1964 Southern Baptist Convention Convention Hall - Atlantic City, N.J. V. C. Fields, Press Representative Theo Sommerkamp, Press Room Manager For Release: 9:40 A.M. Friday, May 22

FRATERNAL GREETING TO THE 1964 SOUTHERN BAPTIST CONVENTION

by Frank H. Woyke, Executive Secretary
The North American Baptist General Conference,
Forest Park, Illinois

The assignment of bringing fraternal greetings to the Southern Baptist Convention here in Atlantic City fills me with an unusual sense of joy and satisfaction. My joy is full, first of all, because this is the culmination of the five year Baptist Jubilee Advance program and the occasion of our celebration of the Third Jubilee of organized Baptist mission work. I am also delighted because this is my first opportunity to speak a word of fraternal greeting to your great convention.

I am speaking as a representative of a small Baptist group to the largest Baptist convention in the world. Although many of your leaders have become acquainted with our Conference work during the past five years, most of you no doubt have never heard of us. You will therefore forgive me for interpolating a few remarks concerning my own organization. The North American Baptist General Conference, until 1944 known as the General Conference of German Baptist Churches of North America, traces its origin to German speaking Baptist churches organized in New Jersey, Pennsylvania and New York about 120 years ago. Through the years additional churches were organized, so that we now number 330 churches with a total membership of about 53,000. Loyal to the Scriptures as God's Word, our people are strongly missionary minded. Of a total annual denominational budget of a little over one million dollars, well over half is allocated for home and foreign missions. Our churches support eighty-two missionaries, or about one for every 630 members.

One of the great benefits of the Baptist Jubilee Advance period has been the opportunity for us as Baptists to learn more about one another. This has been a wholesome experience and, in general, I believe we have come to appreciate each other more. I can say unequivocally that I have gained great respect and affection for Southern Baptists. I have learned that you have fine leaders. Beginning with Dr. C. C. Warren, who had such a vital part in launching the BJA, and including all with whom we have had fellowship in prayer and work, your leaders have proved themselves to be able, dedicated and unassuming servants of Christ. I have also learned to appreciate your loyalty to our Baptist heritage as well as your intense enthusiasm for evangelism and missions.

Through the BJA program we have also learned that we have a common heritage. In spite of all our differences in methodology and outlook, we are all firmly dedicated to the great affirmations of our faith first enunciated by our forefathers many years ago.

As we meet in Atlantic City we need to see the challenge that is still before us. We look to you, the largest Baptist body in the world, to lead us in facing up to the unfinished tasks that confront us. With considerable hesitation I venture to mention a few of these tasks as I see them.

1. A Continuing Closer Fellowship With One Another. In the past, we as Baptists have been proud of our independence of spirit and our emphasis on religious liberty. The result has been that we have established a record for divisiveness, with one split following another, the whole process proliferating in an almost endless variety of Baptists. Some Baptist churches and groups and so "separate" that they will have no fellowship with other Baptists.

Surely the principle of religious liberty is an abiding one. But has not the time come for us to recognize that we also have the liberty – perhaps even the responsibility – to cooperate with one another? I am not urging that we should all merge into one monolithic convention. The ecumenical tide is running so strong in our day that there may be wisdom in urging resistance to the trend toward organizational unity and uniformity. Some of us do not see anything in the history of the Christian church to indicate that bringing all Christians into one church organization would necessarily add power, influence or efficiency; and if could well restrict religious liberty. But this does not mean that we should cling to a Pharisaical view of separation that would forbid all fellowship with our brethren. Let us open the flood gates for fellowship and cooperation with one another.

2...Fraternal Greeting to '64 SBC

2. A Spiritual Revival. I recognize that this is a hackneyed expressions, but I can find none that would express better the thought I have in mind. The greatest need of today is not more church members but a deeper commitment of those we have; not larger numbers but more spiritual power. Can anyone doubt that vast numbers of our people today are culture Christians, lukewarm in their testimony before the world? Has Christianity become for many people merely a matter of sanctifying "freedom and democracy" or "the American way of life?" The late Dr. H. Richard Niebuhr pointed out clearly, in his book "Christ and Culture," that vital Christianity can never be content to be merely a culture Christianity. True Christianity must transform the culture in which it exists; and only transformed Christians can be a transforming power in their communities and in the world.

Great moral and spiritual problems vex America and the world today. Often we wonder how we as Christians can be more "relevant" to the issues of our day and how we can contribute toward a solution of these problems. If we are to be the salt of the earth, does not the secret lie, first of all, in our <u>being</u> something, in <u>a higher quality of life</u>, rather than in doing? Only if Christ lives in us can we exert true Christian influence.

What a great day this would become if God would send us a revival through the power of his spirit. I close with a great Scriptural benediction: "Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen."

Southern Baptist

CONVENTION BULLETIN

FORTY-FIRST VOLUME

ATLANTIC CITY, NEW JERSEY, MAY 22, 1964

FOURTH DAY

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"

FRIDAY MORNING

"We Will Magnify God's Word"

The Baptist Hour Choir-Joe Ann Shelton, Director

9:10 Song Service

Scripture—Louis Armstrong, Alabama Prayer—Beverly V. Tinnin, Mississippi 9:20

Recognition of Fraternal Messengers Response—Frank H. Woyke, Executive Secretary, North American Baptist General Conference

Baptist World Alliance—Joseph Nordenhaug, District of Columbia 9:40

Committee on Public Affairs—C. Eman-uel Carlson, District of Columbia 9:55

Committee on Resolutions

Radio and Television Commission-Paul 10:30 M. Stevens, Texas

10:50 Congregational Song

Solo-George Beverly Shea, Soloist, Billy Graham Team 10:55

Sermon—Billy Graham, North Carolina Benediction—John A. Turpin, Kentucky

REPORT OF COMMITTEE ON COMMITTEES

The report of the Committee on Committees has been scheduled for 9:55 on Friday morning.

BJA REGISTRATION

Registration for the Baptist Jubilee Registration for the Baptist Judice 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.

PLEASE COOPERATE

ALL messengers, ALL agency personnel, state office personnel, and ALL others, DO NOT ENTER THE PRESS ROOM UNLESS YOU HAVE URGENT BUSINESS THERE. If you must enter, please transact your business and leave at once. This is a work room—not a gallery. Please co-operate.

Remember IF you are entitled to wear a press badge, you are entitled to use the facilities of the press room.

PRAISE THE LORD, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord" (Psalm 117).

PROCEEDINGS

SOUTHERN BAPTIST CONVENTION

Atlantic City, New Jersey

May 19-22, 1964

Wednesday Night, May 20

90. Pre-session music was presented by the Symphonic Band, Carson-Newman College (Tenn.), Wesley L. McCoy, director: "Triumphla March," M. Rosza; "Sacred Suite," Alfred Reed; and by the Baptist Hour Choir, Joe Ann Shelton (Texas), director: "Brethren, We Have Met to Worship," "O, for a Thousand Tongues," "Alas, and Did My Saviour Bleed," and "Crown Him with Many Crowns."

91. Lee Roy Till led in singing "Love Is the Theme," "Saved, Saved," and "Love Lifted Me."
92. The Baptist Hour Choir sang "Jesus Shall Reign."

93. President White called on Second Vice-President Mrs. R. L. Mathis (Ala.) to preside during the evening session and called attention to the significant fact that this was the first time a woman had presided over a session of the Southern Baptist Convention.

94. Cleveland Autry (D. C.) read 1 Corinthians 15:1-7 and 12-17. Harlen Harris (Texas) led in prayer.

95. Secretary Porter Routh continued the presentation of the Executive Committee report.

96. Howard P. Giddens (Ga.) presented Recommendation No. 15 and moved its adoption. Following an unsuccessful effort to amend the recommendation, the motion carried. (See pp. 39-42, Book of Reports.)

97. Claude Garrison (Tenn.) presented Recommendation No. 16 and moved its adoption. Motion carried. (See p. 1, May 20 Bulletin.)

98. K. Owen White (Texas) presented Recommendation No. 17 and moved its adoption. Motion carried. (See p. 1, May 20 Bulletin.)

99. Alvin O. West (D. C.) presented Recommendation No. 18 and moved its adoption. Motion carried. (See p. 1, May 20 Bulletin.)

100. Charles A. Trentham (Tenn.) presented Recommendation No. 19 and moved its adoption. Motion carried. (See p. 4, May 20 Bulletin.)

101. Secretary Routh (Tenn.) presented Recommendation No. 20 and moved its adoption. Motion carried.

Recommendation No. 20: We recom-

mend Houston, Texas, for the Convention site, May 20-23, 1969.

102. James L. Pleitz (Fla.) presented Recommendation No. 21 and moved its adoption. Motion carried. (See p. 6, May 20 Bulletin.)

103. Secretary Routh presented Recommendation No. 22 and moved its adoption. Motion carried. (See p. 6, May 20

104. Rang Morgan (Kans.) presented Recommendation No. 23 and moved its adoption. Motion carried. (See p. 6, May 20 Bulletin.)

105. Secretary Routh requested unanimous consent to delete from Recommendation No. 4 (See Items 38 and 57.) all reference to the North American Baptist Fellowship and moved that the recommendation be approved. Motion carried.

106. Secretary Routh moved the adoption of the Executive Committee report as a whole. Motion carried.

107. Mrs. Robert Fling (Texas), president, Woman's Missionary Union, presented Miss Alma Hunt, executive secretary, who moved the report be adopted as printed in the Book of Reports. Mrs. Fling discussed the report. Motion carried.

108. Courts Redford (Ga.) presented and discussed the report of the Committee on Canadian Baptist Co-operation which, together with recommendation (See p. 181, Book of Reports.) was adopted. W. Bertram King, liaison representative in Canada, brought greetings.

109. Lee Roy Till led in singing "To God Be the Glory."

secretary, presented and discussed the report of the Home Mission Board, which was adopted. A program, "Declare His Glory . . . Among All People," was presented: 110. Courts Redford (Ga.) executive

Theme: "To God Be the Glory"

(Continued on page 2)

PROCEEDINGS . . .

(Continued from page 1)

Introduction: State Executive Secre-

Ray E. Roberts—Sta of Baptists in Ohio -State Convention

Roy D. Gresham—Baptist Convention of Maryland

Testimonies: Superintendents of Missions in the Northeastern Areas: Charles E. McGruder—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

Elmer Sizemore-New England Area

Lay Workers

Mr. and Mrs. George N. Batwell

—Absecon, New Jersey Mr. and Mrs. Wilbur Moore-Portsmouth, New Hampshire

Chaplain

Guy Leonard—U. S. Naval Base, Charleston, S. C.

Student

William Neaves-Harvard University

Missionaries

Ted Cromer, pastoral missionary -Pennsylvania

E. L. Golonka, field workers with Slavic people John Kasa—First Polish Baptist

Church, Brooklyn, N. Y

Closing Message: Courts Redford 111. Lee Roy Till led in singing "On-ward Christian Soldiers."

112. Mrs. Beverly Terrell (Texas) sang "I Walk in the Sunrise of a Glad New Day."

113. Owen Cooper (Miss.) brought a essage, "Personal Witnessing—Our

message, "Person Lord's Command."

114. The period for the run-off ballot for Convention President between the two leaders, Theodore F. Adams (Va.) and Wayne Dehoney (Tenn.), having arrived, the messengers proceeded to vote. None of the twelve nominees had

received a majority in the first ballot.

115. In response to a suggestion the Convention gave unanimous consent to a release of the result of the run-off election to the press as soon as the tellers complete the task of counting the ballots, which would be after the adjournment of the night session.

116. Paul McCrary (Okla.) led the

closing prayer.

Thursday Morning, May 21

117. The Oklahoma Singing Churchmen, James Woodward (Okla.), director, sang "How Firm a Foundation," arr. Burroughs; "I'm on My Journey Home," arr. Reynolds; "Jesus Paid It All," arr. Burroughs; "O Happy Day," arr. Butler; "O Hallelujah," arr. Ridde.

118. Lee Roy Till led in singing "Stand Up for Jesus." The Oklahoma Singing Churchmen sang "Amen," arr. Hairston.

119. Chaplain (Major) James Mashburn (N. Y.) read Psalm 1, and Chaplain Roy E. Reynolds (D. C.) led in prayer.

120. Secretary Burton reported the election of Wayne Dehoney (Tenn.) as president of the Convention.

121. Nominations for First Vice-President were called for. 122. Bruce H. Price (Va.) nominated

Roy D. Gresham (Md.).

123. Bill Snyder (N. C.) nominated Nane Starnes (N. C.).

124. Jaroy Weber (Texas) nominated

124. Jaroy weber (Texas) hominated Norris Palmer (La.).
125. O. B. Robertson (Calif.) nominated W. B. Timberlake (Calif.).
126. Bill Sanders (Ky.) nominated Fred A. McCaulley (D. C.).
127. A motion that nominations cease

prevailed.

128. Nominations for Recording Secretary were called for.

129. Allen West (Tenn.) nominated
Fred Kendall (Tenn.).

130. Paul Maxey (Okla.) nominated
Joe W. Burton (Tenn.).

131. A motion to suspend the rules

and vote by acclamation prevailed.

132. Joe W. Burton was elected Recording Secretary and Secretary Merritt cast the unanimous ballot of the Conven-

tion for his election.
133. J. T. Burdine (Alaska) nominated Fred Kendall (Tenn.) as Registration Secretary.

134. A motion that nominations cease prevailed.

135. Fred W. Kendall was elected Registration Secretary by acclamation and Secretary Burton was called upon to cast the unanimous ballot of the Convention for his election.

136. Porter W. Routh (Tenn.) was re-elected Treasurer by acclamation. Secretary Burton was called upon to cast the unanimous ballot of the Convention for his re-election.

137. H. Franklin Paschall (Tenn.) presented the report of the Committee on Boards and moved its adoption after the deletion of the reference to the Committee on North American Baptist Fellowship. Motion carried. (See p. 3, May 20 Bulletin.)

(Action of the Convention in adopting Item 141 authorized the appointment of the Committee on North American Baptist Fellowship deleted from the report of the Committee on Boards.)

138. Rabun L. Brantley (Tenn.) presented the report of the Committee on Denominational Calendar, which was adopted (See p. 163-166, Book of Reports) with the following amendments requested by the committee: (1) The stewardship program in each July changed from "Forward Program of Church Finance" to "Forward Program of Christian Stewardship." (2) In December, 1966, the following changes in dates: "Week of Prayer for Foreign Missions and Lottie Moon Christmas offering—November 27-December" to "Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering, Dec. 4-11." (3) In December, 1966 change "Foreign Missions Day in the Sunday School, December 4" to "Foreign Missions Day in the Sunday School, Decem-

139. The following proposed amendment of the Convention's Constitution, proposed by E. S. James (Texas) was given a first vote of approval. Before becoming effective the proposed amend-ment must be approved by the Convention in its 1965 session. (See Item 28).

CONVENTION BULLETIN

Published daily during the Southern Baptist Convention

The Convention $oldsymbol{Bulletin}$ is published under the direction of the executive secretary of the Executive Committee, Porter Routh. He is assisted in this work by Albert McClelian and Mrs. Áda 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

140. A motion to change from Kerfoot's Parliamentary Law to Robert's Rules of Order (latest edition) as the official Convention guide was adopted following unsuccessful efforts to refer and amend the motion. (See Item 32.)

141. The following motion, after extended discussion, was adopted. A proposed substitute was ruled a resolution and referred to the Resolutions Commit-Time was extended fifteen minutes for the discussion. A call for the previous question was sustained.

In the light of the earnest concern of many of the Convention's messengers to carefully explore the North American Baptist Fellowship, as evidenced by the closeness of the as evidenced by the closeness of the vote yesterday, and as a pioneer missionary on the frontier in the New York-New Jersey area who feels that the fellowship with other Baptists is vital in our area as it is in the Baptist World Alliance, I move the Convention authorize as a temporary committee for one year the Committee on North American Baptist Fellowship nominated by the Committee on Boards (as found on p. 4 of the Bulletin for May 20) to explore the possibilities of this Fellowship and report to the Convention.

142. Dan Kent (Texas) presented a resolution, which was referred to the Committee on Resolutions.

143. It was announced that none of the nominees for First Vice-President received a majority of the votes cast and that a run-off ballot would be taken between Roy D. Gresham (Md.) and Nane Starnes (N. C.), the two nominees receiving the highest number of votes in the first ballot.

(Continued on page 3)

PROCEEDINGS . . .

(Continued from page 2)

144. R. Alton Reed (Texas), executive secretary, presented and discussed the report of the Annuity Board, which was adopted.

145. It was announced that Roy D. Gresham (Md.) was elected First Vice-

President of the Convention.

146. At this point the gavel was turned over to Vice-President Paul S. James.

147. Rabun L. Brantley (Tenn.), acting executive secretary-treasurer, presented the report of the American Baptist Theological Seminary Commission, which was adopted. Troy Woodbury (Tenn.), chairman of the Commission, was presented and introduced the new president of the Seminary, Dr. Charles E. Boddie, who addressed the Convention.

148. Rabun L. Brantley (Tenn.) presented and discussed the report of the Education Commission, which was adopted. John A. Fincher (Ala.), chairman of the Commission and Travis Adams, who will become a member of the Education Commission staff, were introduced.

149. E. S. James (Texas) presented the report of the Committee on Baptist State Papers, which was adopted. Dr. James paid tribute to the valuable service rendered by Chairman Louis D. Newton (Ga.) who could not be present. A group of editors were presented.

150. Lee Roy Till led in singing "Oh, for a Thousand Tongues to Sing."

151. Roy Collum, Jr. (Miss.), chairman of the Brotherhood Commission, presented the Commission's report, which was adopted. George W. Schroeder (Tenn.), executive secretary-treasurer, discussed the report, and Lucien Coleman, of the Commission staff, outlined plans for the July West Coast Layman's Evangelistic Crusade.

152. Foy Valentine (Tenn.), executive secretary-treasurer, presented and discussed the report of the Christian Life Commission with recommendations. The report was discussed at length and time was extended several times. A motion to delete Items (4) and (5) in Section IV of the recommendations was adopted. A substitute for Section II of the recommendations was offered by James W. Middleton (La.). A motion was adopted to stop debate and vote on the pending substitute motion. On a standing vote the substitute motion was declared lost. Since the vote was close, a motion to vote again, this time by ballot, was adopted. (See Items 155 and 158 for final action on the substitute motion and the report as a whole.)

Thursday Afternoon, May 21

153. The Adult Choir of Manhattan Baptist Church (N. Y.), Buryl Red, director, sang several numbers. Lee Roy Till led in singing "Crown Him with Many Crowns," followed by additional singing by the Manhattan Baptist Church Choir.

154. Howard Todd Taylor (Ill.) read John 3:11-24, and John Wiles (N. M.) led in prayer.

155. It was reported that the proposed substitute recommendation for Article II of the Christian Life Commission, offered in the morning session (See Item 152) by James W. Middleton had been adopted by written ballot. (See p. 4 of this Bulletin.)

156. Horace Chapman (S. C.) presented a proposed change in Constitution Article VI, which was referred to the Committee on Order of Business for scheduling at a later time.

157. Secretary Porter Routh was recognized and expressed appreciation of the valuable and unselfish service rendered by the Convention chairmen on local arrangements. (See p. 5, May 19 Bulletin for a list of these chairmen.) President White recognized and expressed appreciation of the helpful service rendered by the Convention pages.

158. With Vice-President James pre-

siding, the report and recommendations of the Christian Life Commission as amended (See Items 152 and 155.) were

adopted.

159. Nominations for Second Vice-President were called for.
160. William Dodson (Fla.) nominated

Henry L. Lyon (Ala.).
161. T. L. McSwain (Ky.) nominated
Gregory Walcott (Calif.).
162. Howard H. Aultman (Miss.) nom-

inated Dick H. Hall, Jr., (Ga.). 163. Raymond Smith (S. C.) nated John E. Huss (S. C.).

164. A. Judson Burrell (Ga.) nomi-

nated Owen Cooper (Miss.). 165. Kenneth J. Joner (Md.) nominated Jesse M. Hill (S. C.).

166. Howard Rich (Ohio) nominated

Ray Roberts (Ohio). 167. A motion that nominations cease

was adopted. 168. J. W. Storer (Tenn.) presented

and discussed the report of the Southern Baptist Foundation, which was adopted.

169. T. Sloane Guy, Jr. (La.) presented and discussed the report of the Southern Baptist Hospitals, which was

170. George Cummins (Ga.) presented 170. George Cummins (Ga.) presented the report of the Chaplains Commission and introduced Major General Robert P. Taylor (D. C.), chief of chaplains U. S. Air Force, who addressed the Convention. This report is included in and forms a part of the report of the Home Mission Board.

171. Miss K'Anne Gore (Miss.) sang "I'll Tell the World."

172. General Taylor presented a testimonial of service from the U.S. Air Force to Willard K. Weeks (N.C.) for spiritual and moral leadership rendered to the U. S. Air Force personnel at the Ridgecrest Baptist Assembly in connection with the annual Air Force Spiritual Life Conferences held there. James L. Sullivan received the testimonial for Mr. Weeks.

173. Secretary Burton reported that none of the seven nominees for Second Vice-President received a majority of the votes cast and that a run-off ballot would be necessary between the two nominees receiving the highest number of votes, Owen Cooper (Miss.) and Gregory Walcott (Calif.). The run-off balloting is scheduled for Thursday night at the close of the session.

174. This period has been set aside for dialogue between the messengers and the various executive heads of the Convention's agencies and associated organizations, with Porter W. Routh (Tenn.) serving as moderator. Questions were received in advance from the messengers to be answered and discussed by members of the panel, who had no advance knowledge of the questions which had been submitted.

175. Davis C. Woolley (Tenn.), executive secretary-treasurer, presented and discussed the report of the Historical Commission, which was adopted.

176. Lee Roy Till led in singing "God of Our Fathers."

177. Russell Newport (Mo.) sang "In Times Like These."

178. J. D. Grey (La.) addressed the Convention, using as his subject "Hitherto . . . Henceforth."

179. Carless Evans, Jr. (Miss.) led the closing prayer.

COMMITTEE ON BAPTIST STATE PAPERS

Herschel H. Hobbs, Oklahoma, Chairman Leon M. Macon, Alabama W. A. Hansen, Alaska J. Dee Cates, Arizona
Erwin L. McDonald, Arkansas
J. Terry Young, California
O. L. Bayless, Colorado James O. Duncan, Maryland W. G. Stracener, Florida John J. Hurt, Jr., Georgia Edmond Walker, Hawaii L. H. Moore, Illinois E. Harmon Moore, Indiana F. Paul Allison, Kansas C. R. Daley, Kentucky James F. Cole, Louisiana Gainer E. Bryan, Jr., Maryland Fred D. Hubbs, Michigan Joe T. Odle, Mississippi H. H. McGinty, Missouri Horace F. Burns, New Mexico J. Marse Grant, North Carolina Lynn M. Davis, Jr., Ohio Jack L. Gritz, Oklahoma C. E. Boyle, Oregon S. H. Jones, South Carolina Richard N. Owen, Tennessee E. S. James, Texas Reuben E. Alley, Virginia

COMMITTEE ON CANADIAN BAPTIST **CO-OPERATION**

Wayne Dehoney, Convention President Porter Routh, Executive Secretary, Executive Committee

Courts Redford, Executive Secretary, Home Mission Board James L. Sullivan, Executive Secretary,

Sunday School Board
R. Alton Reed, Executive Secretary,
Annuity Board

FILMSTRIP

The Woman's Missionary Union reports a continued interest in the film-strip "Great Moments in Baptist His-tory," which comprises eight paintings by E. M. Hearn, Jr. Several hundred of these sets have already been sold, but a limited number of copies are available in the Baptist Book Store.

