Board the statement is made,

"In 1850 it took an average of five Christians a year to lead one person to Christ; today it takes an average of 100 Christians."

Admittedly the record is better among Southern Baptists, however, 50 years ago there was one additional Southern Baptist for each 20 members and now the ratio is 1 for 27. Somehow we seem to have forgotten that "repentance and remission of sins should be preached in His name among all nations," (Luke 24:47) that the Christian witness is the salt of the earth, the light of the world, and that the great Christian imperative is "ye shall be My witnesses."

This lack of Christian witness is not peculiar to any group. It includes pastors, laymen, women and young people.

Of late we depend too much on our revival meetings to bring in the harvest of souls. Recently we concluded a very successful meeting in our church. In discussing the results with our pastor, he said, "One of the fine things about our evangelist was the fact that he was willing to visit." He continued to say, "So many evangelists now will not visit or witness, except from the pulpit."

A few years back I visited, with other members of a pulpit committee, in a church and following the sermon, we talked with the pastor. When the question came up about visiting, which is indispensable in connection with personal witnessing, the minister frankly said, "I do not visit for I cannot do my other duties, prepare my sermons and visit." Our interest subsided at the point. But the tragedy is that this man is not the only preacher who is abrogating personal witnessing in favor of witnessing exclusively from the pulpit.

The situation is even worse among laymen. Most laymen do not believe they are even expected to witness. They are not taught to witness nor can most men quote any verse, other than John 3:16, to a lost sinner.

What is worse, the public generally, thinks it odd if a layman gives outward evidence of Christian interest. Not long ago one of our salesmen was eating dinner with a Christian friend in El Paso, Texas. During the course of the conversation the words "Bible," "church," "prayer," and "God" were mentioned. During the meal the waitress, having heard these comments, hesitantly asked, "Are you preachers?"

May I ask, "Have we come to the point in America where anyone who mentions the words 'Bible,' 'church,' 'prayer,' and 'God,' is considered a preacher, or if he is not a preacher, an oddity?" Why should it be thought strange that any believer would tell of his beliefs?

Be it said to our shame that there are thousands of laymen who have attended Sunday School and Training Union for a quarter of a century and cannot find a scripture reference relating to salvation, nor are they trained to make a personal contact in the interest of salvation.

These things ought not to be.

The greatest single need of Christianity today is to get laymen involved in a vital program of Christian witnessing.

Dr. Elton Trueblood writes,

"Part of the paradox of our time lies in the double fact that we are now ready to listen to witness but are hesitant to give it. We avoid the witness stand insofar as our religion is concerned, with the odd result that although religion is popular its dominant mood is apologetic."⁸

"Millions are merely back-seat Christians, willing to be observers of a performance which the professions put on, ready to criticize or to applaud, but not willing even to consider the possibility of real participation. Here is the fundamental weakness of the contemporary Church. Millions claim to have some sort of connection with the Church, but it is not a connection of involvement. The result is bound to be superficiality. Whatever the nature of the situation only the involved can ever really know anything thoroughly.

"Curiously, it is in the most respectable denominations that involvement is most conspicuously absent."⁹

"Perhaps the greatest single weakness of the contemporary Christian Church is that millions of supposed members are not really involved at all and, what is worse, do not think it strange that they are not. As soon as we recognize Christ's intention to make His Church a militant company we understand at once that the conventional arrangement cannot suffice. There is no real chance of victory in a campaign if ninety percent of the soldiers are untrained and uninvolved, but that is exactly where we stand now. Most alleged Christians do not now understand that loyalty to Christ means sharing personally in His ministry; going or staying as the situation requires.

"The churches which are succeeding best are those in which the involvement of the rank and file of the members is most nearly complete. This means a general acceptance, on the part of the total membership of the responsibility of being official representatives of Jesus Christ in daily life."¹⁰

If our great task is to get church members, laymen, and at times even pastors involved in this program of Christian witnessing, we face the immediate problem of how this job is to be done. There is no easy answer; if there were, the answer would have been given long ago. There is no simple solution; if there were it would have been solved long ago. There is no ready formula; if there were, it would have been prescribed long ago. There are, however, some ideas to which we should give some attention.

If you are going to get a person to witness, the *first* step is his dedication to that about which he is to witness. No man can effectively witness from a vantage point of doubt, disbelief or mental reservation. The beginning point of Christian witnessing is a genuine spiritual experience.

It isn't what a man knows that gives him Spiritual power to witness—it's *Who* the man knows.

The *second* step is developing and maintaining a concern for lost people. If people are lost without Christ and a man really believes they are lost, he will try to do something about it.

Not long ago a pastor said, "I wish I could build a fire under some of my laymen." The answer was, "That isn't where you need to build the fire—the fire needs to be built *within* the layman."

The *third* step is to ask men to witness. Often, "we have not, because we ask not." Men should be asked at the time they join the church. In fact, it is too easy to join a Baptist church. Anybody can get in the average Baptist church. This should not be so. At the time a person joins the church, he should understand that part of his responsibility is to witness, and opportunities should be provided for Christian witness. These may be personal contacts or it may be the pastor would take him in visiting lost people, or when the pastor preaches a revival he could take one or two of his laymen for a few days to spend time in personal work and witness, or the layman might join with other laymen in various types of meetings in nearby churches, the laymen should be encouraged to participate in crusades which will take him to areas of great strategic need so that he might see and witness, and to take a place of leadership in the local church.

One of the great condemnations of Southern Baptists lies in the fact that we have about 3 million members who cannot be found.

Many of them are in areas of great need but when they moved away from the traditional Southern Baptist territories and escaped the social pressures to attend church, they abandoned the church, thus admitting the superficiality of their religious involvement. Think what spiritual power would be unleashed if only one of ten of the "lost three million" were involved in witnessing in their new locations.

We need to ask men to get involved in the church to the extent that they will leave their house and leave their job to seek employment in areas of great need where their testimony is needed and issued to young people and even adults to yield their lives to some where opportunities are unlimited. I have heard many appeals type of full time church related service. I do not recall ever hearing an appeal being made to a group of men to consider relocating in a geographical area where their witness is needed and their leadership could count for a maximum.

Incidentally this may become a necessary step as a partial solution to the problem caused by a declining number of men surrendering to preach.

I firmly believe that hundreds of our young dedicated college graduates would go to pioneer areas each year, seeking employment and becoming self-supporting missionaries if they were only properly asked to go. The Home Mission Board has an excellent program in this respect for summer student missionaries. About 600 participate. Yet when we consider that during 1963 over 5600 young missionaries were trained in the missionary home in Salt Lake City¹¹ for one or two years of free mission service, it becomes obvious that our effort is only a drop in the bucket.

Incidentally, upon request from the churches, Mississippi is sending 24 college students to Montana this summer in addition to those sent by the Home Mission Board. This is almost one student for each church in that state. We should be sending 3000 students to the pioneer areas each year. The students will go if asked and many will return, after graduation, for a life of service in a pioneer area.

In addition there are hundreds of men who would go with their families if they were asked and assisted in making the decision. Then there are additional thousands of retired couples who could and would spend from five to ten effective years in a pioneer area as church leaders. They could draw from their rich experience of previous years and could contribute immeasurably to the growth and development of missions and churches throughout the nation. "Ye have not because ye ask not."

Churches must be utterly unselfish in this respect and that is not easy. In 1960 I was with a group of 40 laymen in Colorado on a weekend crusade. When we met on Saturday it was evident that a mountain top experience was being enjoyed by all present and spontaneously the group said, "Let's do something—let's build a tabernacle—or rather a church." The associational missions committee said that South Boulder was the area of great need and the church should be built there and thus it was agreed. The question was asked, "What about a nucleus to start the church?" At that time Rev. E. J. Speegle was pastor of the Broadway Baptist Church in Boulder. He said, "I have some members in South Boulder and at the appropriate time I will preach them out of my church." He knew his largest give was in the group; his song leader was in the group; his Sunday School superintendent was in the group. On the appropriate day he preached his sermon. Approximately 17 members left, carrying with them 31 percent of his church budget and much of the church leadership. It took faith and unselfishness on the part of the pastor and the church, yet, today, Broadway Church at Boulder is stronger than it has ever been and the new church is among the best of the Colorado Convention.

As never before there is a geographical aspect to the matter of witnessing. Many areas offer few opportunities for witnessing, yet others offer unlimited opportunities. Not long ago, Joe Sutton, Vice President of the Illinois Brotherhood visited in Nigeria. In a letter printed in the *Illinois Baptist* Mr. Sutton tells of being in Lagos, Nigeria, on business and meeting Turner Hopkins of New Orleans, Louisiana, the accountant for the Baptist mission stations in the Ibaden area. Mr. Sutton writes,

"It was interesting to hear him relate his experiences outside of his accounting work. He travels some 50 to 75 miles every Sunday to preach, as a layman, anywhere from three to five sermons. He is pastor advisor to this association which is 55 miles across and has a Nigerian membership of some 14,000. These are members of 80 churches in the association. In this association there is only one ordained Nigerian Baptist pastor. There are only seven ordained men in that entire area.

"He related that just two Sundays before my visit he baptized 79 persons one Sunday morning. The one ordained pastor baptized 50 the following Sunday."¹²

Many who desire to witness need to go where there is a maximum opportunity for witnessing. After all, being a missionary is simply going where God isn't and taking Him with you. It doesn't have to be in Nigeria. It might be in Helena, Montana, where Mervyn

Haub was employed in the mid-1950's; He soon felt the need for the same warm, fervent, evangelical church that he had known before. So he sought to establish a mission. It was difficult. At times it appeared it would be a failure but in faith he kept on and soon you sent him a helper. Rev. Albert Casteel was named by the Home Mission Board and sent to Helena. I say you sent him because the Cooperative Program and Annie Armstrong gifts provided the funds. Soon thereafter the Calvary Baptist church was organized in Helena. When the church was six weeks old they met with their 12 members to rejoice over the blessings that had been theirs. Someone said, "What can we do?" Another said, "Let's start a mission." And this they did at Townsend, a county seat town, 35 miles away, located in a county where there was no Baptist church. A year later Townsend had been organized as a church and the parent church met again and in their rejoicing they felt something more should be done. So, it was suggested another mission be started and Helena Valley mission was established, five miles north, in a community of 3500 people in which there was no church of any kind, and, so far as was known, there had never been a religious service of any kind in the community.

Later, East Helena was organized and now plans are underway for a mission in South Helena. In the meantime Townsend organized a mission in Three Forks, Montana. Three Forks became a church soon thereafter and before it was a year and a half old had the largest Sunday School in town.

All of this because a dedicated layman and a dedicated pastor were in a geographical area of great need and have worked, hand in hand, and side by side, with each other and with God!

How would you like to witness in an area where two of each three men were prospects?

Dr. Walter Judd relates that while a missionary in China he saved the lives of many new-born babies by a single and sanitary method of treating the umbilical cord. He said it was all very simple but "I could do it because I was there."

It is noteworthy that the scripture indicates that "from the heart comes the issues of life." However, there appears to be one notable exception. That is in the area of material things or money, if you please. In this respect the scripture says: "Where a man's treasure is, there his heart will be also."

Did you ever observe a man reading a newspaper or magazine and see what most interests him? If he has an investment in common stocks, he will first turn to the report of the stock market. If he is a banker, to the financial page. If his interest is in property, he will turn to the real estate page. If he puts his money in boats, fishing gear or golfing, he will turn to the sports page. All of this simply is evidence that a man's interest follows his possessions.

Because this is true does not necessarily mean that we should condemn man but we should capitalize on this fact. If you want to get a man interested in missions, get him to put some real money in missions. If you want to get him interested in witnessing, get him to put some money in witnessing. An investment of money of this nature is like "the quality of mercy" for it is twice blessed. It blesses both the giver and the receiver.

To genuinely interest Southern Baptist men in missions and witnessing we need to get them to put more money in missions and upon it to provide leadership, the emphasis, the manpower and the

witnessing. Take the Home Mission Board for example. We call direction in evangelizing America. They do this through such diverse means as a department of evangelism, good will centers, working among the 22 million Negroes, work among the 20 million people in our nation whose primary language is not English, chaplaincy, city missions, associational missions, pioneer missions and others. This is a tremendous job, particularly since Southern Baptists have extended the area of activities into the 50 states.

Not long ago, I sat in a committee meeting that was considering the budget for the Home Mission Board. The budget was approximately \$6 million of which approximately one-half would come from the Cooperative Program funds and one-half from Annie Armstrong offering. Now \$6 million is a considerable sum of money and my first feeling was a sense of pride that Southern Baptists are doing so much in this area, yet it does not take a computer to determine that 10 million Southern Baptists giving \$6 million for home missions represents an investment in home missions of only 60¢ each. Frankly, gentlemen, that is not enough. If that is the valuation we put on winning our nation for Christ, we will lose the battle.

The average American spends 60¢ a day for transportation, 31¢ a day for recreation, 15¢ a day for liquor, 11¢ a day for tobacco; and many Southern Baptists come up to these averages while the average Southern Baptist invests 60¢ per year in winning America for Christ.¹³

The challenges and problems faced by Southern Baptists, yea even Christianity for that matter, seems overwhelming when viewed in their totality. Yet broken into their component parts, it becomes much simpler. As Southern Baptists, as Christians, our task is to "win them one by one." Our witness must be toward that objective; our purpose toward its fulfillment; and our strength toward its accomplishment.

In this objective, we know that God is with us and "if He is with us, who can be against us?" We know that ultimate victory is ours and "the gates of hell shall not prevail against His church." We know that "He shall be with us even unto the end of the ages."

Amen and Amen!

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HOME MISSION BOARD PROGRAM SOUTHERN BAPTIST CONVENTION

Atlantic City, New Jersey

Theme: "To God Be the Glory"

For home mission accomplishments in the past, present, and future

7:35 Report—Courts Redford

7:40 Introduction:

State Executive Secretaries

Ray E. Roberts—State Convention of Baptists in Ohio
Roy D. Gresham—Baptist Convention of Maryland

Testimonies:

Superintendents of Missions in the Northeastern Area

Charles E. Magruder—Western New York
Joseph M. Waltz—Western Pennsylvania
Paul S. James—Eastern New York and Northern New Jersey
Ralph W. Neighbour—Eastern Pennsylvania and Southern New Jersey
Elmer Sizemore—New England Area

Lay Workers

George N. Bagwell—Absecon, New Jersey
Wilbur Moore—Portsmouth, New Hampshire

Chaplain

Guy Leonard—U. S. Naval Base, Charleston, South Carolina

Student

William Neaves—Harvard University

Missionaries

Ted Cromer, pastoral missionary—Pennsylvania
E. L. Golonka, field worker with Slavic people
John Kasa—First Polish Baptist Church, Brooklyn, New York

8:00 Message—Courts Redford



Courts Redford



Ray E. Roberts



Roy D. Gresham



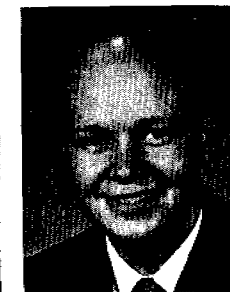
Charles E. Magruder



Joseph M. Waltz



Paul S. James



Ralph W. Neighbour



Elmer Sizemore



George N. Bagwell



Wilbur Moore



Guy Leonard



William Neaves



Ted Cromer



E. L. Golonka



John Kasa

**"TO GOD BE THE GLORY"
FOR ACCOMPLISHMENTS IN HOME MISSIONS**

In the Past:

Southern Baptist churches formed the Home Mission Board in 1845. Mission work started in New Orleans, with Negroes, Indians, language groups, rural, city, and pioneer areas.

In the Present:

Mission and evangelism plans enable every member to witness and to serve.

In the Future:

New dimensions in home missions mean we can "go forward" to make Christ known to all people in our land.

You are invited to the reception honoring home missionaries and Dr. Courts Redford, executive secretary, in this auditorium, room 20, following the close of the program.

An autographed picture and biographical sketch of Dr. Redford will be given to each guest.



DECLARE HIS GLORY ... AMONG ALL PEOPLE



"TO GOD BE THE GLORY"

Home Mission Board Program
Southern Baptist Convention
Atlantic City—May 20, 1964

1964 Southern Baptist Convention
Convention Hall, Atlantic City, N. J.
W. C. Fields, Press Representative
Theo Sommerkamp, Press Room Manager

This previously released information
goes with Executive Committee report
at 9:45 A.M., Wednesday, May 20

Budget, Operating
Changes Recommended (Executive Committee Summary)

NASHVILLE (BP)--The 1965 budget and plans for distributing capital needs money between 1965 and 1968 are two of the major recommendations from the SBC Executive Committee to the 1964 Southern Baptist Convention in Atlantic City, N. J.

Another recommendation calls for a standing committee of the Convention to be known as the Committee on North American Baptist Fellowship.

Still others would make adjustments in the Business and Financial Plan of the Convention, authorize an agency to revise its charter, and outline the program structure for SBC seminaries.

Details of these recommendations were reported by Baptist Press at the time they were adopted by the Executive Committee at its February meeting. They must be approved by messengers at Atlantic City to take effect.

The record \$20,335,600 SBC budget for 1965 includes \$17,590,850 for agency operations, \$2,244,750 for capital needs and \$500,000 in the estimated advance section. The advance is entered when operating and capital needs have been paid.

Advance funds would be divided two-thirds for foreign missions and one-third for home missions, this also a revision of the previous policy of 75 per cent for foreign and 25 per cent for home missions.

The capital needs distribution for four years, beginning in 1965, reaches nearly \$9 million.

Second approval of a change in the SBC Constitution is requested. It would abolish the titles "senior secretary" and "secretary" of the convention and substitute "recording secretary" and "registration secretary."

Two votes are required to make the change final. First approval came from the 1963 Convention.

Another Executive Committee proposal is intended to help remove a possible conflict of interest in business matters between an agency and its employees and trustees.

A change in the Business and Financial Plan would define capital needs and say which capital needs projects get priority.

A trial run of the 1965 Convention in Dallas on a Monday night through Thursday night basis is suggested. In recent years, the Convention has run from Tuesday night through Friday.

The SBC Historical Commission would be permitted to change its charter provision for selecting an administrative committee.

The Executive Committee recommends it be allowed to employ an engineer or architect, at its discretion, "to study proposed capital projects or maintenance of present capital assets."

Another proposed change in the Business and Financial Plan deletes a statement permitting the Southern Baptist Foundation to solicit funds.

The September 30 end of the fiscal year for the Stewardship Commission is covered by another recommendation.

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W. C. Fields, Press Representative
Theo Sommerkamp, Press Room Manager

For Release: 11:55 A.M.
Wednesday, May 20

New Orleans Seminary

Eddleman Points To
Enrolment And Library

A stable enrolment in the face of a general decrease in theological students in the United States and the need to upgrade library services were reported to the 1964 Southern Baptist Convention by H. Leo Eddleman, president of New Orleans Baptist Theological Seminary.

Enrolment jumped by 44 students to 770 in fall registrations compared to the fall of 1962. An even larger increase of 60 was recorded in students registering for the first time at New Orleans Seminary.

Eddleman pointed out that books are being added to the library through use of the Sealantic Fund, an organization which supplies matching gifts for library expansion. But "the number of books per student is less than the standard stipulated by the accrediting associations," he added.

Noting that faculty offices must now be housed in the library and administration building, Eddleman renewed the emphasis in last year's report that a theology building is needed at the Seminary.

The New Orleans president praised the Seminary faculty and called this group a "chief asset of the Seminary." He also reported that several faculty members have produced books since the last report.

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Theo Sommerkamp, Press Room Manager

For Release: 11:55 A.M.
Wednesday, May 20

Southeastern Seminary

New Occupants Refit
Old Wake Forest Site

Under the leadership of its new president, Olin T. Binkley, Southeastern Baptist Theological Seminary reported it continues to provide educational opportunities for qualified students in preparation for pastoral, educational and missionary ministries.

In the fall semester, 459 students were enrolled in the course of study leading to the bachelor of divinity degree. 60 students were enrolled in the master of theology program. 56 students were enrolled in the course of study for a certificate in theology.

Long-range plans to improve the physical setting of the seminary have been adopted by the board of trustees. The central heating system, installed 39 years ago by Wake Forest College, former occupant of the campus, has been renovated, with the installation of two large boilers.

Ten new duplex apartments for married students will be constructed in the spring of 1964. Three old buildings, left by the Baptist college and condemned by engineers, will be razed this summer (1964), and work on a new \$275,000 dormitory for women students will be started this fall.

Other projects for the development and expansion of the equipment and facilities are in various stages of study and planning, the seminary, located in Wake Forest, N. C., told the 1964 session of the Southern Baptist Convention.

Two professors have been elected to the faculty: Raymond Bryan Brown in New Testament and John I. Durham in Old Testament.

Two men have been added to the administrative staff: James H. Blackmore as director of public relations and Durham, who also is acting dean.

In addition to heavy instructional duties and denominational service, several members of the faculty have published books and scholarly articles during the past year. E. Luther Copeland delivered a series of lectures on "Comparative Religion" at the Banares Hindu University in India.

Special lecturers and speakers at Southeastern include such international scholars as G. Henton Davies of Oxford and Gunter Wagner of Zurich, who will be a visiting professor of New Testament for the summer session of July 6-31, 1964.

Students, faculty, alumni, neighboring pastors and interested laymen participated in the workshop on evangelism, the chaplains conference, the student missions conference and other programs of mutual interest, the agency's 1964 report added.

This year students are serving as ministers in 414 churches within driving distance of Wake Forest community and continue to make significant contributions to the religious life of the coastal area.

Within the 12 years of Southeastern's existence, this seminary has graduated 1244 bachelor of divinity students, 96 master of theology students, 125 certificate students and has shared in the training of more than 120 missionaries.

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For Release: 11:55 A.M.
Wednesday, May 20

Seminary Extension Department

Tackles 'Great Task'
--Revising Curriculum

Revising its curriculum continues to be "the great task" of the Extension Department of Southern Baptist Seminaries, its director reported to the 1964 Southern Baptist Convention.

According to Ralph A. Herring of Nashville, all courses are being revised. "New study guides for about twenty of these courses are in the hands of seminary professors and should be available for the opening of the fall term," he added.