RESOLUTIONS . . .

(Continued from page 5)

Dr. James White Merritt has served as our senior secretary for the past ten years. He has rendered a spicuous service of dependability and accuracy in the recording and preserving of the record of our Convention. At his request, his service to the Convention in this capacity has been terminated.

BE IT THEREFORE RESOLVED: That this 107th session of the Southern Baptist Convention express its heart-felt appreciation to this devoted layman, who has served this Convention with great effectiveness. Throughout all of the years Dr. Merritt has served us with distinction. Faithful, devoted, conscientious, wise, and unerring, Dr. Merritt has proven a most valuable asset to our Convention. We thank God for him and for calling him to this service.

Resolution No. 7—Appreciation to Our H sts

The Southern Baptist Convention meeting in Atlantic City, New Jersey, expresses its deep appreciation to the Baptist Convention of Maryland, who has served as host for this Convention, for the excellent arrangements made for us, and for the gracious hospitality afforded. To Dr. Roy D. Gresham, executive sercetary, the Reverend G. W. Bullard, general chairman of arrangements, and to the hundreds of others from the convention area served by the Maryland Convention who labored many hours and days for our comfort and convenience, we acknowledge our deep gratitude. We thank the Atlantic City Convention Bureau for their generous consideration afforded us in meeting in their city.

PRESS COVERAGE

Approximately 125 reporters, editors, newcasters, photographers and other press representatives have registered in the Southern Baptist Convention press room (Room A) during the week.

Major newspapers from Boston to Houston, Los Angeles to Washington have sent staff news writers to cover Baptists in Atlantic City. ABC, CBS and NBC—the three major radio, TV networks-have each had photographers and news writers in attendance. The Associated Press and United Press International have staffed the meetings with both newsmen and photographers.

The press room also provides facilities for editors of Baptist state papers in the SBC, for similar editors from the American Convention, for the representatives of Time and Newsweek, for non-Baptist religious journals.

The Baptist teletype system to SBC agencies has its nerve center there.

W. C. Fields, SBC press representa-tive, and Theo Sommerkamp, press room manager, are in charge of press room arrangements and services.

DATES

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 Deauville, 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, 8:00 p.m.

Baptist Unity Dinner-Hotel Jefferson. 5:00 p.m. Tickets available at Conven-tion Center in Atlantic City. Members of the seven participating Baptist con-ventions welcome to attend dinner.

SATURDAY, MAY 23

BJA Editorial Committee Breakfast --Traymore Hotel, 7:00 a.m.

Oratorio Luncheon—Trimble Room, Claridge Hotel, 12:80 p.m.

AUTHORITY OF THE CONVENTION

"While independent and sovereign in its own sphere, the Convention does not claim and will never attempt to exercise any authority over any other Baptist body, whether church, auxiliary organizations, association, or convention."

-The Constitution, Article IV

MISSIONARY APPOINTEES

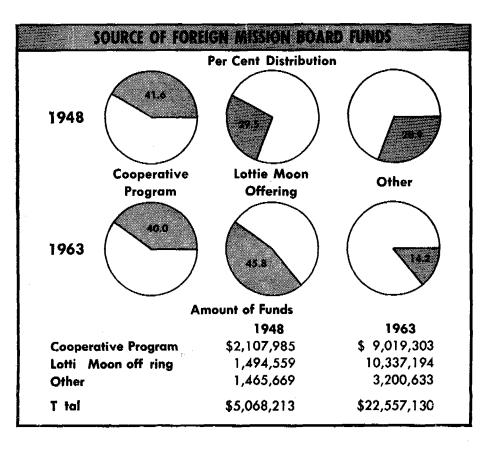
New missionaries to be presented to the Southern Baptist Convention tonight are:

AFRICA: Rev. and Mrs. James L. Houser, Dallas, Tex., East Africa; Rev. and Mrs. R. Jay E. Stewart, Roanoke, Va., East Africa.

EUROPE AND THE MIDDLE EAST: Rev. and Mrs. J. Carlton Duke, Arlington, Va., Lebanon; Rev. and Mrs. J. Wayne Fuller, Arlington, Va., Jordan; Rev. and Mrs. Ray G. Register, Jr., Whitakers, N. C., Middle East; Rev. Rudolph M. Wood, Rustburg, Va., Luxembourg.

LATIN AMERICA: Rev. and Mrs. Ronald N. Boswell, Dallas, Tex., South Brazil; Rev. and Mrs. Orman W. Gwynn, Fort Worth, Tex., North Brazil; Miss Betty Hart, New Orleans, La., Chile; Dr. and Mrs. Glenn E. Hickey, Wellington, Tex., North Brazil; Rev. and Mrs. James C. Redding, Indianola, Miss., Peru.

THE ORIENT: Mr. and Mrs. Philip M. Anderson, New Orleans, La., the Philippines; Dr. and Mrs. T. Eugene Douthit, Jr., Fort Worth, Tex., Korea; Rev. and Mrs. C. Kenneth Hayes, Atlanta, Ga., Japan; Rev. and Mrs. Max H. Love, Stockbridge, Ga., Japan; Rev. and Mrs. Rondal D. Merrell, Sr., Tulsa, Okla., Vietnam; Rev. and Mrs. Peyton M. Moore, Houston, Tex., Vietnam; Rev. and Mrs. Robert N. Nash, Greenville, N. C., the Philippines; Rev. and Mrs. Avery T. Willis, Jr., Grand Prairie. Tex., Indonesia. Tex., Indonesia.



COMMITTEE ON BOARDS

Bob Barker, Alabama *Mrs. Albert Smith, Alabama

David C. Hall, Arizona *Jack Richardson, Arizona

Paul Roberts, Arkansas *C. R. Cole, Arkansas

James W. Hatley, California *Owen M. Thomas, California

Dan Ward, South Dakota *Lloyd Crawford, Colorado

H. Taylor Bowers, District of Columbia *Lynn Elmore, District of Columbia

Titus Aldridge, Florida *Curtis Stone, Florida

Joe S. Holiday, Georgia *Mrs. J. I. Alford, Georgia

Carvin C. Bryant, Illinois *C. L. Cox, Illinois

Virgil Clark, Indiana *Tom Woods, Indiana

Bill Webb, Kansas *Ben H. Johnson, Kansas

John Wood, Kentucky *Joe Stopher, Kentucky

C. C. Martin, Louisiana *Joe Mac Cordy, Louisiana

Howard Van Sice, Maryland *Barny Bayles, Maryland

William Watson, Mississippi *Claud Townsend, Mississippi

Joseph T. McGain, Missouri *Joe Brasher, Missouri

James Pharr, North Carolina *Joe Lennon, North Carolina

Joe Mormon, New Mexico *Aaron White, New Mexico

Raymond Langlois, Ohio *James D. Reams, Ohio

Robert Norsworthy, Oklahoma *Wayne Merit, Oklahoma

Gilbert Skaar, Oregon
*J. B. Adams, Washington

David Anderson, South Carolina *Paul J. Carter, South Carolina

B. Greer Garrott, Tennessee *J. M. Martin, Tennessee

K. Owen White, Texas *Roy McKnight, Texas

Joseph B. Flowers, Virginia *J. T. Williams, Virginia

*Layman

LOST ...

Yellow gold Lady Elgin ladies' wristwatch Monday morning between Jefferson Hotel and Kentucky Avenue on Boardwalk. Black cord bracelet. Mrs. Troy J. Lewis. Until May 24, contact at Jefferson Hotel; after May 24, Carolina Beach, North Carolina.

Middleton's Substitute Recommendation for Recommendation of **Christian Life Commission**

- 1. We are fully cognizant of the world situation which exists today in the area of human relations with its effect on the Christian witness in the whole world.
- 2. We also fully recognize the dignity of every human being as God's creation, with his right to have opportunity to achieve full realization of every human capability given him by God.
- 3. We further recognize the responsibility of Christians and churches to so live and so act as to bring about Christian solutions to these problems.
- We remind ourselves and the world that Southern Baptists have not been silent in seeking Christian solutions of these problems but have spoken and have through their institutions and agencies extended their ministries to people of all races. In doing this, these institutions and agencies have acted on the authority of the conventions and bodies controlling them.
- 5. It is our conviction that the final solution to these problems must come on the local level, with Christians and churches acting under the direction of the Holy Spirit and in the spirit of Jesus Christ. This must be in full recognition of the autonomy of each Baptist church.
- We would urge every Southern Baptist and church to earnestly pray and work that peaceful Christian solutions may be found in all of the racial relationships facing the world today; and that in their solution the world may see Christ and that God may be glorified.

CONVENTION ARRANGEMENTS AND SERVICES

A tremendous amount of work goes into the physical arrangements for a convention. Much depends on the local committee, which in the case of Atlantic City was not local at all, but was drawn from the expanse of the Middle Atlantic States, principally from Maryland. These men have provided nobly for the Convention, and we are grateful. They are as follows:

G. W. Bullard	General Chairman
C. C. Anderson	Information
Ralph W. Neighbours	Ushers
George N. Bagwell	First Aid
Robert F. Woodward	Decorations
John D. Raymond	Nursery
Cline L. Vice	Registration
John Saunders	Pages
Gainer E. Bryan, Jr	Publicity
Elmer F. Ruark	Post Office
Barry Neville	Transportation
Roy D. Gresham	Ex Officio
Also essential for the operation of a conve	ntion are the pages—the Roy

Ambassadors who run endless errands for the officers and other personnel.

These young men are as follows:

Duke Albert, Tabernacle Baptist Church, Baltimore, Maryland Earl J. Barnes, Jr., Baltimore, Maryland John Gibson, Jr., Riverside Baptist Church, Baltimore, Maryland John Gibson, Jr., Riverside Baptist Church, Baltimore, Maryland David Moore, Riverside Baptist Church, Baltimore, Maryland William Wiegel, First Baptist Church, Rockville, Maryland William Mavity, Bethany Baptist Church, Newport, Delaware Lee Lancaster, Viers Mill Baptist Church, Silver Spring, Maryland Robert Zalme, Middle River Baptist Church, Baltimore, Maryland Robert Zalme, Middle River Baptist Church, Baltimore, Maryland John Kaes, Lee Street Baptist Church, Baltimore, Maryland

ATLANTIC CITY CONVENTION BUREAU

The chairman of the Local Arrangements Committee, Rev. G. W. Bullard, has brought to the attention of the Convention the substantial contribution of the Atlantic City Convention Bureau to the success of the conventions. In addition to many weeks of work by its housing department, the bureau has furnished significant help to the amount of fifteen people to help in Southern Baptist registration, ten to help in American Baptist registration and fifteen to help in Baptist Jubilee Advance registration.

CONVENTION ANNUAL

"The Convention Annual containing reports and actions of the Convention and other pertinent material shall be published as soon as possible after the meeting of the Convention and shall be made available without charge to all active pastors agents." and denominational

-Convention Procedure

VOTING

"Printed ballots shall be provided each messenger upon registering. The chairman of the tellers shall report the vote to the secretaries. The vote will be announced and recorded only on the request of a majority of the messengers voting."

—Convention Procedure

REPORT OF COMMITTEE ON RESOLUTIONS

Resolution No. 1—American Bible Society

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 advanced 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 contribution 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.

Res lution No. 2-Religious Liberty

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.

Our leaders and our people have firmly rejected the use of the coercive powers of government in the realm of religion. Baptists had much to do with writing the First Amendment into the Constitution of the United States and have been in the forefront in preserving the religious liberty that our nation has enjoyed. We have unflinchingly declared our desire for separation of church and state in resolutions, in sermons and in policies and practices.

1. We, the messengers of the Convention hereby affirm 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 religious commitments of ideas.

3. We appeal to the Congress of the United States to allow the First Amendment of the Constitution of the United States to stand as our guarantee of religious liberty, and we oppose the adoption of any further amendment to that Constitution respecting establishment of religion or free exercise thereof.

4. 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.

Resolution No. 3—West Coast Layman's Crusade

The joint effort of the Brotherhood Commission and the Home Mission Board to secure one thousand five hundred laymen in a week-end 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 in a holy mission for our Lord in a fertile field.

The leadership of the Holy Spirit is prayerfully sought for the laymen who participate, for the co-operating 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 more 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.

Resolution No. 4—A Request of President Lyndon B. Johnson

WHEREAS, the Surgeon General's Committee appointed by President Kennedy rendered our nation a muchneeded service in pointing out the hazards of cigarette smoking, which report can have far-reaching benefits to human health and well-being,

WHEREAS, the serious problem of beverage alcohol also deserves the same careful medical and scientific investigation, We go on record as a Convention as requesting President Johnson to appoint a similar commission to investigate and to make known to our American people the hazards to personal health and to society presented by the use of alcohol as a beverage.

Resolution No. 5—In Honor of C urts Redford

WHEREAS, the beloved executive secretary of our Home Mission Board is retiring at the end of this year, 1964; and, since this Convention in its 107th session would wish to express itself in appreciation of and affection for this noble leader,

THEREFÓRE, BE IT RESOLVED: That we gratefully recognize the goodness and wisdom of God in directing the choice and the labor of so effective a servant to lead Southern Baptists in their Home Mission efforts in these strategic years from 1954-1964;

That we review, with thanksgiving, the broadened base for the present and future operations of the Home Mission Board which are so largely attributable to his vision and consecration, his organizational and leadership abilities, his care and concern to reflect the mind and faithfully follow the will of his Master.

faithfully follow the will of his Master.

BE IT FURTHER RESOLVED: That we commend to our Convention the example of this humble and devoted churchman whose love for our Lord is the most evident thing about him, whose concern for the lost of the land is the obvious burden of his heart, whose commitment to the engaging task of claiming our nation for Christ found him imaginatively exploring additional fields, areas, methods and techniques that he might claim the most and the best for his cause, whose allegiance to his Lord is unquestioned and unexcelled, counting himself expendable for the glory of God.

Resolution No. 6—Appreciation for Convention Officers

As in years past, our Convention has in this year been led by some of our ablest men and women. We are grateful to God for the dedicated leadership thus afforded us, and express our sincere appreciation to these leaders.

appreciation to these leaders.

We are grateful to Dr. K. Owen White for his wisdom and prudence as exhibited in his handling of the presidency this year. The Convention is aware of the inordinate demands made upon its president, and expresses deep appreciation for the service rendered by Dr. White. To the members of the First Baptist Church of Houston, Texas, we also express our appreciation for having given us their pastor for this past year.

We acknowledge with gratitude the leadership of Vice-Presidents Paul S. James and Mrs. R. L. Mathis, It is especially noteworthy that Mrs. Mathis is the first woman to serve as an officer of this Convention. The service of our secretaries and our treasurer is always to be commended. Dr. Merritt, Dr. Burton, and Dr. Routh are selfless and tireless in their services to the Convention.

(Continued on page 6)



THIRD JUBILEE CELEBRATION

CONVENTION HALL Atlantic City, N. J. MAY 22-23, 1964

Theme: For Liberty and Light

Presiding . . .

THEODORE F. ADAMS, Richmond, Va. B. J. A. Chairman, 1963-1964

Music Director . . .

W. HINES SIMS, Nashville, Tenn. Secretary, Church Music Department, Sunday School Board, Southern Baptist Convention

Organist . . .

LEW ZAILER, organist at the First Baptist Church, Houston, Texas, and teacher of organ in San Jacinto College, Pasadena, Texas

Pianist . . .

MAX LYALL, Church Music Department, Sunday School Board, Nashville, Tenn.

PROGRAM

BAPTIST THIRD JUBILEE CELEBRATION

Theme: "FOR LIBERTY AND LIGHT."

FRIDAY, MAY 22, 7 P.M.

- Fellowship of Singing, Scripture and Prayer—Dr. Casper C. Warren, Charlotte, N.C., B.J.A. Chairman, 1957-1958 and co-chairman, 1958-1964.
- Keynote Address—The Right Honorable John G. Diefenbaker, Leader of Her Majesty's Loyal Opposition, former Prime Minister of Canada.
- "Testament of Freedom"—Singing Churchmen of Oklahoma, James D. Woodward, Tulsa, Okla., Minister of Music, First Baptist Church, Director of Singing Churchmen of Oklahoma.
- Address—The Honorable Brooks Hays, Washington, D.C., Special Assistant to the President of the United States, former president of the Southern Baptist Convention.
- Closing Prayer and Benediction—The Honorable Harold E. Stassen, Philadelphia, Pa., President, American Baptist Convention.

SATURDAY, MAY 23, 8:45 A.M.

- Fellowship of Singing, Scripture and Prayer—Dr. Thomas B. McDormand, Philadelphia, Pa., President of Eastern Baptist Theological Seminary and Eastern Baptist College, B.J.A. Chairman 1958-1959.
- Baptist Jubilee Advance, An Historical Glimpse—Dr. Kenneth Scott Latourette, New Haven, Conn., Professor Emeritus, Yale University Divinity School.
- Baptist Distinctives—Panel discussion of document prepared by an officially appointed committee (*denotes member of draft committee)

American Baptist Convention:

- Dr. Jitsuo Morikawa, Valley Forge, Pa., Director of Evangelism, American Baptist Home Mission Society.
- Dr. Robert G. Torbet*, Kansas City, Kan., Professor, Central Baptist Seminary.
- Dr. Edwin H. Tuller, Valley Forge, Pa., General Secretary, American Baptist Convention, Chairman of Program Committee, B.J.A. Celebration, 1964.

Baptist Federation of Canada:

Dr. R. F. Aldwinckle (chairman)*, Hamilton, Ontario, Canada, McMaster Divinity College.

- Dr. R. F. Bullen, Toronto, Canada, Secretary, Baptist Federation of Canada.
- Dr. Edgar J. Bailey, Islington, Ontario, Canada, minister of Kingsway Baptist Church, Vice-president of Baptist Federation of Canada.

National Baptist Convention of America:

- Rev. C. W. Black, Jr., San Antonio, Tex., Pastor, Mt. Zion Baptist Church, Chairman, Committee on Social Justice, National Baptist Convention of America.
- Rev. R. H. Wilson, Jacksonville, Fla., Pastor, Bethel Institutional Baptist Church, Corresponding Secretary, National Baptist Convention of America.

National Baptist Convention, U.S.A., Inc.:

- Rev. C. T. Epps, Jersey City, N.J.
- Dr. Joseph H. Jackson, Chicago, III., Pastor, Olivet Baptist Church, President, National Baptist Convention, U.S.A., Inc., B.J.A. Chairman, 1962-1963.
- Rev. C. M. Smith*, Philadelphia, Pa., Pastor, Wayland Temple Baptist Church.

North American Baptist General Conference:

- Rev. David J. Draewell*, Forest Park, III., Secretary of Stewardship and Higher Education, North American Baptist General Conference.
- Dr. Edwin H. Marklein, Hempstead, N.Y., Moderator, North American Baptist General Conference.
- Dr. Frank H. Woyke, Forest Park, III., Executive Secretary, North American Baptist General Conference, B.J.A. Chairman, 1961-1962.

Seventh Day Baptist General Conference:

- Rev. Harley D. Bond, Plainfield, N.J., Executive Secretary, Seventh Day Baptist General Conference.
- Dr. K. D. Hurley, Salem, W. Va., President, Salem College.
- Rev. Melvin G. Nida*, Salem, W. Va., Professor of Religious Education, Salem College.

Southern Baptist Convention:

- Dr. H. H. Hobbs, Oklahoma City, Okla., Pastor, First Baptist Church, Chairman, Message Committee.
- Dr. E. S. James*, Forth Worth, Texas, Editor, Baptist Standard.
- Dr. Porter W. Routh, Nashville, Tenn., Executive Secretary, Executive Committee, Southern Baptist Convention, Treasurer, Southern Baptist Convention.

Fellowship of Singing

Panel Discussion (continued)—Disagreements and Differences of Emphasis among Baptists.

Round Table Discussion-Results of the five year Baptist Jubilee Advance.

Participants:

- Dr. R. Dean Goodwin, Valley Forge, Pa., Executive Director, Division of Communication, American Baptist Convention.
- Dr. C. Oscar Johnson, Berkeley, Calif., former President of Baptist World Alliance.
- Dr. Albert McClellan, Nashville, Tenn., Program Planning Secretary, Southern Baptist Convention, Executive Committee.
- Dr. Casper C. Warren

Report of the Message Committee:

- Dr. H. H. Hobbs
- Dr. Harvey Cox, Newton Centre, Mass., Professor, Andover Newton Theological School
- Rev. David J. Draewell
- Dr. Abner J. Langley, Moncton, New Brunswick, President, Baptist Federation of Canada
- Rev. Melvin G. Nida
- Rev. W. H. Waller, Wayne, Pa.
- Closing Prayer and Benediction—Rev. I. S. Cole, Atlantic City, N.J., pastor, Second Baptist Church.

SATURDAY, MAY 23, 1:45 P.M.

Fellowship of Singing, Scripture and Prayer—Mrs. Howard L. Roach, Plainfield, Iowa, B.J.A. Chairman, 1959-1960.

Solo-Shirley Yang, Hong Kong

Results of Mission Work around the World—A gathering of 500 Baptist missionaries, both active and retired.

Messages from one national Christian from each continent, briefly testifying to what missionary efforts have meant to them and their countries, and the work that remains to be done.

Participants:

Maran La Raw, Burma.

Flavius Martin, Scholarship Student of North American Baptist General Conference from Federal Republic of Cameroon, Africa.

Hisash Murakami, Scholarship Student at North American Baptist Seminary from Osaka, Japan.

Pedro Bonet, Spain.

Raul Cadima, Bolivia.

Joseph Samuels, Jamaica, W.I., Corresponding Secretary, Jamaica Seventh Day Baptist Conference.

Closing Prayer and Benediction—Dr. P. S. Wilkinson, San Antonio, Texas, Pastor, New Light Baptist Church, President, American Baptist Convention of Texas. Boardwalk fellowship (free time) beginning at 3:45 P.M.

SATURDAY, MAY 23, 1964, 8:00 P.M.

Presiding: Dr. Theodore F. Adams.

Fellowship of Singing and Prayer-Dr. Frank H. Woyke.

Symphony No. 2 in B Flat for orchestra with chorus, "Hymn of Praise," Opus 52 Mendelssohn.