The department offers theological training for pastors and lay leadership through correspondence and extension centers. It exists as an arm of the six seminaries and is not itself an agency of the Convention.

Referring to a recent meeting of mission leaders in Atlanta which named the training of leadership as their No. 1 problem, Herring stated, "God's call is often now, as it was among the early d'sciples, to those who are not formally educated and trained for the work He has given them to do."

"Southern Baptists must respect that call," he concluded, "and give them help as they enter the fields of service He has opened to them. This department represents the determined effort of our six seminaries to do this very thing."

In a statistical summary, the director reported 128 extension centers with 2,434 persons enroled. About three-fourths of these persons are laymen. They are taught by 226 teachers. Centers operate in many states. In five other states Baptist colleges have developed their own extension program through centers.

The correspondence phase enroled 591 students from 39 states, Canada, Panama, and the Philippines. Sixty per cent of them are laymen.

In 1963, the department moved its main office from Jackson, Miss., to the new Southern Baptist Convention Building in Nashville.

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For Release: 11:55 A.M.
Wednesday, May 20

Midwestern Seminary

Still Recalls 1963 Convention Visitors

Although 12 months have elapsed, Midwestern Baptist Theological Seminary still remembers the visit to its campus by thousands of messengers attending the 1963 session of the Southern Baptist Convention in Kansas City, Mo.

President Millard J. Berquist told the 1964 Convention that "the Seminary's cause was greatly helped, and the Convention contributed immensely to understanding and good will," because of these visits.

He reported that since those visits, the seminary has completed the men's residence hall and cafeteria which were under construction. These were occupied last Sept. 1 and dedicated Oct. 13.

"This is the first on-campus living accommodations Midwestern has and it has contributed greatly to campus morale," he explained. "It is hoped that construction of married student apartments can be started soon."

Berquist reported 195 students have been working this year toward the bachelor of divinity degree, the only degree presently offered at Midwestern. Another 11 persons have taken special work "in preparation for educational or missionary service" but have not sought a degree.

"An evening school, designed chiefly for lay workers in the churches and for student wives, has met with enthusiastic response," Berquist said. "A three-year schedule of courses and classes has been set up." The 159 enrolled in certificate work in evening classes come from 50 churches in 30 communities.

The first annual Students' Missions Conference was held last October. Other campus events were the annual Week of Preaching, the H. I. Hester Lectureship on Preaching, and an Evangelism Workshop.

"Another program of outreach aimed at ministering to Baptists in the Midwest area are pastors' seminars held in strategic population centers," according to the president.

Lasting one or two days, they are directed by faculty members from Midwestern Seminary. They consist of "theological studies in depth in subjects of special interest to the pastors." They have been held in four Missouri cities.

"Our next projects to be undertaken," Berquist pointed out, . . . are a Child Care Center, and sixty to seventy-five married students' apartments." He said these will be started as quickly as possible.

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For Release: 11:55 A. M.
Wednesday, May 20

Golden Gate Reports

New Doctor's Degree,
Birthday Announced

A twentieth anniversary celebration, a marked enrolment upturn, a new doctoral degree, and a development program for 1964-1974 highlighted the 1964 progress report of Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

The report was made to the Southern Baptist Convention in Atlantic City.

Begun in the Golden Gate Baptist Church, Oakland, California, in 1944, Golden Gate Seminary pauses after two decades to commemorate 20 years of operation as a Southern Baptist Theological school and training center on the West Coast.

One-half of the nearly 1000 Southern Baptist churches and missions in California have been started by Golden Gate Seminary students and graduates. Two-thirds of the students attending the seminary are serving in the West where more than 30 million Americans live, it was reported.

"Southern Baptists need to become aware of this institution on the West Coast," says Harold K. Graves, president of the school, "as it serves their students in a cooperative missionary venture in the West, across America, and throughout the World."

Three hundred and fourteen students from 34 states and 91 colleges enrolled in the 1963-64 sessions. Sixty-five are graduates of Southern Baptist colleges and 25 per cent of the students live east of the Mississippi River. Sixty percent of the students travelled 1000 miles or more to attend the California school.

Accredited nationally in theology, religious education, and church music, Golden Gate inaugurates in the 1964 anniversary year a doctoral program (Th. D.) with new dimensions in graduate theological study, Graves announced.

Combining both the academic and practical, the new doctoral program is designed for pastoral and church leadership in pioneer areas where Baptists play a minority role in culture.

Dean William A. Carleton said the program is designed to give the doctoral student "the heart of post-graduate disciplines plus a laboratory experience of the practical disciplines of preaching, religious education, church administration and pastoral counseling in a concrete pastoral setting."

Golden Gate Seminary launches its third decade with a 10-year development program in student programs, capital projects, and seminary endowment. The total development is a growth projection to 1974 and beyond that seeks to complete the campus master plan at Strawberry Point.

Enrolment projections are planned to increase the present enrolment by several hundred students. "Leadership is the answer to the expanding program of Southern Baptist in the West," emphasizes President Graves.

Capital projects in the 10-year master plan include completion of housing villages for families, a permanent library building, a child care and teaching center, and missionary apartments. Further projections include a music hall, gymnasium, student activities center, and a 1500-seat chapel to be built at the highest elevation on Strawberry Point overlooking San Francisco across the bay.

A multi-million dollar seminary endowment program will also be projected to 1974 and beyond. Details on the proposed endowment program will be announced later in 1964, according to Graves.

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For Release: 11:55 A.M.
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Southwestern Seminary

Reports 13 Years When
Enrolment Topped 2000

The stabilization of enrolment, physical expansion and faculty enlargement highlighted the 1964 report of Southwestern Baptist Theological Seminary, Fort Worth, to the Southern Baptist Convention meeting in Atlantic City.

President Robert E. Naylor reported an enrolment of 2,031 for the academic year making the 13th consecutive year the enrolment has remained above the 2,000 mark. The school of theology enrolled 1,249; religious education 634; and church music 148. Men outnumbered women 1,711 to 320.

Major project in the campus expansion program reported is the student center now under construction. Ground was broken last Jan. 8, and completion is anticipated by Dec. 1. The million dollar building will house all food facilities, reception areas, banquet and dining rooms, some offices, snack areas, game room, student store, book store, post office and a commuters' room equipped with showers and lockers.

President Naylor said, "This building will become our seminary community center."

Two buildings were completed in the J. Howard Williams Memorial Student Village bringing the total to 20 buildings and 160 apartments now completed. The seminary purchased 35 other housing units adjacent to the campus during the year. Even though the seminary now owns 350 family units, 800 seminary families must be housed in privately owned housing.

Other physical expansion plans call for the renovation of Fort Worth and Barnard Halls, both residence halls, and the construction of a children's building and a clinic. The children's building will house the kindergarten and day nursery work for the seminary and will provide enlarged facilities for clinical training of those interested in children's work.

The report showed a total of 70 faculty members. Additions to the faculty included: Jack H. Coldiron, professor of voice; Thomas W. Hunt, assistant professor of piano and organ; James D. Williams, assistant professor of adult education; and Miss Jeroline Baker, assistant professor of childhood education and director of kindergarten and nursery.

A. Donald Bell returned to the faculty as professor of psychology and human relations. E. Leslie Carlson, professor of biblical introduction and Old Testament, retires this year after 42 years of service.

The report also revealed a total library inventory of 335,813 books and 995 current periodicals.

The annual missions conference held March 6-8 attracted more than 2,000 college students from 95 campuses and 15 states. Three evangelistic crusades were sponsored by the department of evangelism in Indiana, Illinois and in Ohio with 50 students participating in those states.

Other special events included the annual pastors' conference, the religious education association, church music workshop, and a church drama workshop.

1964 Southern Baptist Convention
Convention Hall, Atlantic City, N. J.
W. C. Fields, Press Representative
Theo Sommerkamp, Press Room Manager

For Release: 11:55 A.M.
Wednesday, May 20

Southern Seminary Says

We Inaugurated New
Social Work Program

Southern Baptist Theological Seminary, Louisville, inaugurated a new social work program and approved a new graduate degree during the 1963-64 academic year, according to the institution's president, Duke K. McCall, making a report to the 1964 session of the Southern Baptist Convention.

Five adjunct professors and a full-time director of social work education within the school of religious education launched the social work program of the seminary.

The new curriculum makes it possible for students to earn the master of religious education degree with a major in social work and to study for the M.S.S.W. (master of science in social work) degree through an affiliation with the Kent School of Social Work at the University of Louisville. Both degrees may be earned in three years.

Twenty-three students enrolled in the new program during its first year. Walter Delamarter, former director of a child-placing agency and a maternity home in Fort Worth began his duties in January as the seminary's first director of social work education.

The seminary approved a second doctor's degree within the school of theology called the S.T.D. (doctor of sacred theology). It will be offered at the beginning of the 1964-65 academic year this fall.

The doctor of theology degree, offered already, prepares students for teaching positions in seminaries, universities and colleges. The new degree is designed for students who plan life ministries in the pastorate rather than in the teaching field. Entrance requirements for both degrees are essentially the same, except that students admitted to the new doctor of sacred theology program must have two years of effective pastoral experience.

Other doctoral degrees offered at the seminary are the D.R.E. (doctor of religious education) and the D.C.M. (doctor of church music).

Two new endowed teaching chairs were established at the seminary during the current academic year, McCall continued. They are the W. O. Carver Chair of Christian missions and world religions, established by a bequest from Joseph L. Sheppard of Chicago, and the William Walker Brookes professorship of American Christianity.

The Brookes professorship was endowed as a memorial to Brookes by his wife who died recently in Atlanta. First professor to fill the new teaching position is Arthur B. Rutledge, Atlanta, director of the division of missions of the SBC Home Mission Board.

He taught in the new chair while serving as visiting professor of missions at the seminary the second semester of the 1963-64 academic year.

Seven conferences on the seminary campus were sponsored by the Conference and Research Center, a project of the Southern Seminary Foundation underwritten by Lay Associates Memberships. In addition, the center supports continuing theological education conferences off the seminary campus.

1964 Southern Baptist Convention
Convention Hall, Atlantic City, N. J.
W. C. Fields, Press Representative
Theo Sommerkamp, Press Room Manager

For Release: 3:00 P.M.
Wednesday, May 20

American Bible Society

23 Groups Launch
Scripture Distribution

Twenty-three national Bible societies, including the American Bible Society, have embarked upon a new program, "God's Word for a New Age," which will have its high point in 1966.

The program was approved by the representatives of an Advisory Council of 55 denominations in this country which support the work of the Society. The Southern Baptist Convention gave a record \$167,498 in 1963 to help translate and distribute the Scriptures throughout the world. The major target of "God's Word for a New Age," will be the increase of Scripture distribution around the world.

A target of 150 million copies annually by 1966 has been set. This total is more than three times the existing distribution. The ultimate goals are:

- (1) A Bible for every Christian home;
- (2) at least a New Testament for every Christian;
- (3) at least a portion of Scripture for all who can read, and
- (4) an opportunity for every Christian to distribute Scriptures in personal witness.

These statements were made to messengers attending the 1964 Convention in Atlantic City.

The year 1966 has special significance for the American Bible Society because it will mark the 150th anniversary of its founding. One-half of the United Bible Societies' quota, about 75 million copies, has been accepted by the American Bible Society as its share as part of its "Anniversary Advance."

Much of the increase will be used for distribution among the newly developing countries of Africa and Asia but distribution in the United States also will be "increased measurably," the society said. The society now works in 130 countries overseas.

Among other events to mark the anniversary will be the erection of a new Bible House in the Lincoln Square area of Manhattan. For many years, the Society has been compelled to divide its activities in various office and warehouse locations in New York "because it long ago outgrew the existing quarters."

In announcing the anniversary program, President Everett Smith of the Bible Society said:

"The demand for Scriptures on every continent is so great that even this huge distribution increase will not keep up with it. Translation work in new languages is mounting and revisions are under way in virtually all existing major translations.

"This, in turn, means greater demands for new publications. A more adequate Bible House will make the extension of our work possible. In addition, we shall have better facilities for biblical scholars and for the thousands of visitors who are interested in the Bible."

The total number of languages and dialects in which some part of the Bible has been published stood at 1,216 at the end of 1963. The latest available figures show that the whole Bible is now available in 231 languages or dialects; a whole Testament in an additional 290, and at least a complete gospel or other book, in an additional 695.

2....American Bible Society

Scriptures distribution in 1962 rose to record highs both at home and abroad. A total of 14,590,751 copies was distributed in the United States, a 15 per cent increase over the previous year, and 16,919,070 overseas, a 49 per cent increase. In 1963, the increase is expected to be another 20 per cent. Worldwide distribution, which includes the other national Bible societies, will be over 55 million copies of the Scriptures.

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Submitted by James Z. Nettinga

1964 Southern Baptist Convention
Convention Hall, Atlantic City, N. J.
W. C. Fields, Press Representative
Theo Sommerkamp, Press Room Manager

For Release: 3:40 P.M.
Wednesday, May 20

Sunday School Board

Baptist Heritage Book
Tied To Jubilee Year

Publication of a book on Baptist heritage is one of the ways in which the Sunday School Board of the Southern Baptist Convention is helping to celebrate 150 years of nationally organized Baptist work.

The book, "Baptist Advance," was noted in the board's 1964 report to the Convention,

Advance sale of the paper-bound book provides 16,000 copies for those who register at the Baptist Jubilee Celebration in Atlantic City. Over 800 pre-publication orders for hard-bound copies have been received from church, college and seminary libraries. This exceeds the expectations of Broadman Press, book publishing arm of the board.

James L. Sullivan, Nashville, executive secretary treasurer of the board, said Broadman Press efforts "are meeting with the most successful response in the board's history. It has been a record year for this book-publishing arm of the Sunday School Board...

"'Bill Wallace of China' by Jesse C. Fletcher has sold over 30,000 copies and is the fastest moving book we've ever published," he said.

"The Bible Story Book" by Bethann Van Ness of Nashville was released last October. More than 20,000 copies have been sold.

The Broadman Readers Plan has met good response. A total of 34 new books were published by Broadman Press and 29 by Convention Press within the 1963 fiscal year. Sixty-two new church supply items, 9 films and 17 filmstrips, 75 new recordings and music publications were produced.

The board reported net receipts from its publishing, book store and assembly operations at \$27,952,000, an increase of \$115,000 over the 1961-62 fiscal year.

From the board's \$7,360,000 net earnings, \$874,732 went directly to the program of cooperation with state Baptist boards to advance Sunday school, Training Union, student, church music and church architectural work. The sum of \$3,531,000 went to the education and service programs through which the board serves Southern Baptist churches.

Other financial designations included \$336,610 for Southern Baptist Convention support and \$450,000 to the Southern Baptist Convention Building fund. The program of special ministries, such as support of the 30,000 Movement, used \$44,067, while \$2,124,000 went into operating, contingency and special purpose reserve funds.

Income from the programs of publishing and book store operation is used for the education and service programs of the board, as well as for capital reserves and improvements. The Sunday School Board receives no Cooperative Program funds.

In the board's program of publishing, the report shows production of eight monthlies, 91 quarterlies and three weekly publications.

In the program of book store operation, net earnings of \$513,273 were reported. Sales increased slightly over the previous year in the 47 stores. The Fresno, Calif., store reached the "medium size" category, growing out of the "pioneer" category. The Wichita, Kan., store was closed.

Other program highlights reported:

SUNDAY SCHOOL WORK--Department personnel were responsible for, or participated in, approximately 75 associational witnessing campaigns and 20 leadership conferences, 42 state and regional vacation Bible school clinics; and many other conventions and institutes.

TRAINING UNION WORK--Training was provided in 12 states or area leadership workshops in conferences for a total of 3,850 leaders representing 420 churches in 104 associations. Seventy-five workers were trained in two-day conferences to conduct pastor-led campaigns.

Sunday School Board...2

CHURCH MUSIC MINISTRY--A total of 14,925 free "Baptist Hymnals" were sent to 597 new churches and missions in cooperation with the 30,000 Movement.

CHURCH ADMINISTRATION--Four week-long church administration seminars covering the full scope of administration were held in Nashville. Forty pastors and church staff members were enrolled in each.

AUDIO-VISUAL EDUCATION--An audio-visual education section was established in the Broadman Films department.

STUDENT WORK--Department personnel assisted churches, campus Baptist organizations, associations, and state departments of Baptist student work in establishing, conducting, enlarging, and improving their work with college and university students and faculty members.

FAMILY MINISTRY--About 500 selected persons attended in February, 1963 the Southern Baptist Conference on Family Life. Other such conferences are planned.

VOCATIONAL GUIDANCE--Projects to assist churches in programs of vocational guidance and to help persons understand, choose, and fulfill satisfactorily a vocation in keeping with Christian stewardship were developed.

BIBLE AND GENERAL TRACT DISTRIBUTION--The board provided financial assistance to the American Bible Society for Bible distribution to the armed forces. Approximately 13 million free tracts on doctrine, evangelism and stewardship were distributed. Over 500,000 copies of the tract "Baptist Ideals" were distributed in two months alone.

CHURCH ARCHITECTURE CONSULTATION--The department received requests from 9,184 churches. Four hundred seventy-five committees and architects visited the department for conferences. Original studies for churches, assemblies, and state conventions totalled 2,054.

CHURCH LIBRARY SERVICE--Registered were 1,254 new libraries and 42 new associational church library organizations. Two state library organizations were reported. The department participated in church library emphasis--National Library Week in April, resulting in 779 libraries being registered in April and May.

CHURCH RECREATION SERVICE--The department gave help to more than 6,000 churches concerning church recreation work.

LIBRARY RESEARCH--Completed was an inventory of the Dargan-Carver Library holdings at Nashville: 55,165 books; 51,996 tracts and pamphlets; 65,622 associational and state minutes; 11,253 bound periodicals; 29,571 unbound periodicals; 132 archival collections; and 7,640,442 pages of microfilm.

RESEARCH AND STATISTICAL ANALYSIS--Special projects were completed: study of church-related vocation students in seminaries, Bible schools, and colleges; study of attitudes of Baptist Book Store customers; survey of the use of Sunday school lesson commentaries, and a study of the level of factual Bible knowledge of Southern Baptists.

1964 Southern Baptist Convention
Convention Hall, Atlantic City, N. J.
W. C. Fields, Press Representative
Theo Sommerkamp, Press Room Manager

For Release: 7:30 P.M.
Wednesday, May 20

Woman's Missionary Union

Relives Excitement
Of 75th Anniversary

Woman's Missionary Union, auxiliary to Southern Baptist Convention, told the Convention it made significant gains during its 75th anniversary year.

Miss Alma Hunt, Birmingham, executive secretary, reminded the 1964 Southern Baptist Convention of the 75th anniversary celebration last May in Kansas City, Mo.

She said all the age group organizations in Woman's Missionary Union participated in the 75th birthday event and contributed to its success.

The missionary organizations for girls, Girls' Auxiliary, shared in the celebration and observed its own 50th anniversary in 1963. Three sections of the 50th anniversary convention were required to take care of the 21,533 girls who wanted to celebrate it in Memphis.

Miss Hunt said goals for the 75th anniversary year included five-day observances of the weeks of prayer for foreign missions and home missions, in an effort to gain a more widespread acceptance of the permanent plans.

Other goals encouraged women in the churches to read and study mission books, increase mission offerings, and work in church extension.

Miss Hunt reported 2,593 Woman's Missionary Unions in churches reached their 75th anniversary goals. So did 427 associational Woman's Missionary Unions.

Contact with the women and girls across the United States is maintained through periodicals--Royal Service, a monthly for women; The Window, for young women in Young Woman's Auxiliary; Tell, for Girls' Auxiliary, and Sunbeam Activities for those who direct work with small children.

Miss Hunt announced that her book, "History of Woman's Missionary Union," is being produced by Convention Press, an arm of the SBC Sunday School Board which publishes denominational books.

The Woman's Missionary Union asked the SBC Executive Committee to include the women's organization in the program study involving Convention agencies. The study is being conducted by the Executive Committee.

Woman's Missionary Union also has been working with the Sunday School Board and the SBC Brotherhood Commission in planning Convention projects for the period following the end of the Baptist Jubilee Advance this year.

1964 Southern Baptist Convention
Convention Hall, Atlantic City, N. J.
W. C. Fields, Press Representative
Theo Sommerkamp, Press Room Manager

For Release: 7:35 P.M.
Wednesday, May 20

Report: Committee on Canadian Baptist Cooperation

More Cooperation Cited
In Canadian Contacts

A growing cooperation and an easing of tensions between Southern Baptists and Canadian Baptists was reflected in a report to the 1964 Southern Baptist Convention.

The report came from the SBC Committee on Canadian Baptist Cooperation, and was made by its chairman, Courts Redford of Atlanta. The committee was established in 1958 and has been continued each year by the Convention. The committee again requested to be continued.

Most of the report detailed how the two groups have found mutual interests in evangelism, publication and Sunday school work, and exchange of speakers, and participation in the Baptist Jubilee Advance.

The committee was created to ease tensions existing between Canadian Baptists and Southern Baptists, caused for the most part when Southern Baptists started churches in Canada.

In fact, Canadian churches are affiliated with the Baptist General Convention of Oregon-Washington, and these churches have on more than one occasion sought wider recognition by the Southern Baptist Convention. Thus far, it has not come.

There are some 200,000 Baptists among the 19 million people of Canada, most of them in the 1,200 churches of the Baptist Federation of Canada, according to the committee.

There are 30,000 in the 300 churches of the Fellowship of Evangelicals and the Regular Baptists, besides a number of language churches, such as German, Swedish, Ukrainian, and Latvian.

Members of the committee are the executive secretaries of the SBC Home Mission Board, Sunday School Board, Annuity Board and Executive Committee, and the pastor of Oklahoma's First Baptist Church, Herschel H. Hobbs.

1964 Southern Baptist Convention
Convention Hall, Atlantic City, N. J.
W. C. Fields, Press Representative
Theo Sommerkamp, Press Room Manager

For Release: 8:20 P.M.
Wednesday, May 20

Report: Home Mission Board to SBC

Helps Convention Move
Into All 50 States

A primary source for the men, the monies, and the national leadership for Southern Baptists' growth into an expanded, 50-state Convention showed up in the report of the Home Mission Board to the SBC in Atlantic City.