Maestoso con moto

Allegretto un poco agitato

Adagio religioso

Allegro moderato maestoso:

"All Men. All Things"

Introduction to Oratorio, Composer, Librettist.

WHAT IS MAN?—Oratorio for narrator, soprano, baritone, chorus and orchestra, by Ron Nelson, (Written especially for the Jubilee Celebration and in memory of Adoniram Judson and Luther Rice, and based on Psalm 8).

Text: Samuel H. Miller, Cambridge, Mass., Dean, Harvard Uni-

versity Divinity School.

Conductor: Thor Johnson, Evanston, Ill., Northwestern University.

Narrator: Carl R. Greyson, Chicago, Ill., Radio Station WGN.
Soprano: Irene Jordan (Mrs. Arnold Caplan), New York, N.Y., dra-

matic coloratura, Metropolitan Opera.

Baritone: Sherrill Milnes, Baritone, Winner 1962 Ford Foundation

Grant Award.

Chorus: "Singing City" of Philadelphia, Elaine Brown, Director.

Orchestra: Members of Baltimore Symphony.

Organist: Robert Elmore, Wayne, Pa., Professor of Organ and Theory,

Eastern Baptist College, and Organist and Choir Di-

rector, First Moravian Church, Bethlehem, Pa.

Publisher: Boosey and Hawkes, Inc., New York City.

SUNDAY, MAY 24, 9 A.M.

Fellowship of Singing, Scripture and Prayer—Dr. E. A. Freeman, Kansas City, Kan., Pastor, First Baptist Church, President, Missionary Baptist State Convention of Kansas.

Dramatic Presentation—"The Quest of All People for Freedom."

Title: "Except for John Leland."

Author: Albert Johnson, Redlands, Calif., Professor, University of

Redlands.

Director: Louise Hash Massey.

Group: South Hunterdon Regional High School, N.J.

Music Director-Herbert Miles

Action on Message Statement-Dr. H. H. Hobbs, Chairman.

Acknowledgments, Announcements, etc.

Morning Worship---Conducted by Dr. Adams.

Scripture and Prayer-Dr. Johnson.

Preacher—Dr. John Soren, Rio de Janeiro, Brazil, Pastor, First Baptist Church, President, Baptist World Alliance.

Closing Prayer and Benediction—Dr. K. Owen White, Houston, Texas, Pastor, First Baptist Church, President, Southern Baptist Convention.

SUNDAY, MAY 24, 3 P.M.

Instrumental Music-Tedd Smith and Don Husted.

Call to Worship-Dr. Adams.

Hymns of Praise-Cliff Barrows.

Scripture and Prayer—Rev. Leon M. Maltby, Plainfield, N.J., Corresponding Secretary, American Sabbath Tract Society, Chairman, B.J.A. Committee 1962-1963.

Solo-George Beverly Shea.

Remarks and Recognitions-Dr. Adams.

"How Great Thou Art"-George Beverly Shea and the Congregation.

Announcements and Offering.

Offertory-Tedd Smith and Don Husted.

"Lord's Prayer" - George Beverly Shea and the Congregation.

Solo-George Beverly Shea.

Message—Billy Graham, Montreat, North Carolina, Evangelist.

Moment of Dedication.

Congregation-"Blest Be the Tie."

Closing Prayer and Benediction-Dr. Abner J. Langley.

Adjournment by 4:30 P.M.

The sessions of the Third Baptist Jubilee Celebration May 22-24, 1964, continue the sessions of the American Baptist Convention Annual Meeting, May 18-22 and the Southern Baptist Convention, May 19-22. These two Conventions welcome participation in the wider fellowship of Baptists as all are joined in this significant Jubilee Celebration.

1. America the Beautiful

Materna

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea.

O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law.

O beautiful for heroes proved In liberating strife, Who more than self their country loved, And mercy more than life! America! America! May God thy gold refine Till all success be nobleness,

O beautiful for patriot dream
That sees, beyond the years,
Thine alabaster cities gleam,
Undimmed by human tears!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea.

And every gain divine.

2. Saviour, Like a Shepherd Lead Us Bradbury

Saviour, like a shepherd lead us, Much we need Thy tender care; In Thy pleasant pastures feed us, For our use Thy folds prepare: Blessed Jesus, blessed Jesus, Thou hast bought us, Thine we are; Blessed Jesus, blessed Jesus, Thou hast bought us, Thine we are. We are Thine; do Thou befriend us,
Be the guardian of our way;
Keep Thy flock from sin, defend us,
Seek us when we go astray:
Blessed Jesus, blessed Jesus,
Hear, O hear us when we pray;
Blessed Jesus, blessed Jesus,
Hear, O hear us when we pray.

Thou hast promised to receive us,
Poor and sinful though we be;
Thou hast mercy to relieve us,
Grace to cleanse, and pow'r to free:
Blessed Jesus, blessed Jesus,
Early let us turn to Thee;
Blessed Jesus, blessed Jesus,
Early let us turn to Thee.

Early let us seek Thy favor;
Early let us do Thy will;
Blessed Lord and only Saviour,
With Thy love our bosoms fill:
Blessed Jesus, blessed Jesus,
Thou hast loved us, love us still;
Blessed Jesus, blessed Jesus,
Thou hast loved us, love us still.

3. Jesus Shall Reign Where'er the Sun

Duke Street

Jesus shall reign where'er the sun Does His successive journeys run; His kingdom spread from shore to shore, Till moons shall wax and wane no more.

From north to south the princes meet To pay their homage at His feet; While western empires own their Lord, And savage tribes attend His word.

To Him shall endless pray'r be made, And endless praises crown His head; His name like sweet perfume shall rise With every morning sacrifice.

People and realms of ev'ry tongue Dwell on His love with sweetest song, And infant voices shall proclaim Their early blessings on His name.

4. Love Divine, All Loves Excelling

Love Divine

Love divine, all loves excelling,
Joy of Heaven, to earth come down;
Fix in us Thy humble dwelling;
All Thy faithful mercies crown.
Jesus, Thou art all compassion,
Pure, unbounded love Thou art;
Visit us with Thy salvation;

Breathe, O breathe Thy loving Spirit Into every troubled breast! Let us all in Thee inherit, Let us find the promised rest; Take away our bent to sinning; Alpha and Omega be; End of faith, as its beginning,

Enter every trembling heart.

Set our hearts at liberty.

Come, Almighty to deliver,
Let us all Thy grace receive;
Suddenly return, and never,

Never more Thy temples leave. Thee we would be always blessing, Serve Thee as Thy hosts above,

Pray, and praise Thee without ceasing; Glory in Thy Perfect love.

Finish, then, Thy new creation;
Pure and spotless let us be;
Let us see Thy great salvation
Perfectly restored in Thee:
Changed from glory into glory,
Till in heaven we take our place,
Till we cast our crowns before Thee,
Lost in wonder, love, and praise.

5. He Leadeth Me! O Blessed Tho't!

He Leadeth Me

He leadeth me! O blessed tho't!
O words with heav'nly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me!

Sometimes 'mid scenes of deepest gloom, Sometimes where Eden's bowers bloom,

By waters still, o'er troubled sea, Still 'tis His hand that leadeth me! Lord, I would clasp Thy hand in mine,
Nor ever murmur nor repine,
Content, whatever lot I see,

Since 'tis Thy hand that leadeth me!

And when my task on earth is done,
When, by Thy grace, the Vict'ry's won,
E'en death's cold wave I will not flee,
Since God thro' Jordan leadeth me!

Refrain
He leadeth me, He leadeth me,
By His own hand He leadeth me:
His faithful foll'wer I would be,
For by His hand He leadeth me.

6. O Worship the King

Lyons

O worship the King, all glorious above, And gratefully sing His woderful love; Our Shield and Defender, the Ancient of Days.

Pavilioned in splendor, and girded with praise.

O tell of His might, O sing of His grace, Whose robe is the light, whose canopy space!

His chariots of wrath the deep thunderclouds form,

And dark is His path on the wings of

And dark is His path on the wings of the storm.

Thy bountiful care what tongue can recite?

It breathes in the air, it shines in the light,

It streams from the hills, it descends to the plain, And sweetly distils in the dew and the

And sweetly distils in the dew and the rain.

Frail children of dust, and feeble as frail, In Thee do we trust, nor find Thee to fail:

Thy mercies how tender, how firm to the end,

Our Maker, Dedender, Redeemer, and Friend.

7. Amazing Grace

Amazing Grace

Amazing grace! how sweet the sound, That saved a wretch like me! I once was lost, but now am found, Was blind, but now I see.

'Twas grace that taught my heart to fear, And grace my fears relieved; How precious did that grace appear The hour I first believed!

Thro' many dangers, toils, and snares, I have already come;
'Tis grace hath bro't me safe thus far, And grace will lead me home.

When we've been there ten thousand years, Bright shining as the sun, We've no less days to sing God's praise Than when we first begun.

8. Majestic Sweetness Sits Enthroned Ortonville

Majestic sweetness sits enthroned
Upon the Saviour's brow;
His head with radiant glories crowned,
His lips with grace o'er flow,
His lips with grace o'er flow.

No mortal can with Him compare, Among the sons of men; Fairer is He than all the fair Who fill the heav'nly train, Who fill the heav'nly train.

He saw me plunged in deep distress, And flew to my relief; For me He bore the shameful cross, And carried all my grief, And carried all my grief.

To Him I owe my life and breath, And all the joys I have; He makes me triumph over death, And saves me from the grave, And saves me from the grave.

9. God of Grace and God of Glory

CWM Rhondda

God of grace and God of glory,
On Thy people pour Thy power;
Crown Thine ancient church's story,
Bring her bud to glorious flower.
Grant us wisdom,
Grant us courage,
For the facing of this hour,
For the facing of this hour.

Lo! the hosts of evil round us Scorn Thy Christ, assail His ways! Fears and doubts too long have bound us, Free our hearts to work and praise.

Grant us wisdom,
Grant us courage,
For the living of these days,
For the living of these days.

Set our feet on lofty places;
Gird our lives that they may be
Armored with all Christ-like graces
In the fight to set men free.
Grant us wisdom,
Grant us courage,
That we fail not man nor Thee!
That we fail not man nor Thee!

10. How Firm a Foundation

Foundation

How firm a foundation, ye saints of the Lord,

Is laid for your faith in His excellent Word!

What more can He say than to you He hath said.

To you who for refuge to Jesus have fled?

"Fear not, I am with thee; O be not dismayed,

For I am thy God, and will still give

For I am thy God, and will still give thee aid;

I'll strengthen thee, help thee, and cause thee to stand,

Upheld by my righteous, omnipotent hand.

"When through fiery trials thy pathway shall lie,

My grace, all sufficient, shall be thy supply;

The flame shall not hurt thee; I only design

Thy dross to consume, and thy gold to refine.

"The soul that on Jesus hath leaned for

I will not, I will not desert to his foes; That soul, though all hell should endeavor to shake.

l'Il never, no, never, no, never forsake!"

11. God of Our Fathers, Whose Almighty Hand

National Hymn

God of our fathers, whose almighty hand Leads forth in beauty all the starry band

Of shining worlds in splendor through the skies,

Our grateful songs before Thy throne arise.

Thy love divine hath led us in the past, In this free land by Thee our lot is cast:

Be Thou our ruler, guardian, guide, and stay,

Thy Word our law, Thy paths our chosen way.

From war's alarms, from deadly pestilence,

Be Thy strong arm our ever sure defense:

Thy true religion in our hearts increase, Thy bounteous goodness nourish us in peace.

Refresh Thy people on their toilsome way,

Lead us from night to never ending day;

Fill all our lives with love and grace divine,

And glory, laud, and praise be ever Thine.

12. Onward, Christian Soldiers

St. Gertrude

Onward, Christian soldiers, Marching as to war, With the cross of Jesus Going on before! Christ, the royal Master, Leads against the foe; Forward into battle, See His banner go!

At the sign of triumph
Satan's host doth flee;
On, then, Christian soldiers,
On to victory!
Hell's foundations quiver
At the shout of praise;
Brothers, lift your voices,
Loud your anthems raise!

Like a mighty army
Moves the church of God;
Brothers, we are treading
Where the saints have trod;
We are not divided;
All one body we,
One in hope and doctrine,
One in charity.

Onward, then, ye people,
Join our happy throng,
Blend with ours your voices
In the triumph song;
Glory, laud, and honor,
Unto Christ the King;
This thro' countless ages
Men and angels sing.

Refrain Onward, Christian soldiers, Marching as to war, With the cross of Jesus Going on before!

13. All Hail the Power of Jesus' Name

Coronation

All hail the power of Jesus' name! Let angels prostrate fall; Bring forth the royal diadem, And crown Him Lord of all; Bring forth the royal diadem, And crown Him Lord of all.

Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail Him who saves you by His grace,
And crown Him Lord of all;
Hail Him who saves you by His grace,
And crown Him Lord of all.

Let every kindred, every tribe, On this terrestrial ball, To Him all majesty ascribe, And crown Him Lord of all; To Him all majesty ascribe, And crown Him Lord of all.

O that with yonder sacred throng We at His feet may fall! We'll join the everlasting song, And crown Him Lord of all; We'll join the everlasting song, And crown Him Lord of all.

14. The Morning Light Is Breaking Webb

The morning light is breaking;
The darkness disappears;
The sons of earth are waking
To penitential tears;
Each breeze that sweeps the ocean
Brings tidings from afar
Of nations in commotion,
Prepar'd for Zion's war.

Rich dews of grace come o'er us In many a gentle shower, And brighter scenes before us Are op'ning ev'ry hour; Each cry, to heaven going, Abundant answers bring, And heav'nly gales are blowing, With peace upon their wings. See heathen nations bending
Before the God we love,
And thousand hearts ascending
In gratitude above;
While sinners, now confessing,
The gospel call obey,
And seek the Saviour's blessing,
A nation in a day.

15. We Have Heard the Joyful Sound

Jesus Saves

We have heard the joyful sound:
Jesus saves! Jesus saves!
Spread the tidings all around:
Jesus saves! Jesus saves!
Bear the news to every land,
Climb the steeps and cross the waves
Onward! 'tis our Lord's command;
Jesus saves! Jesus saves!

Waft it on the rolling tide:
Jesus saves! Jesus saves!
Tell to sinners far and wide:
Jesus saves! Jesus saves!
Sing, ye islands of the sea;
Echo back, ye ocean caves;
Earth shall keep her jubilee;
Jesus saves! Jesus saves!

Sing above the battle strife:
Jesus saves! Jesus saves!
By His death and endless life,
Jesus saves! Jesus saves!
Sing it softly through the gloom,
When the heart for mercy craves;
Sing in triumph o'er the tomb,
Jesus saves! Jesus saves!

Give the winds a mighty voice:
Jesus saves! Jesus saves!
Let the nations now rejoice,
Jesus saves! Jesus saves!
Shout salvation full and free;
Highest hills and deepest caves;
This our song of victory:
Jesus saves! Jesus saves!

16. O Zion Haste

Tidings

O Zion, haste, thy mission high fulfilling, To tell to all the world that God is Light:

That He who made all nations is not willing

One soul should perish, lost in shades of night.

Behold how many thousands still are-

Bound in the darksome prison house of sin.

With none to tell them of the Saviour's Or of the life He died for them to win.

Proclaim to ev'ry people, tongue, and

That God, in whom they live and move, is love:

Tell how He stoop'd to save His lost creation.

And died on earth that man might live above.

Give of thy sons to bear the message glorious:

Give of thy wealth to speed them on their way:

Pour out thy soul for them in pray'r victorious: And all thou spendest Jesus will repay.

Refrain Publish glad tidings, tidings of peace,

Tidings of Jesus, redemption and release.

17. To God Be the Glory

To God Be the Glory

To God be the glory, great things He hath done;

So loved He the world that He gave us His Soh,

Who yielded His life an atonement for

And opened the life-gate that all may go in.

O perfect redemption, the purchase of

To every believer the promise of God: The vilest offender who truly believes. That moment from Jesus a pardon receives.

Great things He hath taught us, great things He hath done,

And great our rejoicing thro' Jesus the

But purer, and higher, and greater will

Our wonder, our transport, when Jesus we see.

Refrain

Praise the Lord, praise the Lord, Let the earth hear His voice! Praise the Lord, praise the Lord, Let the people rejoice! O come to the Father, thro' Jesus the And give Him the glory, great things He hath done.

18. When I Survey the Wondrous Cross Hamburg

When I survey the wondrous cross, On which the Prince of glory died, My richest gain I count but loss, And pour contempt on all my pride.

Forbid it, Lord, that I should boast, Save in the death of Christ my God; All the vain things that charm me most, I sacrifice them to His blood

See, from His head, His hands, His feet, Sorrow and love flow mingled down; Did e'er such love and sorrow meet, Or thorns compose so rich a crown.

Were the whole realm of nature mine, That were a present far too small; Love so amazing, so divine, Demands my soul, my life, my all.

19. From Greenland's Icy Mountains

Missionary Hymn

From Greenland's icy mountins,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile;
In vain with lavish kindness
The gifts of God are strown;
The heathen in his blindness
Bows down to wood and stone.

Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation! O Salvation! The joyful sound
proclaim,
Till earth's remotest nation
Has learned Messiah's name.

Waft, waft, ye winds, His story, And you, ye waters, roll, Till, like a sea of glory, It spreads from pole to pole; Till o'er our ransomed nature The Lamb for sinners slain, Redeemer, King, Creator, In bliss returns to reign.

20. Just As I Am

Woodworth

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come! I come!

Just as I am, and waiting not,
To rid my soul of one dark blot,
To Thee whose blood can cleanse each
spot,
O Lamb of God, I come! I come!

Just as I am, tho' tossed about
With many a conflict, many a doubt,
Fightings within and fears without,
O Lamb of God, I come! I come!

Just as I am, poor, wretched, blind; Sight, riches, healing of the mind, Yea, all I need in Thee to find, O Lamb of God, I come! I come!

Just as I am, Thou wilt receive, Wilt welcome, pardon, cleanse, relieve, Because Thy promise I believe, O Lamb of God, I come! I come!

Just as I am, Thy love unknown
Hath broken ev-'ry barrier down;
Now to be Thine, yea, Thine alone,
O Lamb of God, I come! I come!

21. Holy, Holy, Holy

Nicaea

Holy, holy, holy! Lord God Almighty! Early in the morning our song shall rise to Thee;

Holy, holy, holy, merciful and mighty! God in three persons, blessed Trinity!

Holy, holy, holy! all the saints adore Thee,

Casting down their golden crowns around the glassy sea;

Cherubim and seraphim falling down before Thee,

Who wert, and art, and evermore shalt be.

Holy, holy, holy! tho' the darkness hide Thee.

Tho' the eye of sinful man Thy glory may not see:

Only Thou art holy; there is none beside Thee,

Perfect in power, in love, and purity.

Holy, holy, holy! Lord God Almighty!
All Thy works shall praise Thy name,
in earth, and sky, and sea;
Holy, holy, holy; merciful and mighty!

God in three persons, blessed Trinity!

For Release: 9:55 A.M. Friday, May 22

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

Baptist World Alliance Report

North America Hosts 1965 World Congress

Southern Baptists, at their 1964 Convention, were reminded they will play host next year to "probably the largest Baptist World Congress in history."

Josef Nordenhaug, Washington, general secretary of the Baptist World Alliance, said that as many as 50,000 Baptists from 75 countries may attend the 11th Baptist World Congress, meeting at Miami Beach, Fla., June 25-30, 1965.

Baptists of the world hold their world congresses every five years. The last was at Rio de Janeiro, Brazil, in 1960, when 13,000 from 70 countries were registered.

Attendance at Miami Beach should be much greater, he said, because of the large Baptist population in North America. Baptists on this continent, in fact, comprise 22 million of the approximately 25 million Baptists of the world.

Four other world congresses have met in North America, Nordenhaug said. They were at Philadelphia in 1911, Toronto in 1928, Atlanta in 1939 and Cleveland in 1950. The 1939 meeting in Atlanta had an estimated 50,000 in attendance, and night sessions were held in a baseball park.

The Orange Bowlin Miami will be used for larger sessions of the 1965 meeting.

Nordenhaug, a Norwegian who moved to Washington as general secretary of the Alliance in 1960, told Southern Baptists their fellow-believers "live, witness and worship in more than 100 countries of the world."

Seventy-eight Baptist conventions and unions in 56 different countries hold membership in the Alliance.

The Alliance, which is a voluntary fellowship without any administrative authority over its member conventions and churches, provides the world's Baptists with a means for service and cooperation one with another, Nordenhaug said. "In such cooperation they help fulfill the Great Commission of Jesus Christ."

He reported also that, during 1963, the Alliance provided Baptists of the world with a united voice in their efforts for religious liberty in countries where freedom is restricted by either state churches or totalitarian governments.

The Λ lliance provided the scattered Baptist conventions with a "channel" for the relief and rehabilitation of destitute and displaced people in Λ sia, Λ frica, Eastern Europe and the Caribbean.

The Alliance's four study commissions bring "the denomination's scholars from many countries" together annually "for discussion of doctrine, Christian nurture, evangelism and human rights." This continuing Alliance program provides a forum, he said, "in which Baptists of the world share their insights and explore the 'faith that is within us.'" (I Peter 3:15)

World fellowship was furthered during the year by the attendance of 3,000 young p ople from 50 countries in the 6th Baptist Youth World Conference at Beirut, L banon; by the publication of a monthly magazine, The Baptist World; and by the visits of Alliance officers to Baptist groups in 32 countries.

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

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FOR RELEASE: 1050 a.m. Friday, May 22

Address by Robert W. Sarnoff Chairman of the Board, National Broadcasting, Inc.

Page 1 to the a little a little

I am deeply honored to receive this award and to join you today. Your recognition of NBC's long and continuing interest in the use of television as an extension of our churches and their leaders is most gratifying to me, and to the men and women of NBC in whose behalf I accept it gratefully. I also regard it as a symbol of our mutual interests and of the similarities of our goals.

Through point efforts in the presentation of the "Southern Baptist Hour" I feel I have gained new understanding of your objectives. And those of you who have been most closely associated with the program no doubt have gained clearer insight into the problems and potential of the broadcast media. I have been repeatedly impressed by the many examples of your sensitive and effective use of television. A current illustration is the special program "Walk Beside Me," a full-hour account of the life and teachings of the Apostle Paul, to be presented at the end of this month on the NBC Television Network. It was filmed in color by a production team, representing both NBC and the Scuthern Baptist Convention, which spent two months in Jordan, Israel, Turkey, Greece and Italy, tracing the voyages of Paul as he followed the mandate of Christ to "go ye into the whole world and preach the gospel to every creature."

Television, to be sure, does not duplicate the impact of an actual confrontation with the real event or person. Nevertheless, it is by no means a passive experience. With its unique ability to transmit instantaneously the combined sight, sound, motion and color of an event, television is the closest approximation to reality to be found in any medium. And no other medium of communication has the same capacity to expose the individual to the entire breadth and depth of human experience in so many ways.

Acknowledging this power, it is important that all of us-those who serve it and those whom it serves—understand television's basic character and its place in the framework of our culture.

It has developed in this country as a distinctly democratic institution. Our broadcasting facilities are privately owned and operated for profit, yet we are reminded repeatedly and appropriately that broadcasting is a public trust that must be responsible to public interest.

Like the pluralistic society it serves, television defies precise definition and thrives upon the interaction and accommodation of a wide variety of elements that are sometimes in concert, sometimes in conflict. Its principle mission is the communication of entertainment and information, for the diversion or edification of the public. But it takes two to communicate, and television requires of its audiences not only the act of viewing but of first selecting a program, and then judging its merit.

Millions, of such active, individual choices are made each broadcast hour, hundreds each day, and their combined effect is a continuous shaping and reshaping of the medium. The influences that produce these decisions are intimate and personal, as complex and varied as the American society itself. They produce in the end of reflection of our society that displays our weaknesses as well as our strengths and our faults as well as our virtues. To look into the mirror of television may be disconcerting at times, exhilirating at others, but the reflection is a reasonably faithful one.

Each of us on occasion must have watched an hour of television and labelled it the medium's "finest." On the other hand, we are sometimes moved to echo the resful observation of Ecclesiastes: "I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit."

more

Page 2 - Sarnoff Speech

The latter reaction sometimes leads to the demand that something be done promptly and decisively to eliminate those moments that do not appeal to the highest levels of taste or foster the clear spirit of culture and refinement. I suggest that at this point it is proper to ask whether we are not seeking an advanced degree of perfection in television that we do not demand of ourselves.

Television can, of course, be modified to conform more closely to an image of our society not as it actually is, but as it, perhaps, ought to be. The most obvious way to effect this—and it must be the most obvious because it is suggested so often—is to tighten the regulatory rein of government. Less obvious, however, are the pitfalls of such an expedient. Television is too powerful and persuasive an instrument to be placed in the hands of any central authority, however well—intentioned. The history of this century is replete with evidence that a people that relinquishes control of its communications ultimately relinquishes its liberty.

More important, we would be assigning to government a task that we and our fellow citizens are capable of performing for ourselves, even as we have proven capable over the last 175 years of selecting our political leaders. Consequently, many broadcasters were surprised and disappointed by the policy statement issued last year by a large and highly respected church group calling for greater government involvement in broadcast programming. My own view is that such a position is incompatible with our heritage of freedom of expression and freedom of choice, and that an approach better ad \$\frac{1}{2}\text{ted}\$ to our needs and traditions is the one favored by the Director of your Radio and Television Commission, Paul M. Stevens, who has endorsed the belief that "the challenge to broadcasting is to raise the public taste, rather than appeal to a government Czar."

This challenge, which NBC accepted many years ago, recognizes the essential character of a broadcast system that has grown up in the tradition and service of a democracy. It is designed to serve the varied interests of the entire public, with offerings that range from pure diversion to the serious examination of events and issues of the day. Its broad popular appeal, regarded by some critics as a handicap, is in fact a unique asset; for the millions of viewers who are attracted to their sets week after week by entertainment can be exposed to experiences that once were not available or of little interest to the total public. In the current season alone, millions who might never attend a Broadway play, an opera or an art exhibit, have seen our productions of "Abe Lincoln in Illinois," "Lucia di Lammermoor" and the "Art of Collecting."

Hopefully, their appetites have been whetted for more. This is a gradual, indeed an endless process of enlightenment. And if the process seems too slow, it might be well to remember that although centuries have clapsed since the delivery of the Sermon on the Mount and even longer since the revelation of the Ten Commandments, neither has attained universal acceptance.

For all its powers of attraction, television is in fact a secondary influence on our society, along with newspapers, movies, ragazines, radio and books. I think you will agree that the primary influences on the thought and behavior of the individual, and through him, on society itself are that trinity of institutions that dates to the very beginnings of civilization -- the home, the church and the school. While their roles may sometimes be obscured, in a time of deep and world-wide social change they should be more vital than ever in developing in individuals the instinct and interests that lead to higher levels of understanding. Each could make itself felt more fully, I believe, by working t hrough those secondary influences of which television is the most promising.

The parents who regard television as a pacifier or a diverting toy would be better advised to acquaint themselves with the more rewarding programs available for children and to encourage their youngsters to watch such presentations as "Exploring" or the "NBC Children's Theatre." Teachers who dismiss television as an unworthy intrusion on home study could exert a more positive influence by making assignments that would stimulate an interest in news programs or in documentaries on the Kremlin, the Cuba missile crisis or Vincent Van Gogh.

Page 3 - Sarnoff speech

Yours and other church groups have long been committed to the use of television, but I would urge that you not restrict your interest to your own programs or even to such special presentations as "He Is Risen," "The Coming of Christ," "The Way of the Cross," or Bach's "St. Matthew Passion." Spiritual experience, moral lessons, an understanding of the relationship of man and his God are not limited to religious programs, and the line between these programs and many of our dramatic and documentary presentations is a fine one that I hope you will not attempt to draw. Each program on television should be considered on its individual merit and examined thoughtfully so the worthy may be encouraged and the unworthy rejected. I am convinced, indeed, that you will serve yourselves and your fellow citizens well by sampling widely of television, assessing carefully what each of its offerings says and means and speaking out in behalf of those you deem most rewarding.

Television, in the last analysis, is a dialogue between free broadcasters and a free people. Each of our programs, whatever its content, is a question; each audience, a response. The way to raise the level of this dialogue is for each participant to enter into it to his best capacity and thus contribute not only to the betterment of the medium but of our free society as well.

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

For Information

LOST

An 85 mm lens for a 35 mm camera. It disappeared during the questioning of the Russian visitors. If you find it, it belongs to Baptist Standard. See Don McGregor.

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

W. Wayne Dehoney

Born: New Ramer, Colorado, August 22, 1918

Parents: William Warren Dehoney and Ruby (Northup) Dehoney

Brothers: Homer R. and Eugene B.

Childhood Residences: New Ramer, Colorado; Cheyenne, Wyoming; Oklahoma City, Oklahoma; Nashville, Tenn.

Education:

Diploma, Isaac Litton High School, Nashville, Tennessee, 1936 Vanderbilt University, B. A. degree, 1941 Southern Baptist Theological Seminary, B. D. degree, 1946

Religious Experience:

Converted, 1927. Baptized into First Baptist Church, Oklahoma City, 1927. Ordained, First Baptist Church, Nashville, Tenn., 1940.

Denominational Experience:

Chairman, Board of Trustees, Clear Creek Preachers School, Pineville, Kentucky

Member, State Board, Alabama

Member, Educational Commission, Tennessee

Member, Board of Trustees, Union University

Member, Christian Life Commission

Member, Executive Committee, SBC

Member, Denominational Calendar Committee, SBC

Pastoral Experience:

Rural Churches in Tennessee, 1940-1943
First Baptist Church, Rogersville, Tennessee, 1943-1945
First Baptist Church, Pineville, Kentucky, 1945-1948
Immanuel Baptist Church, Paducah, Kentucky, 1948-1950
Central Park Baptist Church, Birmingham, Alabama, 1950-1957
First Baptist Church, Jackson, Tennessee, 1957-

Other Religious Work: Speaker for Conventions, encampments, and evangelistic gatherings in over 500 churches and auditoriums in 16 states of the Southern Baptist Convention. Preaching and mission tour of Cuba, 1951; Mexico, 1953; Baptist World Alliance delegate, 1955; Europe, Holy land and Africa, 1955; evangelistic crusade, Hawaii, 1958.

Marriage: Lealice Bishop, Kentucky, August 24, 1944.

Children: Rebecca Ann, March 15, 1946; Katherine Elaine, April 12,

1948; William Wayne, July 30, 1951.

Clubs: Rotary, Kiwanis, Lions

Hobbies: Fishing, hunting, photography.

Baptist Jubilee Celebration Atlantic City, New Jersey May 22-24, 1964

BROOKS HAYS URGES CHRISTIAN WITNESS ON POLITICAL ISSUES

ATIANTIC CITY, May 22-Brooks Hays, consultant to President Johnson and former president of the Southern Baptist Convention, told North American Baptists in a jubilee celebration here that their insistance on separation of church and state must never be allowed to curtail their Christian witness on political issues.

He urged the Baptists to greater activity in fields of Christian cooperation, racial justice, and preservation of the First Amendment to the U.S. Constitution.

The former Congressman from Arkansas spoke on the same program with John Diefenbaker, former prime minister of Canada. Diefenbaker also is a Baptist. The session in 40,000-seat Convention Hall opened a week-end Baptist Terjubilee celebration marking the 150th anniversary of the first organized Baptist work in North America.

Hays reminded the audience that historical decisions of the church, especially those to send missionaries to foreign lands have in themselves "involved the relationship of religion to human government." Policies of many governments affecting religious activity are particularly of interest.

"Today, with new issues, some of global dimensions, awaiting determination we must profit by experiences of the past and resolve not to retreat from responsibility for the handling of severe problems of our distraught world," Hays declared.

The churchman and statesman reminded Baptists that some of them shy away from the word "ecumenicity," used to describe the current trend toward cooperative Christianity.

"We Baptists are often found opposing only the word -- not the attitude itself."
Whatever we call it, let us resolve that our Conventions throughout North America faithfully exemplify the attitude of loyalty to the church, knowing that it cannot become the church triumphant until it becomes the church universal. And it is part of my thesis that Baptist individuality is not jeopardized by this voluntary yielding of our forces to the human family's moral and spiritual undertakings."

Christian involvement in governmental affairs can come in many ways, he said, but "the first and foremost instrument of power is the individual's dedication...Individuals should be encouraged to participate in efforts to find moral solutions to political problems."

He suggested also that Baptists should support their own denominational commissions of social concern, especially the Baptist Joint Committee on Public Affairs in Washington.

"The racial conflict is our greatest challenge," Hays said. "It has been said that there are just two groups—men of hate and men of love. But there is a third group—men of indifference. We are a divided people in this land, and sometimes I fear we are outnumbered not by men of hate but by men of indifference—lacking a sense of urgency regarding tragic racial cleavages in Christian society."

Hays said too that "it is imperative that we maintain uninhibited and unimpaired the independence of the pulpit. No economic, social or political pressures ought ever to be applied to the minister to silence the utterances that his conscience inspires."

Hays lauded the deacon who reportedly said, "Pastor, I did not like your sermon, but I'm afraid Jesus did."

Referring to the controversy raging over a Supreme Court decision on prayer and Bible study in the public schools, Hays said that by the same logic by which Baptists "have never claimed for ecclesiastical authority any power over government...we object to efforts by political authorities to prescribe religious ceremonies.

"Consistency would seem to require us in the prayer decision debate to oppose any alteration whatever of the First Amendment which has proved to be a strong bulwark for our liberties."

"Still the debate should continue," Hays said. "Great good will come of it and I predict that public policies can be devised to facilitate religious instruction under auspices of the churches in cooperation with the schools through acceptable school practices such as released time and Biblical instruction without invading the area of religious devotion over which the church must remain guardian."

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

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Resolution 1: Resolution on American Bible Society

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.

Resolution 2: Resolution on Religious Liberty

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.

Our leaders and our people have firmly rejected the use of the coercive powers of government in the realm of religion. 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. 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 religious commitments of ideas.
- 3. We appeal to the Congress of the United States to allow the First Amendment of the Constitution of the United States to stand as our guarantee of religious liberty, and we oppose the adoption of any further amendment to that Constitution respecting establishment of religion or free exercise thereof.
- 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.

Resolution 3: West Coast 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 in a holy mission for our Lord in a fertile field.

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 more 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.

Resolution 4: Request to President Lyndon B. Johnson

Whereas the Surgeon General's Committee appointed by President Kennedy rendered our nation a much-needed service in pointing out the hazards of cigarette smoking, which report can have far-reaching benefits to human health and well-being

Whereas a serious problem of beverage alcohol also deserves the same careful medical and scientific investigation,

We go on record as a convention as requesting President Lyndon B. Johnson to appoint a similar commission to investigate and to make known to our American people the hazards to personal health and to society presented by the use of alcohol as a beverage.

Resolution 5:

Whereas: the beloved Executive Secretary of our Home Mission Board is retiring at the end of this year, 1964; and, since this Convention in its 107th session would wish to express itself in appreciation of and affection for this noble leader,

page 3 - Resolutions Therefore, be it Resolved: That we gratefully recognize the goodness and wisdom of God in directing the choice and the labor of so effective a servant to lead Southern Baptists in their Home Mission efforts in these strategic years from 1954-1964; That we review, with thanksgiving, the broadened base of the present and future operations of the Home Mission Board which are so largely atrributable to his vision and consecration, his organizational and leadership abilities, his care and concern to reflect the mind and faithfully follow the will of his Master. Be it further resolved that we commend to our Convention the example of this humble and devoted churchman whose love for our Lord is the most evident thing about him, whose concern for the lost of the land is the obvious burden of his heart, whose commitment to the engaging task of claiming our nation for Christ found him imaginatively exploring additional fields, areas, method and techniques that he might claim the most and the best for his cause, whose allegiance to his Lord is unquestioned and unexcelled, counting himself expendable for the glory of God. Resolution 6: Appraciation of Officers As in years past, our Convention has in this year been led by some of

As in years past, our Convention has in this year been led by some of our ablest men and women. We are grateful to God for the dedicated leadership thus afforded us and express our sincere appreciation to these leaders.

We are grateful to Dr. K. Owen White for his wisdom and prudence as exhibited in his handling of the presidency this year. The Convention is aware of the inordinate demands made upon its president and expresses deep appreciation for the service rendered by Dr. White. To the members of the First Baptist Church of Houston, Texas, we also express our appreciation for having given us their pastor for this past year.

We ac howledge with gratitude the leadership of vice-president Paul S. James and Mrs. R. L. Mathis. It is especially noteworthy that Mrs. Mathis is the first woman to serve as an officer of this Convention. The service: of our secretaries and treasurer is always to be commended. Dr. Merritt, Dr. Burton and Dr. Routh are selfless and tireless in their services to the convention.

Dr. James White Merritt has served as our Senior Secretary for the past ten years. He has rendered a conspicuous service of dependability and accuracy in the recording and preserving of the records of our Convention. At his request his service to the Convention in this capacity has been terminated.

Be it therefore resolved that this 107th session of the Southern Baptist Convention express its heartfelt appreciation to this devoted layman, who has served this Convention with great effectiveness. Throughout all of these years Dr. Merritt has served us with distinction. Faithful, devoted, conscientious, wise and unerring, Dr. Merritt has proved a most valuable asset to our Convention. We thank God for him and for calling him to this service.

page 4 - Resolutions

Resolution 7: Resolution of Appreciation to our Hosts

The Southern Baptist Convention meeting in Atlantic City, New Jersey expresses its deep appreciation to the Baptist Convention of Maryland who has served as host for this convention, for the excellent arrangements made for us and for the gracious hospitality afforded. To Dr. Roy D. Gresham, Executive Secretary, the Reverend G. W. Bullard, General Chairman of Arrangements, and to the hundreds of others from the convention area served by the Maryland Convention who labored many hours and days for our comfort and convenience, we acknowledge our deep gratitude. We thank the Atlantic City Convention Bureau for their generous consideration afforded us in meeting in their city.

Baptist Jubilee Celebration Atlantic City, New Jersey May 22-24, 1964

EXCERPTS FROM ADDRESS BY BROOKS HAYS

It is a high honor to share the platform with our distinguished guest from Canada. One of my exciting assignments as a Congressman was to journey to Canada in company with another Baptist, Honorable Frank Coffin of Maine, to confer with Prime Minister Diefenbaker and others regarding Canada-U.S. relations. His cooperation and graciousness greatly impressed us and we were happy when later he endorsed our principal recommendations. We three Baptists in Ottawa working on the problem of improved relations between our countries kept our Baptist affiliation in the background, but I like to think that the task was made easier because our religious experiences had helped us with the disciplines of discussion and procedure.

With the longest border and the greatest volume of trade and traffic between Canada and the United States of any two countries in the world, it is only natural that the two countries should be confronted with numerous and often knotty problems. It is, however, to the credit of both countries that we have generally been able to resolve our differences in a friendly and equitable manner. Our relations, indeed, are so close that most problems are worked out quietly and efficiently by such organizations as the International Joint Commission, the Permanent Joint Board on Defense or simply by consultation between responsible officials of the two countries, and seldom come to the attention of the public. In an effort to reduce even further the small percentage of problems capable of straining Canadian-United States relations, the two Governments have recently set up a working group to try to formulate a set of principles that could serve as guidelines in the settlement of differences.

With goodwill and understanding on both sides, we have every reason to believe that, over the years, the ties of friendship between Canada and the United State will be maintained and strengthened.

It is in keeping with our Baptist traditions that the importance of political government be acknowledged and the necessity of penetrating our social environment be emphasized. In the great decisions of the past we accepted involvement even while we adhered to the firm principles of separation of the powers of Church and State. To us, however, the Commonwealth is a workshop. Its changing forms challenge our imagination. Like the sons of Issachar, we seek an understanding of our times. The great absolutes of love and justice and freedom are in our keeping and we must with firmness raise prophetic voices that the "citizen and the statesmen will be sure to hear."

Our little systems have their day They have their day and cease to be They are but broken lights of Thee And Thou, O' God, art more than they.

We Baptists have made some historic decisions in the past--some of which involved the relationship of religion to human government. Even those decisions which appeared to be confined to our institutional life, such as launching foreign mission programs, projected our forces into world affairs in a way that impinges upon the problems of colonialism, economic development and multilateral arrangements for peace. Scarcely a meeting pertaining to missions is held by Baptists but that we confront the necessity for forming judgments as to the policies of many governments affecting our religious activity.

The decisions to launch other programs have also put strains upon our internal organization; but grievous though the resulting fragmentations were the strains were never fatal nor the defections substantial. Organized Baptist work by our respective bodies has continued with impressiveness. Today withnew issues, some of global dimensions, awaiting determination we must profit by the experiences of the past and resolve not to retreat from responsibility for the handling of severe problems of our distraught world.

Those of other faiths—"the sheep not of our fold"—bring into political fellowship resources which serve the cause of religious freedom which is so precious to us. Any damage to that fellowship on the governmental side of the wall of separation would weaken our defense of freedom. The motivations of both freedom and love should sensitize us in the world councils of State to the feelings of our non-Christian fellow citizens particularly those of Jewish faith who have shared heroically in the struggle for complete religious liberty.

The truce which Edmund Burke asked the churches to maintain in the midst of fierce political ambitions may indeed be a wise injunction for North Americans. Let the Church make its fellowship meaningful so that Republicans and Democrats, conservatives and

- 2 liberals may experience goodwill for each other within its shelters and draw spiritual strength for the intellectual and political conflicts which find them on opposing sides. This can be done without silencing the prophetic voices which the agencies of the church are mandated to keep strong and powerful. In this struggle we are sometimes in the company of those who do not share all of our distinctive views; but, in behalf of political righteousness and justice, we find happiness in this company of those seeking to discover the mind of Christ and to do the will of God. And if His mind and His spirit are reflected in noble action, unaccompanied by acceptance of our formal and theological tests, we will not hold back in the united exertions for a righteous society. In this struggle, we will encounter gaps in the Baptist vocabulary. None of the words familiar to the world quite fit the Baptist lexicon. The language defect is unfortunate. Some who are cooperative in the Christian community cringe, for example, at the word "ecumenicity" but we should try to avoid confusion in describing our targets. We Baptists are often found opposing only the word--not the attitude itself which so many who use it are trying to convey. Whatever we call it, let us resolve that our conventions throughout North America faithfully exemplify the attitude of loyalty to the Church, knowing that it cannot become the church triumphant until it becomes the church universal. And it is a part of my thesis that Baptist individuality is not jeopardized by this voluntary yielding of our forces to the human family's moral and spiritual undertakings. By what means is our influence to be applied in the realm of government? There are many appropriate ways for this to be done. I have already alluded to encouragement of the individual to participate in the effort to find moral solutions to political problems. This is probably the first and foremost instrument of power, the individual's dedication. Second we can generously support the agencies that represent us in specialized fields such as the Baptist Joint Committee on Public Affairs and the various Commissions on social concern. The racial conflict is our greatest challenge. It has been said that there are just two groups--men of hate and men of love. But there is a third group--men of indifference. We are a divided people in this land and sometimes I fear we are outnumbered not by men of hate but by men of indifference--lacking a sense of urgency regarding tragic racial cleavages in Christian society. The divisions because of color are more disturbing

than those pertaining to doctrine.

The Negro Baptist brethren who rely upon the white man's friendship and concern are now viewed by some of their own race as betrayers and our postponement of certain steps to alleviate the minority's suffering is adding greatly to their embarrassment.

If the Black Muslim's attack upon the Christian gospel stirs us to a consciousness of our neglect it may serve us well.

The issue is critical. We cannot wish it away from our doorstep nor the Negro's doorstep. The easing of tensions will come with a fuller application of the principles I have tried to enunciate in this statement.

It is the professionalized service of these agencies upon which we must depend for guidance and information in some of the current controversies. This is not to pursue the function of lobbying as a denominational activity, although the sentiment generated by our agencies may have an impact on public policy. What I am suggesting is that in determining our Christian duty in civil affairs we need the help of our trained and sensitive fellow-Christians who preside over these agencies.

Further, it is imperative that we maintain uninhibited and unimpaired the independence of the pupit. No economic, social or political pressures ought ever to be applied to the minister to silence the utterances that his conscience inspires. A good example for the Layman is that of the deacon who said: "Pastor, I did not like your sermon, but I'm afraid Jesus did."

Americans and Canadians need to strengthen the prophetic voices calling for compassionate and constructive action in human relations.

Finally, we must sustain the educational work of our colleges and Sunday Schools. We must make the relevance of religion in public affairs one of the keystones in instruction. After all, it is our hope that our young people will carry into the civic assumes to whether and a sense of personal dedicable to these tasks. We of the Baptist ranks have never claimed for ecclesiastical authority any power over government. Roger Williams directed some of his harshest strictures toward the churchmen who attempted to exercise civil powers. By the same logic we object to efforts by political authorities to prescribe religious ceremonies. Consistency would seem to require us in the prayer decision debate to oppose any alteration whatever of the first amendment which has proved to be a strong bulwark of our liberties.

Still the dialogue should continue. Great good will come of it and I predict that public policies can be devised to facilitate religious instruction under auspices of the churches in cooperation with the schools through acceptable school practices such as released time and Biblical instruction without invading the area of religious devotion over which the Church must remain guardian.

SBC ROUNDUP

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

ATLANTIC CITY, May 22-Southern Baptists spent most of their four days here talking about race relations, fellowship with other Baptist groups, religious liberty and capital punishment, but still found time to approve a record \$20.3 million denominational budget and a score of other business matters.