The report dealt with the expenditure of more than \$6½ million, a mission staff of 2,222, and recent expansion of the board's program structure to 14 phases.

However, nearly every paragraph of the lengthy document shed some light on the continuing expansion out of the 19 sectional Southern states into what the denomination calls "pioneer" areas.

Although the process has been more than 20 years in developing, the report said it seems to be gaining momentum. This past year the final state, Vermont, reported a Southern Baptist-affiliated church. Some 3,000 such churches have come in these 20 years.

Executive Secretary Courts Redford of Atlanta said, "The older and stronger states have taken over additional financial responsibility in most categories and are thus making it possible for the Home Mission Board to give increasing support to new work and to the pioneer areas."

Two-thirds of the \$4,065,000 spent by the missions division went to the newer areas, and most of the \$6¼ million in loan funds to 479 churches in 1963 went the same way.

Funds which were spent in the "older and stronger" states went primarily into work for mission centers, language missions, and with National Baptists (Negro), Redford said.

The pattern of transition of the "pioneer" areas also was revealed. The report showed seven states, formerly included in the pioneer program, now in other programs. These are California, Oregon, Washington, Colorado, Kansas, Indiana and Ohio.

Redford, who made his tenth and final report as the mission agency's executive secretary, has been with the board during all of these "pioneering" years. Most of the expansion has come during his 10 years as head of the board.

Redford has announced his retirement effective in December and the board is expected to elect his successor at its summer meeting at Ridgecrest (N.C.) Baptist Assembly.

This final report contrasted sharply with that of 20 years ago when he came as assistant to J. B. Lawrence, then executive secretary.

That year the budget was \$593,606, and the missionaries numbered 489.

In announcing his retirement Redford said, "It now appears that 1965-1969 may be the most important and most eventful years the world has known during the Christian era."

And in this final report to the SBC he said, "In a very special way this is home missions' most urgent hour.

"The increase in materialism, atheism, and spiritual indifference in the United States creates an every-increasing demand for a concerted mission program in the homeland.

"The Home Mission Board is now better organized and better able to meet this challenge than ever before."

2...Report: Home Mission Board to SBC

In a statistical summary, Redford noted a gain of 144 in missionary personnel over last year's total of 2,078. In addition the board used 645 students in ten weeks of summer mission work, and the Chaplains Commission reported 750 Southern Baptist chaplains on active duty.

The mission force reported 46,226 professions of faith, a decrease from 48,700 the previous year. This reflected a like decrease in converts within the Convention.

During the year, the board has led Baptist churches, associations of churches and state conventions in a Latin American refugee resettlement ministry which relocated 450 persons.

Redford was somewhat optimistic concerning work in Cuba and Panama, two trouble areas of the board's work. "Work in both has been interrupted by political situations," he said, "But most of the missionaries have remained on their fields of service."

"The work in Panama has been temporarily interrupted from time to time but it appears that all of the workers are back on the field and that the work is progressing in a very satisfactory way."

The new program alignment of the mission agency includes these 14 areas: chaplaincy, urban-rural mission, pioneer missions, metropolitan missions, mission center work, Jewish work, associational administrative service, survey and special studies, church extension, National Baptist (Negro) work, language missions, evangelism, church loans, and special mission ministries.

1964 Southern Baptist Convention
Convention Hall, Atlantic City, N. J.
W. C. Fields, Press Representative
Theo Sommerkamp, Press Room Manager

ROUNDUP FOR WEDNESDAY PMs

ATLANTIC CITY, May 20---Theological education dominated the 107th session of the Southern Baptist Convention Wednesday as the annual meeting of the 10-million member denomination went into its second day.

Robert E. Naylor, president of Southwestern Baptist Theological Seminary, Fort Worth, Texas, climaxed the emphasis with a historical account of the growth of theological education among Southern Baptists.

Going back to Hamilton Literary and Theological Institution started in New York state in 1818, Naylor traced the rise of an educated ministry through the present six seminaries Southern Baptists now operate.

Naylor said seminary presidents are constantly being asked these days about declining enrollments and why there seems to be less commitment to the ministry.

"In response to these questions, I have constantly called people back to this basic calling of God. There is a sense in which every man there is a call.

"The thing called the ministries, however, to which God calls men, is a different thing. A mere vocational choice is not enough premise in the ministry."

Naylor urged Southern Baptists to face their responsibility of providing a proper climate and encouragement to the called in their churches.

Naylor's address followed a series of progress reports by representatives of the six seminaries.

New Orleans Seminary reported an increase of 44 students to 770 despite a general decrease in theological students in the United States.

Southeastern Seminary at Wake Forest, N. C., reported 565 students enrolled. They also serve as ministers in 414 churches in the Wake Forest area.

Midwestern Seminary, Southern Baptists' newest at Kansas City, Mo., reported enrollment was up to 195.

Golden Gate Seminary at Mill Valley, Calif., announced an enrollment of 314 students and a new doctoral program in graduate theological study.

At Southwestern, enrollment reached 2,031, making the 13th straight year it has climbed above 2,000. Representatives reported the construction of a million-dollar student center. It will be completed Dec. 1.

Southern Seminary, Southern Baptists' oldest, reported the start of a new social work program and a new graduate program for a doctor of sacred theology. The seminary already offers doctorate studies in theology, religious education and church music.

Southern Baptists also operate a seminary extension department which offers theological training for pastors and lay leaders through correspondence and extension centers.

The extension department reported 128 extension centers in operation with 2,434 persons enrolled. About 75 per cent are laymen.

The messengers also were expected to get an opportunity to consider a new program structure for the six seminaries Wednesday morning.

In an effort to eliminate overlapping assignments and make all programs of convention agencies more definitive, the denomination's executive committee presents annually certain agency program structures for approval by the messengers.

Scheduled for consideration at the annual meeting of the convention next year in Dallas, Texas, are the program structures of the Brotherhood Commission and the Baptist Sunday School Board.

The convention opened Tuesday night before 22,000 people in Convention Hall--11,726 of them registered messengers--with outgoing president K. Owen White of Houston, Tex., dealing with the problems of race relations and theology.

(more)

2--Roundup for Wednesday PMs

White said Southern Baptists have spoken out several times about better race relations and some of the churches now have Negro members.

But Southern Baptists have no ecclesiastical hierarchy so race relations will be a matter for each local church to work out, he indicated.

On the theology matter, White said the real problem is that some people don't trust the revelation as found in the Bible.

He called for a witness to this revelation, so young people will know of the complete confidence Southern Baptists have in the absolute trustworthiness and integrity of the Scriptures.

Also underway in another section of Convention Hall is the annual meeting of the American Baptist Convention. Both end Friday.

1964 Southern Baptist Convention
Convention Hall, Atlantic City, N. J.
W. C. Fields, Press Representative
Theo Sommerkamp, Press Room Manager

FOR RELEASE:
12:20 P.M.
Wednesday, May 20

THE CUTTING EDGE OF THEOLOGICAL EDUCATION
Robert E. Naylor
President, Southwestern Baptist Theological Seminary

Southern Baptists are bound together by many ties, some of them plain to be seen and apparent to all while others are but dimly perceived and little appreciated. Our loosely-coordinated machinery, the creaking gears of our procedures, the unwieldy mass which is our size and apologetic boast, the independence which we so vigorously assert, all these may deceive us. When controversy engages us, as it often has, when there is a pulling apart in our fellowship, when there are the dark murmurings about division, we suddenly discover that these ties which bind us are stronger than we knew and far more compelling than our controversies. As the prophet Isaiah suggested, we discover "cords have become cartropes."

These common denominators of Southern Baptist unity are many and one. God's revelation of Himself in His Son, Christ Jesus, as set forth in the holy Scriptures, redeeming and reconciling men unto Himself, is the ONE. Missions, evangelism, and theological education are a trinity around which all Southern Baptists are met and represent privileged responsibilities which no one of us would deny.

As I discuss theological education with you Southern Baptists gathered in annual session, there is a sense in which I speak for all those who are primarily and vocationally concerned with the preparation of "the called," for all our Baptist colleges and schools, as well as seminaries, who count ministerial students a sacred trust from God and the denomination, and have a commitment "to those things most surely believed among us." Primarily, however, I speak for the six seminaries which have become the matured expression of Southern Baptists in this matter of theological education.

Meeting here in New Jersey to celebrate 150 years of nationally organized Baptist life in America, any discussion of theological education ought to be keenly sensitive to our history. In the measure that we give thanks to God for His blessings upon our Baptist witness these 150 years and accept "the mandate for tomorrow" which here is thrust upon us, theological education must be garbed in the same thanksgiving and the same high purpose for witnessing.

Isaac Eton was considered "the first teacher among American Baptists, who opened a school for the education of young men for the ministry." This academy at Hopewell, New Jersey was the organized work of the Philadelphia Association, opening its doors in 1756. "The Baptists of Georgia and South Carolina cooperated with those of Pennsylvania and New Jersey in the matter and raised funds for that purpose." Among the early students of this school was James Manning, the first president of Brown University, then Rhode Island College. Brown University, the seventh American college in order of date, was founded in 1764 by the Baptists in order "to secure for their churches an educated ministry."

It is significant that the first president of the Triennial Convention was Richard Furman of Charleston, of whom it is said that "education among Baptists in the South owes a greater debt to Richard Furman than to any other person." At a meeting of the Charleston Association, in 1757, meeting in the First Baptist Church in Charleston, there rose a query "whether there could be some method concluded upon to furnish with suitable degrees of learning those among us who seem to have promising gifts for the ministry." Then there was taken the first recorded collection among Baptists in the South for theological education.

The Baptist Religious Society was incorporated in Charleston in 1768 primarily for the purpose of assisting young ministers in securing an adequate education. The society ten years later had begun to meet in country churches and several young ministers had been enabled to secure their education.

There is something else which should be said concerning Richard Furman. He sought constantly to impress upon his fellow ministers the need of an educated ministry. He submitted a general plan to provide funds for young ministers and proposed the establishment of a theological seminary. "It has been said that his church averaged two dollars per white member for thirty-six consecutive years for this purpose."

At the second meeting of the Triennial Convention in 1817, Dr. Furman, in his presidential address, spoke of the need for an educated ministry. An article was incorporated into the constitution to the effect, "that when competent and distinct funds shall have been received for the purpose, the board, from these, without resorting at all to mission funds, shall proceed to institute a classical and theological seminary, for the purpose of aiding pious young men, who, in the judgment of the churches of which they are members, and of the board, possess gifts and graces suitable to the gospel ministry." (Article XIV, Minutes of the Convention.) The impulse started by him here resulted in the organization of Hamilton Literary and Theological Institution in New York state in 1818.

In 1818 the board of the Triennial Convention organized in Philadelphia a school of Theological Instruction. It was at the northwest corner of Eighth and Sanson streets. This was, in reality, the first theological seminary inaugurated by the denomination in this country.

Luther Rice put great effort into Columbian College in Washington, D. C. With Furman he shares the glory of men chosen of God to prepare this theological education mold. In Columbian College his purpose was declared to be "a theological school for the Baptists of the whole country." Though his plan was premature, for the colleges remained to be established, Rice knew before he died that a larger cause had been set in motion. Largely as a result of work which he did, there sprang into life in the early thirties ten Baptist institutions of learning, six of them in Southern states.

On July 30, 1856, Professor James Pettigrew Boyce, now completing his first year as theological professor in Furman University, delivered his inaugural address, acclaimed by most of us as the basic molding document in Southern Baptist theological education. The title of the address was "Three Changes in Theological Institutions." These three changes summarized were: (1) offering to every man such opportunities of theological study as he is prepared for and desires, (2) "offer further and special courses so that the ablest and most aspiring students might make extraordinary attainments preparing them for instruction and original authorship." (3) "There should be prepared a careful abstract of principles or careful statement of theological belief which every professor in such an institution must sign when inaugurated."

In the copy of the address which I reviewed I found a pencilled note that indicated the pencilled underlinings in the manuscript were placed there by Dr. Carroll himself. I was tremendously intrigued with those things which impressed the mind of the man who was to found the second seminary fifty years after the address was delivered. There were passages such as these:

"It is simply a choice as to certain men between a thorough literary and a thorough theological course. The former may make a man more refined and intelligent, better able to sustain a position of influence within the world, and more capable of illustrating, by a wide range of science, the truth he may have arrived at; the latter will improve his Christian graces, will impart to him the whole range of revealed truth, will make him the instructor of his people, truly the man of God prepared in all things to give to each one his portion in due season."

"It is a matter of the deepest interest to all that. . . a rising ministry should be trained under the scholarship of the Anglo-Saxon mind. . ."

"This is it that should make us tremble when we think of our theological institutions. If there be any instrument of our denominational prosperity which we should guard at every point, it is this. The doctrinal sentiments of the Faculty are of far greater importance than the proper investment and expenditure of its funds; and the trusts devolved upon those who watch over its interests should in that respect, if in any, be sacredly guarded."

"The object is not the centralization of power in a single institution, for I believe the adoption of these changes will make many seminaries necessary. I advocate a single one now, because the demand for more than one does not exist."

Out of the long years of seed-sowing, out of the minds and hearts of many men in whom God created the idea of a central theological seminary, Southern Seminary opened at Greenville, in 1859. Our Baptist people should not forget the dark and difficult early days. Nor should we forget the sacrifice of men who, under the leadership of Boyce, were willing to lay down their lives for this cause of theological education. In the midst of a great Baptist constituency, with the financial resources of such a city hopefully within reach, and with a frontier of a lost world close by, the seminary took root in Louisville.

The story of Dr. Carroll's "vision" has been often told. In his commentary on Revelation, Dr. Carroll tells the story himself. The time was the summer of 1905:

"I was on a train in the Panhandle and greatly distressed in mind as I thought of the imperfections of the churches and of the preachers. The despondency increased when I saw in all the Southwest, a territory larger than all the rest of the South, no provision made for training preachers to be great and efficient in their ministries. When I saw representatives of some ministerial training schools coming into Texas and other states of the Southwest with their minds poisoned on the vital doctrines of the inspiration of the Bible, the deity of Christ, His vicarious ~~expiation~~, the transcendent power of the Holy Spirit, my despondency increased the more. How can we have in the Southwest a school for the adequate training of our preachers? How can we safeguard it from heresy when it is established? How can we make it a barrier against the inflowing tide of semi-infidelity in the pulpit? It was at this very juncture that I recalled to mind this vision which John saw on the Island of Patmos, and so vivid was the recollection that it was to me as if I heard Jesus speak audibly, 'fear not, I am the living one. I was dead, but am alive to die no more.' Instantly my heart leaped with joy and I half rose from my seat saying to myself, 'Jesus is alive, and if Jesus be alive He can manifest that life now as well as He manifested His life on earth and even with greater power. He can make it possible to do anything desirable for the efficiency of His churches and His preachers. It would not, then be necessary to rely upon historical, monumental evidences but each of us now could have sensible demonstration that Jesus is alive and king forever.' It made an epic in my life. It gave me the faith and courage with which to undertake the establishment of the seminary of which I am now president."

So, in 1908, along with the foundations of a new Baptist empire, in a raw and bustling frontier Southwestern Seminary began its history. With the same sense of urgent need, expressing the same desire for a ministry faithful to the Word of God, the other seminaries came into being. The Baptist Bible Institute of New Orleans was established in 1917 and became the New Orleans Baptist Theological Seminary in 1946. The Golden Gate Baptist Theological Seminary in Berkeley, California, began in 1944. The Southeastern Baptist Theological Seminary was established by our convention in 1951. The Midwestern Baptist Theological Seminary began in 1957. The principles long ago suggested by Boyce were made basic in the lives of these institutions.

I could just as well call the names of our Baptist colleges in the South as to their founding purpose. It surely would not be out of place to speak of those who have retained the purity of that purpose to this present day. The involvement of the college and the seminary in the same enterprise is intimate and basic.

Theological education, evangelism, and missions are three words around which this history gathers. We separate them to our own hurt and at the cost of losing the meaning of any one of them. Luther Rice tells the story best of the identity that exists between theological education and missions. The sandhills of South Carolina contain all that is mortal of this man Rice, but he speaks in every one of these schools when a prepared man is thrust out to that place in the world which God has chosen for his pulpit and his parish to call men to repentance toward God and faith in the Lord Jesus Christ.

It is not strange, I suppose, that I should believe that the identity of theological education and evangelism finds its best personification in L. R. Scarborough, chosen by Carroll to establish the "Chair of Fire" in the new seminary in the Southwest and then its president for twenty-eight years, from 1914 to 1942. Recently we asked Dr. A. D. Foreman, pastor of the Temple Baptist Church in Memphis, son-in-law of Dr. Scarborough, to speak to us on Founders' Day of the evangelistic thrust of L. R. Scarborough. He said:

"To Dr. Scarborough evangelism was not merely a tool for accomplishing his ends in denominational and seminary administration. It was not just a device to raise money or to marshall people. With him evangelism was not an idea that he used; it was an idea that used him.."

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"I was on a train in the Panhandle and greatly distressed in mind as I thought of the imperfections of the churches and of the preachers. The despondency increased when I saw in all the Southwest, a territory larger than all the rest of the South, no provision made for training preachers to be great and efficient in their ministries. When I saw representatives of some ministerial training schools coming into Texas and other states of the Southwest with their minds poisoned on the vital doctrines of the inspiration of the Bible, the deity of Christ, His vicarious expiation, the transcendent power of the Holy Spirit, my despondency increased the more. How can we have in the Southwest a school for the adequate training of our preachers? How can we safeguard it from heresy when it is established? How can we make it a barrier against the inflowing tide of semi-infidelity in the pulpit? It was at this very juncture that I recalled to mind this vision which John saw on the Island of Patmos, and so vivid was the recollection that it was to me as if I heard Jesus speak audibly, 'fear not, I am the living one. I was dead, but am alive to die no more.' Instantly my heart leaped with joy and I half rose from my seat saying to myself, 'Jesus is alive, and if Jesus be alive He can manifest that life now as well as He manifested His life on earth and even with greater power. He can make it possible to do anything desirable for the efficiency of His churches and His preachers. It would not, then be necessary to rely upon historical monumental evidences but each of us now could have sensible demonstration that Jesus is alive and king forever.' It made an epic in my life. It gave me the faith and courage with which to undertake the establishment of the seminary of which I am now president."

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"Dr. Scarborough evangelism was not merely a tool for accomplishing his ends in denominational and seminary administration. It was not just a device to raise money or to marshal people. With him evangelism was not an idea that he used; it was an idea that used him."

His own statement of the philosophy which gave birth to his seminary service was this: 'God has joined evangelism and education in holy marriage.' That evangelism should be intelligent, and that Christian intellect should be evangelistic, were his guiding convictions.

Constructive evangelism was another way he described it. Evangelism which involved the salvation of the soul, the disciplined enlargement of the mind, and the dedication of life to the will of Jesus Christ as Lord as well as Saviour."

There is a peculiar facet to the identity of these three that make up the trinity of our witness. It is a thing called "frontiersmanship" or the gospel's own doctrine of "brinkmanship." It is simply that the gospel is to be preached to all men. We are to go where they are, in the conditions in which they presently live, through a medium of communication that they will understand, in the day and generation which God has given to us, to tell them that Jesus died for our sins and present His claims as Saviour and Lord.

This was the thrust of the New Testament church. They went out into their world laying their message alongside the needs of a lost humanity. This is the principle both scriptural and historic that runs through our theological education task. Alluding again to the historical section of this address, Southern Seminary was laid finally on a frontier. Southwestern Seminary was a part of a great new area of population. New Orleans Seminary was born in a Catholic-dominated city that was a gate-way to our Southern world. Golden Gate Seminary was deliberately placed in a west which Baptists had only begun to discover. Midwestern Seminary stands at the gate-way of another pioneer area. Southeastern Seminary, believe it or not, was established on an abandoned frontier in a country that I love. I have seen these same Southern Baptist seminaries built across the world: In Beirut, in Bangkok, in Penang, in Semarang, in Baguio, in Hong Kong, in Fukuoka, in Taejon, in Rio, in Buenos Aires, in Cali, Colombia, and around the world. Where the frontier is, where the crisis is, where the battle is hardest, Southern Baptists train a God-called ministry for a witness on the frontier.

As late as this in the address, there is a text for the message which concerns the ministry of John the Baptist: "And now also the axe is laid unto the root of the trees. Therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." (Matthew 3: 10). My subject is "The Cutting Edge of Theological Education." John was speaking of a present judgment that faced the people of God. I, too, speak of the disciple of Jesus, called, committed, and trained, honed, and sharpened, laid against the heart and life of a lost world, Holy Spirit led and empowered, calling men to repentance and faith in Jesus Christ. This is the process, and the proclamation, and the present gospel crisis for which all of us must come into judgment.

We have a modern cliché among us: "standing on the frontiers of truth." Of course we stand on the frontiers. There is no other place to stand. Truth which is in Jesus creates a frontier, finds a frontier, probes a frontier with compassion and a call to God.

The cutting edge of theological education is, FIRST of all, a MESSAGE timeless, changeless, unique, that is of God. This message centers in Jesus Christ. In the fulness of time, as the prophets had said, God sent forth His Son to redeem the world. The axe laid against the root is the message of Jesus Christ revealed in the Scriptures as the very Son of God, saving men, and reconciling them unto God. We must not be turned away from this central fact that the Scriptures are the very Word of God. The Bible is a book different to all other books. As Scott, the dying novelist said, "There is just one book, the Bible."