The messengers to the 107th annual meeting of the Southern Baptist Convention also elected Wayne Dehoney, pastor of First Baptist Church, Jackson, Tenno, as president, and chose Houston, Tex., as their 1969 meeting site.

Key convention speaker was Evangelist Billy Graham who closed out the convention with a challenge for churches to do something about improving race relations and national morality.

Southern Baptists met on the ground floor of huge Convention Hall while the American Baptist Convention conducted sessions on the second floor.

At the close of both sessions, both Baptist bodies joined with five other Baptist groups to celebrate 150 years of Baptist advance in North America.

The race relations issue was placed before the Southern Baptist Convention in one of a series of recommendations by the Christian Life Commission, an agency.

The resolution commended integrated Baptist institutions and churches with an open door policy for all people regardless of racial origin. It also pledged support of laws guaranteeing legal rights of Negroes and asked Southern Baptists to go beyond these laws by practicing Christian love.

However, the messengers by a close vote chose a moderate substitute motion prepared by deep South preachers which declared the final solution to race problems must come in the local church.

Messengers also turned down a recommendation for Southern Baptists to participate in a Morth American Baptist Fellowship organization.

Foes of the fellowship recommendation call it the first move toward unity between the Southern Baptist Convention and six other Baptist groups.

Supporters of the fellowship recommendation, which carried the blessings of the Executive Committee, said it was not a matter of doctrine or unity, but only one of fellowship.

Messengers out from a recommendation about capital punishment two statements calling for its abolition and the fact that it is contrary to the teaching of Christ.

The remaining portion of the recommendation urged legislators and public officials to study the facts and enact constructive legislation which would alleviate abuses where they exist.

The big convention budget for 1965 includes \$17,590,850 for operating needs, \$2,244.750 for capital needs, and a \$500,000 advance goal to be divided two-thirds for foreign missions and one-third for home missions.

The messengers also approved an agreement between the convention and the American Baptist Theological Seminary, Nashville, Tenn., pinning down the Negro seminary's organizational structure, and the basis of cooperation between the denomination and the seminary. The institution is owned jointly by the Southern Baptist Convention and the National Baptist Convention, U.S.A., Inc.

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~2 - SBC Roundup

Other recommendations okayed were:

- 1) A three-year study and opinion survey of Baptist churches to determine their desires and needs for a convention-wide emphasis plan for the years following 1969;
- 2) Authorization for the Southern Baptist Radio and Television Commission to borrow \$600,000 on its anticipated capital needs budget allocations to build a new headquarters in Fort Worth;
- 3) Authorization of the Executive Committee to take such action needed to work out problems between the Social Security Administration and Baptist institutions over Social Security requirements for ordained ministers.

Messengers also approved seven resolutions ranging from religious liberty to a West Coast Laymen's Crusade.

All passed handily except the religious liberty resolution which received a minor change.

Messengers insisted on attaching to the resolution the sentence, "in applying this principle to the field of public education, we affirm the historic right of our schools to full academic freedom for the pursuit of knowledge, religious or otherwise."

In the resolution the messengers affirmed their support of the concepts of the First Amendment to the U. S. Constitution including both its prohibition upon government roles in religious programs and its protection of free exercise of religion for people.

The resolution also appealed to Congress to allow the First Amendment to stand as the guarantee of religious liberty. It expressed opposition to the adoption of any further amendment to the Constitution in this area.

More

page 3 - SBC Roundup Other convention officers named included Roy Gresham of Baltimore, executive secretary of Maryland Baptists, first vice president, and television actor Gregory Walcott of Canoga Park, Calif., second vice president. Walcott is California's representative on the Brotherhood Commission. Joe Burton of Nashville, Tenn., secretary, was moved up to recording secretary and Fred Kendall, also of Nashville, replaced Burton. Kendall is executive secretary of Tennessee Baptists. Harold W. Seever, pastor of Dauphin Way Baptist Church of Mobile, Ala., was re-elected chairman of the Convention's Executive Committee. Other new officers are W. Douglas Hudgins, pastor of First Baptist Church of Jackson, Miss., vice chairman; Howard P. Giddens, pastor of First Baptist Church of Athens, Ga., secretary, and Porter Routh of Nashville, executive secretary. In his presidential address, K. Owen White of Houston, Tex., suggested that Southern Baptists take another look at two major problems -theology and race relations. White, who declined to consider a second one-year term for health reasons, defined the theological problem as a battle between advocates of pure faith and pure reason, between the supernatural and the natural. The problem is not simply a matter of interpretation of the Scriptures, White said, but the trustworthiness of the revelation found there. White said Southern Baptist must express this trustworthiness of the revelation of the Scriptures so young people will know of their complete confidence in the integrity of the Scriptures. 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. Evangelist Graham called the race problem the most burning social problem in America. He predicted race prejudice would be eliminated only by the impact of Christian love in the hearts of men of both races. Graham called for the church to set the example. On America's moral situation, Graham said there is a shift in society's code of judgment away from moral standards based on religious faith and conviction. "Today's campus code will be tomorrow's national morality. answer to our problems is not better education, a higher standard of living, a better organized church-but Jesus himself." Preceding his address, Evangelist Graham warned churches to wake up and start meeting the spiritual needs of their lay people. "Instead of calling people to Jesus Christ, we are calling them to the institution called the church," he said. He suggested that preachers return to preaching the "Word of God," and to instill some discipline in the church. "People can live like the devil and still hold office in the church. People say there are hypocrites in the church and they are right." Messengers also got a look at big future projects. more

page 4 - SBC Roundup

Lucien Coleman, field representative for the Brotherhood Commission, told of plans to send 1,500 laymen from throughout the United States on a giant witnessing project to the West Coast, July 22-26.

The laymen will share their testimonies in about 700 churches in California, Oregon and Washington at the request of Baptist leaders there.

Among the visitors to the Convention, which attracted an estimated 13,570 messengers, were four Russian Baptists.

FOR IMMEDIATE RELEASE

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

ATIANTIC CITY, May 22-The American Baptist Convention overwhelmingly adopted a resolution opposing a constitutional amendment that would alter the meaning of the First Amendment to the Constitution at its final session here Friday.

Delegates defeated attempts to put the Convention on record as favoring legislation to "permit" Bible reading and prayer in the public schools.

The resolution reaffirms the Baptist belief that religious practices should be on a voluntary basis. Obviously referring to current proposals before the Judiciary Committee of the U. S. House of Representatives, it states that "the proposed change in that amendment could weaken it and bring the power of the state to bear on individuals to conform and to participate in prescribed religious practices."

The American Baptist Convention has been meeting simultaneously with the Southern Baptist Convention in Convention Hall. Edward B. Cole, pastor of the First Baptist Church, Pamona, Calif., preached the convention sermon Friday morning.

The Convention also adopted resolutions:

- 1) Commending the understanding achieved through the Baptist Jubilee Advance and pledging continued efforts toward greater understanding;
- 2) Calling for study of Baptist reasoning on matters of taxation on church owned property;
- 3) Commending President Johnson's anti-poverty program and encouraging support of churches and ministers;
- 4) Appealing to American Baptists to participate in development of a cooperative Christianity through Council of Churches, church planning, and conversations with Catholics and Jews;
- 5) Opposing any form of segregation and urging churches and ministers to participate in organizations designed to eliminate injustice, to help these with disadvantages to overcome educational and vocational handicaps, and take part in programs of non-violent direct action; and
- 6) Reaffirming belief in the United Nations as an essential instrument toward "the eventual creation of a world community of nations."

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

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May 22, 1964 FOR IMMEDIATE RELEASE

ATIANTIC CITY, May 22---A strongly-worded resolution opposing any change in the first amendment to the United States Constitution was overwhelmingly adopted here Friday by messengers to the 107th Southern Baptist Convention.

Baptists' expression was contained in a resolution urging the U.S. Congress to allow the constitution to stand "as our guarantee of religious liberty."

The Convention also approved resolutions urging President Lyndon B. Johnson to appoint a commission similar to the Surgeon General's committee on smoking to study the "serious problem of beverage alcohol;" supporting a proposed evangelistic crusade on the West Coast in July; and commending the convention's officers and the American Bible Society.

Only the religious liberty resolution drew lengthy debate. All others were adopted unanimously.

Although the resolution did not specifically express opposition to prayer, Bible reading and religious exercises in public schools, an amendment to the resolution was withdrawn after debate on its merit.

A much softer amendment was approved which added a statement affirming "the historic right of our schools to full academic freedom for the pursuit of all knowledge, religious or otherwise."

The original amendment which was withdrawn affirmed the right of public schools "to engage voluntarily on a non-sectarian basis in prayer, Bible reading, and other devotional exercises as may be desired by them and their constituents."

W. Barry Garrett and C. Emanuel Carlson, both of the Baptist Joint Committee on Public Affairs, were instrumental in persuading J. Levering Evans of Richmond, Va., to re-word the original motion.

Evans, pastor of Weatherford Memorial Baptist Church in Richmond, had introduced the original motion an hour earlier, stating it expressed the convictions of many trusted Baptist leaders and the majority of the Baptist church members throughout the nation.

The original amendment was debated for so long that time for the resolutions committee report was exhausted, extended, and then tabled for an hour-and-half until after a message by Evangelist Billy Graham.

The first vote on the amendment, almost evenly split, came so fast that opposition hardly knew what was happening until the amendment was approved.

Reuben Alley, editor of the Religious Herald in Richmond, Va., presented a motion to re-consider the amendment.

"Nothing as important as this question has come before this convention. By passing this amendment you are authorizing paid agents of the state to conduct religious exercises in public schools, and are opening the doors for religious exercises in public schools," he said.

Evans countered that the amendment did: not open any doors to religious exercises in public schools.

-2- Resolution opposing change in First Amendment

"It keeps them open," he said. "This is not an amendment to the Constitution, it is an expression of our conviction.

Our people want the freedom to pray when they want to. We've always had it, and let's keep it."

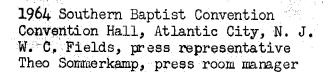
Immediately following Graham's message, Garrett and Evans moved and seconded the revised amendment. The statement was overwhelmingly adopted.

The resolutions committee also recommended a statement, only slightly revised, submitted originally by Dan G. Kent of DeLeon, Tex., which called for a President's committee on alcoholic beverages.

The resolution praised the Surgeon General's committee report on smoking and urged President Johnson "to appoint a similar commission to investigate and to make known to our American people the hazards to personal health and to society presented by the use of alcohol as a beverage.

Two resolutions paid tribute to retiring Southern Baptist Home Mission Board Executive Secretary Courts Redford of Atlanta, Ga., and expressed appreciation of the convention officers, especially to outgoing president K. Owen White of Houston, Tex., and to retiring senior secretary James W. Merritt of Gainesville, Ga.

Another resolution urged support of the American Bible Society work in distributing Bibles, and called for Convention observance of the 150th anniversary of the Bible society in 1966.



Radio, TV Commission Unveils Building Model

ATLANTIC CITY, May 22-The scale model of the new building for the Southern Baptist Convention Radio and Television Commission was unveiled at a luncheon and business session held by the commission here.

The \$600,000 structure will be located at 6350 West Freeway in Fort Worth, about 1.5 miles north of the commission's present offices and recording studios. Commission officials said the new building, with its 42,000 square feet, will have about three times as much room as the present accommodations. It will also be more functional, they said.

They expect the new building to be completed in 14 months or by August, 1965.

Radio and television commissioners elected H. Guy Moore of Liberty, Mo., president of William Jewell College (Baptist), their new chairman succeeding Brooks H. Wester of Houston. Andrew M. Hall, pastor, First Baptist Church, Fayetteville, Ark., was reelected commission vice-chairman.

The new secretary of the agency is Claude O'Shields, a layman from Wilmington, N. C. He is manager of station WETC there. Paul M. Stevens of Fort Worth, director and top staff officer of the commission, holds that position indefinitely.

Stevens reported on his visit to Iran where a camera crew from NBC-TV and a member of the commission's staff, Truett Myers, were filming sequences for an hour-long program on biblical archaeology. He said he plans to return next month and meet the group at another film location in the Near East.

The director announced the commission will establish a scholarship in audio-visual communications to encourage study in that field at a Baptist college. The fund, to provide \$300 to \$500 a year, will be named in honor of Robert Sarnoff, chairman of the board of National Broadcasting Co. (NBC).

For Immediate Release

Baptist Jubilee Celebration Convention Hall, Atlantic City, N. J. C. E. Bryant, Press Representative

ATIANTIC CITY, May 22 -- Through misuse, disuse and underuse, the part of America which is Negro has become like a shriveled limb, Mrs. Zelma George, a member of the US delegation to the United Nations, told the North American Baptist Women's Union Friday.

In a luncheon address, Mrs. George called on the 500 Baptist women to use their influence to help ease racial tensions in the world.

"America cannot be what she is supposed to be as long as she has a shriveled limb."

Mrs. George, who lives in Cleveland, Ohio, holds a doctorate in sociology from New York University, and has held numerous positions in government service. She is married to Clayborne George, Cleveland attorney.

The North American Baptist Union, composed of 12 Baptist women's groups on this continent, was formed to promote Baptist fellowship.

The Union regularly meets every five years. The next general meeting is planned for Washington, D. C., in 1968. Mrs. William McMurry of Birmingham, Ala., is president.

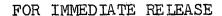
1964 Southern Baptist Convention Convention Hall, Atlantic City, N. J. W. C. Fields, Press Representative Theo Sommerkamp, Press Room Manager

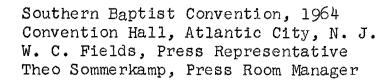
RESOLUTION NO. 2 -- RELIGIOUS LIBERTY (AS REVISED)

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.

Our leaders and our people have firmly rejected the use of the coercive powers of government in the realm of religion. Baptists had much to do with writing the First Amendment into the Constitution of the United States and have been in the forefront in preserving the religious liberty that our nation has enjoyed. We have unflinchingly declared our desire for separation of church and state in resolutions, insermons and in policies and practices.

- 1. We, the messengers of the Convention hereby affirm 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 religious commitments of ideas. In applying this principle to the field of public education, we affirm the historic right of our schools to full academic freedom for the pursuit of knowledge, religious or otherwise.
- 3. We appeal to the Congress of the United States to allow the First Amendment of the Constitution of the United States to stand as our guarantee of religious liberty, and we oppose the adoption of any further amendment to that Constitution respecting establishment of religion or free exercise thereof.
- 4. 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.





ATIANTIC CITY, May 22--Baptists are stumbling over their own strength, a lay evangelist from Texas told a Baptist men's fellowship meeting here Friday afternoon.

Howard Butt of Corpus Christi, Tex., often called "God's groceryman," was a key speaker at the Baptist Men's Fellowship, attended by pastors and laymen representing seven Baptist groups across North America.

The meeting preceded the Baptist Jubilee observance by the Baptist groups which began Friday night.

Butt, who shared the speaker's podium with Supreme Court Judge Matthew Hill of Olympia, Wash., explained that Baptists are strong on the doctrine of salvation by faith—calling men to a decisive commitment to Christ.

"But it is heresy for us to imply that becoming Christians means that we have completed the race. We have just begun the race," he said.

Butt said most Christians are living in the past or the future with no real contemporary expression of God in current relationships.

"We've got grabbed up religion," he said. "A Christian witness is not something that we do, but something that we are.

"Behind these masks that we are wearing, these calm, religious expressions, I'll bet a lot of us came with a suitcase full of personal problems."

He urged his listeners to deliberately and consciously decide to love each other, listen to each other, and minister to each other in love.

Butt said he had actually found himself so busy "working for God" that he didn't have enough time to love the people closest to him.

"Christianity is not religious activity, but a life full of love and of God," the layman said.

Judge Hill reminded the men of their responsibility of winning the world for Christ."

The men's fellowship received and returned greetings to Baptist men's groups in Australia, Germany, Moscow, South Africa and Hong Kong.

BAPTIST PRESS

NEWS SERVICE OF THE SOUTHERN BAPTIST CONVENTION

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W. C. Fields, Director
Theo Sommerkamp, Assistant Director

May 22, 1964

Denomination Urged Back To Basic Practice

By Orville Scott

ATLANTIC CITY (BP)--An urgent appeal for pastors to lead America to repentance and Baptists back to the fundamental practices that made them the nation's largest evangelical denomination pervaded the Southern Baptist Pastors' Conference here.

Echoing and reechoing through the two-day meeting were grim warnings of the disastrous results of declining morals and Christians' lack of concern for the spiritual condition of others.

Perhaps nuclear scientist George K. Schweitzer of Knoxville, Tenn., best summed up the concern of most during the final session when he said:

"As an empirical scientist, if I am to make a judgment as to why we have no spiritual power, I would say there is no love within."

Schwoitzer, who teaches at the University of Tennessee, said he believes modern man can hear the gospel if Christians will return to it.

"We failed to strike the most powerful blow that could be struck for racial equality," he said. "We are failing to live up to church-state separation and to address ourselves to pertinent problems of the day."

Schweitzer said Baptists are repudiating the very agents of their heritage that made them great. "Not a single person outside our circle fails to see our hypocrisy but fails to see the good news among us."

Schweitzer labeled the possibility of "mass suicide" with weapons today as "no longer a dream, but a potent possibility."

Other key problems Christians must grapple with, he said, are a mushrooming world population, moral collapse, a growing loss of individualism and the threat of extremist groups, racial inequality, disregard of fundamental survival techniques and an economy in which machines are replacing men.

He surmises that now a person with an intelligence quotient of 70 or below can readily be replaced by a machine and as time goes on the IQ level of replacement is rising.

"All of these problems have arisen from denial of the macred qualities of each man," the nuclear scientist said. "The source of remedy rests in an active living out of the gospel."

In a similar voin, a former president of the Southern Baptist Convention warned that Christians will not begin to cope with problems of the day until the "Lordship of Christ in all of life" becomes not merely a principle to be proclaimed, but a practice to be pursued.

Herschel H. Hobbs, pastor of the First Baptist Church, Oklahoma City, told the pastors "if our hearts and lives are truly surrendered to the will of the Lord in all of life, then the world will see, hear, understand and heed."

The pastor of the largest Southern Baptist church warned the "lights are going out in the world" and "the land is becoming more paganized."

W. A. Criswell, pastor of the 13,000-member First Baptist Church of Dallas, said the challenge will not be met without a tremendous program for Christ. He said the answer lies in "every preacher in every pulpit on fire for God."

A television actor told the pastors Jesus Christ is the only solution for the heartaches and conflicts of this heterogeneous society.

"Dvo and respect for fellowman is an affair of the heart," said Gregory Walcott,

who is also a Southern Baptist lay evangelist. "Love will only come when it is poured in the heart by the loving spirit of the living God."

Walcott warned the pastors against feeding people "old-time Baptist cliches and traditions and not the claims of Christ.

"Sometimes I feel all alone in Hollywood with my convictions, my dreams and ambitions," Walcott said. "But I have no need to worry or fear because I believe in the Christ of the Bible."

Earlier in the meeting, a Florida pastor blasted the ecumenical movement.

Joss C. Moody, pastor of First Baptist Church, West Palm Beach, branded ocumenicity as a "retirement center for superannuated drowsy, non-relevant denominations."

Moody also rapped "huge, normally respectable denominations" which "go to the back door of the White House for a handout. Someday the White House will feed them... then make them chop wood for their new master," he said.

Moody was elected conference president following his address.

G. Earl Guinn, president of Louisiana College (Baptist), Pineville, predicted the coming of a "new church" to meet unchristian forces sweeping the nation into moral collapse.

As primary threats to freedom he listed communism, Catholicism and secularism.

Guinn said the new church will make room for the dissenter, the nonconformist, and will respect the intellectual and protect him.

Other efficers are vice-president Padgett C. Cope, paster of the Middle River Baptist Church, Baltimore, and Monroe F. Swilley, paster of Second Ponco de Leon Baptist Church, Atlanta, secretary-treasurer.

-30-

Sunday School Secretaries Elect

(5-22-64)

ATLANTIC CITY (BP) -- In their annual meeting here, the State Sunday School Secretaries, related to Southern Baptists, elected as their president Lyle Garlow, Oklahoma City, who is Sunday school secretary for the Baptist General Convention of Oklahoma.

The new vice-president is George Fletcher, Columbus, Sunday school secretary, State Convention of Baptists in Ohio, and the secretary is James Currin, Indianapolis, Sunday school secretary for the State Convention of Baptists in Indiana.

The Sunday school men discussed three questions about their work. They went through the various interpersonal relationships involved in long-range planning of the state Sunday school program. They studied the way it is related to other state convention programs and to other members of the state convention staff.

The secretaries also talked about the selection and development of "specialized workers" in state Sunday school work.

Duke K. McCall, Louisville, president of Southern Baptist Theological Seminary, led a panel discussion of "The Sunday School Secretary as an Educator."

McCall spoke of changes in the field of education and the difficulties in keeping up with the changes and demands both in church education programs and at the seminaries.

He emphasized it is important the image of the Sunday school secretary be changed from simply a promoter to that of a Bible scholar and teacher, as a teacher of Bible teachers.

May 22, 1964 3 Baptist Press

Convention Vetocs Fellowship Proposal

By Jim Nowton

ATLANTIC CITY (BP)--A hotly debated recommendation for Southern Baptist participation in a North American Baptist Fellowship organization lost by a decisive margin here.

Following an hour's heated debate, messengers to the 107th annual Southern Baptist Convention voted 2,771 to 2,738 against joining the permanent fellowship organization with six other Baptist bodies in the United States and Canada.

Earlier, the chair had ruled a standing vote on joining the fellowship group had carried by a slim majority.

A loud cry of "Ballot," "Ballot," arose from the crowd, and in the subsequent written tally, the measure did not even carry by a majority, much less the two-thirds vote needed to amend Convention bylaws.

The Southern Baptist Convention, with 10 million members, is the largest of seven Baptist bodies proposed for membership in the group. Although the vote could be interpreted as killing the fellowship organization, observers said the proposal was sure to come up again during the Southern Baptist Convention's meeting next year in Dallas.

The lengthy debate on the fellowship group completely overshadowed 13 other recommendations presented by the Convention's Executive Committee, including a record \$20.3 million SBC budget for 1965 which passed handily.

A proposal for the annual Convention in Dallas next year to begin on Monday night and end on Thursday night (rather than the traiditional Tuesday night through Friday night) lost with a resounding "No" vote from messengers.

Most of the 90 minute consideration of Executive Committee recommendations was spent on debate over a motion calling for an amendment to postpone a vote on the North American Baptist Fellowship Committee until next year's Convention.

- B. D. Vanderslice of Denver, Colo., a Baptist pastor, proposed the delayed vote in an effort to give every Baptist an opportunity to study the constitution, bylaws and details of the fellowship group.
- C. C. Warren of Charlotte, N. C.; Miss Alma Hunt of Birmingham, and Theodore F. Adams of Richmond spoke in favor of the Baptist fellowship.