The Bible is unique in its inspiration. These Holy Scriptures are "God-breathed." God spoke to men and through men and caused them to write more wisely than they knew. Their inspiration under the Holy Spirit at the point of the message of the scriptures was not the same as men are inspired in other literature. Dr. Crawford Toy, student in the first class in the seminary at Greenville, and later brilliant young professor in Louisville, speaks at this point. It is one of our saddest chapters in the seminary that this brilliant young professor fell victim to liberalism, to the heartbreak of Dr. Broadus and Dr. Boyce. Yet this which he said should be remembered:

"On Baptists there rests a special obligation in regard to the scriptures, because of our complete dependence on the Bible. We profess to make it, and it alone, our religion. We accept all that it teaches, and nothing else...If we could lean on the decisions of councils, convocations, or

assemblies, royal or episcopal decrees, array of patristic, scholastic, and other lore, it might not be so needful for us to cling close to the Word of God as our sole guide; but now we have no other resource. It is our polestar. Without it we are on a boundless ocean wrapped in darkness. A fundamental principle of our hermeneutics must be the Bible, its real assertions being known, it is in every iota of its substance absolutely and infallibly true.

The Bible is unique in its illumination. Men understand the message of the Bible as the Holy Spirit gives understanding to the mind. This does not preclude any intellectual laziness, it offers no criticism of scholarship, but simply, firmly asserts that the Scriptures are not to be understood except as a work of the Holy Spirit of God. The least trained of the faithful may know the mind of God and the truth which is in Jesus Christ. The best trained may have their minds illumined to the same truth and allowed to walk in the glory of God's specific revelation of Himself.

Our seminaries have no reason for being without this revelation of God, nor do we have a present mission and ministry without it. If we are not willing to stake our hopes upon this message concerning Jesus Christ revealed to us in the scriptures and illuminated by the Holy Spirit, then we are not ready to face the needs of men in our present world.

This message, the gospel, which is the keen edge of theological education, is relevant. Too often the idea of relevancy is introduced to suggest that there should be a gospel of convenience, or conformity, in our world. A clever and often-heard cliché at this point is, "Preachers are answering questions which the people long ago have quit asking." This is not true, if the disciple is faithfully presenting Jesus Christ as set forth in the Word of God. The questions common to humanity are often poorly articulated. The deepest needs of men seldom find the expression that is vocal and well articulated. The gospel of Jesus Christ speaks to man's depravity, to his need for pardon and forgiveness, to the despair that is the brotherhood of lost mankind, to the mortality which every man must face. The gospel is directly addressed to the social and moral evil of our day, with its new life in Christ Jesus.

There is one other word that ought to be said about the message which is the common stewardship of our seminaries. This message is for PROCLAMATION. Proclamation means a great deal more than those techniques by which a man speaks acceptably before other men. Proclamation is the basic dynamic of the gospel itself. It is not a closely guarded secret of the faithful, but is the revealed mystery of God. The message is not meant for fruitless dialogue but for faithful declaration by those who believe it.

The cutting edge which is theological education is a message addressed to a MULTITUDE. It is an axe laid to the roots of the tree. It is objective in its intent. It is addressed directly to someone and to everyone. "Go ye into all the world" is not only the mission dynamic; it is the dynamic of theological education. The training of these men and women is to the end that they may confront their world, man by man, life by life, with this message of life which is in Christ Jesus. In my seminary day, we talked about "getting out on the field." Every experience in the classroom, every discipline intended to sharpen the mind, develop the understanding, expose the life to the work of the Spirit of God in its leadership responsibility, always had the world in mind, in heart and in view. Theological education, as we Southern Baptists embrace it, intends to place the message of Jesus Christ against the needs, the life, the individual concerns of every person in this world. There is no place, nor clime, nor race that is exempt from this outthrust of our task.

It is here that the question of relevance is really proper. That which we are to speak is timeless because it is of God. But men and women to whom we are to speak are men and women of our day and generation. Their understanding of the universe in which we live is a different understanding. Their exposure to one another, with new methods of communication, transportation, is continually more intimate. They live in a neighborhood without being neighbors. Even though they speak the English language, the truth is that the language actually changes. We are training men and women to speak for Christ in the world in which they live. The defensive stand assumed by so many in our present world ill befits the gospel and ill befits this program of theological education. We do not seek to maintain a status quo. We have no production records that we must match or exceed. We have a mandate far greater than that. We have a message from God addressed to our world. It is a message in which He offers His only Son as a way of reconciliation unto God. It is offered to our world. In the light of this, a missionary enterprise to the moon is just as logical and sensible as one to Tanganyika. Wherever people are, in the language that they understand, in the culture and climate that exist, we offer the message of Jesus.

The thrust of this address is in every direction. It reaches out intellectually to all the strata of mankind. This is not just a rescue party to the down-and-out, to the benighted heathen, to the hungry of earth, but this is a rescue party for the souls of men. On the college campus, in the scientist's laboratory, in the turbulent, rebellious councils of youth, in the cynical, hopeless councils of materialistic atheism, we have a message, a mission, and a responsibility.

This cutting edge which is theological education has also to do with a MAN, one man, with whom God has dealt. My seminary presidential colleagues have said to you before, as I say unto you, that ours is a responsibility for the training of the called. We believe as Baptists that the Scriptures teach that God, in a unique and unusual way, calls men to the ministries to which they are committed in our enterprise. This is the material out of which our task is fabricated. These are the people who ought to be enrolled in our seminaries. It is on the premise of this divine activity in their lives that we must proceed as we plan a curriculum and project a ministry.

We are constantly beset with questions about declining enrollments when there are periods of decline. The old question of "Why?" when there seems to be less commitment to these ministries is constantly heard. We are asked to measure the vitality of the ministry in our modern market. In response to all these questions, I have constantly called people back to this basic calling of God. There is a sense in which to every man there is a call. For every redeemed person in this world there ought to be a commitment to a task vocational which that person feels is for him the will of God. As far as the activity of God is concerned in the call, this activity is constant because it is of God. This thing called the ministries, however, to which God calls men, is a different thing. A mere vocational choice is not enough premise for a man in the ministry. When I write to young people who inquire about coming to the seminary where I serve, I try to insert always the line suggesting that they are to come to this seminary called of God and with a conviction that this seminary is the place of preparation for their ministry.

Though I speak with unusual emphasis upon the responsibility of the seminaries to place this called man with his message out against the needs of the world, I would remind you that there is a responsibility of the churches at this point. Men are called usually in the climate of New Testament churches that are committed to world evangelism and world missions. It is equally true that the calling of God is most apparent, and the commitment of life to that call, in the climate of churches that are most thoroughly committed to the word of God and to its faithful proclamation. Every Southern Baptist Church, and every member of those churches, should face squarely its responsibility both to provide this climate and then to provide the encouragement to the called. There is a multitude in the ministry today that can remember moments of wavering, timid, commitment, when the encouraging word and the warm arm of a friend stabilized and strengthened in the purpose of the ministry.

The cutting edge of theological education also requires that we recognize that there is a MOMENT divinely chosen for us. It is at this point that I myself am often most troubled. Where is the sense of urgency that ought to characterize the people of God in a day of God's judgment upon our world? Where is the sense of urgency befitting those who are convicted that they have a remedy for the ills of humanity? Where is the urgency that ought to belong to those of us who believe that the night cometh when no man can work? We need to hear Jesus again saying, "I must work the works of Him that sent me while it is day."

You say, what has all this to do with theological education? I believe that this thing which I have called urgency is something more than an emotional fervor that causes one to quicken his step. This takes knowledge of the fact that we are engaged in a campaign for the here and now as well as for the tomorrow that may not come. Our planning in our seminaries as to curriculum, as to recruitment, as to world missions, ought to be a solidly planned campaign for the battle that is upon us. We should not only ask for but should gladly accept the judgment of those who engage with us in this same enterprise. The techniques that are ineffective need to be discarded, the ones who have no heart for the battle, like Gideon's host, need to step aside for those who are eager to be on with the witness. This means that we take a sober look constantly at this man that God has called, at this message which God has revealed, applying it to the heart of the man who desperately needs it, bringing our task under constant review. How thorough is his preparation? What is the degree of his commitment? What of his consciousness of his fellows in the fight?

7.-Robert E. Naylor speech

Let us come back to an opening premise: Theological education cannot be separated from missions and evangelism. Separation would only sap the vitality of all three. Southern Baptists have made a major investment in theological education. We have remembered today that 150 years of Baptist history argues for the wisdom of that investment and for the urgent nature of its expansion. The support accorded our seminaries by the Southern Baptist Convention is one of the wonders of our theological world. The warm identity of the seminaries with the denomination is wrapped up in this report. We thank God for the sense of belonging, for the proportion of support, for the recognition of our vital function. We say to you soberly before God that there must be more of the called coming into the ministry. There must be more money spent in this process of preparation rather than less. We have every confidence that the needs will be supplied. We have every confidence that God will call our sons and daughters and that the message of Christ will have its chance with the world in which we live.

I feel that I can make a pledge to you, not only for myself but for those associated with me and for whom I speak this day. We will continue to be faithful to the Word of God. The covenants of faith, which you will find in each one of these seminaries, is a covenant that we have first with God and then our Southern Baptist people. We will continue to be Baptist seminaries. We will join with you in praying the God of the harvest that the search for the souls of men will involve every one of us, shall reach every place in this earth, and shall bring to pass the victories that will give honor to His matchless name.

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1964 Southern Baptist Convention
Convention Hall, Atlantic City, N. J.
W. C. Fields, Press Representative
Theo Sommerkamp, Press Room Manager

ATLANTIC CITY, May 20--The Southern Baptist Convention kicked off its first business session here today with proposed resolutions on religious liberty and the racial issue.

Both resolutions were referred to the Convention's committee on resolutions for evaluation and possible presentation to the Convention messengers on Friday at 10:15 a.m.

The resolution on religious liberty, presented by a Charlotte, N. C., pastor, Wendell G. Davis, asked the Convention to support the U. S. Supreme Court's interpretation of the First Amendment to the Constitution.

The proposed resolution stated that there had been misunderstanding as to the Supreme Court's decision pertaining to religious liberty in public schools. It appealed to all citizens to carefully examine the American principle of separation of church and state "before making any plea for further guarantees of religious liberty."

In addition, it would appeal to Congress "to allow the First Amendment to stand as "our guarantee of religious liberty and make no law nor constitutional amendments that would put our national government on record for 'official religion' of any nature or kind.

The North Carolina pastor also proposed that copies of the resolution be sent to President Johnson, Supreme Court Judges and Senate and House judiciary committees "to make known our Baptist convictions and proclaim liberty and light throughout the land."

The proposed resolution on race asked the Convention to resolve that forced integration in public schools is unscriptural. It also labeled such governmental action as "an invasion of the sanctity of the home, an usurpation of parental authority and responsibility, and should be immediately rescinded."

Presented by W. M. Nevisn of Lexington, Ky., the proposed resolution further stated:

"We agree with the great missionary to Africa, Livingston, who said, 'God made the white man white, and He wants him to stay white. He made the black man black, and He wants him to stay black. The devil made the mulatto.'"

Other actions Tuesday morning:

A motion by E. S. James, editor of the Baptist Standard of Texas, to amend the Convention's constitution, limiting the term of president to one year. The current president, K. Owen White, of Houston, Texas, refused to seek a second term, giving health reasons and a feeling that one man should not hold the office more than a year.

A resolution by Alvin O. West, Washington, D. C. pastor, that the Convention commend a laymen-led Baptist crusade to be conducted on the West Coast in July. The evangelistic effort, jointly sponsored by the Southern Baptist Home Mission Board and the Brotherhood Commission, seeks to enlist 1500 laymen.

West's resolution emphasized an "imperative need for laymen to join with pastors in a renewed and vital program of personal witnessing at home, throughout our nation and into the world. . . ."

A motion by W. B. Timberlake of California to amend the Constitution, making "Roberts Rules of Order" the parliamentary manual instead of "Kerfoot's Parliamentary Law."

Another resolution on religious liberty was proposed by C. Emanuel Carlson, chairman of the Joint Committee on Public Affairs.

The resolution would express:

1. Support for the concepts and vocabulary of the First Amendment.
2. Concern that public officials and public servants shall have free exercise of religion, but not for advancement of their religious commitments.
3. A need for Baptist leaders and churches to study Biblical, historical and contemporary issues related to religious liberty to help project appreciation of "our heritage and responsibility under God."

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Orville Scott

jw

1964 Southern Baptist Convention
Convention Hall, Atlantic City, N. J.
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Theo Sommerkamp, Press Room Manager

ATLANTIC CITY, May 20--"I'm going to cook you some chicken and dumplings like they make back in Bowie and Bellvue, Texas where we grew up " The speaker was Mrs. R. L. Mathis; the hungry listener was Albert McClellan. But the program planning secretary of the Executive Committee will have to wait awhile for his Texas treat. The "cook" is busy this week serving as second vice-president of the Southern Baptist Convention.

Mrs. Mathis made history Wednesday when she became the first woman to preside over a session of the Southern Baptist Convention.

Presiding at a business meeting is not new for Mrs. Mathis. She served for seven years as president of Woman's Missionary Union, a Convention auxiliary. At present she is employed as promotion division director of WMU with offices in Birmingham, Ala.

Denominational matters claim much of Mrs. Mathis' time, but she does make room on her schedule to indulge in her hobby of interior decorating. Though she modestly calls herself an amateur, friends say her work is definitely professional.

This hobby saved WMU a large amount of money several years ago. Two new floors were added to the headquarters building. Instead of employing a decorator, Mrs. Mathis and Miss Alma Hunt, executive secretary, planned and decorated the new addition.

A knowledge of color and design have helped Mrs. Mathis in planning stage settings for the annual meetings of WMU. The setting used jointly by WMU, the Southern Baptist Convention, and the Baptist Jubilee was planned by Mrs. Mathis.

Mrs. Mathis knows how to delegate responsibility, says Miss Hunt. When Mrs. Mathis was president of WMU, she and Miss Hunt went on a mission tour at the request of the Foreign Mission Board. Nationals often presented the two guests with gifts, and Mrs. Mathis usually accepted them. Once the gift was a live chicken, and the president asked Miss Hunt to receive the gift.

Now that Mrs. Mathis is a member of the WMU staff, it is Miss Hunt's turn to delegate the responsibility. So one day Mrs. Mathis might find herself holding a live chicken.

"That's all right," laughed Mrs. Mathis. "I'll just make Albert McClellan his chicken and dumplings!"

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FOR IMMEDIATE RELEASE

ATLANTIC CITY, May 20---The first woman ever to preside over the Southern Baptist Convention was presented a rolling pin to rap the sometimes boistrous convention to order here Wednesday night.

The unique feminine gavel was given to Mrs. R. L. Mathis of Birmingham, Ala., by Convention President K. Owen White of Houston.

In making the presentation, White read a poem prepared by an anonymous group of Baptist men.

The poem read:

"We think that it would be a pity
Gathered in Atlantic City
For our first lady presider
Not to have a gavel beside her.

If you can't control this crowd
Or if we become too loud,
We don't think it would be a sin
For you to use this rolling pin.

Mrs. Mathis, second vice president of the 10 - million member convention and promotions director for the Southern Baptist Woman's Missionary Union Auxiliary, said she would not use the rolling pin unless the convention messengers left the auditorium before the final benediction.

1964 Southern Baptist Convention
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W. C. Fields, Press Representative
Theo Sommerkamp, Press Room Manager

FOR IMMEDIATE RELEASE

ATLANTIC CITY, May 20--The possibility of total self-annihilation forces Christians to rethink their concepts on war and peace, an American Baptist seminary president said here Wednesday.

Herbert Gezork, president of Andover Newton Theological Seminary, Newton Centre, Mass., presented a position paper on peace to the American Baptist Convention. The topic was "Peace with Justice."

The majority of Christians through past centuries has proclaimed war justified if the good accomplished by it exceeded the evil, Gezork said.

Whatever the attitude of Christians toward war and peace may have been in the past, possible self-annihilation forces a rethinking of these concepts, he stated.

Speaking of nuclear, bacteriological and chemical war, the seminary president asked if the greatest threat to mankind is not Russia, China or communism, but the "kind of total war that has now for the first time in human history become a possibility."

"Is not such a war a direct assault upon God's creation itself? Does not man in such a war usurp the role of God?" he asked.

Gezork said both pacifists and non-pacifists should find a way to release the tensions between nations and lead to a more durable peace "with honor and justice." He suggested such a program might include (1) controlled multi-lateral disarmament, (2) acceptance of co-existence, (3) strengthening the United Nations, and (4) increasing social, cultural, scientific and religious contacts between the peoples on both sides of the Iron and Bamboo Curtains.

In a speech reacting to Gezork's position paper, Mrs. George B. Martin, American Baptist observer at the United Nations, said that Gezork had "divided Baptists into pacifists and peace minded non-pacifists."

She asked whether the people are ready for multi-lateral disarmament or for the economic planning it would require to prevent economic tragedy.

Mrs. Martin challenged Gezork's statement that the United Nations is hardly more than a "fact-finding body and a debating society."

A draft resolution on "Peace with Justice" was presented to the Convention for consideration. Action will be taken on it later in the week.

The resolution deals with the United Nations and United States foreign policy. It urges support for arms control and disarmament, opened channels of communication with the People's Republic of China, ultimately encouraging the Republic's "responsible participation in world citizenship." It further expresses concern for peoples who are denied freedom of conscience and worship.

The group also heard Martin Luther King, noted integration leader, in a devotional message. King used as his text the words of Jesus, "Father, forgive them for they know not what they do."

The Negro leader said there are two basic lessons to be learned from this text: (1) the lesson of Jesus' ability to match words with action, and (2) the expression of man's intellectual and spiritual blindness.

He said many people are sincere and conscientious but "there is nothing in the world more dangerous than sincere ignorance."

"We have the responsibility to tell men to be sincere and conscientious but we must go further to say we have a moral responsibility to be intelligent," King said.

A number of proposed resolutions and the nomination of convention officers were presented for consideration but action will come later in the week.

More

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FOR IMMEDIATE RELEASE

ATLANTIC CITY, May 20--The possibility of total self-annihilation forces Christians to rethink their concepts on war and peace, an American Baptist seminary president said here Wednesday.

Herbert Gezork, president of Andover Newton Theological Seminary, Newton Centre, Mass., presented a position paper on peace to the American Baptist Convention. The topic was "Peace with Justice."

The majority of Christians through past centuries has proclaimed war justified if the good accomplished by it exceeded the evil, Gezork said.

Whatever the attitude of Christians toward war and peace may have been in the past, possible self-annihilation forces a rethinking of these concepts, he stated.

Speaking of nuclear, bacteriological and chemical war, the seminary president asked if the greatest threat to mankind is not Russia, China or communism, but the "kind of total war that has now for the first time in human history become a possibility."

"Is not such a war a direct assault upon God's creation itself? Does not man in such a war usurp the role of God?" he asked.

Gezork said both pacifists and non-pacifists should find a way to release the tensions between nations and lead to a more durable peace "with honor and justice." He suggested such a program might include (1) controlled multi-lateral disarmament, (2) acceptance of co-existence, (3) strengthening the United Nations, and (4) increasing social, cultural, scientific and religious contacts between the peoples on both sides of the Iron and Bamboo Curtains.

In a speech reacting to Gezork's position paper, Mrs. George B. Martin, American Baptist observer at the United Nations, said that Gezork had "divided Baptists into pacifists and peace minded non-pacifists."

She asked whether the people are ready for multi-lateral disarmament or for the economic planning it would require to prevent economic tragedy.

Mrs. Martin challenged Gezork's statement that the United Nations is hardly more than a "fact-finding body and a debating society."

A draft resolution on "Peace with Justice" was presented to the Convention for consideration. Action will be taken on it later in the week.

The resolution deals with the United Nations and United States foreign policy. It urges support for arms control and disarmament, opened channels of communication with the People's Republic of China, ultimately encouraging the Republic's "responsible participation in world citizenship." It further expresses concern for peoples who are denied freedom of conscience and worship.

The group also heard Martin Luther King, noted integration leader, in a devotional message. King used as his text the words of Jesus, "Father, forgive them for they know not what they do."

The Negro leader said there are two basic lessons to be learned from this text: (1) the lesson of Jesus' ability to match words with action, and (2) the expression of man's intellectual and spiritual blindness.

He said many people are sincere and conscientious but "there is nothing in the world more dangerous than sincere ignorance."

"We have the responsibility to tell men to be sincere and conscientious but we must go further to say we have a moral responsibility to be intelligent," King said.

A number of proposed resolutions and the nomination of convention officers were presented for consideration but action will come later in the week.

More

-2- American Baptist Convention

J. Lester Harnish, pastor of First Baptist Church, Portland, Ore., was nominated to succeed President Harold E. Stassen. Nomination is tantamount to election.

One proposed resolution upholds the First Amendment to the Constitution and expresses opposition to any changes that could "bring the power of the state to bear on individuals to conform and to participate in prescribed religious practices."

Sen. Hubert Humphrey (D., Minn.) was to address the Convention late Wednesday on the subject, "Peace Making and Peace Keeping."

1964 Southern Baptist Convention
Convention Hall, Atlantic City, N. J.
W. C. Fields, Press Representative
Theo Sommerkamp, Press Room Manager

FOR IMMEDIATE RELEASE

The following resolution was referred to the Resolutions Committee which will report at 10:15 Friday morning:

WHEREAS, this Convention recognizes, first, that widespread distribution of the printed Word of God is a basic need in mission work around the world, and second, that missionary advance calls for even greater distribution of Bibles, New Testaments, Gospels, and other individual books of the Bible, and

WHEREAS, we recognize that the American Bible Society renders an essential worldwide missionary service through translating and publishing the Scriptures without note or comment and through distributing these without profit and usually below cost, and

WHEREAS, we recognize that the American Bible Society is planning to observe its 150th Anniversary in 1966 by launching an advance program for greatly increased service throughout the world, emphasizing the present opportunities for a massive advance in placing the printed Word of God in the hands, hearts and lives of more people in more lands and more languages, and

WHEREAS, we recognize that the American Bible Society is rendering an additional special service through providing, without charge, to the Chaplains, Scriptures for distribution to the men and women of the Armed Forces and to patients in Veterans Hospitals,

THEREFORE, BE IT RESOLVED: That we fraternally urge all our churches and our people to make worthy contributions to the work of the American Bible Society, in order to provide the Scriptures needed for the missionary advance to which we are committed, and

BE IT FURTHER RESOLVED: That the Southern Baptist Convention observe the 150th anniversary advance of the American Bible Society in 1966 with special services, emphasizing the need for a wider reading and sharing of the Holy Scriptures, and that the Executive Committee be asked to appoint a committee of five to work with the American Bible Society in making plans for this observance.

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1964 Southern Baptist Convention
Convention Hall, Atlantic City, N. J.
W. C. Fields, Press Representative
Theo Sommerkamp, Press Room Manager

FOR INFORMATION

Biographical Information

on

THEODORE FLOYD ADAMS

runoff candidate for president

of the Southern Baptist Convention

THEODORE F. ADAMS is pastor of the First Baptist Church of
Richmond, Va., and ^{past} president of the Baptist World Alliance.

Educated at Denison University and Rochester Theological Seminary,
Dr. Adams has long been a leader in youth and general denominational
affairs of both the American Baptist Convention and the Southern
Baptist Convention. He is the author of two books, "Making Your
Marriage Succeed" and "Making the Most of What Life Brings."

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jennings

FOR IMMEDIATE RELEASE

1964 Southern Baptist Convention
Convention Hall, Atlantic City, N. J.
W. C. Fields, Press Representative
Theo Sommerkamp, Press Room Manager

ATLANTIC CITY, May 20--Don Womach of Memphis, Tenn., Wednesday was elected president of the Conference of Southern Baptist Evangelists.

Other new officers are John Besheno of Tulsa, Okla., first vice president; Elmer Piper of Greenville, S. C., second vice president; Ed Stalnecker of Memphis, music and publicity representative, and Jess Moody of West Palm Beach, Fla., pastor advisor.

The group will meet in 1965 during the Southern Baptist Convention's annual session at Dallas, Tex.

Jennings

1964 Southern Baptist Convention
Convention Hall, Atlantic City, N. J.
W. C. Fields, Press Representative
Theo Sommerkamp, Press Room Manager

May 20, 1964

CORRECTION

RE: Southern Baptist Evangelists election, graph 2:

New first vice president is John Bisango of Tulsa, Okla., not John Besheno.

May 20, 1964

Conventioners Consider
Wide Range Of Topics

ATLANTIC CITY (BP)--In four meetings preliminary to their 107th annual convention, Southern Baptists got advice on topics ranging from the ecumenical movement to school prayer to race problems.

Jess C. Moody, pastor of First Baptist Church, West Palm Beach, Fla., cautioned fellow preachers at the Southern Baptist Pastors' Conference about becoming involved in an ecumenical movement.

The ministers heard Floyd F. Roebuck, pastor of First Baptist Church of Rome, Ga., criticize the United State Supreme Court for its prayer decision.

Mrs. J. Franklin Baugh Jr., missionary to East Pakistan, told delegates to the annual meeting of Woman's Missionary Union it was hard to explain to Moslem friends about white men's dogs being set on Negroes.

The convention messengers were expected to consider proposals for Baptist unity and a North American Baptist fellowship.

They were expected to approve a record \$20,335,600 operating and capital needs budget for 1965 and elect a successor to President K. Owen White of Houston, who asked not to be considered for another term for health reasons.

Observers expected more than 10,000 Southern Baptists to jam the famed Boardwalk for the convention, meeting in huge Convention Hall simultaneously with the American Baptist Convention, but not together.

Moody said some frustrated Protestant groups think the trek back to Rome (ecumenicity) is a display of love. I do not call it love. I call it the large eating the small, the wise devouring the small, the wise devouring the dullard and the calculating consuming the casual."

"Let us show a haunted, hungry world we can put wholesome blood in their veins, not the embalming fluid of a giant ecumenical corpse," he said.

Moody said other religious groups would not want to align themselves with Southern Baptists for several reasons:

"Because we would insist on baptism by immersion only of a believer, not for salvation.

"Because we would insist on the elimination of all tradition that has taken the place of the teachings of the Word of God.

"Because we would insist on a paper pope called the Bible instead of a human one called Paul.

"Because we would insist on separation of church and state and religious liberty for all men all over the world...and that just might offend some of the separated brethren."

Roebuck, the Georgia minister, claimed the government has become the foe of religion in its efforts to be neutral.

"Have we not been told by our Court that the prayer-born Constitution forbids our calling on God in public places, specifically in our schools, and that it is illegal for our children to read the Bible and pray, even voluntarily, as worshipful exercises in academic assembly?"

"Now our children conceivably can grow up believing that what they have learned about God in Sunday School and from their parents, is actually unrelated to every-day life," he said.

"Is this what we really want? In the name of freedom of speech we have put books on the stands, magazines on the racks, and movies on the screen that openly defy the laws of God.

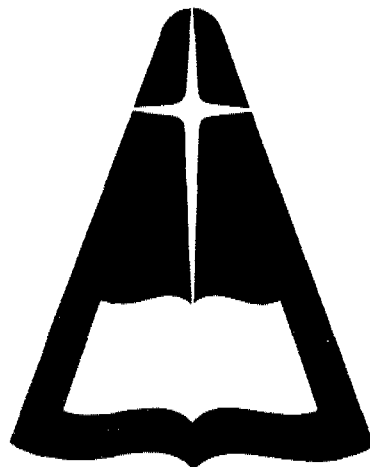
"In the name of freedom of religion we have taken giant strides in the removal of the name of God from the public scene," he said.

Mrs. Baugh asked Southern Baptist women not to send missionaries to win the world's colored people then tie their hands. She explained it this way:

"Half-page pictures splashed on newspapers around the world of white men's dogs being set on Negroes embarrass us and set the cause of Christ back a decade each time it occurs.

"Our Moslem friends ask, 'Is this your Christianity? If you can't love the Negro at home, you don't love his brother overseas.'

"Does this need to be a matter of prayer in your life?" she asked.



THE SUNDAY SCHOOL BOARD

OF THE SOUTHERN
BAPTIST CONVENTION

25 PROGRAMS OF WORK

THE PROGRAM OF CHURCH LITERATURE PUBLISHING
THE PROGRAM OF BROADMAN BOOK PUBLISHING
THE PROGRAM OF BROADMAN FILM PRODUCTION
THE PROGRAM OF BROADMAN MUSIC PUBLISHING
THE PROGRAM OF BROADMAN SUPPLIES PRODUCTION
THE PROGRAM OF CONVENTION PRESS PUBLISHING
THE PROGRAM OF BAPTIST BOOK STORE OPERATION
THE PROGRAM OF ASSEMBLY OPERATION
THE PROGRAM OF SUNDAY SCHOOL PROMOTION

THE PROGRAM OF VACATION BIBLE SCHOOL PROMOTION
THE PROGRAM OF WEEKDAY BIBLE STUDY PROMOTION
THE PROGRAM OF TRAINING UNION PROMOTION
THE PROGRAM OF CHURCH MUSIC PROMOTION
THE PROGRAM OF CHURCH ADMINISTRATION SERVICE
THE PROGRAM OF AUDIO-VISUAL EDUCATION SERVICE
THE PROGRAM OF STUDENT WORK
THE PROGRAM OF FAMILY MINISTRY

THE PROGRAM OF VOCATIONAL GUIDANCE
THE PROGRAM OF BIBLE AND GENERAL TRACT DISTRIBUTION
THE PROGRAM OF CHURCH ARCHITECTURE CONSULTATION
THE PROGRAM OF CHURCH LIBRARY SERVICE
THE PROGRAM OF CHURCH RECREATION SERVICE
THE PROGRAM OF RESEARCH AND STATISTICAL ANALYSIS
THE PROGRAM OF CO-OPERATIVE WORK WITH STATE BOARDS
THE PROGRAM OF SOUTHERN BAPTIST CONVENTION SUPPORT

THE SUNDAY SCHOOL BOARD

of the Southern Baptist Convention

127 NINTH AVENUE, NORTH • NASHVILLE, TENNESSEE 37203

JAMES L. SULLIVAN, EXECUTIVE SECRETARY-TREASURER
J. M. CROWE, ASSOCIATE EXECUTIVE SECRETARY-TREASURER

The wise student of history looks to an understanding

of the past as a background for appreciation of today's culture.

The denominational student who looks to the history of the twenty-five programs of work of the Sunday School Board finds in this record faithful testimony to the need for, and the effectiveness of, today's complex and varied education and publication ministries.

In the near future, the Southern Baptist Convention will discuss and approve a program structure for the Sunday School Board.

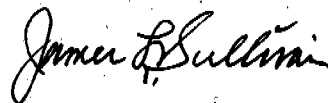
In preparation for this discussion, some historical details have been drawn together and background material prepared.

The book you hold gives some of the background for today's Sunday School Board operations. It traces the history of each of the twenty-five programs upon which the Board now reports to the Southern Baptist Convention. It tells today's objectives for each of these programs.

Electricity as a servant of mankind has not been fully usable except as it has been understood in theory by those who work with it, and transformed into power for those who need it. An agency like the Sunday School Board cannot be fully usable except as it is understood by the churches it seeks to serve. In the light of this understanding, its publications and its education and service programs can be transformed into power for Christ.

It is our prayer that these pages contain the key to a partial understanding of this agency. Proper use of this key will enhance the quality and quantity of the work of the Sunday School Board, and through its efforts enhance the work of the churches and the total program of the Southern Baptist Convention.

Sincerely,



JAMES L. SULLIVAN



BROADMAN PRESS



CONVENTION PRESS

The Sunday School Board

Serves You!

Definition

The Sunday School Board is the agency of the Southern Baptist Convention for serving the churches in publication and in their programs of education and service.

Objective

The Sunday School Board's objective is to support the Southern Baptist Convention in its task of bringing men to God through Jesus Christ by making available Bibles, lesson courses and materials, books, films and filmstrips, music and recordings, and church supplies and by fostering education and service programs which will help the churches to establish, conduct, enlarge and improve their ministries of Bible teaching and Christian training.

The Sunday School Board seeks to accomplish its objective through 25 major programs. The net earnings from the six programs of publishing and the Program of Baptist Book Store Operation, over and above the cost of operation, are available for the 17 education and service programs, capital reserves, capital improvements and working capital. The Board strives to break even on its Program of Assembly Operation.

Background

The Sunday School Board is a corollary of the Great Commission: it is the organized medium through which the Southern Baptist Convention seeks to assist the churches to fulfil their educational mission.

The rationale for the Sunday School Board, therefore, is the fact that Christ charged his followers with a teaching and training task (Matt. 28: 19-20). This task is, supremely, a mission of the church. The fulfillment of this mission calls for

an organized program of Bible teaching designed for all ages which has for its ultimate aim the full fruitage of personal redemption and Christian discipleship; and it calls for a program of training for all church members which has for its ultimate aim maximum Christian growth and Christian service. The Board was brought into being by the Convention (1891) as the churches became increasingly aware of their mission. It was established as the channel through which to provide the materials necessary to an effective teaching and training ministry.

The program of work assigned to the Board by the Convention needs to be seen in the light of biblical teaching and example.

Why a Teaching Ministry?

The nature of the Bible calls for a teaching ministry (Deut. 6:6-7; 31:10-13). It is a record of God's self-disclosure to man, of his righteous laws and mighty acts; and this record is to be transmitted from generation to generation by teaching. The Bible is a revelation of God's redemptive work in Christ and is, therefore, the Book of the Christian faith (Luke 24:45-47; John 20:30-31). The facts and meanings of this faith should be learned; and this calls for teaching of the most systematic and sustained character.

The nature and needs of persons call for a teaching ministry. They have capacity for learning. They can become new persons through the redemption of Christ. They are meant to grow toward full maturity. Their deepest needs are for spiritual understanding and faith, moral discernment and conviction, social insight and compassion, and competence for every good work as the children of God. Their nature and their needs demand Christian instruction and training through the whole of life.

The nature of the gospel calls for a teaching ministry (Acts 28:31). It is a body of truth to be learned as well as good news to be trusted. It is doctrine which calls for interpretation and instruction. It is the message of salvation which calls for voluntary and intelligent faith; it is a way of life which calls for understanding, conviction, and commitment. The gospel is to be taught so that persons may become learners, that they may become believers, that they may become disciples.

The nature and mission of churches call for a teaching ministry (Eph. 4:11-15). The church must teach to nurture its own life. Otherwise, it will be unsound, unstable, unfaithful, unfruitful, a denial of the gospel instead of a force for the gospel. God has set leaders in the church with functions designed for the perfecting of the saints for the work of ministry, for building up the body of Christ, until the believers attain unity and completeness and measure up to the full stature of likeness to Christ. The church must teach to indoctrinate its members, to fortify the saints against false teaching, to strengthen its worship and fellowship of a world mission.

The church must teach for the sake of its members (2 Tim. 3:14-17). They need a maturing understanding of their Christian experience and of their privileges and responsibilities as the followers of Christ. They must live in a world of evil. They need to learn the deep meanings of the gospel and the skills of Christian living if they are to claim spiritual resources for upright and courageous living and if they are to demonstrate the way of the cross and the reality of Christian love.

The church must teach for the sake of the lost (Acts 18:11). Men are made wise unto salvation—through faith—by a knowledge of the Scriptures and by having been taught the redemptive truths of the gospel. Faith comes by hearing; but this hearing calls for instruction that makes clear the truth about Christ and his saving work, about sin and repentance, about voluntary faith, about grace and forgiveness, about eternal security, and about the confirmation of faith in a new way of life under the lordship of Christ.

Men are not saved by learning, but they cannot be saved until they have learned the way of salvation by grace through faith.

It should be emphasized that the New Testament church is indeed the teaching church. Its ministry

of teaching is the key to the quality of its worship, its witness, and its work.

The importance of the teaching ministry is further emphasized by biblical admonition and example. The divine commandment to the children of Israel, given through Moses, was: "Thou shalt teach them [the precepts of the Lord] diligently unto thy children" (Deut. 6:7). The entire Mosaic system was designed to teach the central truths of the Hebrew religion. Faith was to be kept alive from generation to generation by teaching. The history and poetry of the Hebrews taught the reality and sovereignty of God, also the precepts of morality and the obligation of fidelity before God. The Hebrew prophets were teachers of the people, teaching such concepts as reality in worship, righteousness and justice in social relations, and the demands of their covenant relationship with God. Jesus was the Master teacher (Matt. 5:2; 7:29). He taught with variety of method and matchless skill. He taught the full content of God's will for mankind. He charged his followers to keep on teaching until the end of the world. The apostles preached the gospel; but, more than anything else, they taught the doctrines of the Christian faith (Acts 2:42). They taught the new believers and the young churches the way of Christian duty, the obligation of Christian fellowship, and the assurance of Christian victory.

These considerations constitute not only a divine mandate for teaching and training; they constitute also a necessary perspective for the life and work of the churches and the objectives and concerns of the Southern Baptist Convention.

An Agency for Education

The significance of the church's educational task was only partially comprehended in the early years of the Convention's history. The essence of the concept, however, was seen by men of insight and vision. An initial proposal (1846) to establish a board of publication was defeated. Later, a Sunday School Board was established by the Convention (1893). Though it could not survive, due to economic destitution and denominational controversy, it started one modest periodical (*Kind Words*) that lived on and produced a rich harvest. The needs of the churches related to their Bible teaching ministry became increasingly urgent. Unity and strength in the denomination demanded denominationally-produced materials to guide this ministry. Action was

taken by the Convention in 1891: it authorized the establishing of the Sunday School Board and assigned to it the responsibility to produce the materials that would assist the churches in this area of their work and to foster the Sunday school interests in the Convention territory.

The Board was created as the "Sunday School" Board since the educational endeavor of the churches, then, was largely limited to Sunday school work. As Bible study helps strengthened the ministry of Bible teaching, the needs of the churches called for an expanding educational program. Bible teaching called for better grading and organization, the training of officers and teachers, the improvement of church buildings, the development of standards, the improvement of lesson materials, and the development of field services that would unify and conserve denominational ministries. The Board which was begun primarily as a publishing medium soon became, of necessity and in keeping with the assignments of the Convention, also a board of education responsible for developing the educational methodology and program to serve the churches.

Almost from the beginning of the Board's life, attention was given to the training of Christians. Expressed first through the publication of materials for the B.Y.P.U. and the promotion of B.Y.P.U. work, the Board's attention to this need led, ultimately, to the development of a fully graded and comprehensive program of training for all age groups through the Baptist Training Union. Let it be noted, however, that the true concept of the church's educational task makes no sharp distinction between teaching and training. Learning includes knowing and doing, understanding and skill. Teaching and training are inseparably related. This concept has given guidance to the expanding ministry of the Board. The task of Bible teaching, growth in Christian character and in the skills of Christian living, and the training of workers are related to the total work of a church and of the denomination.

Development of Ministries

A brief review of the Board's history shows how its expanding ministry undertook to keep pace with the developing needs of the churches. The need for Bible study helps, leadership aids, and general training materials was met by the publication of periodicals and study course texts. The need for

guidance in plans and methods, in organization and administration, and in training workers led to a program of field services. The need for better church buildings led to a ministry in church architecture. The need of the Convention and its agencies for statistical information led to the creation of a department by the Board charged to accumulate and distribute such information. The need to discover more effective techniques in reaching, teaching, and winning people and in training them for Christian service led to a program aimed at relating the students vitally to the churches. The need for an effective stewardship program led to a recognition of the Sunday school as the desirable medium of enlistment and foremost means of stewardship teaching. The need and the potential of the churches in the area of music led to the development of the Board's music ministry, both in publishing and education. Likewise, the needs of the churches, recognized and confirmed by repeated actions of the Convention, led to the development of a program of service in such areas as church libraries, audio-visual aids, family ministry, church recreation, church administration, and vocational guidance.

One major area of need related to the educational task of the churches and to the stewardship of the denomination was at first restricted from the Board's work, namely, the publication of books. In 1910 the Convention authorized such a ministry—and, along with the publishing of books, the production of all supplies and materials needed by the churches. The board thus had laid upon it the responsibility to develop a program of book publication and distribution commensurate with the needs of its constituency and the opportunity for witness and service to the non-Baptist community. It was a logical sequence that the Board should, in the course of time, develop a Book Store operation as a means to distributing its books, supplies, and other resource materials more widely and serving the churches more effectively.

A further activity in Southern Baptist life which has contributed immeasurably to the educational ministry of the churches and to the developing witness and unity of the denomination is the Convention-wide assembly. At first outside the Convention's control, then under another agency's direction, the Ridgecrest Assembly was transferred to the Board in 1929—first for the responsibility of operation and later (1944) for both ownership and operation as a service to the churches and to the

denomination. So significant was the contribution of this assembly's ministry that the Convention authorized (1950) the Glorieta Assembly and assigned to the Board responsibility for its ownership and operation.

The Sunday School Board conceives its function and its mission in terms of service—first, to the churches; next, to the Convention.

Serving the Churches

In serving the churches, the Board's first responsibility is that of a publishing ministry complemented by facilities for the distribution of materials and supplies to the churches. Its second responsibility is that of developing an educational program for use by churches of varying types and sizes. Hence, it is declared in the bylaws of the Board that: "It serves the churches through the development of curricula for Bible study and Christian training, the preparation and distribution of literature and supplies, and the development and promotion of a methodology in harmony with the great doctrines of the Bible and the purposes of a church."

The varied services of the Board aim at strengthening the church in its total life and for its total task: in worship, in preaching, in evangelism, in indoctrination, in character training, in stewardship,

in world missions, in Christian family life, in a Christian witness to the social order, and in a ministry of service to persons in need.

Serving the Convention

The Board is also the servant of the Convention. It is the agency of the Convention to serve the churches in the area of their educational mission. In addition to this, its service to the churches is a foremost means of reinforcing all that the Convention seeks to achieve. Effective Bible teaching and Christian training are the foundation for a sound and fruitful evangelism, a deepening concern for world missions and adequate support for the world mission enterprise, sensitiveness to the call of God to the Christian ministry and to missionary service, a spirit of unity that recognizes the freedom of the individual and the autonomy of Baptist bodies but finds expression in dynamic fellowship and voluntary co-operation, and full commitment to the principles which constitute a distinctive Baptist witness to the world. It is believed that the ministry of the Board, in that it serves directly nearly all the churches and through them multiplied millions of persons to be won to Christ, is a divinely provided medium for setting forward the total program of the Southern Baptist Convention.

The 25 Programs And Their History

Common Objective

Publishing Ministries

To maintain the highest standards of quality consistent with market conditions and to operate efficiently so as to provide sufficient income from sales to carry on the business enterprise, to provide necessary capital reserve and improvements, and to maintain and expand the Education and Service programs.

1. PROGRAM OF CHURCH LITERATURE PUBLISHING

Objectives: To edit, produce, and distribute to churches the general and curriculum materials that will help them to carry forward a balanced program of Bible teaching and Christian training.

To edit, produce and distribute study and reading materials which will help persons become aware of God as revealed in Jesus Christ, respond to him in a personal commitment of faith, strive to follow him in the full meaning of Christian discipleship, live in conscious recognition of the guidance and power of the Holy Spirit, and grow toward the goal of Christian maturity.

To produce and distribute a weekly series of church bulletins, mats and stencils edited by the Executive Committee of the Southern Baptist Convention.

History of the Program of Church Literature Publishing

1846—The Convention rejected a proposal to create a publication board.

1847—A group of interested persons met in Savannah, Georgia, and formed the Southern Baptist Publication Society to serve Southern Baptists. It had no organic connection with the Southern Baptist Convention. It continued in existence until 1863.

1863—The Convention established a Sunday School Board but instructed it not to start a printing house.

1866—The (first) Sunday School Board declared its aim to “make the publishing department . . . support itself, without either profit or loss.” The *Kind Words Series* of Sunday school lessons was started.

1872—The Uniform Lesson Series for Sunday schools was adopted.

1873—The Convention consolidated the (first) Sunday School Board with the Indian and Domestic Mission Board.

1890—The Convention appointed a standing Sunday School Committee and entrusted it with the *Kind Words Series*.

1891—The Convention established a new Sunday School Board and entrusted it with the Convention’s Sunday School Series.

1893—The Convention endorsed the organization of Young People’s Unions in the churches and requested “the Sunday School Board to provide the literature” for them.