Warren, who directed Southern Baptists' participation in the five-year Baptist Jubileo Advance program, pleaded not to "throw Southern Baptists into isolation and to cancel the good effects of the Baptist Jubileo Advance by postponing the vote until 'next year."

Miss Hunt, executive secretary of the Woman's Missionary Union, urged the Convention to spare itself the humiliation of being isolationists.

"We did not lose a single thing by having fellowship with other Baptist groups during the Baptist Jubilee Advance, but we gained much," she said.

Almost a dozon Baptists, many of them from Alabama, opposed membership in the fellowship group on grounds it would be the first move towards unity between the Southern Baptist Convention and various other Baptist groups. Lack of information about the followship organization was also cited.

N. H. (John) McCrummen, paster of Woodlawn Baptist Church in Birmingham, called for an opportunity to study the fellowship group's charter. He pointed out nothing had been printed in the 1964 Convention's Book of Reports about the matter.

James O. Mathonia of Joliet, Ill., opposed the move because of doctrinal differences between American and Southern Baptists.

"Everyone says that there's no unity of Baptist groups involved, but in effect that's what is being proposed, and that's what people will think," he said.

Adams, pastor of First Baptist Church, Richmond, disagreed.

"It's not a matter of doctrine, it's not a matter of unity. It's a matter of fellowship in question here," he shouted.

Adams, who said he would preside at the Third Baptist Jubileo Celebration which followed, declared it would be a tragic thing to have to say, "We've had fellowship for 150 years, but we're going to pick up our marbles now, go home and think about it, and then maybe have fellowship with you other Baptists next year."

On two occasions, William Dodson, Ponsacola, Fla., pastor, tried to amend the amendment, changing the name of the fellowship committee to "North American Baptist Communications" group.

"I'm afraid of this word 'followship, '" he said. "But I'm all in favor of communications between various Baptist bodies."

Another pastor, W. B. Timberlake of Pomona, Calif., asked the messengers to table the fellowship matter but they refused.

When the record \$20.3 million budget was presented, a paster from Wilmington, Ill., Sterling Kerr, rose to oppose the revised advance fund distribution to home missions and foreign missions. The messengers patiently heard him out, but voted almost upanimously in favor of the budget as proposed.

-30-

Greenville Woman Heads Pastors' Wives (5-22-64)

ATLANTIC CITY (BP)--Mrs. L. D. Johnson of Greenville, S. C., was elected president of the Conference of Ministers' Wives. The conference, which met here, is an auxiliary of the Southern Baptist Pastors' Conference.

Other officers elected were Mrs. Herbert Howard of Dallas, vice-president; Mrs. Joe Causey, Casa Grande, Ariz., secretary-treasurer, and Mrs. Robert L. Palmer, Williamsburg, Ky., corresponding secretary.

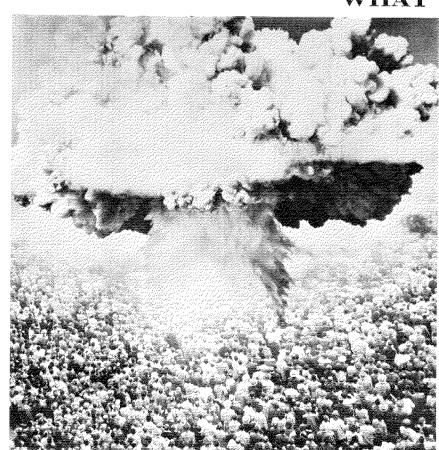
Outgoing president of the conference was Mrs. W. C. Link Jr. of Liberty, Mo.

A tea honoring all pastors' wives attending the conference was held proceding it.

Mrs. Norman Vincent Peale of New York City addressed the women on the topic, "The Minister's Wife--A World Citizen." Her husband is the pastor of Marble Collegiate Church.



WHAT IS MAN?



Part One

NARRATOR

How greatly grows thy power!

Thy word made now machine casts mountains into the seas

Crushes the everlasting hills,

Scissors the air faster than lightning,

Severs the continents,

And binds nations in a web of terror, of intimacy and fear.

Thy power is great, echoing among the galaxies, probing the powers far below sight,

Fingering the scales of life and death!

CHORUS

Fear, power!

NARRATOR

Thy power grows, O man;

The image of dominion is deep in thy heart,

Making and remaking the world,

Dabbling in the fiery crucible of creation—turning it to hell's final destruction.

Your words are wiser though worthless, or nearly so; And your coming and going in endless voyages is frantic with haste to reach a home in a homeless world. . . .

You will be the first to fly to the stars.

But will this change your heart, tell you who you are and where you go—

And give you at last a place to stay? Will you ask why you need a star?

CHORUS

No ancient fear, no buried guilt, no monster shame, no ghost of old

Need be invoked to stay the bow of this new spear thrust.

NARRATOR

No ancient fear? no ghost of old? Thy power grows, O man!

CHORUS

No ancient fear, no buried guilt, no monster shame, no ghost of old Need be invoked.

NARRATOR

The brain that cradles galaxies holds the earth-

destroying fire;

The hand that reached for a star touches the button to blast mankind;

The dream that shouts for freedom trembles.

While an echo hollows out what fear is yours,

What doubt . . .

Alarmed by mankind's obsession with power, the narrator attempts to warn of dangers—but the chorus rebukes him with shouts of "Fear, power!"

The narrator continues, and all musical forces fall silent as he asks a sobering question.

NO ANCIENT FEAR: Unable to answer, the chorus mechanically chants in 5/8 time its reply, a rejection of man's religious heritage. FEAR, NOT FEAR: A deeply brooding aria in which man expresses his doubts as he assumes more and more dominion over the universe. The poignant climax raises one of the basic moral questions of the space age.

BARITONE

Fear

Not fear,

Yet something trembles at the edge where I would avert my eyes.

Not fear, but dread maybe,

A dread I cannot rightly see beneath the level where my eyes consent to rest.

Uneasiness

There is more than one can see or say,

More than stars and speed,

More than reaching by machine,

More than getting there and wondering, in a new loneliness, where space is centered

And whether I'm nearer being myself or not.

How do I move in open freedom-is this the way?

now subdued, shifts to the narrator. The music becomes virtually motionless as the narrator, in eloquent verse, presents the central ideas of the first movement.

CHORUS

Do not forget. . . .

NARRATOR

Do not forget while stretching for the stars

The way the human heart is broken—the crosses
standing in your backyard.

The cries of children broken in the terror of a world where hate may be as faceless as the state or common fate:

The ruthless shame and sudden sorror, darker than any malice:

Look deep within, where sight is blanched by the void where even hell fades out and torture sinks away and fades into some primal mystery.

Do not forget, despite the whistling roar of that machine,

The way that leads at last to death and dying.

Man's days are few, his flesh is weak, his breath grows short:

And though he knows not when, the end is always near, and death is waiting patiently;

He is in no hurry for his claim is sure.

Reason will not halt him long.

Machine may bar his way a moment

But the white or fleshless finger on the list will follow down and stop at the name

While the stars are blotted out

Leaving the sky as dark as any grave.

Do not forget, O man, in speed so desperate, the end and origin so deep in you;

The past which follows like a shadow—deeper than a shadow—built within your flesh, for memory or something deeper still.

So being man the past is yours, and you belong to that old beginning

Oft forgotten but never lost

From which you rose
And to which you must return.
The ancient feud is in your bones;
The tempter rises in your heart;
The god you cannot find and wish to avoid
Will find you out
And once again Eden's early strife will play itself
beneath the wider skies
Where stars are apples in the sky.

BARITONE

Why stir these ghosts;

Hamper these bold deeds with fears too old to recognize,

Smother with ancient sins the bright dreams of here and now?

Strangle in the heart itself

The trembling intent on which a world depends.

NARRATOR

You should know the story of Adam better.
You want no old ghost or ancient fear to hold you back,
But you stand, like Adam at the brink,
Uneasy and tormented
Bold to act,
But already tasting guilt and well aware that destiny is in the act.

BARITONE

You haunt us with ancient shades!
We cannot reach for stars
If we break the thrust of our spear with fear!
This day is set on freedom!

CHORUS

This day is set on freedom!

BARITONE

No ancient fear!

That word has bannered our hearts
For too long a time and in many fronts to be
discarded now.

No ghosts of old!

Break the limit!
Cut the thread!
The stars are bright—the machine well fueled—
Cast off . . . and leave all land behind. . . .
Tomorrow is uncertain, even on the stars!
Stand we now in open freedom!

NARRATOR

Adam! Adam!!

Man, with irritation and resentment, addresses the narrator directly. He rejects the backward-looking thesis of man's destiny and proclaims, "This day is set on freedom!"

The chorus, now speaking as mankind, rallies to the cry; and here begins a swirl of motion toward an enormous climax in which one almost expects the musical forces to literally "lift off." But the movement ends in confusion with a cataclysmic interjection by the narrator.

And God said, let the waters bring forth abundantly all moving creatures, and he blessed them saying, be fruitful and multiply.

Then God said, let us make man in our image, after our likeness, and let him have dominion over the fish of the sea, and over all the earth.

So God created man in his own image, and in the image of God created he them, male and female created he them.

SOPRANO AND BARITONE DUET

Alive, we thank thee, O Lord whose finger touched our dust, O Lord who gave us breath.

We thank thee, Lord, who gave us sight and sense To see the flowers, to hear the wind, to feel the waters on our hand.

To sleep with the night and wake with the sun. To stand upon this star, to sing thy praise, to hear thy voice.

Our hearts are stirred with each new sight and sound.

Like a stream, the whole world pours into our eyes, our hands and fills our souls with living gladness.

O Lord our God, how excellent is thy name.

NARRATOR

And the Lord God planted a garden in Eden, and there he put the man he had formed.

And out of the ground he caused the tree of the knowledge of good and evil also.

Adam and Eve, desiring to be wise, did eat of it, and their eyes were opened.

BARITONE

What discomfort trembles in me?

Some shape has marked me, yet in marking left me in need of sharpness.

I am open,

Open for deeds and dreams, free for sights and stars, free to climb and fall, to reach beyond myself, to reach that I might be free, free to reach for freedom.

Is not this mark left on this dust the source of such a reach?

SOPRANO AND BARITONE

Touch the tree, taste the fruit, act free:
Free in dominion, free in power, free for sights
and stars, free to climb or fall.

What discomfort!

Some shape has marked me!

ı am open,

Open for deeds and dreams, free for sights and stars, free to climb or fall.

ALIVE, WE THANK THEE: A wide-eyed, unspoiled song of thanks.

WHAT DISCOMFORT TREMBLES

IN ME?: First a solo, then a duet, returns to the serial technique and the ominous mood of creation. Man's primal doubts and desires are exposed as the chorus taunts him with vis-"dominion and ions of power." Eventually, chorus joins with Eve in urging man to reach out for the fruit. He does, and the resulting despair and isolation is etched in understatement by a stunning use of electronic sound.

CHORUS

Dominion and power.

BARITONE

Free in dominion and power.

Yes!

But shall we all stand like trees, and move forever in sleep like the beasts?

Must not my dominion make me lord of the change, To lift this brute world out of its stupor, fashion its future, make beauty and music of stone and wood till the soul dances?

But somewhere beyond the act the unknown threatens; What I cannot see lays a stealthy hand upon my heart.

What will be born if I claim this power and take my stand in dominion and power?

NARRATOR

This darkness, lying at the edge of things,
This furtive shame, sickening fear,
These you cannot understand,
Though something in you feels their dishonor and
their weight.

SOPRANO

How long will you falter?

How deep will darkness grow while you stand wrapped up in doubts and dismal fidgets?

Already—far from sight—you dreamed of that tree's fruit, Dreamed it on your tongue,

Dreamed and smiled and dreamed again.

BARITONE

It is true; the taste was good.

No faltering further.

If free I am, then free to act;

And action shall free me from doubt, from this dwindling day, this shrinking earth, this fearing self.

Let my hand grasp the tree:

The fruit is mine.

Now shall I be Adam, with dominion over the earth and power to change the world.

To put my hands against the dark and press the limits of my fear.

Now freedom is real!

CHORUS

Stand all fears aside; Be done with doubts; Look at the stars; Reach out!

BARITONE

It has been done!!

NARRATOR

It has been done!

The change is wrought; the gate broken.

The eye waits wide to see the sign of glory.

BARITONE AND SOPRANO

Not a leaf moved.

No bird or beast leaped.

All things are still as if their breath were not their own.

Not a leaf-not a leaf!

Darkness and sorrow deepens;

Shame grows heavy like a stone not to be moved.

The hand is bruised in toil;

The heart is broken in love;

The mind is turned and twisted like a tangle of thorns

And the spirit burns dark in the flesh as when fire is smothered, its flame covered and bent.

NARRATOR

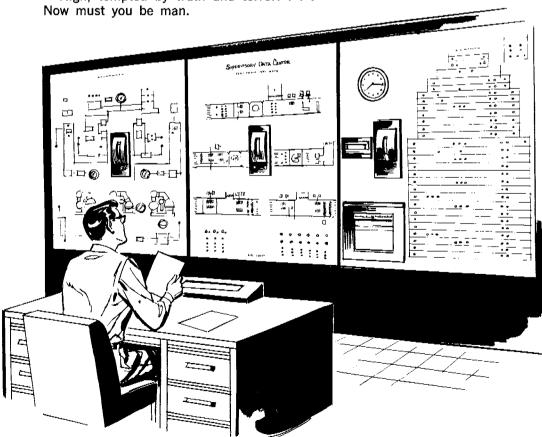
O man, what is man?

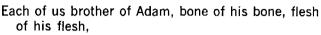
Full of dominion and power, tangled and tortured,

with eyes wide open to wisdom and shame: Born of the dust and marked with the sign;

Reaching beyond darkness for light, servant of the All

High, tempted by truth and terror. . . .





Human and humbled, born of his freedom.

Freedom! Freedom!

NARRATOR

How far has freedom leaped in this power-dreaming age! You have spurned all limits, seething cities in jellied flame, burying mid the scream of bombers churches and children in black thunder.

And the greed that harried Africa's tribes or chained the children to the looms of England,

Battens on far lands for ruthless profit and gain. Now you search for stars, new ports, new landing places for power and breeding of fear.

Marked and stained, Lord of the earth,

You seek the stars.

CHORUS

The world is blurred

And my heart holds a hunger which feeds upon my peace.

Turns me to a thousand doubts and leaves me uprooted, restless, and all alone with loneliness:

Shut out of self, away from God.

The narrator replies by evoking ghastly visions of man's deeds done in the name of freedom.

THE WORLD IS BLURRED: A lament for man's predicament and confusion in a "god-abandoned" world. The continuous fifteen-measure melodic line, one of the most expressive moments in the work, is repeated verbatim but with great intensity.

HUNGER: A three part spoken antiphonal for chorus, baritone and narrator.

They are not as near as sin.

CHORUS	BARITONE	NARRATOR
Hunger	Never in the headlines But haunting the commuter trains, Bond office and Pentagon,	The hunger that has no name And makes no noise Seeps like water from a bog Till dry sticks stand In the choking dust.
Doubt	Never in the solemn rite But in silence at dinner, In bed at night, or on the subway,	Doubting that dares not ask Its question lingers on As if it meant to stay forever While the brittle words of sermons Tinkle like broken glass.
Faith	Never in lovers' talk But back in the shadow Hidden by passion and pledge,	Faith, shocked at God's sudden departure, Cries forlornly, head covered, While something uncanny Nibbles in the dark out of sight.
Loneliness	Never in the laboratory, But when the experiment is done	Then loneliness of a sort Walks through a man's mind And points to the heart, For even though stars count

And the formula written,

MY MARK: Man argues that his mark, Adam's mark, is freedom. At the climax, the song of thanksgiving from the second movement is transformed into the plea: "turn me not back."

IF THE HAND IS STRONGER: Begins as a simple, quiet prayer for chorus reminiscent of the Prayer of St. Francis. But the music builds continuously to a blaze of choral and orchestral sound with the ringing challenge, "Come of age!"

THE SPIRIT OF THE LORD: First sung by the soprano, then by the baritone, this introduces the first glimmer of man's awakening to the modern day challenge. A proclamation of faith that a new man will rise with compassion for all races.

BARITONE AND SOPRANO

My mark—God made it— My mark is freedom.

God made it, never to be taken, else I be not man.

Its burden is endless, sometimes bitter, but it is mine forever.

Turn me not back from the sky
But light me a star in this dark self!

NARRATOR

God never yet left flesh lightless:

He fully dwelled in Bethlehem's child;

His grace appeared where men least looked;

And on the cross his mercy spoke, though it seemed God died in the darkness.

His power still is not among the stars

But where the heart in travail hears the new world, and ends old fears and shame.

The news is good;

If your heart is open God moves you on your way. Be man, and bear the weight of freedom and of grace.

CHORUS

If the hand is stronger, make the heart deeper;
If the brain is wiser, make the heart kinder;
If the feet are swifter, make the heart larger;
If the eye is keener, make the heart wider;
If the world is smaller, make the heart vaster;
If the wars are frightening, make the heart firmer.

SOLOISTS AND CHORUS

Come of age!

Sing a new song of this age.

SOPRANO

The spirit of the Lord is upon me, heavy as night, deep as pain.

The torment is freedom's cost.

Out of this flesh, old Adam, a new creature will rise With healing for the hurt of peoples of all races.

CHORUS

Come of age, people of all races; Come of age, come of age!!

BARITONE

The spirit of the Lord is upon me, heavy as night, deep as pain.

The torment is freedom's cost.

Out of this flesh, old Adam, a new creature will rise With healing for the hurt of peoples of all races.

CHORUS

What is man? What is man?

BARITONE

O ready my heart for this long step into space among stars:

Ready my heart for a step much longer into anguish and need;

Ready me within to stand with men who hold this unsteady world in quiet hands, guarding against fatigue and sudden terror.

Ready me with strong peace that I may bind this riven world together.

CHORUS

Come of age, come of age!!
Alleluia, Alleluia!

NARRATOR

Now on this height of history the choice must be made to rise beyond the easy level

Where the past is flattened to a floor, and no one stumbles over the wrinkles of forgotten risk.

Now must the heart open to painful new distances, and deepen the old measures of mercy and compassion.

Stretch the soul, stretch to break and suffer.

But suffering, move into gentleness with God.

Now plunge past all fear, beyond quibble and caution, Be done with the shallows and strike far out beyond safety

There God's quietness and strength may open a world of grace

And make us free in His will.

CHORUS

This day is set on freedom!! Alleluia, Alleluia!

BARITONE

Now are we come of age, Born to be no man's fool, Riding free of earth's harness,

Done with ancient deceits and pious snares.

The time is ripe to open our hearts to match the span between the stars

With compassion as wide as the earth and deep as man's woe:

To share the burden of those who roll the stone of each day's work till night,

Where ease is discarded for the dangers of truth;

And every child brings the kingdom back to a blind and aging time.

The mood changes with the introduction of the hymn tune "Hyfrydol" over which the chorus sings Alleluia. The narrator articulates the challenge with stirring eloquence.

THIS DAY IS SET ON FREEDOM:

Recalls the closing moments of the first movement, but here the music evokes a feeling of deep confidence.

NOW ARE WE COME OF AGE:

The consummation of the entire work—too important, too direct to be given over to song.

SOPRANO

Sing now of a new age

Of men made new, of peaceful valor and bold compassion;

Sing of bright visions and valiant wills;

Lay the foundations deep in the heart where God has marked us with freedom, dominion, and power, and lighted the self with stars of mercy and grace.

BARITONE

Sing of a new age,

Born of the new man statured in Christ and strong in the grace to make this star a home in space.

CHORUS

What is man? What is man?

NARRATOR

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained,

What is man, that thou art mindful of him?

And the son of man that thou visitest him?

Thou hast made him a little lower than the angels And hast crowned him with glory and honor.

Thou madest him to have dominion over the works of thy hands:

Thou hast put all things under his feet.

O Lord our God, how excellent is thy name in all the earth!

BARITONE AND SOPRANO

Stand we now in open freedom, Alleluia!



The musical texture thins and turns darkly mystical as the chorus again asks, "What is man?" It is clear that the question can never be fully answered when the narrator responds with Psalm 8.

STAND WE NOW IN OPEN FREE-

DOM: Returns to the heroic theme of the work, leading to a joyous "Alleluia, Amen!" set to the "Hyfrydol" tune. The oratorio ends in a steady blaze of light.

RON NELSON has a doctor's degree in composition from the Eastman School of Music, Rochester, New York. Starting to study piano at age 6, by the time he was 13 he was playing the organ in the First Baptist Church of Joliet, Illinois, and began composing seriously while still in high school. Once enrolled at the Eastman School of Music, he won a series of musical prizes and scholarships and his works began to be produced by major symphonies and were heard on nationwide radio broadcasts. Many of his works have been religious. Newspaper files in Joliet, IIlinois, bulge with stories of his accomplishments. He studied in Paris on a Fulbright grant and wrote an opera while a student there. Now in his early thirties, he is already chairman of the music department of Brown University. He has had a number of published works that have been produced and recorded by major orchestras.

SAMUEL MILLER, dean of Harvard Divinity School, wrote the libretto in a style which has made him famous as an author of many religious books. The work is prose but is poetic in quality. He depicts both biblical and modern man in the agony of his uncertainty about what it means to be created in the likeness of God, endowed with dominion over the rest of creation. His work has a quality of understanding which comes from long years in the pastorate in New Jersey and Massachusetts. Yet it is as sophisticated as one would expect from a seminary dean. Dr. Miller, an American Baptist, was born in Philadelphia. Those who have read the libretto give it highest praise both as art and as a contemporary religious message.

THOR JOHNSON, of Chicago, will conduct an orchestra composed of 60 members of the Baltimore Symphony. Dr. Johnson is director of orchestral activities, Music Department, Northwestern University, Evanston, Illinois, and also permanent conductor of the Chicago Little Symphony Orchestra. Formerly he was conductor of the Cincinnati Symphony orchestra. He was a member of the Committee for the Cultural Arts founded by President Eisenhower and he has spent a good deal of time abroad on assignments for that committee. He has conducted practically all the major symphony orchestras of the world, including one in Iceland.

ELAINE BROWN, founder and director of Philadelphia's Singing City Choirs, has led her interracial, interfaith musicians to distinguished recognition. Eugene Ormandy, Leonard Bernstein, and Erich Leinsdorf all have called upon her skills. The Choirs sang in the opening season of New York's Lincoln Center and they are famous for their "Messiah" performances with the Philadelphia Orchestra. Believing that "music is a potent force for democracy and brotherhood," Dr. Brown uses the Singing City as a way of breaking down barriers that separate men. She has taught at Westminster Choir College, Temple University, Juilliard School of Music and Union Theological Seminary's School of Sacred Music.

ROBERT ELMORE was born in the American Baptist mission in South India. He is widely known as an organist and musical conductor, as well as a composer. His professional career has been chiefly identified with church music.

THE BALTIMORE SYMPHONY, through a special arrangement with the Peabody American Conductors Project, has made available sixty of its members for this premiere performance of **What Is Man?**

CARL R. GREYSON, of Chicago, is a member of the announcing staff of WGN, radio and television. He has served as host and narrator of many radio-TV programs. In 1962 he was selected as the best Chicago station announcer by the American Congress of radio and television; and in 1963 he received the same award as the best Chicago newscaster.

IRENE JORDAN has sung at the Metropolitan Opera, New York City Opera Company, London's Royal Opera at Covent Garden, Chicago Lyric Theater, and Opera Nacional of Mexico.

SHERRILL MILNES has sung many leading roles including performances with the Chicago Symphony Orchestra, and with the Santa Fe Opera Company. Mr. Milnes is the winner of the 1962 Ford Foundation Grant Award.

-5/64—ZOM-RFC-JUDSON

What Is Man?

In February, 1812, as the shadows of war settled down upon the United States, the ship Caravan set sail from Salem, Massachusetts. It was followed. soon after, by the Harmony, from Newcastle, Delaware. These two vessels bore the first missionaries to attempt overseas missions from American shores. From this group Adoniram and Ann Judson became the pioneer missionaries of Burma. Support for their work brought into being in 1814 "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions," the forerunner of several Baptist Boards which sponsor overseas missions today. Judson's associate, Luther Rice, returned to the United States to enlist support for the newly born missionary enterprise. What is Man? was suggested by the American Baptist Foreign Mission Societies and was commissioned by the North American Baptist Jubilee Advance in celebration of the 150th anniversary of these events.

As in our day new frontiers of space stir and challenge man's skill and imagination, in Judson's day the opening of world horizons and the growth and industrialization of the American continent called men forth to adventure. Rising from the Calvinistic background of its day, and given momentum by the intense personal piety of the 18th century revival movement, concern for people expressed itself in missionary advance. In Judson's mind this concern moved out to encompass the needs of the multitudes of Asia. His unquenchable dream led him through pain, imprisonment, and sorrow to plant a church in Burma.

Today man, excited with the cosmic effects of his human possibilities, yearns to touch new horizons. To us, living in such a mood, this oratorio presents the Biblical message of the original majesty of man, marred by rebellion and sin, but restored by redemption in Christ to become an instrument of grace and power. This message, illustrated in Judson's life, calls us to look into our own hearts and outward to the frontiers of mankind where God is at work today.

Immediate Release

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

Lewis E. Rhodes, pastor of Broadway Baptist Church, Knoxville, Tenn., was reelected president of New Orleans Baptist Theological Seminary alumni at a breakfast meeting in Atlantic City.

Elected vice-president was Donald Harbuck, pastor of First Baptist Church, El Dorago, Ark. John Gilbert, associational missionary in Shreveport, La., was named secretary.

More than 400 New Orleans alumni heard a report that their campaign to raise funds and establish the Roland Q. Leavell Chair of Evangelism at the Seminary is approximately one-fourth complete.

Both Rhodes and Seminary President H. Leo Eddleman broughtbrief reports of their work the past year.

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

NOTICE -- PRESS CONFERENCE 2 p.m. Friday.

DR. JOSEPH H. JACKSON, president of the National Baptist Convention USA, Inc., and a vice-president of the Baptist World Alliance, will be in Room "B", across the platform from the press room at 2 p.m. Friday.

Dr. Jackson will be happy to answer questions concerning civil rights and any other matters. The Convention he heads is the largest Negro Baptist convention in the world, with 5 million members.

RELEASE 8: 00 a.m. FRIDAY Southern Baptist Convention Convention Hall, Atlantic City, N. J. W. C. Fields, Press Representative Theo Sommerkamp, Press Room Manager SERMON BY BILLY GRAHAM TO THE SOUTHERN BAPTIST CONVENTION Text: Luke 21:25-26 Jesus predicted there would be a generation in the future that would feel extreme pressure from many directions until seemingly there would be no answer to their problems and dilemmas. Our generation has all the characteristics of the generation Jesus described. Many of our intellectuals feel trapped in a room with no windows and no doors. Science has been unable to solve our three basic problems: evil, suffering and death. We are no nearer the solution than we were 2,000 years ago. Man lusts, kills and lies on a grander scale than ever. Poverty and disease are still rampant throughout the world. Death still takes its tragic toll daily. work, plan, scheme, organize and try, but we seemingly make very little dent in the face of baffling and overwhelming problems. First, we are pressed internationally. There are a score of explosive problems in the world that seemingly have no solution. The war in Vietnam has become a quagmire for America. It is my candid opinion that we ought to get in with all we've got or get out. I have never quite understood an American foreign policy that will have American soldiers dying 10,000 miles away in fighting communism while at the same time discouraging heroic Cuban exiles who want to throw out communism 90 miles from our shores. Secondly, we are pressed demographically. There are now three billion people on this planet. One half of the world's population is under 21. These young people will not stand by patiently while we fiddle, delay and debate. They are revolutionary. They sense the urgency of the age. Just 36 years from now the population of the world will be doubled. The social and political problems will also be doubled. Thirdly, we are pressed morally. Our news magazines and newspapers are carrying articles on American morals. This past winter I spent several weeks on university and college campuses. My heart went out to the hundreds of students in discussion groups who asked the inevitable question: "Is pre-marital sex wrong?" There is a shift in society's code of judgment away from the moral standards based on religious faith and conviction. Today's campus code will be tomorrow's national morality. Almost from the moment a girl enters the university she begins agonizing about her virginity if she hasn't already lost it in high school. The most alarming thing about the moral crisis, however, is the attitude of some churchmen. One churchman in definding Lady Chatterley's Lover in court said that the illicit affair described in the book was "a kind of holy communion." A theological professor describing an immoral act between a sailor and a prostitute in a film says, "It is an act of charity which proclaims the glory of God." This is sheer blasphemy. There are certain things the church cannot negotiate! There are certain things the church cannot negotiate! The Christian fact is that adultery, whether in fact or lustful longing, is always a sin. Sex experience outside of marriage, whether adultery or fornication, is sin. This is the plain undeviating teaching of the Bible. The church cannot lower its standards to accommodate this sex-intoxicated generation. more

Page 2- Sermon of Billy Graham

Fourthly, we are pressed with social problems. We are hearing a great deal about the poverty problem. The problem we now have is nothing comparable to the one we may have in the next ten years. Automation is so drastically changing our way of life that by 1975 we may be able to produce the same amount of goods that we are now producing with oneseventh of the labor force. Millions will be out of work or will be working only two or three days a week. This is going to create gigantic new social, psychological and political problems. The church had better mobilize all of its forces to meet this new social situation.

The most burning social problem in America is the race problem. So much has been said on this problem at this convention that I hesitate to comment on it. I have held non-segregated meetings in the South for 14 years and we have never had a single racial incident. We demonstrated on Easter Sunday that Birmingham could gather on a non-segregated basis at the foot of the cross of Jesus Christ. Racial prejudice will be eliminated only by the impact of Christian love in the hearts of men of both races. It has always seems to me a little bit hypocritical for certain church leaders to be demanding that business de-segregate when the church itself is not desegregated. I know one minister who recently demonstrated against a restaurant. This pastor lives in a lily-white community and pastors a lily-white church. The church ought to set the example before it demands business to do what it is either incapable of doing or unwilling to do.

Fifthly, we are pressed psychologically. Over half of the hospital beds in America are filled with mental patients. As a nation we are beginning to crack under the strain and pressure of modern life. Man was not psychologically or physically built to withstand such extreme pressure. Therefore millions are seeking an escape hatch. They want to run and hide somewhere. Alcoholism is rising, dope addiction is growing, the suicide rate is climbing.

However, Jesus said there is <u>one way</u> out. He said, "I am the way." The Bible says, "How shall we escape if we neglect so great salvation." The answer to our problems and dilemmas is not better education, higher standard of living, a better organized church—but Jesus himself. He said, "In the world you shall have pressure, but be of good cheer, I have overcome the world." Thus the message that Baptists should proclaim with a new dynamic is the person of Christ.

The Apostle Paul said that the cross is foolishness and idiotic to a perishing society, but it is the power of God to save the individual and society. In the eyes of the world the cross was a symbol of weakness and futility, but the power of God is measured by a different standard.

The events of the past few years indicate either the end of human history or a turning point in it. They have warned us in letters of fire that our civilization has been tried and found wanting. American society is sick. The light is fading. The shadows are deepening. Can the trend be reversed? Can the tide of evil, wickedness, immorality, hate, extremism and prejudice be turned back? Yes, I think it can. But there is only one way. It is God's way. It is the way of the cross.

1964 Southern Baptist Convention Convention Hall, Atlantic City, N. J. W. C. Fields, press representative Theo Sommerkamp, press room manager

The following is a list of newsmen registered with the Southern Baptist Convention press room through Thursday night, May 21. The list includes editors of SBC state papers and the associates also, reporters from daily newspapers, American Baptist Convention editors, editors of non-Baptist religious magazines, editors of independent Baptist journals, reporters for general newsmagazines, and radio and TV newsmen and photographers.

O. K. Armstrong, Reader's Digest Cliff Sessions, United Press International Jimmy W. Jones, Fort Worth Star-Telegram Paul Montgomery, New York Times Frank Prendergast, Atlantic City Press Margaret Vance, Newark News Charles Arrendell, New Orleans Times-Picayune George Riley, Phila delphia Bulletin Carlton W. Truax, Columbia Record Miss Elinor Kelley, Memphis Commercial Appeal Doyle Hollingsworth, WLBW-TV, Miami Dan L. Thrapp, Los Angeles Times Eric D. Blanchard, Philadelphia Inquirer Winston H. Taylor, Methodist Information Don McGregor, Baptist Standard Miss Juanita Sims, National Baptist Convention, U. S. A., Inc. Warren Rossin, WFPG, Atlantic City, and WCAU, Philadelphia Meredith Kelley, TV Script writer Roy Parker Jr., Raleigh News and Observer, also Winston-Salem Journal Gordon Sanders, Boston Traveler Barrett E. Norris, Charlotte Observer Miss Elene Stone, the Word & Way George H. Jackson, the Alabama Baptist Roger Branch, Biblical Recorder Ray Freeman, WIS, Columbia, S. C. Bob Evans, CBS-TV News Leon Macon, Alabama Baptist Erwin L. McDonald, Arkansas Baptist Newsmagazine Edmond Walker, Hawaii Baptist George Kamsler, NBC-TV News John Singleton, NBC-TV News Tony Gamiello, NBC-TV News James F. Cole, Baptist Message Jack L. Gritz, Baptist Messenger H. H. McGinty, the Word & Way L. H. Moore, Illinois Baptist Fred Hubbs, Michigan Baptist Advocate James O. Duncan, Capital Baptist J. Marse Grant, Biblical Recorder John J. Hurt, Christian Index C. R. Daley, Western Recorder John E. Roberts, Charity and Children George J. MacDonald, Colorado Baptist Mrs. R. T. Cobb, South Dakota Baptist Bulletin John Cobb Smith, the Beam Gordon Kingsley, Vision Carl M. Halvarson, Golden Gate Span John E. Seelig, Southwestern News Charles Roden, Radio & TV Commission station relations Stanley Stuber, Christian Century L. Zabko Petapovich, Ukraine Christian Magazine Coleman Craig, Baptist Review Roy Jennings, Brotherhood Journal

Al Shackleford, closed circuit TV operator

John D. Bloskas, Annuity Board publications

W. Barry Garrett, Baptist Press

Theo Sommerkamp, Baptist Press

Tom Seppy, Associated Press (Atlantic City) Caspar Nannes, Washington Star Tennyson L. Whorton, Houston Post Jack Hume, Cleveland Press Ed Willingham, Nashville Tennessean, also covering for Religious News Service

Floyd Craig, Tulsa World Tom McMahan, Greenville (S. C.) News, also covering for Christianity Today Carl Harris, Dallas Morning News Madelaine Wilson, Oklahoma City Oklahoman H. H. Harwell, Mobile Press & Register Floyd H. North, the Commission O. L. Bayless, Rocky Mountain Baptist George B. Dewey, Oakland, Calif., American Mercury Carl McIntire, Christian Beacon and religious radio broadcaster Hilary Ward, Detroit Free Press Don McKee, Associated Press, Atlanta Craig Skinner, Australian Baptist Melvin Steakley, Houston Chronicle David A. Cheavens, Waco News-Tribune James Shelly, Maryland Baptist Robert S. Alley, the Religion: Herald Miss Polly McNabb, California Southern Baptist Stanley R. Gale, photographer, Atlantic City Convention Bureau J. Terry Young, California Southern Baptist C. E. Boyle, Pacific Coast Baptist William H. Hansen, Alaska Baptist Messenger J. Dee Cates, Baptist Beacon E. S. James, Baptist Standard R. Cecil Moore, La Voz Bautista (Chile) F. Paul Allison, Baptist Digest Joe T. Odle, Baptist Record R. N. Owen, Baptist & Reflector E. Harmon Moore, Indiana Baptist Gainer E. Bryan Jr., Maryland Baptist Reuben E. Alley, Religious Herald S. H. Jones, Baptist Courier W. G. Stracener, Florida Baptist Witness Horace F. Burns, Baptist New Mexican Carlton W. Saywill, Arizona Baptist News William Waterston, Missions (ABC)

Badgett Dillard, the Tie V. Lavell Seats, Midwestern Seminary Spire James H. Blackmore, Outlook Ione Gray, Foreign Mission Board news Lawrence T. Slaght, Watchman-Examiner

Miss Dot Weeks, WM U Publications James R. Newton, Baptist Press Miss Nona Saturday, Baptist Press Walker L. Knight, Baptist Press Gomer R. Lesch, S. S. Board Newsletter Mrs. Agnes Ford, S. S. Board press representative Leonard E. Hill, Baptist Program W. (

W. C. Fields, public relations secretary Dick McCartney, Bartist Press

2 - List of Press Room registrants (SBC)

C. E. Bryant, Baptist World Frank A. Sharp, American Baptist News Service Paul Allen, Crusader Russell Hitt, Eternity

James Lester, Atlanta Journal

Robert F. Spencer, Batavia (N.Y.) Daily News
Joe Abrams, Baptist Record

Recorder

Lee Dirks, National Observer

Jock Harwell, Christian Index
Orville Scott, Texas Baptist News

R. Dean Goodwin, director of communications, American Baptist Convention Leon M. Maltby, 7th Day Baptist Sabbath

-30-

Baptist Jubilee Celebration Atlantic City, New Jersey May 22-24, 1964

BAPTISTS SEEK LESSONS FROM THEIR HISTORY

ATLANTIC CITY, May 23 - Baptists of North America listened today to the lessons of their history.

Kenneth Scott Latourette, professor emeritus of Yale University Divinity School and a foremost church historian, told leaders of America's 22 million Baptists that their traditional appeal to lower educational and income areas of the population is being threatened by an era of affluence.

The occasion is a jubilee celebration of United States and Canadian Baptist groups, marking the 150th anniversary of the first national Baptist organization on the continent. The American Baptist Convention and the Southern Baptist Convention have met earlier this week in adjacent auditoriums for their annual meetings. Representatives from several other groups, both white and Negro, have joined them for the week-end.

Dr. Latourette reminded the Baptists that they come from "the older American stock." The majority are in the South, he said, because that section has had fewer of the nineteenth and twentieth century immigration than the rest of America. Baptist ministry through the years has been largely to lower educational and economic levels of the population. "More than any other Protestant group in America that has been our record. From that comes our present numerical strength."

He told the Baptists also they have a reputation for particularism. "We are so convinced that our view of the gospel is more nearly in accord with the New Testament that we have been reluctant to run the danger of compromise with too close association with others who bear the name of Christ. Many of us have gladly cooperated with other Christians. But a majority of us, especially in North America, have been either reluctant to join in cooperation or have opposed it."

Looking to the future, he said Baptists should recognize at least three facts.

The first is that lower educational and income constituency to which Baptists have traditionally ministered is diminishing with America's current affluent age.

"With wealth usually comes secularization," Latourette observed. "It is still true that the rich find it hard to enter the kingdom of God. In colleges and universities youth is confronted both with the premium on what the world calls success and with the many questions which the knowledge prized in these institutions brings to youth — and, I may add, also to adults. Can the gospel as we Baptists have traditionally presented it hold the rising generation?

"Fortunately," Latourette continued, "many Baptist youths are facing intelligently the issues of our day and, undeterred by the weaknesses in our churches, are growing in the fruits of the Spirit. But here is a challenge to which we must seek to rise."

A second fact of the current day is the ecumenical movement -- described by the historian as "the fashion in which increasingly Christians are endeavoring to obey the 'new commandment' which our Lord gave his disciples on the night before his crucifixion-- to love one another as he had loved them. ... As never before since our Lord's resurrection Christians are coming together."

None of the manifestations of the ecumenical movement is perfect, Dr. Latourette said. But "the Holy Spirit is striving, we are convinced, to overcome our blindnesses, prejudices, false loyalties, and self-centeredness in a true unity of the faith where we will each speak the truth as we are given to see it, and always in love. None of us must criticize any of our fellow Baptists for cooperating or failing to cooperate with this movement. But each of us must ask himself or herself what the Spirit is saying to the churches and must seek honestly to listen and obey."

The third fact of the current day, Latourette said, "is the continued need of all men for the gospel and the age-long command of Christ" to make disciples of all nations, baptizing them and teaching them to observe all things Christ had taught.

"Even making disciples of all men and baptizing them appears beyond the feasible," Latourette said. "But the climax--teaching them to obey what he had commanded his disciples--to our limited vision is even more preposterous, for it entails complete honesty, purity, unselfishness and love."

"If we are true to him, we can dream, purpose, and work with no lesser goal."

Baptist Jubilee Celebration Atlantic City, New Jersey May 22-24, 1964 Release at 2 p.m. Saturday, May 23, 1964.

GREETINGS TO THE AMERICAN BAPTISTS by LaRaw Maran, Burma

Eighty-six years ago Dr. William H. Roberts came to Bhamo in what is now the Kachin State, and began in earnest a mission work among the raiding, looting, and nature-worshipping Kachins.

My grandfather was one of the Kachin leaders, a great hunter, a proud chief. Dr. Roberts out-shot him in the use of his proud blunder buss, and told him a couple of things he didn't know also.

In 1882, March, when the initial group of Kachin converts were baptized, my grand-parents took their dutiful place and today I claim the distinction of direct descent from this momentous decision.

The world has changed, time has passed, and Kachin Christians have grown in number in the tasks they perform—and even today I talk to you in your language on your soil. Everytime I stop long enough to think of my grandfather's decision the moment of truth dawns on me with the impact of Mr. Kruschev's 25 megaton bomb: I always remind myself what would have happened if grandfather decided to reject the white man's religion.

My father in turn gave 25 years to running a Baptist mission school, then 10 years as secretary-general of the Kachin Convention. Now he is in charge of Dr. Roberts own church in Bhamo.

For 86 years the Kachins have been taught the teachings of Christ. For 86 years we have been taught a life based on religion. We continue to do so today.

The winds of change come. They engulf, they destroy, or they remodel established institutions. At a time when rationalism surges throughout Asia, at a time when materialistic philosophies challenge the foundations of Christian ethical system, I wonder have we given the Kachins a life based on religion? Yes. Have we given them a religion based on life? I don't know. For what could more effectively challenge materialistic intrusions into our lives than a religion based on life?

Today in Asia we need native leaders. We need trained leadership more than anything. Missionary venture as we know today cannot endure forever; it is not just to the receiving end. With trained and inspired native leadership we will endure, come what may. At this time perhaps we should loiter long enough to make up our minds of the need for this shift in emphasis.

I thank you all on behalf of the gallant Kachin brethren oceans away.

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

FOR INFORMATION

COPY OF AMENDMENT TO RESOLUTION 2 ON RELIGIOUS LIBERTY: An addition to graph # 2, following first sentence:

"In applying this principle to the field of public education, we affirm the historic right of our schools to engage voluntarily on a non-sectarian basis in prayer, Bible reading, and other devotional exercises as may be desired by them and their constentience."

---offered by J. Levering Evans, pastor, Weatherford Memorial Baptist Church, Richmond, Va.

Amendment carried

Reuben Alley, editor of Religious Herald, Richmond, Va., offered motion to re-consider.

Discussion by E. S. James, editor , Baptist Standard, Dallas; Evans; and W. Barry Garrett, associate director, Baptist Joint Committee on Public Affairs.

MOTION TO TABLE UNTIL AFTER ADDRESS BY DR. BILLY GRAHAM CARRIED.

(full story on discussion, amendment, will be in boxes as soon as possible following final consideration.)

Baptist Jubilee Celebration
Atlantic City, New Jersey
May 22-24, 1964

GREETINGS FROM BOLIVIA

by Paul Cadima

Before beginning to write, I was looking out of my office window at the unaccustomed quietness of the street, interrupted only at intervals by the passing of cars. It was a tense moment of calm which had followed a wildly tempestuous public demonstration—a very common occurrence in this city—when hate and cruelty had distilled their poison. It was the eve of the general elections and brother was killing brother, even though members of the same political party.

Framed exactly in the centre of my window can be seen the tower of our Church and, looking at it, I thought about the sixty years of evangelical work in La Paz. Sixty years of unceasing and sacrificial labour. And still so much to be done. This thought which until recently I had regarded with habitual indifference, began to come to life with unaccustomed insistence. It became a troubling question, a criticism of indolence, a stinging rebuke of spiritual negligence. Sixty years and so little accomplished.

I confess that this may not be a very just judgment, because we do not take into account the obstacles in the path of Evangelical work in Bolivia. When we consider the life of the people, we must of necessity understand something of four vital problems: moral, intellectual, political and economic (these to be considered as on the fringe of but influencing and being influenced by the spiritual aspect.)

A country such as ours is called a Christian country, but moral standards are low-a condition not only accepted but even fomented by the established Church. The accepted religion corresponds with the ordinary kind of life led by the people, and it is much easier to be Catholic, where adultery and drunkenness are just "natural" failings, than evangelical, where the quality of one's life must be governed by the high standards of Jesus Christ.

As we know, our land is intellectually one of the more backward countries, although more recently there has been an increasing emphæis on literacy for the people in general. This state of backwardness, added to the "natural immorality" which is so prevalent, results in either superstitious fanaticism or complete indifference of the individual toward the spiritual gospel of Christ.

In the sphere of politics we know that this is perhaps the most restive country in the world, of which it is said with justice that our principal industry is "Revolution." To this we must add in these days the notable advance of Communism, which though as yet only a minority group, is a tremendous force, because it has succeeded in occupying the most strategic positions in unions, factories and commerce, not to mention the mines, where it is most successful.

Our evangelical work could have had its foundations more firmly planted. This failure is owing chiefly, not to the above-mentioned difficulties, but to the determined opposition and resistance during the years of the Foman Catholic Church.