1922-19—Additional areas of church literature publishing assigned to the Sunday School Board:

1922—Student Work

1927—Church Administration

1937—Personal Devotions

1941—History and Statistics

1947—Family Life

1950—Church Music

1960—Church Library

1960—Church Recreation

1949—The Baptist Bulletin Service, established by the SBC Executive Committee in 1926, was assigned to the Sunday School Board by contract for manufacturing and distribution. The Executive Committee retained all editorial responsibilities.

2. PROGRAM OF BROADMAN BOOK PUBLISHING

Objectives: To edit, produce, and distribute books of Christian content and purpose for all ages and which are representative of Southern Baptist life and thought.

For use in training ministers and other church leaders.

To assist churches in their worship, proclamation, education, and ministry functions.

To help persons in the areas of personal faith, personality development, character growth, and human relations. These

**History
of the Program
of Broadman Book
Publishing**

books shall be in such classifications as Bible study, Christian biography and fiction, devotional experience, inspiration, evangelism doctrine, stewardship, missions, and ethics.

- 1898**—The Sunday School Board reported the publication of its first book, *The Story of Yates the Missionary* by Charles E. Taylor, without Convention instruction but “in full confidence that it would be pleasing to the Convention.” The Convention voted the Board “liberty in the publishing of books as part of its ministry.”
- 1899**—The Convention approved the Sunday School Board’s Book and Tract Department. The Convention authorized and/or encouraged the Board to enlarge its book publishing ministry in 1901, 1903, 1910, 1917, and 1921.
- 1910**—The Convention “authorized and urged (the Board) to enter . . . on the work of supplying the brethren of our churches with books, tracts, hymn and songbooks, and indeed all supplies for churches, Sunday schools, missionary societies, Young People’s Unions, such as are suitable and desirable.”
- 1922**—The Sunday School Board established its Book Editorial Department. The Board entered into an arrangement with George H. Doran Company for printing and selling some of its books but the major reliance was upon Baptist Book Stores as sales outlets.
- 1926**—The Sunday School Board announced plans for a venture in reprint publishing—“The Baptist Home Library” consisting of five 300-page volumes.
- 1934**—The Sunday School Board adopted the name Broadman Press as its imprint for general books to open the way to a larger market. (*Encyclopedia of Southern Baptists*, Vol. I, page 194)
- 1938**—The Sunday School Board announced that it would publish all Woman’s Missionary Union mission study books. It worked out an agreement with the Foreign Mission Board to publish its books (1939).
- 1946**—The first full-time Broadman Press salesman was employed.
- 1948**—A full-time children’s book editor was employed and the children’s book publishing program was reactivated.
- 1959**—The Convention adopted a recommendation of its Committee to Study the Total Southern Baptist Program as follows: “All agencies of the Convention should continue to utilize the services of the Sunday School Board to the maximum feasible extent for editing, publishing, and distributing printed materials, films, filmstrips, recordings, and other materials that are to be sold.”

1960—The Sunday School Board identified **Broadman Press** as its trade name in the production and distribution of books, films and filmstrips, music and recordings, and church supplies offered for sale both through trade accounts and Baptist Book Stores.

3. PROGRAM OF BROADMAN FILM PRODUCTION

Objectives: To produce and distribute films and filmstrips to assist churches in their program and curriculum needs, to assist Southern Baptist Convention agencies and state conventions in their work, and to meet the need for general religious films.

To provide a channel of distribution for non-television use for television films produced by the Radio and Television Commission.

History of the Program of Broadman Film Production

1945—The Sunday School Board financed the SBC Centennial motion picture, *The Romance of a Century*, and projected plans for producing slide sets.

1947—The Sunday School Board released *The Greatest Achievement*, a 22-minute sound color motion picture on George W. Truett.

1948—The Convention adopted the following recommendations of its Executive Committee:

“(3). That the Sunday School Board in cooperation with representatives of all other agencies of the Southern Baptist Convention serve as source of supply and distribution of films, using experienced and established producers for the production of such films as are not otherwise available.

“(4). That the production of new films by experienced and established agencies be under the direction of the central agency referred to in paragraph (3).

“(5). That each agency of the Convention be requested to cooperate with the central agency in preparing material for films and in producing such films as the agency itself may desire and is in position to produce.

“(6). That the Sunday School Board be requested to handle the rental and sale of films . . .”

1949—The Convention adopted the following recommendation of its Executive Committee:

“1. That the Radio Commission of the Southern Baptist Convention be requested to

broaden the scope of its function and to serve as the central agency which shall work in cooperation with other agencies and states in the production of audio-visual materials. This central agency shall be charged with the responsibility of planning and producing audio-visual aids for the churches and shall work in cooperation with the visual education departments of the agencies and the states. It shall make its studios, laboratories, and technical services available to the agencies and to the states at such rates and in such manner as shall be mutually agreed upon.

"2. That the Sunday School Board and its affiliated book stores be requested to have charge of the distribution of audio-visual materials."

1950—The Convention adopted recommendation 12 of its Executive Committee as follows:

"... 4. Since in the providence of God, Southern Baptists have the Sunday School Board, and since audio-visual education belongs in its field of service, we recommend that Southern Baptists make the Sunday School Board their central agency for the promotion, production, and distribution of visual aids, with the understanding that the various sponsoring agencies will have the right to work out with the Sunday School Board the cost of their respective productions, and will have the further right to distribute their promotional and educational films in whatever way and by whatever means they may deem wise."

1951—The Sunday School Board reported: "In line with the action of the 1950 Convention designating the Sunday School Board as the Audio-Visual Production and Distribution Agency for Southern Baptists, a definite program has been set up to discharge this additional responsibility. Materials are to be produced under the name Broadman Films."

1959—The Convention adopted the following recommendation of its Committee to Study the Total Southern Baptist Program: "All agencies of the Convention should continue to utilize the services of the Sunday School Board to the maximum feasible extent for editing, publishing, and distributing printed materials, films, filmstrips, recordings, and other materials that are to be sold."

1960—The Sunday School Board reported an agreement with the Radio and Television Commission whereby Broadman Films would distribute the Commission's films for general usage and the Commission would distribute Broadman Films for television usage. It was further agreed that the Commission would produce films for television usage only and that Broadman Films would produce films for general usage only.

4. PROGRAM OF BROADMAN MUSIC PUBLISHING

History of the Program of Church Music Publishing

- 1961—The Sunday School Board authorized Broadman Films to be its own producer rather than to contract with an outside production company.
- 1962—The Sunday School Board assigned both production and distribution of Broadman Films to the Broadman Films Department.

Objective: To edit, produce, and distribute hymnbooks, songbooks, vocal and instrumental ensemble and solo books and music, graded choir materials, and recordings to meet the needs of the music program of churches.

- 1866—The (first) Sunday School Board published *The Little Sunday School Hymn Book* and *Confederate Sunday School Hymn Book*.
- 1905—The Sunday School Board published *The Baptist Hymn and Praise Book*.
- 1910—The Convention “authorized and urged (the Board) to enter, at as early date as possible, on the work of supplying the brethren of our churches with . . . hymn and song books . . .”
- 1946—The Sunday School Board purchased the Robert H. Coleman Song Book Agency in Dallas, Texas.
- 1948—The Sunday School Board purchased a music typesetting service from Anderson Brothers in Chicago. This service was discontinued in 1963.
- 1956—The Sunday School Board entered the field of recordings with the release of three albums for children.

5. PROGRAM OF BROADMAN SUPPLIES PRODUCTION

History of the Program of Broadman Supplies Production

Objective: To design, produce, and distribute a variety of church supplies, equipment, and educational aids which will contribute to the efficiency of the churches and to individual spiritual development.

- 1866—The (first) Sunday School Board issued teachers’ class books and reward tickets.
- 1910—The Convention “authorized and urged (the Board) to enter, at as early date as possible, on the work of supplying the brethren of our churches with . . . all supplies for churches, Sunday schools, missionary societies, Young People’s Unions, such as are suitable and desirable.”
- 1913—The Sunday School Board published a catalog

listing supplies, its own publications, and many publications of other publishers.

1957—By this date the Sunday School Board had a new supplies specialist, a church records consultant, and an editor of church administration materials. The first gave full-time and the others part-time to developing new supply items.

6. PROGRAM OF CONVENTION PRESS PUBLISHING

Objective: To edit, produce, and distribute through Baptist Book Stores books, booklets, and pamphlets which are curricular in content and prepared especially for Southern Baptist use.

History of the Program of Convention Press Publishing

1954—The Sunday School Board authorized its Executive Committee and Administrative Staff to establish a new press name under which the Board will publish books which are for denominational use and which will be handled exclusively by Baptist Book Stores.

1955—The Executive Committee of the Sunday School Board approved the use of the name *Convention Press*. It is used for denominational materials such as Church Study Course books, Vacation Bible school textbooks and workbooks, and *Baptist Hymnal*.

7. PROGRAM OF BAPTIST BOOK STORE OPERATION

Objectives: To assist churches and denominational agencies in their programs and to contribute to spiritual development of individuals.

By making available Bibles, books, films and filmstrips, music and recordings, and church supplies through strategically located retail stores.

By rendering courteous, efficient service.

By earning sufficient income to carry on the operation, to provide its necessary capital reserves and improvements, and to make some contribution to the Education and Service Programs.

History of the Program of Baptist Book Store Operation

1846—The Convention “. . . does not deem it advisable to embarrass itself with any enterprise for the . . . sale of books.”

1853—The Convention instructed its Bible Board

(established in 1851) to consider devising some plan for distributing religious books. It instructed the Bible Board to organize a colportage system in 1855.

- 1863**—The Convention abolished the Bible Board and established a Sunday School Board which published a catalog in 1866 listing over 200 books of other publishers. There seems to have been no Convention agency responsible for the distribution of books and supplies between 1873 and 1891.
- 1891**—The Convention authorized the present Sunday School Board. From the beginning it supplied reward cards, collection envelopes, question books, record books, catechisms, etc. It soon added songbooks and Bibles to its line.
- 1912**—The Sunday School Board reported that the operation of a general retail book store would not be wise, but that its mail-order business for books and a complete line of Sunday school supplies was growing.
- 1919**—The Convention instructed the Sunday School Board to work with other Convention boards and state boards to “devise a means by which suitable and helpful books can be brought to the attention of our pastors . . . and to make arrangements by which such books may be furnished at the lowest possible cost.”
- 1920**—The Sunday School Board reported a plan for co-operating with state boards in equipping and operating bookselling centers; ten states had responded favorably.
- 1925**—The Sunday School Board reported that eight states had accepted the Board’s co-operative arrangement for operating state book stores providing for (1) the operation of the co-operative stores on a joint partnership basis and according to a uniform policy, (2) consolidated buying through the Sunday School Board, and (3) direct denominational control of the stores so that any profits accruing should go to the denomination, and that there be ample guarantee for any losses.
- 1929**—The Sunday School Board purchased full interest in two of the stores.
- 1936**—The stores became financially unprofitable during the depression of the early thirties but were continued as a denominational service. The Sunday School Board deemed it wise “to offer to sell its interest in the various stores to such State Boards as desired to buy, or to purchase their interest, if they preferred to sell.” The Sunday School Board owned all stores by 1952.
- 1960**—The Sunday School Board identified its Program of Baptist Book Store Operations.
- 1961**—The Sunday School Board established the Book Store Division to operate the stores.

8. PROGRAM OF ASSEMBLY OPERATION

History of the Program of Assembly Operation

Objective: To provide facilities and to operate the assemblies as a service to other programs of the Convention and the Woman's Missionary Union (for their use in conducting their assembly programs) and to provide facilities and conduct summer camping programs (such as Camp Ridgecrest and Camp Crestridge) with a spiritual emphasis for boys and girls.

RIDGECREST

- 1906**—The North Carolina Baptist Convention approved the idea of establishing an assembly, but without financial responsibility, and appointed a committee to select a site. They invited other states to co-operate in the plan for a Southern Baptist assembly.
- 1907**—A corporation was formed and a charter issued by the North Carolina legislature in the name of "Southern Baptist Assembly."
- The Southern Baptist Convention approved a resolution to "endorse the movement (to establish a Baptist assembly in the Blue Ridge Mountains in Western North Carolina) without assuming any financial responsibility."
- 1919**—The Convention created the Education Board and requested it to include the Southern Baptist Assembly in its appropriation from 75 Million Campaign funds if possible. The Education Board appropriated \$50,000.
- 1920**—The Southern Baptist Assembly transferred 248 shares of stock, a controlling interest, to the Education Board. The Education Board operated the assembly, 1921-1928.
- 1929**—The Convention abolished the Education Board and transferred its assets and liabilities to the Executive Committee of the Southern Baptist Convention. The Sunday School Board operated the assembly at the request of the Executive Committee and with Convention approval from 1929 through 1944. Capital improvements were made during this period by the Sunday School Board. Camp Ridgecrest for Boys was opened.
- 1944**—The Convention authorized the Executive Committee to transfer the Southern Baptist Assembly to the Sunday School Board and instructed the Board to operate it as a Convention-wide assembly representing all phases of the Convention work, and that all agencies co-operate with the Board to this end. It ordered a central section of the property designated as the assembly proper in which no property may be sold.
- 1954**—The Sunday School Board reported the construction and operation of Camp Crestridge for Girls.

GLORIETA

- 1947**—The Convention appointed a committee to study the need and possible location for a western assembly.
- 1949**—The committee recommended the establishment of an assembly at Harrison, Arkansas, but Convention adopted a minority report recommending Glorieta, New Mexico.
- 1950**—The Convention authorized the Executive Committee to accept deed to 900 acres in Santa Fe County, New Mexico, from the Baptist Convention of New Mexico, and to transfer same to the Sunday School Board. The Sunday School Board purchased 400 adjoining acres and offered to match any amount up to \$100,000 for development of the site. The Convention authorized the Board "to develop the Glorieta Baptist Assembly as funds will permit and to operate it as a Southern Baptist Assembly representing all phases of Southern Baptist work."
- 1952**—The Sunday School Board conducted Pioneer Week in temporary buildings at Glorieta.

9. PROGRAM OF SUNDAY SCHOOL PROMOTION

Objective: To assist churches, associations, and states in establishing, conducting, enlarging, and improving the Sunday school program in the churches. The Sunday school program includes teaching the biblical revelation; reaching all prospects for the church; leading all church members to worship, witness, learn, and minister daily; providing organization and leadership for special projects of the church; providing and interpreting information regarding the work of the church and denomination.

History of the Program of Sunday School Promotion

- 1863**—The Convention adopted a recommendation of the Committee on Sunday Schools to establish a Sunday School Board. This Board was to be assigned the duty of taking all measures to promote the establishment, enlargement, and higher efficiency of Sunday schools.
- 1873**—The Convention merged the (first) Sunday School Board with the Domestic and Indian Mission Board. The place of Sunday school work in this merger was clarified in 1874 by this resolution, "That . . . the proper work of the Home Mission Board is the selection and support of missionaries to preach the gospel of Jesus Christ, and incidentally, to organize and maintain Sunday schools . . . and that the Home Mission Board be

... relieved of all responsibility of Sunday school work as a special part of its duty."

- 1891**—The Convention created a new Sunday School Board. The following year, the Convention said that the work of the Board included more than supplying Sunday school literature. It included awakening, developing, organizing, and strengthening the churches in teaching God's truth.
- 1898**—The Convention endorsed two significant policies: "(1) that the Board keep constantly in view as its chief work the increase and improvement of Sunday schools . . . ; (2) that the Board make appropriations as may seem wise to distinctively Sunday-school mission work."
- 1901**—The Convention endorsed the Sunday School Board's plan to employ a field secretary for Convention-wide promotion of Sunday school work. Twelve additional workers were added during the next ten years.
- 1903**—The Board launched a textbook training course for Sunday school workers.
- 1904**—Evangelism became a basic part of the Sunday school's work.
- 1915**—The Convention approved the Adult Class Department of the Sunday School Board.
- 1918**—The Convention instructed the Sunday School Board to advance rural Sunday school work.
- 1943**—The Sunday School Board merged six departments into the Sunday School Department (Elementary; Intermediate; Young People, Adult, and Extension; Educational; Vacation Bible School; and Sunday School Administration.)
- 1956**—The Sunday School Board report to the Convention stated: "This department is responsible for helping the churches enrol every member of every available family for Bible study, for helping churches enlist and train enough workers to do the work that needs to be done, and for showing the churches how to use the Sunday school in the accomplishment of the work of the church."
- 1958**—The following statement regarding the Sunday school program was made to the Convention: "Helping churches to evaluate, understand, and use the Sunday school in carrying out their commission to reach, teach, and win the multitudes is the constant objective of the Sunday School Department. A major task of the Sunday school is to help the churches enlist and train an adequate number of workers."
- 1962**—A study of the associational program was made to devise ways to improve associational work. The department also participated in studying the educational requirements of churches, associations, and states that might be met by the Sunday School Board.

10. PROGRAM OF VACATION BIBLE SCHOOL PROMOTION

History of the Program of Vacation Bible School Promotion

Objective: To assist churches, associations, and states in establishing, conducting, enlarging, and improving Vacation Bible schools in the churches. The Vacation Bible school includes providing concentrated study of the Bible and other curriculum areas; providing and interpreting information regarding the work of the church and the denomination; and reaching prospects for the churches.

1922—Vacation Bible School work was begun as an assignment of the Sunday School Administration Department.

1924—Vacation Bible School became a separate department.

1931—Vacation Bible school was identified as a “division” of the Sunday school in the churches. It was a projection of Beginner, Primary, Junior, and Intermediate departments of the Sunday school into weekday work. The report to the Convention stated that if Vacation Bible school was to be built into the educational program of the churches, it should be promoted by an organization rather than the pastor.

1943—The Sunday School Department was assigned the responsibility for the promotion of Vacation Bible school work.

11. PROGRAM OF WEEKDAY BIBLE STUDY PROMOTION

History of the Program of Weekday Bible Study Promotion

Objective: To assist churches, associations, and states in establishing, conducting, enlarging, and improving Weekday Bible Study in the churches. Weekday Bible Study includes formally scheduled opportunities for concentrated teaching of the Bible and other curriculum areas for pupils of public school ages in Weekday Bible Study classes and Baptist day schools or other programs of weekday Bible study. It includes also special teaching opportunities for children in kindergartens, child care programs, and nursery schools.

1952—The Sunday School Board established a Weekday Bible teaching program to prepare special materials for the weekday program of religious teaching in the churches. It was located in the Sunday School Department.

1958—The first book of guidance and curriculum materials for use in church kindergarten was published.

12. PROGRAM OF TRAINING UNION PROMOTION

History of the Program of Training Union Promotion

Objective: To assist churches, associations, and states in establishing, conducting, enlarging, and improving the Training Union program in the churches. The Training Union program includes interpreting systematic theology, Christian history, Christian ethics and church polity and organization; training church members to perform the functions of their churches; giving orientation to new church members; discovering, recruiting, and training potential leaders for the church and the denomination; providing organization and leadership for special projects of the church; and providing and interpreting information regarding the work of the church and the denomination.

1892—The Convention declared that adults and children need to be “trained in God’s Word and work.”

1893—The Convention endorsed the organization of societies or unions in the churches. The main tasks of these organizations were to increase spirituality of Baptist young people, stimulate them in Christian service, help them to gain Scripture knowledge, instruct them in Baptist doctrine and history, and enlist them in missionary activities. The Convention stated that these organizations were to be under the sole authority of the churches.

1895—The Convention endorsed the organization of the B.Y.P.U., Auxiliary to the Southern Baptist Convention. The aim of young people’s work was the “preparation of the young members for the work of Christ in the churches.”

1896—The Convention proposed that stress be put upon the training of Baptist young people in practical Christian work, especially in young people’s unions in all the churches. The Executive Committee of the B.Y.P.U. of the South, appointed annually by the Convention through 1916, promoted B.Y.P.U. work in the churches in co-operation with the Board.

1907—In 1907, the Convention directed the Board to instruct one of its field secretaries to give full time “to the development of the B.Y.P.U. in our churches.”

1918—The Convention discontinued the B.Y.P.U. of the South and requested the Sunday School Board to assume full responsibility for developing B.Y.P.U. work for the Convention.

1920—The Sunday School Board declared: “The B.Y.P.U. is the chief agency of Baptist churches for informing, enlisting, and inspiring its young members.”

- 1922**—The B.Y.P.U. was graded to include Juniors and Intermediates.
- 1925**—The general B.Y.P.U. organization was developed. The Sunday School Board began to develop guidance materials designed to “promote standardization, better methods, better programs, better social life, soul-winning, enlargement, associational work, Bible reading, denominational loyalty, stewardship and missions, and guidance in choosing life work.”
- 1927**—The Sunday School Board declared that “development of the associational B.Y.P.U. is our plan for establishing B.Y.P.U. in every Baptist church.”
- 1928**—Separate provision was made for adults in the Training Union by the Board. The Story Hour was developed for children below age nine.
- 1934**—The Board adopted “Baptist Training Union” as the new name for its B.Y.P.U. Department and the general B.Y.P.U. organization in the churches.
- 1939**—A Convention committee urged all Southern Baptists to adopt the Daily Bible Readers’ Course of the Training Union for personal devotions.
- 1953**—The Training Union Department was requested by the Convention to co-operate in the promotion of Schools of Stewardship.
- 1954**—The class for new church members for the conservation of evangelism was identified as a regular part of the Training Union.

13. PROGRAM OF CHURCH MUSIC PROMOTION

Objective: To assist churches, associations, and states in establishing, conducting, enlarging, and improving the music program in the churches. This program includes assisting the church in performing its functions of worship, proclamation, education, and ministry; leading persons to participate in hymn singing; training persons to lead, sing, and play music; teaching music and hymnody; and providing and interpreting information regarding the work of the church and the denomination.

History of the Program of Church Music Promotion

- 1925**—The Convention appointed a committee to study the music being used in the churches and requested the committee to make recommendations accordingly.
- 1926**—The Convention instructed the Sunday School Board to give consideration to the advisability of establishing a church music department for the purpose of improving musical conditions in the stated church, Sunday school, and B.Y.P.U. services of the churches.
- 1933**—The Convention directed the Sunday School Board

to consider the need and advisability of promoting a church music program.

- 1935**—The Sunday School Board employed B. B. McKinney as music editor and as music leader in training schools, assemblies, and conventions.
- 1937**—The Convention appointed a committee to make a study of the conditions and needs affecting church music.
- 1938**—The Sunday School Board report of 1938 listed significant recommendations adopted by the Convention regarding church music. The Sunday School Board was requested to provide tracts and books dealing with matters of music and public worship and to try to induce Southern Baptist churches to use the songbooks published by the Sunday School Board.
- 1940**—The Convention urged the Sunday School Board to give definite emphasis to the organization of Juniors, Intermediates, and Seniors for group and individual instruction and drill in church music.
- 1941**—The Sunday School Board organized the Church Music Department and stated to the Convention the department would offer the churches a helpful ministry regarding church music.
- 1943**—The Convention adopted a report of the music committee which urged that church music be equal in scope to the other departments of church activity and that the Sunday School Board be instructed to increase the personnel of the department of church music sufficiently to prepare and initiate a constructive educational program of church music among Southern Baptists.

14. PROGRAM OF CHURCH ADMINISTRATION SERVICE

Objective: To assist churches, associations, and states in conducting and improving church administration in the churches. Administration in a church includes the actions of the congregation and its leaders in establishing objectives and programs, determining program requirements and priorities, coordinating and evaluating programs and activities, providing adequate organization; defining the responsibilities of the pastor, staff, and church officers; selecting personnel and providing for their development; providing adequate facilities and equipment; providing adequate finances; establishing and maintaining proper relations.

History of the Program of Church Administration Service

- 1926**—The Sunday School Board was authorized by the Convention to establish a church administration department.

- 1927**—The Sunday School Board reported delay in organizing a church administration department and requested further instructions from the Convention. The Convention instructed the Sunday School Board to “carry out the previous instruction of the Convention in the organization of a Department of Church Administration, and proceed to issue periodical dealing with efficient methods of church work and administration.” Acting on this authorization, the Sunday School Board created a new Department of Church Administration and Buildings.
- 1929**—The Sunday School Board reported that this work included the teaching of stewardship and evangelism. “It deals with the whole problem of a church’s life as reflected in the work of the pastor, the work of the deacon, or church council.”
- 1936**—The Sunday School Board discontinued this department, and assigned its work to the Baptist Training Union and Education departments.
- 1956**—The Sunday School Board employed an editor of church administration materials.
- 1958**—The Church Administration Department was re-established.
- 1960**—The Board identified its Program of Church Administration Service.

**15. PROGRAM
OF AUDIO-VISUAL
EDUCATION
SERVICE**

Objective: To serve the churches, associations, and states in establishing, conducting, and improving audio-visual education service in the churches. This includes planning the use of audio-visuals and training leaders to use audio-visual equipment and materials.

**History
of the Program
of Audio-Visual
Education
Service**

- 1944**—The Visual Education Service was authorized by the Sunday School Board.
- 1948**—The Convention, upon recommendation of the Executive Committee, voted that the Sunday School Board in co-operation with representatives of all other agencies of the Convention should serve as the source of supply and distribution of films, using experienced and established producers for the production of films not available. The Sunday School Board was to handle the rental and sale of films.
- 1949**—The Sunday School Board and its affiliated book stores were requested by the Convention to have charge of the distribution of audio-visual materials.
- 1950**—The Executive Committee recommended and the Convention requested the Sunday School Board to be the central agency for the promotion, production, and distribution of visual aids.

- 1951**—The Sunday School Board reported that a definite program had been set up to discharge the responsibility of the Audio-Visual Production and Distribution for Southern Baptists.
- 1952**—The name of Audio-Visual Service was changed to Department of Audio-Visual Aids.
- 1957**—The audio-visual aids education and service program was transferred from the Audio-Visual Aids Department to the Sunday School Department, Training Union Department, and Church Library Service.
- 1960**—The Sunday School Board reported an agreement with the Radio and Television Commission whereby Broadman Films would distribute the Commission's films for general usage and the Commission would distribute Broadman Films for television usage.
- 1961**—The Sunday School Board authorized its Audio-Visual Aids Department, as an experimental arrangement to be its own producer rather than to contract with an outside production company.
- 1962**—The name of the Audio-Visual Aids Department was changed to Broadman Films Department.
- 1963**—Audio-Visual education consultants in the Sunday School and Training Union departments were transferred to the Broadman Films Department and the Program of Audio-Visual Education Service was established. The Broadman Films Department was made responsible for film distribution.

16. PROGRAM OF STUDENT WORK

Objectives: Leading students and faculty members to commitment to Jesus Christ as Saviour and Lord; involving them in responsible church membership and in denominational understanding and participation; guiding them in worship and devotional experiences; involving them in the study of the biblical faith and Christian life; guiding them in Christian witnessing; involving them in experiences of Christian community; involving them in Christian social life and recreation; leading them to participate in Christian world missions; leading them to accept and practice the principles of Christian stewardship; leading them to examine academic disciplines from a Christian perspective; and enlisting and training them for a life of Christian service.

The Program of Student Work seeks to achieve these objectives by assisting churches, Baptist colleges, campus Baptist organizations, associations, and states in

establishing, conducting, enlarging, and improving their program for college and university students including internationals.

The Program of Student Work includes reaching students and faculty members for Christ and the churches; providing special campus activities for students and faculty members in worship, proclamation, education, and ministry; developing Christian students and faculty members for campus, community, and world leadership; providing vocational information for students and recruiting them for church-related vocations; providing organization and leadership for church and denominational programs and projects; and providing and interpreting information regarding the work of the churches and the denomination.

History of the Program of Student Work

- 1915**—The Baptist Student Missionary Movement for the purpose of stimulating missionary interest and *life commitment among Baptist college students* was endorsed by the Convention.
- 1919**—B. W. Spilman, a Sunday School Board field man, attempted to enlist the interest of all educational institutions, especially non-Baptist schools, in taking steps to see that their Baptist students were cared for and had contact with the work of their denomination.
- 1920**—The Home, Foreign, Sunday School, and Education boards proposed to the Convention that an Advisory Committee on Student Religious Activity be created for the purpose of planning and promoting a program for the religious training of Baptist students in the South. They suggested that every school promote an organization for students through which the boards could make their appeals.
- 1921**—The Convention approved the plan of its inter-board "Committee on Religious Activities in the Colleges" to continue the work through the committee, to establish a definite headquarters, and to employ a Convention-wide secretary for the work. Plans called for the development of a "Baptist Student Association" in all Baptist schools and colleges.
- 1922**—The Commission was instructed by the Convention to co-operate closely with the agencies and to give special attention to students in state schools.
- 1925**—The Inter-Board Commission reported approval of the name, "Southern Baptist Student Union" for its unified plan of work on campuses which sought to "co-ordinate and unify all Baptists units of religious activity into one concerted whole."

1928—The work of the Inter-Board Commission was transferred to the Sunday School Board upon the recommendation of the Convention's Efficiency Committee. The Convention recommended that this organization be recognized as the agency of student activities of the Southern Baptist Convention. The Sunday School Board asked representatives of other agencies to act as a consulting committee in formulating plans for student work.

1929—The Department of Student Work made its first report to the Convention as a part of the Sunday School Board. In 1932 it reported to the Convention that the philosophy of Baptist student work was to provide the student with religious activities while in college.

1945—The Board adopted a plan of co-operation with Baptist schools and colleges in the employment of student secretaries.

1958—The Board reported a year-round ministry to international students with special attention being given to state retreats, seminars, and groups at Ridgecrest and Glorieta.

17. PROGRAM OF FAMILY MINISTRY

Objective: To interpret and promote the standards and values of Christian family life and to provide assistance to churches in their ministry to families. This ministry includes church-home co-operation, education for Christian marriage and family living, and care of families.

History of the Program of Family Ministry

1898—The Home Department was listed as one of the Sunday School Board's five departments. Reaching those who did not attend Sunday school and carrying into the home the influence of the Sunday school comprised one of the early responsibilities of this department.

1910—The publication of *Home Department Magazine* (later to become *Home Life*) was begun. By this time, the Home Department was making a significant contribution by carrying the Word of God into homes and reaching persons in teaching and training for the service of God.

1946—The Sunday School Board established the Home Curriculum Department to create materials for family guidance in Christian home living.

1948—The nature of this ministry was further clarified in the Board report, which stated that home curriculum was not conceived to be a body of new materials, but of lessons, programs, and other materials with a home emphasis offered through the existing quarterlies and periodicals for use by the existing organizations.

1949—The Home Curriculum Department launched a campaign for 100,000 additional homes engaged in family worship with the co-operation of Sunday school, Training Union, Woman's Missionary Union, Brotherhood, state mission boards, state papers, Radio and Television Commission, seminaries, colleges, the Foreign and Home Mission boards.

1960—The Sunday School Board identified its Program of Home Education as a responsibility of the Family Life Department which would channel its emphases through existing church organizations. The name was changed to the Program of Family Ministry in 1963.

18. PROGRAM OF VOCATIONAL GUIDANCE

Objective: To assist churches in educating persons in the Christian meaning of vocation, in providing occupational information, and in offering guidance with emphasis on church-related vocations.

History of the Program of Vocational Guidance

1956—A special committee on church-related vocations was appointed by the Convention to study the need for workers in church-related positions, particularly in the fields of missions, religious education, and church music.

1957—This committee recommended that the Sunday School Board be assigned a program of church-related vocations.

1958—The Sunday School Board employed a church-related vocations counselor. A central file was set up for the Convention containing information on volunteers for church-related vocations, and a series of pamphlets on church-related vocations was issued.

1961—The Convention assigned an expanded program of vocational guidance to the Sunday School Board, which was no longer restricted to guidance in church-related vocations but was to include guidance for all vocations. Special attention has been given to the channeling of information concerning church-related vocations through the "channel departments" of the Sunday School Board and other Convention agencies.

19. PROGRAM OF BIBLE AND GENERAL TRACT DISTRIBUTION

Objective: To distribute Bibles to the armed forces, provide financial assistance to the American Bible Society for Bible distribution, and to make available to churches evangelistic, doctrinal, and other general tracts.

**History
of the Program
of Bible
and General
Tract Distribution**

- 1898**—The Convention endorsed the Sunday School Board's policy that appropriations be made in Bibles, books, and tracts, and other such literature.
- 1904**—A Convention committee suggested that the Sunday School Board prepare a series of evangelistic tracts especially adapted to the use of Sunday School teachers.
- 1916**—The Convention commended the Sunday School Board's preparation and free distribution of tracts. The Board announced preparation of four series of tracts.
- 1917-18**—Tracts and New Testaments were provided to chaplains, camp pastors, and churches adjacent to training camps for distribution to servicemen.
- 1920**—The Convention requested the Sunday School Board to enlarge its work of Bible distribution.
- 1943**—Tracts were again distributed to men in the armed services in 1943.
- 1946**—The Sunday School Board authorized a Braille publication for free distribution to blind adults.
- 1961**—The *Intermediate Braille Baptist* was authorized for free distribution to blind teen-agers.

**20. PROGRAM
OF CHURCH
ARCHITECTURE
CONSULTATION**

Objective: To assist churches, associations, and states in interpreting the relationship of property and buildings to the programs of a church and to provide information and consultation to churches and denominational organizations concerning all phases and details of planning and securing appropriate property and buildings.

**History
of the Program
of Church
Architecture
Consultation**

- 1908-15**—The Sunday School Board offered information regarding church buildings. Harvey Beauchamp offered some floor plans in his book, *The Graded Sunday School*, published in 1911. P. E. Burroughs began a survey as early as 1915 regarding services that might be offered pastors, building committees, and architects.
- 1918**—The Sunday School Board reported the organization of the Church Architecture Department and published *Church and Sunday School Buildings* by P. E. Burroughs.
- 1919**—The Sunday School Board reported that, if the Convention approved, it would expend money and effort to propagate right ideals for church and Sunday school buildings. It reported that its architectural department was conducting a

general educational campaign for better church and Sunday school buildings. The department offered direct help to churches.

1920—The Sunday School Board reported that its Church Architecture Department offered help to churches in planning buildings to care for worship services, teaching program, administration offices, social and recreational programs.

1927—The Sunday School Board reported three draftsmen employed.

1928—The Church Architecture Department was merged with Church Administration Department and the architects were dismissed as an economy measure but literature was offered.

1936—Church buildings and equipment service was transferred to Educational Department and an architect was employed.

1939—The state Sunday school and Training Union secretaries and interested architects were invited to an architectural conference.

1940—The Sunday School Board reported the establishment of the Church Architecture Department with a full-time secretary in charge. Service of this department includes preparing reports as a result of surveys made in the churches, preparing sketches of floor plans, serving as consultants after architects are employed, studying sketches and/or drawings submitted by churches and architects, preparing drawings and specifications for a limited number of mission buildings, offering general information regarding materials, construction, equipment, and furnishings, offering information concerning available architects, and providing Data Sheets and Guides to architects.

1960—The Sunday School Board stated that its Program of Church Architecture Consultation is to provide "counsel to churches and denominational organizations concerning the planning, constructing, and financing of grounds and buildings."

21. PROGRAM OF CHURCH LIBRARY SERVICE

Objective: To assist churches, associations, and states in establishing, strengthening, and extending the library ministry in churches and among other groups such as associations, homes, institutional homes, assemblies, student centers, and hospitals. This objective involves leading pastors, churches, and missions to recognize the need for a library ministry; leading them to establish libraries as resource centers into which all program-related and life-enrichment materials are gathered and processed and from which they

are circulated; leading them to follow sound library principles and procedures; leading them to enlist and train consecrated and capable library leadership; and offering guidance for a library ministry among other groups such as associations, homes, institutional homes, assemblies, student centers, and hospitals.

**History
of the Program
of Church
Library
Service**

- 1866**—The (first) Sunday School Board reported that it “had hoped to bring out some library books this spring.”
- 1890**—The Convention instructed the Sunday School Committee “to examine books for Sunday-school libraries, and to approve . . . books suitable for Sunday schools.”
- 1892**—The Convention instructed the Sunday School Board to select and recommend books suitable for purchase by Sunday school libraries.
- 1928**—The Sunday School Board reported the Sunday School Administration Department to be responsible for promotion of church libraries. Board indicates in its annual reports that church library work was promoted vigorously through field work, a page in *The Sunday School Builder*, a study course book, and a free book offer to new libraries.
- 1943**—The Sunday School Board reported the establishment of Church Library Service.
- 1945**—*The Church Library Bulletin* was recognized as the official medium of contact with librarians.
- 1946**—The first annual School for Church Librarians was held at Ridgecrest. The annual School for Church Librarians at Glorieta was begun in 1953. The Sunday School Board indicated in its annual reports that assistance was continued to the churches of the Southern Baptist Convention through field work, free library offer to new libraries, free materials interpreting the values of church libraries and offering guidance in effective operation of church libraries.
- 1962**—The Sunday School Board changed the name of Church Library Service to Church Library Department.

**22. PROGRAM
OF CHURCH
RECREATION
SERVICE**

Objective: To create in the churches, associations, and states an awareness and understanding of the needs for and opportunities in Christian recreation and to provide leadership training to help the churches meet these

needs and utilize these opportunities. This involves interpreting to the churches, associations, and states the philosophy, opportunities, and programing of Christian recreation; improving concepts, plans, and procedures for education in Christian use of leisure; extending the ministry of Christian recreation to every church of the Convention; developing leaders for every type of recreation suitable for use in and through the churches; and counseling with other groups and agencies.

History of the Program of Church Recreation Service

- 1944**—The Sunday School Board authorized Church Recreation Service to be promoted by an efficient leader, under the direction of the head of the Division of Education and Promotion.” Authorization was not implemented.
- 1948**—The Convention requested the Sunday School Board to set up a department or service of church recreation.
- 1950**—The Sunday School Board conducted the first annual conference on church recreation at Ridgecrest.
- 1954**—The Sunday School Board established the Church Recreation Service and announced the following principles for its operation:
- “1. It will seek to make recreation not only Christian but also church-centered.
 - “2. It will seek to undergird and to provide help for all kinds of recreation sponsored by existing church organizations rather than set up a program of recreation in itself.
 - “3. Its primary task is to help the churches develop leadership for their recreational program. It will accomplish this purpose through leadership conferences on recreation at Ridgecrest and Glorieta, workshops, conferences, in Convention-wide and statewide meetings, and in associational training schools. It will provide leadership books for training classes.
 - “4. It will provide a literature on Church Recreation.”
- 1954**—The Sunday School Board conducted the first annual conference on church recreation at Glorieta.
- 1960**—In July, 1959, the Board passed recommendation of the Administrative Staff that the Sunday School Board publish *Church Recreation* quarterly beginning with October, 1960.
- 1962**—The Church Recreation Service became Church Recreation Department.

**23. PROGRAM
OF RESEARCH
AND STATISTICAL
ANALYSIS**

Objective: To procure, analyze, and disseminate denominational statistics; conduct research projects for agencies of the Southern Baptist Convention and the state conventions; and provide a general statistical and denominational information service. This involves promoting the value and desirability of accurate and comprehensive denominational statistics; encouraging church and associational clerks to participate effectively in the process of procuring denominational statistics; analyzing, interpreting, and disseminating denominational statistics; consulting with, and advising, state and Convention agencies in relation to research needs or projects initiated by them, and performing research project service for these agencies; and providing religious, population, and limited general statistical information to Convention constituency upon request.

**History
of the Program
of Research
and Statistical
Analysis**

- 1870**—The Convention instructed the (first) Sunday School Board to “prepare, annually, a table of statistics, showing the number of schools, teachers, scholars, etc. . . .”
- 1872**—The Board “presented an extensive report on the Sunday school work of each Southern state, including Sunday school and church statistics.”
- 1883**—The Convention requested state conventions and associational clerks to co-operate in compiling statistical tables for inclusion in the Convention Annual.
- 1898**—The Convention authorized Lansing Burrows, its statistical secretary, “in connection with the Sunday School Board, to carry out . . . more extended statistical plans . . . (including) a supplementary list of preachers engaged in denominational work . . .”
- 1918**—The Convention approved proposal of the Sunday School Board to “undertake the statistical work of the Convention.” The Board assigned the work to Hight C Moore until September, 1920, when the Department of Survey, Statistics and Information was established.
- 1921**—The Sunday School Board reported making surveys and tabulations of a dozen features of Southern Baptist life and work.
- 1958**—The name of the Department of Survey, Statistics, and Information was changed to Research and Statistics Department.
- 1960**—The Sunday School Board identified its Program of Research and Statistical Analysis.

**24. PROGRAM
OF CO-OPERATIVE
WORK
WITH STATE
BOARDS**

**History
of the Program
of Co-Operative
Work
with State
Boards**

Objective: To provide funds out of the net earnings of the Board to assist Baptist state conventions in the promotion of Sunday school, Training Union, student, church music, and church architecture work.

1863-73—The (first) Sunday School Board sought to provide Sunday school missionaries for the states from funds collected on the field.

1891—The Convention established the present Sunday School Board and defined one of its duties to “aid mission Sunday schools by contributions of literature and money; doing this, however, through state organizations.”

1892—The Sunday School Board in its first annual report declared its intention to “operate this business in the interest of missions . . . to act in co-operation with existing state organizations” and reported \$355.32 in literature given to mission schools.

1893—The Sunday School Board began its policy of cash contributions to the states for Sunday school promotion in addition to contributions of literature.

1917-60—Appropriations to the states to assist in the promotion of B.Y.P.U. were started in 1917, Vacation Bible schools in 1927, Student work in 1930, Church Music in 1945, and Church Architecture in 1960.

1955—The Sunday School Board adopted a formula for making its appropriations to state boards. As revised in 1960, it includes four factors: (1) Base (same amount to each state), (2) State organization for promoting Sunday school, Training Union, church music, student, and church architecture, (3) Number of churches in the state, and (4) Amount of state funds invested in these phases of the work. The formula also includes special funds for Vacation Bible school promotion, associational promotion, and honoraria and expense of special workers.

**25. PROGRAM
OF SOUTHERN
BAPTIST
CONVENTION
SUPPORT**

Objective: To provide the Sunday School Board's share of the operating expenses of the Southern Baptist Convention and to provide space at Ridgecrest and Glorieta Baptist assemblies for programs of other agencies of the Convention.

**History
of the Program
of Southern
Baptist
Convention
Support**

The Sunday School Board began its policy of making appropriations out of its income to other agencies of the Convention in 1893. Among its appropriations between 1893 and 1958 have been

1. *Funds for operating expenses for Foreign Mission Board (1907-1917), Home Mission Board (1907-1917), Woman's Missionary Union (1897-1947), Layman's Missionary Movement and Brotherhood Commission (1912-1944), Southern Seminary (1906-1912), Southwestern Seminary (1913-1958), New Orleans Seminary (1919-1958), Southeastern Seminary (1951-1958), Golden Gate Seminary (1951-1958), Radio Committee (1939-1942), Inter-Board Commission (1922-1928), Committee on the Preservation of Baptist History (1935-1941), Baptist World Alliance, Education Committee and Education Board, Executive Committee (1920-1958), Hundred Thousand Club (1934-1937), and many special committees of the Convention.*
2. *Funds for buildings for Woman's Missionary Union Training School (\$40,500), Woman's Missionary Union headquarters (\$5,000), Southwestern Seminary Training School (\$10,000), New Orleans Seminary property chapel and religious education building (\$60,000), Golden Gate Seminary Library (\$25,000), Southeastern Seminary Children's Building (\$50,000), American Baptist Seminary (\$25,000), Southwestern Seminary (\$25,000), and Southern Seminary (\$25,000).*
3. *Funds for initiating the Annuity Board (\$100,000), Southern Baptist Foundation (\$10,000), and Midwestern Seminary (\$50,000).*
4. *Miscellaneous funds such as \$27,500 to Judson Centennial, \$7,500 to Home Mission Board for Frost Memorial Church Building Fund, \$15,700 to Woman's Missionary Union for rural work, and \$60,000 to Southern Seminary for endowment of the Chair of Sunday School Pedagogy.*

The Sunday School board provided office space without charge to the Executive Committee, Christian Life Commission, Education Commission, Historical Commission, Southern Baptist Foundation, and Stewardship Commission from the time of their organization through 1962. When the Convention decided it desirable to house these agencies (except the Historical Commission) in a Convention building, the Board contributed \$1,200,000 for the building.

Since the Sunday School Board was assigned the operation of Ridgecrest Baptist Assembly in 1929 and since the establishment of Glorieta Baptist Assembly in 1952, the Board has provided space in these assemblies for conferences conducted by other agencies of the Convention.

In 1958 the Convention instructed the Sunday School Board to transfer funds to the SBC operating budget on a ratio to funds appropriated for Co-operative Work with State Boards. The current ratio is one dollar to the Convention to each three dollars to the state boards.

THE SUNDAY SCHOOL BOARD OF THE SOUTHERN BAPTIST CONVENTION
127 NINTH AVENUE, NORTH, NASHVILLE, TENNESSEE 37203
JAMES L. SULLIVAN, EXECUTIVE SECRETARY-TREASURER
OFFICE OF DENOMINATIONAL RELATIONS,
GOMER R. LESCH, DIRECTOR

1964 Southern Baptist Convention
Convention Hall, Atlantic City, N. J.
W. C. Fields, Press Representative
Theo Sommerkamp, Press Room Manager

May 20, 1964
FOR INFORMATION

PRESS PHOTOGRAPHS

#4

CONVENTION IS FAMILY AFFAIR. David William leads the way to the auditorium for his parents Mr. and Mrs. Gilbert E. South. The Souths are members of the Lee Street Memorial Baptist Church, Baltimore, Md.

#5

HAWAII LEADERSHIP IS MULTI-RACIAL. The officers of the Hawaii Baptist Convention combine the abilities of people of many races. WMU secretary Sue Saito, A Japanese American, surveys the convention issue of the Hawaii Baptist with convention president, Dan Kong, a Chinese American; "haole" Edmond Walker, convention executive secretary; and Sam Choy, director of religious education, of Korean ancestry.

#7

SOUTHERN BAPTIST SAMPLES AMERICAN BAPTIST LITERATURE. George Capps, pastor of the First Baptist Church of Cookeville, Tenn. picks up literature samples from the display of the American Baptist Convention Board of Publications.

#8

AMERICAN BAPTIST DELEGATE SURVEYS SBC MISSION FIELDS. Delegate Clayton L. Wilham, pastor of the Olivet Baptist Church of Valley Stream, Long Island, N.Y., takes time from the ABC sessions to visit the display of the Southern Baptist Foreign Mission Board.

#9

CONVENTION MESSENGERS COOL TIRED FEET. Aching feet received a rest from the long trek down the famous Atlantic City Boardwalk. Among those wading in the surf were: Mrs. Curtis Brown, Mrs. Jerry Batson and V. J. Brown, Jr., members of the College View Baptist Church, Denton, Texas.

#10

RELIGIOUS EDUCATION WORKERS ELECT. Claude White, (left) associate Sunday School secretary for the Virginia Baptist Convention, was elected president of the Southern Baptist Convention Religious Education conference at its annual session in Atlantic City. Other officers elected were: Ernest Loessner, Louisville, Ky. vice president; Gracie Knowlton, Fort Worth, Tex., secretary-treasurer; Stanton H. Nash, Atlanta, Ga., and Jimmy P. Crowe, Alexandria, La., vice presidents.

#11

WMU RE-ELECTS. Mrs. Robert Fling (left) of Cleburne, Tex. was re-elected president of Woman's Missionary Union during the organization's annual meeting in Atlantic City. Also re-elected for a second term as recording secretary was Mrs. J. R. Lobaugh (center) of Kansas City, Kan. With the new officers is Miss Alma Hunt (right), executive secretary of the WMU.

#12

MINISTER'S WIVES HEAR MRS. PEALE. Mrs. Norman Vincent Peale (center) of New York is shown here following her address to the Conference of Minister's Wives in Atlantic City. With her are Mrs. James S. Potter (left) of Charlotte, program chairman, and Mrs. L. D. Johnson of Greenville, S. C., newly elected president of the conference.

#13

MUSICIANS ELECT. The Southern Baptist Musicians elected officers for 1964-65 during annual sessions in Atlantic City. Re-elected president was Gene Bartlett (left, second row), music secretary for the Baptist General Convention of Oklahoma. Other officers were (left to right, first row) John Chandler, Birmingham, Ala., Ben Johnson, Wake Forest, and Joseph Stroud, Greensboro, vice presidents; and Fred Hood, Marietta, Ga., council member. Also elected council members were (second row) Mrs. Martha Settle, Atlanta, Ga., Mrs. Dorothy Miles, Jefferson City, Tenn., and Kenneth Osbrink, Miami, Fla.

#14

PRESIDENT WHITE PRESIDES. Using gavel and watch, President K. O. White presides over the Southern Baptist Convention's 107th session during its 119th year.

#15

OPENING SESSION OF THE 107th SESSION OF THE SOUTHERN BAPTIST CONVENTION.

#17

CONVENTION SERMON PREACHED. Enoch C. Brown of Columbia, S.C., preached the Convention sermon during the opening session in Atlantic City.

By C. Emanuel Carlson

In this anniversary year we are grateful for the witness which our Baptist movement has been privileged to bear. The discernment of the call of God in Christ has led us to a glorious experience of evangelism and missionary outreach through the power of the Holy Spirit.

Throughout these fifteen decades of organized missionary effort our leaders and our people have firmly rejected the use of the coercive powers of government in the realm of religion. We have unflinchingly declared our desire for separation of church and state in resolutions, in sermons, and in policies and practices.

We, the messengers of the convention hereby affirm:

1. Our support for the concepts and the vocabulary of the First Amendment, including both its prohibition upon government roles in religious programs and its protection of free exercise of religion for the people.

2. We enunciate our concern that public officials and public servants of all types shall have the same free exercise of religion as other citizens, but that this freedom does not entitle them to use public or official powers for the advancement of their religious commitments or deas.

3. We urge all our channels, leaders, and churches to involve themselves thoroughly in study of the biblical, the historical and the contemporary issues related to religious liberty to the end that our heritage of freedom and responsibility under God may be clearly understood and appreciated by the next generation and by ever larger proportions of the world's peoples.

(Action: Referred to Resolution's Committee which reports Friday at 10:15 A. M.)

W. B. Timberlake of California moved:

That Bylaw 3 of the Constitution be amended to substitute Roberts' Rules of Order for Kerfoot's Parliamentary Law as the parliamentary authority for the convention.

(Referred to the Committee on Order of Business which has set Thursday at 9:45 A. M. at time for convention action on this proposal.)

West Convention Laymen's Crusade

The joint effort of the Brotherhood Commission and the Home Mission Board to secure one thousand five hundred laymen in a weekend evangelistic crusade on the West Coast during July, 1964 is recognized by this Convention as a worthy effort to engage laymen in witnessing for our Lord; and

This crusade is commended to the churches and pastors of the Southern Baptist Convention as a challenging medium for laymen to serve as "missionaries" in a needy field; and

The leadership of the Holy Spirit is prayerfully sought for the laymen who participate, for the cooperating churches and missions on the West coast and for every word spoken and every contact made in His name.

This Convention recognizes the imperative need for laymen to join with pastors in a renewed and vital program of personal witnessing at home, throughout our nation and into all the world and join in fervent hope that the West coast crusade will give impetus to this fundamental Christian activity.

presented by Alvin West
Washington, D. C.

(Action: Referred to Resolutions Committee which reports to the convention at 10:15 A. M. Friday.)

1964 Southern Baptist Convention
Convention Hall Atlantic City, N. J.
W. C. Fields, Press Representative
Theo Sommerkamp, Press Room Manager

May 20, 1964
FOR INFORMATION

The Following Resolutions Were Made:

RELIGIOUS LIBERTY
by
Wendell G. Davis, Charlotte, N. C.

Whereas, The House Judiciary Committee of our United States Congress is now holding hearings on proposed amendments to our National Constitution that would pertain to religious liberty and, more especially, to religion in our public schools, and;

Whereas, there has been considerable misunderstanding regarding the interpretations of the First Amendment to our Constitution as rendered by the Supreme Court of our United States, and;

Whereas, Baptists had much to do with writing the First Amendment into our National Constitution and have been in the forefront in preserving the religious liberty that our nation has enjoyed for almost two centuries:

THEREFORE; be it resolved:

1. That we, the Southern Baptist Convention meeting in Atlantic City, New Jersey, in this 107th session, do hereby go on record as supporting our Supreme Court in the interpretations of the First Amendment to our Constitution thus far rendered;
2. That we appeal to all citizens of our nation to more carefully examine our American principle of Separation of Church and State as set forth in the First Amendment before making any plea for further guarantees of religious liberty;
3. That we appeal to the Congress of the United States and any committees of the same to allow the First Amendment to our National Constitution to stand as our guarantee of religious liberty and make no law nor constitutional amendments that would put our national government on record for "official religion" of any nature or kind;
4. That copies of this resolution be sent to the president of the United States, to the several judges of the United States Supreme Court, to the members of the Senate and House Judiciary Committee, and others be released to the press to make known our Baptist convictions and proclaim liberty and light throughout the land.

(Action: Referred to Resolution's Committee which reports Friday at 10:15 A. M.)

By W. M. Nevins

Lexington, Ky.

Whereas:

The Bible teaches that parents should train up their children in the nurture and admonition of the Lord, giving them both the proper training and the proper environment;

And Whereas:

Allen Nevins, and all the leading sociologists affirm that for negro and white children, to grow up together, sit together, eat together, march together, dance together, and mix freely in all social activities will inevitably lead to mixed marriage and the amalgamation of the races;

And Whereas;

In forced integration, an officer of the Federal government invades the home, seizes her children in spite of the mother's protests and places them in this environment, while throughout the land goes up the cry of "Rachel weeping for her children."

THEREFORE, be it resolved by this convention:

That such action on the part of the government is unscriptural, an invasion of the sanctity of the home, an usurpation of parental authority and responsibility, and should be immediately stopped.

We agree with the great missionary to Africa, Livingston, who said: "God made the white man white, and He wants him to stay white. He made the black man black, and He wants him to stay black. The devil made the mulatto."

Action: Referred to Resolutions Committee which reports to the Convention at 10:15 a.m. Friday.

A Move to Amend the Constitution

I move to amend paragraph two of Article V of the Constitution to read:

"The officers shall be elected annually and shall hold office until their successors are elected and qualified. The term of office for the president is limited to one (1) year, and he shall not be eligible for re-election until as much as one (1) year has elapsed from the time his successor is named."

The remainder of the paragraph to remain unchanged.

E. S. James, Editor
Baptist Standard

Action: Referred to Committee on Order of Business which reports Thursday at 9:45 a.m.

1964 Southern Baptist Convention
Convention Hall, Atlantic City, N.J.
W. C. Fields, Press Representative
Theo Sommerkamp, Press Room Manager

FOR INFORMATION

Registration is 11,726 which is largest for any Southern Baptist
Convention opening night.

---30---

1964 Southern Baptist Convention
Convention Hall, Atlantic City, N. J.
W. C. Press Representative
Theo Sommerkamp, Press Room Manager

REMINDER!

EACH DAY PLEASE PICK UP THE MATERIAL IN YOUR BOX IN THE AMERICAN
BAPTIST CONVENTION PRESS ROOM!

May 20, 1964

Conventioners Consider Wide Range Of Topics

ATLANTIC CITY (BP)--In four meetings preliminary to their 107th annual convention, Southern Baptists got advice on topics ranging from the ecumenical movement to school prayer to race problems.

Jess C. Moody, pastor of First Baptist Church, West Palm Beach, Fla., cautioned fellow preachers at the Southern Baptist Pastors' Conference about becoming involved in an ecumenical movement.

The ministers heard Floyd F. Roebuck, pastor of First Baptist Church of Rome, Ga., criticize the United State Supreme Court for its prayer decision.

Mrs. J. Franklin Baugh Jr., missionary to East Pakistan, told delegates to the annual meeting of Woman's Missionary Union it was hard to explain to Moslem friends about white men's dogs being set on Negroes.

The convention messengers were expected to consider proposals for Baptist unity and a North American Baptist fellowship.

They were expected to approve a record \$20,335,600 operating and capital needs budget for 1965 and elect a successor to President K. Owen White of Houston, who asked not to be considered for another term for health reasons.

Observers expected more than 10,000 Southern Baptists to jam the famed Boardwalk for the convention, meeting in huge Convention Hall simultaneously with the American Baptist Convention, but not together.

Moody said some frustrated Protestant groups think the trek back to Rome (ecumenicity) is a display of love. I do not call it love. I call it the large eating the small, the wise devouring the small, the wise devouring the dullard and the calculating consuming the casual."

"Let us show a haunted, hungry world we can put wholesome blood in their veins, not the embalming fluid of a giant ecumenical corpse," he said.

Moody said other religious groups would not want to align themselves with Southern Baptists for several reasons:

"Because we would insist on baptism by immersion only of a believer, not for salvation.

"Because we would insist on the elimination of all tradition that has taken the place of the teachings of the Word of God.

"Because we would insist on a paper pope called the Bible instead of a human one called Paul.

"Because we would insist on separation of church and state and religious liberty for all men all over the world...and that just might offend some of the separated brethren."

Roebuck, the Georgia minister, claimed the government has become the foe of religion in its efforts to be neutral.

"Have we not been told by our Court that the prayer-born Constitution forbids our calling on God in public places, specifically in our schools, and that it is illegal for our children to read the Bible and pray, even voluntarily, as worshipful exercises in academic assembly?"

"Now our children conceivably can grow up believing that what they have learned about God in Sunday School and from their parents, is actually unrelated to everyday life," he said.

"Is this what we really want? In the name of freedom of speech we have put books on the stands, magazines on the racks, and movies on the screen that openly defy the laws of God.

"In the name of freedom of religion we have taken giant strides in the removal of the name of God from the public scene," he said.

Mrs. Baugh asked Southern Baptist women not to send missionaries to win the world's colored people then tie their hands. She explained it this way:

"Half-page pictures splashed on newspapers around the world of white men's dogs being set on Negroes embarrass us and set the cause of Christ back a decade each time it occurs.

"Our Moslem friends ask, 'Is this your Christianity? If you can't love the Negro at home, you don't love his brother overseas.'

"Does this need to be a matter of prayer in your life?" she asked.

ATLANTIC CITY, May 19--Outgoing president K. Owen White of Houston, Tex., called on Southern Baptists Tuesday night to take another look at two major problems--theology and race relations.

More than 10,000 messengers to the 107th annual session of the Southern Baptist Convention heard the diminutive pastor of Houston's First Baptist Church explain what he felt were the major problems in the 10-million member denomination.

During four days of sessions at huge Convention Hall the messengers from throughout the United States are expected to deal with two issues--Christian unity and a possible North American Baptist fellowship request--and elect a new president.

White declined to consider a second one-year term for health reasons.

White defined the theological problem as a battle between advocates of pure faith and pure reason, between the supernatural and the natural. He gave this formula:

"When a man walks by faith, he does not abandon reason, but in any decisive moment of conflict, faith supercedes reason. There are some areas of life in which pure reason can never supply the answer."

The problem is not simply a matter of interpretation of the Scriptures, White said, but the trustworthiness of the revelation found there.

Stating his greatest fear is that such trustworthiness in the Biblical revelation would affect the confidence of Southern Baptist young people, White urged messengers to defend the truth.

"How shall a generation of young people know of our complete confidence in absolute trustworthiness and integrity of the Scriptures if we hold our peace when reflection would be cast upon them?"

White said history showed that when any group departed from a firm faith in the absolute trustworthiness and dependability of all the Scriptures, they have in the end suffered incalculable spiritual loss.

Acknowledging that some worn out traditions should be forsaken, he reminded that the content of the Christian message should remain the same.

White was critical of scholarship for scholarship's sake.

"Sophistication and conformity to modern thought patterns are not the answer for a lost and bewildered world," he said.

"Part of our trouble may lie in the natural desire for recognition. We want the world to know that we have arrived, that we can take our stand among world-recognized Biblical scholars. We want it to be known that we are familiar with 'modern theological trends'."

Another part of the theological problem also may lie in the understandable desire for full accreditation by appropriate agencies, White said. But he insisted that no accrediting agency has the right to determine the content of what is taught or believed, or to interfere with the reasonable administration of a Christian institution.

"What if our loyalty to the trustworthiness of the Scriptures should seem to reflect upon our standing as great Bible scholars? What if it should seem to tarnish our image as progressive, sophisticated leaders? What if some should accuse us of being out of the step with the best thinking of our age?"

White urged Southern Baptists to avoid strife, division, bitterness, and prejudice, "but let us also hold earnestly to the great distinctives of our Christian faith as revealed in God's word."

On ecumenicity, White said, "Let us keep separate from that which would dilute our convictions, weaken our denominational life, or bring upon us the spiritual lethargy which has befallen others. We wish our sister denominations well in their efforts to exalt Christ as Lord."

On race relations, White said those people who say Southern Baptists have done nothing in this area are either ignorant of the facts or misinformed.

"Two of the first institutions to be desegregated in the South were Southern Baptist colleges. We have spoken out on several occasions in clear-cut statements. Some of our churches have Negro members. Many are seating them in the congregation, many have openly stated the basis upon which they receive members, regardless of race."

"Not every violent revolution, even though it has good purposes in view is born of God," White said of the race question.

"We are making progress--good progress--but by the very nature of our democratic, New Testament way of life we shall do more by proceeding prayerfully, lovingly, and courageously upon the local level than by making great, sweeping pronouncements."

White called on all Southern Baptists to ask God to probe their consciences on race relations and guide them to do his will.

On all issues, including race, White emphasized that the Southern Baptist Convention has no authority over the local church and desires none.

White's advice to fellow messengers was to continue to share the gospel, relating it courageously and fully to every area of human life.

The race relations issue also was dealt with by the keynote speaker, Enoch C. Brown, pastor of Shandon Baptist Church, Columbia, S. C. He expressed it this way:

"Our churches point the way to Christ not by social and economic reform but through lives made new in Christ.

"Unwise accusations are being hurled at the church in this time of racial strife when she refuses to take precipitant action with regard to eruptive social problems."

Brown said New Testament Christians did not undertake crusades to persuade the Roman government to outlaw great wrongs such as slavery.

"The reason was not that they were indifferent to those wrongs but that they were engaged in a much more fundamental work. Because they recognized that the roots of all wrongs are in the hearts of men, their efforts were directed toward the regeneration of those hearts."

ATLANTIC CITY, May 19--Southern Baptists turned their attention from social to doctrinal issues here Tuesday as they completed preliminary meetings and prepared for the annual Southern Baptist Convention.

More than 10,000 messengers are expected to kick off the four-day 107th convention of Southern Baptists in huge Convention Hall Tuesday night.

A seminary professor and a Texas preacher did most of the focusing on Baptist doctrine.

Wayne E. Ward, associate professor of theology at Southern Baptist Theological Seminary, Louisville, Ky., dealt with the "once saved--always saved" concept. Charles C. Bowles, pastor of First Baptist Church, San Antonio, Tex., asked preachers to take a closer look at the meaning of cardinal church ordinances.

Ward called the concept of "once saved--always saved" heard often from Southern Baptist pulpits a "familiar half truth." Here's the way he explained it:

"Many people propound the words "once saved--always saved" and mean that once they have walked down the aisle and made a profession of faith, with what they call a 'genuine experience' the whole salvation transaction has been completed.

"It is signed, sealed and delivered, and they can coast the rest of the way. Like a rocket leaving the launching pad, if they can muster up enough faith to blast off, the momentum of that initial experience will carry them through to heaven.

"What these people do not realize is that the Christian life is a 'powered flight' all the way. It is not a matter of one big bang and you are in orbit."

Ward introduced his address by reminding there is an "exciting" theological debate going on today among Southern Baptists with many of the old doctrinal cliches being examined, attacked, re-interpreted and--in some cases--rejected.

"This is a cause for rejoicing," Ward said. "Baptists have never been slaves to a creed, and every theological statement must be repeatedly subjected to scrutiny, and re-evaluation in the light of Holy Scripture."

Ward called the re-evaluation a painful process, especially for preachers, because sometimes whole sermons are destroyed and familiar patterns of thought shaken.

"Worst of all, a preacher may be required to confess that he is plainly wrong in what he has been preaching. For a Baptist preacher, this is the supreme sacrifice," Ward said.

Ward told the preachers they must warn Christians not to coast on the strength of a past religious experience, but urge them to press on toward maturity with the preachers leading the way in Christian growth.

In dealing with Baptists and the ordinances, Bowles reminded the preachers "we accept the Bible as the inspired, infallible and all-sufficient guide for both faith and practice of those who follow Jesus.

"It is not to be supplemented by the traditions of the fathers, syllabi of the popes, decrees of the councils nor the conveniences of the people."

Bowles said the Bible teaches Christ left no organization on the earth except his church and no ordinance except baptism and the Lord's Supper.

"These institutions have been so greatly changed and perverted that it is no easy task to uncover and maintain their original simplicity and purity," he said.

Bowles identified the command to baptize as "essentially a command to immerse. Christian baptism was an immersion in water, always with a proper reference to Christ and be some authorized person," he said.

2-Roundup for Tuesday PMs

The command to observe the Lord's Supper is a command to commemorate Jesus' life, Bowles said. He emphasized it was not a communion service.

"Baptists have no hesitancy about communion with our fellow Christians, but this has nothing to do with the Lord's Supper," he said.

Bowles said Baptists are misunderstood by those who contend Baptists have no right to exclude any of God's people from the Lord's Supper.

"The answer is simple. Christ did. He did not invite all of the believers of his day when he instituted the supper," Bowles said.

The doctrinal speakers shared the conference podium with Lawrence V. Bradley, pastor of Curtis Baptist Church, Augusta, Ga.; James L. Sullivan of Nashville, Tenn., executive secretary of the Baptist Sunday School Board, and W. A. Criswell, pastor of First Baptist Church, Dallas.

The Dallas church with more than 12,000 members is the largest in the Southern Baptist Convention.

Chosen president of the Pastors' Conference was Jess Moody, pastor of First Baptist Church, West Palm Beach, Fla. He succeeded Wayne Dehoney of Jackson, Tenn.