If today the gospel is respected even by the authorities in Government, it is due to the undismayed will of the missionaries who throughtout the years have insisted on a standard of spiritual excellence, which has brought as a result moral and intellectual excellence as well. The influence of missionary work is seen clearly in two areas: the spiritual, with the improved morality of large groups, and the intellectual, in the founding of schools. Our mission has in this country some twenty schools of varying sizes, both elementary and high school. One of the native Indian boys in the Huatajata district, because of his education and ability, was elected a member of Parliament for the Department of Ia Paz. All the teachers in our Indian schools along Lake Titicaca are native boys prepared in the mission schools in which they now teach. Our two high schools are considered among the best in Bolivia.

In the political field, thegeneral Agrarian Reform accomplished in this country was inspired by the example of our Baptist Mission in Huatajata, when the ponges (serfs) were freely given their own pleces of land to cultivate.

The resulting benefits have been publicly recognized by the government in years past, and especially now when we enjoy greater liberty than ever.

In these days the missionary work is counted as a definite help in the progress of the nation. Nevertheless there is much yet to be done. Bolivia, now more than ever, needs a larger force of missionaries in the field of direct evangelism even more than in the management of institutions.

As far as we are able the nationals are doing all we can to show forth the splendour of the Gospel and to bring our own people to the feet of the Master, but our efforts need the strength and help of our brother missionaries. Our purpose and our vision are the same: the salvation of this people sunk in misery, ambition and hate, under the power of Satan, of whom they are voluntary slaves. Bolivia will be truly free only when it accepts Christ, and this will come to pass through the joint efforts of missionaries and nationals, under the all-powerful hand of the Lord of all nations.

Release at 9 a.m. Saturday, May 23, 1964.

Baptist Jubilee Celebration Atlantic City, New Jersey May 22-24, 1964

ONE HUNDRED FIFTY YEARS: A LOOK BACKWARD AND FORWARD

By Kenneth Scott Latourette

We are met for a commemoration. As we do so we are properly concerned with history. But history is important chiefly as inspiration and guide in the years ahead.

Of that meeting in Philadelphia a hundred fifty years ago this month, several facts are significant. First, it was the initial and successful effort to bring together the Baptists of the young republic. Second, the meeting had action as its object. Third, that action had as its purpose fulfilling our Lord's breath-taking but imperative command to make disciples of all nations, baptizing them, and teaching them to observe all that he had commanded them. Fourth, the Baptists represented in Philadelphia had an extremely varied background. As from the beginning of Baptist history on this continent, their theological positions were far from uniform. Some Baptists were Calvinists -- what were known as Particular Baptists -- holding to the conviction that Christ's sacrifice is effective only for those whom God has chosen. Others were what were loosely known as Arminians -- General Baptists -asserting that God has given to all men sufficient freedom of will to accept or reject Christ's atoning work. Those early American Baptists numbered some men of learning and of as high formal education as the country then provided. Judson and Rice were graduates of college and seminary -- Judson of Rhode Island College, now Brown University, and Rice of Williams College, and both of Andover Theological Seminary, academically the best American theological school of the day. In that they were in an authentic Baptist tradition. For example, Roger Williams, founder of what is usually regarded as the first Baptist church in America, was a graduate of Cambridge University. Henry Dunster, the first President of Harvard, the oldest college in the United States, and with an education vision far ahead of his time, had resigned from that post because of Baptist convictions. Yet the large majority of Baptists were humble folk, with slight formal education.

But, with all their variety, the American Baptists of 1814 had in common basic convictions which claim us, their successors. They believed firmly in the new birth of the individual wrought by the Holy Spirit in response to repentance and faith. They were persuaded that so basic is the new birth that it is correctly symbolized only by believer's baptism, as death to the old corrupt nature and rising together with Christ as a new creation. They held that those with that experience should be associated in churches of which Christ is the head, for by regeneration they have become heirs of God, joint heirs with Jesus Christ. In that fellowship they are to move forward together "unto a perfect man, unto the measure of the stature of the fulness of Christ." The binding tie was to be love, that love which is the "new" command in the disciples -- to love one another as Christ had loved them. That love entailed soul liberty, without constraint by one's fellow believers or imposed by the state. Soul liberty is dangerous, but it is God's gift in Christ. Impelled by it Roger Williams felt obligated to move out of the church which he had initiated and become what was technically known as a "Seeker."

In the century and a half since 1914 Baptists in North America have had an amazing growth. Exact statistics have been lacking, both then and now. When the Triennial Convention was formed, Baptists on this continent are estimated to have totaled about 70,000. We are now approximately 20,000,000, by far the largest Protestant denominational family in this hemisphere. Then Baptists were only in the British Isles, the United States, British North America, a few of the West Indies, and India. Now they are in more than half of the countries of the world. In some countries they have sprung up without aid from Baptists in other lands -- as we would expect -- by uninhibited reading of the New Testament. In most countries they are the fruits of missions from the British Isles, from one or another of the British dominians, or from the United States.

As were the Daptists of North America in 1814, so are Baptists today. We present great variety. A few of our number have been trained in the best universities and some rank among the outstanding scholars of our generation. Some are rich in this world's goods. But the large majority are from the humbler ranks of society. We have no uniform theological position. Many of our number regard this as dangerous and would have us all conform to one statement of the faith. Historically we dislike the word "creed." Our spiritual ancestors rejected testing admission to church membership by assent to creeds. They believed that conscience compelled them to break with such requirements. But many of us have substituted confessions of faith which we have attempted to make fully as binding as creeds. Yet a large proportion of us, while respecting and even valuing such confessions of faith, believe that requiring subscription to one or another of them is a violation of soul liberty and contend that each Christian has not only the right but also the duty to interpret the record of God's revelation in the Bible, especially the New Testament, as he believes it in accord with sound reason and with what Christians of other ages and our own have discerned. Our differences have led to many divisions. Some are represented in this gathering. Others are held by our brethren who are sadly but firmly convinced that the freedom which many value has led to dangerous compromises of the Gospel and decline to have fellowship with us.

Why this astounding growth in the face of these differences and divisions? Most of it has been among the descendants, white and black, of ancestors who came -or were brought -- to the Thirteen Colonies before they separated from the British Empire. They might be called the older American stock. The majority are in the South, for that section has had fewer of the nineteenth and twentieth century immigration than the rest of North America. When the fathers met in the first Triennial Convention, only a small percentage of the population -- perhaps one in ten -- were members of any church, but in general the vast majority had an Old World Protestant background. Few had even what we would call an elementary education, for public schools were only beginning to emerge and such as existed were one room affairs in which a single teacher had all the grades. They were mostly rural. as late as Emancipation very few Negroes had the rudiments of an education: the large majority were illiterate. To this population, predominantly unchurched and with slight or no formal education, Baptists ministered. The large proportion of Baptist "preachers" -- as they were usually called, rather than "pastors" -- were from the same background. They could read their Bibles and based their message on that Book. Coming from the ranks of those to whom they spoke, they used the vocabularies with which their hearers were familiar and were aware of the needs and prejudices of their flocks. Whether or not that consciously conformed to our Lord's example, they "preached the Gospel to the poor." We recall that John the Baptist, imprisoned, and troubled by reports which told of how in His mission Jesus differed from what he had expected, sent messengers to ask whether the man from Nazareth was the one predicted -- and thus showed his confidence that an honest answer would be given. Our Lord gave as the climax of His accreditation "to the poor the Gospel is preached." That is what Baptists have done and continue to do. Through no virtue of our own, we have seen an obligation in the fact that "not many wise men after the flesh, not many mighty, not many noble, are called" (although we have numbered a few in these categories) "but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and the base things of the world, and the things that are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence." Fortunately, we are not the only denomination which has preached the Gospel to the poor. Several others have done so. But more than any other Protestants in North America, that has been our record. From that comes our present numerical strength.

What has been true in North America has, in general, been the record elsewhere. Of the major "free churches" of England, Baptists have drawn from a lower income and educational level than either of the two others — the Methodists and the Congregationalists. They have included a few outstanding scholars, some men of wealth, and a few who have been prominent in the government, but proportionately not as many as the others. Much the same is the case in Australia, New Zealand, and on the Continent of Europe. The same record holds in Asia, Africa, and Latin America. In Burma the major numerical gains have been, not among the predominantly Buddhist Burmans, the governing majority, or the partially Buddhist Shans, who once ruled much of the

country, but from the Karens, Lahus, Was, and other folk who had no books until Baptists reduced their languages to writing to put the Bible into them. In Assam, Baptist growth has not been from the rank and file of Assamese who have a somewhat debased form of Hinduism, but among the Garos and Nagas to whose languages Baptist missionaries gave a written form that the Bible might be read. The vast ingatherings among the Telugus have been prevailingly among what were once called outcastes. They have been chiefly from the Madigas — strangely enough and perhaps typically, of an even humbler race of untouchability than the Malas, from whom the bulk of the Methodists have been drawn. In Africa the great Baptists ingatherings have been among tribal peoples in Nigeria and the Congo. In Latin America almost no Baptists are from the moneyed groups, nominally Roman Catholic but mostly secularized. By and large Latin American Baptists are from the lower or middle income groups with little formal education.

Another feature of Baptists is our particularism. We are so convinced that our view of the Gospel is more nearly in accord with the New Testament that we have been reluctant to run the danger of compromise with too close association with others who bear the name of Christ. Many of us have gladly co-operated with other Christians. But a majority of us, especially in North America, have been either reluctant to join in co-operation or have opposed it. Among those who have co-operated, a still smaller minority have shared in organic union with non-Baptists. In the United States a few instances have been known of local federations of Baptists with non-Baptist Congregations and even of complete merging of identity. But not anywhere have a substantial proportion of Baptists merged with other denominations. Here and there, a few churches have done so — as in the Kyodan (Church of Christ in Japan) and in China, where churches arising from English Baptist missions have entered the Church of Christ in China. But thus far in suggested unions, as in Ceylon and North India, churches founded by English Eaptists, while willing to discuss merging in a single united church, have not yet seen that step consummated.

What word does this history have for Baptists in the United States and Canada as we seek God's will for the future? We must frankly recognize at least three facts.

One has to do with the constituencies to which we have traditionally ministered. In the affluent age in which our two countries are engulfed, a mounting proportion of the population is increasing in income and more and more of our youth are attending colleges and universities. With wealth usually comes secularization. It is still true that the rich find it hard to enter the Kingdom of God. In colleges and universities youth is confronted both with the premium on what the world calls success and with the many questions which the knowledge prized in these institutions brings to youth -- and, I may add, also to adults. Can the Gospel as we Baptists have traditionally presented it hold the rising generation? We are watching several trends. Some of our youth believe that if they are intellectually honest they cannot continue to be Christians. Others, among them some of our choicest spirits, are distressed by the unwillingness of the churches of which they are members to face up to the questions which are propounded by the intellectual and social currents of the day and are disillusioned by the bickerings and the conflicts which they see in local churches and our conventions. A few will find a home in other denominations. If they are helped there to spiritual growth and are of Christian service, we may regret their loss to the Baptist cause, but we must be grateful that they have retained their Christian faith. We can rejoice that through them Baptists are making a contribution to the larger family of Christ. More will retain a nominal but inactive membership in a Baptist church. They may even continue some financial support. Some of the ethical idealism surviving from their Christian nurture will modify their personal and social relations. But they will cease to grow in their Christian faith and will fail to realize the richness of life which is the privilege of those whose daily companionship is with Christ: they, their families, and their community will be the poorer. Fortunately, many Baptist youths are facing intelligently the issues of our day and, undeterred by the weaknesses in our churches, are growing in the fruits of the Spirit. But here is a challenge to which we must seek to rise.

A second fact of our day is the fashion in which increasingly Christians are endeavoring to obey the "new commandment" which our Lord gave his disciples on the night before His crucifixion -- to love one another as He had loved them. They are seeking to answer our Lord's highpriestly prayer that all who believe in Him may be one as He and the Father are one, "that the world may believe." As never before since our Lord's resurrection Christians are coming together. What we call the Ecumenical Movement has many aspects -- in local, city, state and national councils of churches, in the World Council of Churches, and in varieties of official and unofficial fellowship across ecclesiastical barriers. None of these manifestations of the Ecumenical Movement is perfect. Some of us believe that in this day when mankind is being drawn physically together in a world neighborhood, but in a neighborhood which is perilously sundered by national ambitions and hatreds and ideological contradictions, we are witnessing a work of the Holy Spirit. The Holy Spirit is striving, we are convinced, to overcome our blindnesses, prejudices, false loyalties, and self-centeredness in a true unity of the faith where we will each speak the truth as we believe we are given to see it, and always in love. None of us must criticize any of our fellow Baptists for co-operating or fcr failing to co-operate with this movement. But each of us must ask himself or herself what is the Spirit saying to the churches and must seek honestly to listen and obey.

The third fact of our day is the continued need of all men for the Gospel and the age-long command of Christ whose height and depth none of us wholly comprehend. The commission to make disciples of all nations, baptizing them, and teaching them to observe all that our Lord commanded the group which had been with Him during his ministry in the flesh is breath-taking and seemingly impossible of fulfillment. Even making disciples of all men and baptizing them appears beyond the feasible. But the climax -- teaching all men to obey what He had commanded His disciples -- to our limited vision is even more proposterous, for it entails complete honesty, purity, unselfishness, and love. It includes love for our enemies, and being perfect as God is perfect. Obviously, it means bringing all, regardless of race or color, into one fellowship of love. The command seems even more chimerical in light of developments since the Triennial Convention was constituted. The world contains many more hundreds of millions who have never so much as heard the Gospel than it did a centuryand a-half ago and still more hundreds of millions than at the time when our Lord gave the command. But if we are true to Him we can dream, purpose, and work with no lesser goal. And we have the comfort --- and strength -- of the concluding promise that as we seek to obey, He will be with us. He must rule until He has put all enemies under His feet. As King of Kings and Lord of Lords, He will ultimately see fulfilled the purpose of God to gather together all things in Him, both in heaven and on earth.

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Dr. Kenneth Scott Latourette is professor emeritus, Yale University, and a foremost church historian.

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

FOR INFORMATION

COPY OF AMENDMENT TO RESOLUTION 2 ON RELIGIOUS LIBERTY: An addition to graph # 2, following first sentence:

"In applying this principle to the field of public education, we affirm the historic right of our schools to engage voluntarily on a non-sectarian basis in prayer, Bible reading, and other devotional exercises as may be desired by them and their constentience."

---offered by J. Levering Evans, pastor, Weatherford Memorial Baptist Church, Richmond, Va.

Amendment carried

Reuben Alley, editor of Religious Herald, Richmond, Va., offered motion to re-consider.

Discussion by E. S. James, editor , Baptist Standard, Dallas; Evans; and W. Barry Garrett, associate director, Baptist Joint Committee on Public Affairs.

MOTION TO TABLE UNTIL AFTER ADDRESS BY DR. BILLY GRAHAM CARRIED.

(full story on discussion, amendment, will be in boxes as soon as possible following final consideration.)

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

FOR INFORMATION

Biographical Sketch of

GREGORY WALCOTT, Canoga, Park, Calif.

newly elected second vice president of

the Southern Baptist Convention

Born Jan. 13, 1928 at Wake County, N. C.

Graduate of Charles L. Coon High School, Wilson, N. C., in 1946, and the right end on two state championship football teams while there.

Attended Furman University

Received theatrical training at the Theater of Arts, Hollywood, Calif.

Deacon and charter member of First Baptist Church, Beverly Hills, Calif.

California representative on Brotherh od Commission

Member of Committee on Committees on Southern Baptist Convention

Member of Committee on Nominations, California Baptist Convention

Married to the former Barbara Watkins of San Diego, Calif., and the father of three children, Jina, 8; Pam, 5; and Todd, 3.

Will produce and play the lead role in the Bill Wallace Story. This film will be prepared for theatrical release by Logos Productions.

Release at 2 p.m. Saturday, May 23, 1964

Baptist Jubilee Celebration Atlantic City, New Jersey May 22-24, 1964

MISSIONS--WHAT IT HAS DONE FOR THE WEST INDIES IN GENERAL AND JAMAICA IN PARTICULAR

by Rev. Joe A. Samuels, Jamaica, West Indies

Would you permit me first of all to bring you all the warm sincere Christian greetings from our brethren of Jamaica. We wish for you a most blessed and enriching convention in which the Lord Jesus himself in the person of his blessed Holy Spirit shall challenge us to undertake this great business of Missions with such fervency and urgency that the entire world may be touched with the glorious message of the Gospel in our generation.

Jamaica, an independent country of the W.I. and a member of the British Common-wealth of the nations at present, enjoys the rich heritage of a sound, well-laid religious foundation. In this she is most fortunate, especially when compared with our nearest neighbor countries, Cuba and Haiti, who are now, and I say this not boastingly but with a deep sense of humility, experiencing a severe spiritual drought, and a burning thirst for the word of God. God grant that the gospel may be taken to them in the very near future.

The earliest missionary endeavor in Jamaica dates back to the Seventeenth and Eighteenth Centuries.

In 1754 a group of Moravian brethren landed in Jamaica to begin evangelistic work among the slaves labouring on the plantations. They have come to Jamaica at the request of two English slave owners then living in England.

Through much opposition and difficulty of every sort and hardship, the foundations of what was to be a remarkable church were laid patiently and quietly. Next came the Weslyians.

A group of men was sent from England to establish a mission. This work grew and prospered under the flaming preaching of men influenced by dynamic evangelistic fervour of the Wesleys.

Today the Weslyians are still to be found in large numbers throughout Jamaica.

We now come to the work in which we are particularly interested. That of the Baptists.

It was during the year 1783 that a number of colored ministers from the U.S. under the leadership of George Liele, an exslave arrived in Jamaica to work among their kinsolk. George Liele came from Virginia and as a member of the Baptist church there he was called to the Christian ministry.

These men had imperfect and crude ideas of the truth, obviously not having received any theological teaching. However, they were men of natural ability who preached the word with much fervour and sincerity.

They laboured among the people of Kingston, the Island's largest city, and boldly proclaimed the truth of Jesus Christ. Night after night and week after week a large number of people were attracted to "Race Course," now George VI Memorial Park, where they heard and received the Gospel.

These saintly men of God, laboured freely, earning their living with their hands and at the same time experiencing great opposition and persecution.

Nevertheless within seven years there were over 500 baptised converts and the first church was set up as the work of the Baptist began spreading to other parts of the Island. The Baptist church as a result became the people's church while the Anglican Church represented the aristocracy of the day. It was the Baptist church who by their fearless teaching and preaching against the practice of slavery both through out England and the West Indies that were largely responsible for the Abolition of Slavery in 1834. A tremendous and significant achievement upon which to look back with pride and joy. Of course not taking the credit for ourselves but giving it all to God.

It may be interesting to note that another very outstanding thing for which nearly all the missions can be duly credited today is the wide establishment of schools. The slave owners were not interested in educating the slaves since education would enlighten the slaves and thus probably causing revolt, and loss of slaves. Hence the Government provides little or no schooling facilities for the people.

-2-The Church realizing the great need for people to read and study the word of God began establishing several schools. People were then taught for the first time to read their Bibles. The moment this was done the Island began experiencing revival. Time does not allow me to tell you fully all that has been done by way of missions in Jamaica. Nevertheless, you have been made aware of the deposit of missionary endeavours for which we are responsible to God. Today the Baptists are about the third largest denomination on this Island with a total membership of over 30,000. They continue to make a great contribution to the nation, not only in the field of religion but in that of education as well. At present there is the Calabar High School, an institution of learning 123 years old. With a small theological department with a student body of 15, drawn from all over the West Indies. Seventh Day Baptists have also established a high school, Crandall High School, for the purpose of training other youngsters, as well as those who are unable to enter the Government schools because of high tuition fee and/or having passed the age limit for Every year hundreds of these unfortunate youngsters look forward to these church operated schools to rescue them within its walls where they will have the opportunity to receive a good education at a rate they can afford. Today many of these youngsters are holding positions of trust and responsibility in Government service as well as in the private sector of our country. God bless those who have made this unique service of the church possible through their consecrated giving are subsidizing these church schools. Another thing that these church schools are doing is trying to establish a sense of moral value in our people. There is the tendency in some of our people to feel that if one cannot obtain work then the only thing to do is to steal and in this respect stealing is justified. Again there are some who display the attitude that work is something to shun. Our schools and churches are teaching these people that work is to be loved as something honorable and to be taken as Christian service. The way we do our work can either be honoring or dishonoring to Christ. This is an urgent truth that we must transmit to our people in order that Christ may not only be honored through the words of our lips, but through the faithful, deligent, Christ-like service of those who love him and allow him the full control of their lives. Every type of work to which the Lord has called a believer be it in an office, in a store, doing particular trade or sweeping the streets, every one can be and should be an opportunity to magnify the name of the Lord before the eyes of the unsaved. To get people to realize this is the tremendous task our brethren back home have undertaken and in which they are now engaged. I should like at this point to express my profound appreciation, and I am sure all our workers and leaders at home join with me in saying this, for the help we have received annually from a group of you Baptist ministers who have come to Jamaica, helping our churches in their evanglisitic outreach. I would mention Dr. Jimmy Johnson and others who have been with us on more than one occasion. At this point in the history of our nation, having been emerged an Independent nation, how much we need the wisdom of Almighty God upon our leaders and a vital spiritual awakening within the hearts of our people that will cause us to become a great and Godly little country among the nations of the world. What is it that makes a nation really great? The Bible says "Righteousness exhalts a nation but sin is a reproach to any people." Yes, as an Independent nation we like to think of ourselves as being free, but the question is, are we really free? Jamaicans like all other nations of the world are seeking this freedom, but men cannot experience freedom until they are free from the power of sin and death. And this is only possible when they accept the finished work of Christ. Ours then becomes the task to proclaim the Christ of freedom that men may receive him in their hearts and thereby be free, for he that is freed in Christ is freed indeed. -301964 Southern Baptist Convention Convention Hall, Atlantic City, N. J. W. C. Fields, Press Representative Theo Sommerkamp, Press Room Manager

PRESS PHOTOS

#31

MISSIONARIES APPOINTED FOR OVERSEAS SERVICE BY SBC FOREIGN MISSISON BOARD

#32

JUBILEE ADVANCE LEADERSHIP INTRODUCED. C. C. Warren, chairman of the Baptist Jubilee Advance committee, introduced the leaders for the annual emphasis from 1956 - 1964 during sessions of the Southern Baptist Convention in Atlantic City.

#24

BILLY GRAHAM MEETS PRESS. Evangelist Billy Graham, in Atlantic City to speak to the Southern Baptist Convention and the Baptist Jubilee celebration, answers questions of reporters upon his arrival. The combined conference with SBC and ABC reporters was held in the SBC press room.

#24A

BILLY GRAHAM EMPHASIZES POINT. Reporters' questions were answered emphatically by evangelist Billy Graham during a press conference in the SBC press room.

#25C

SBC PRESIDENT AND WIFE MEET REPORTERS. Newly-elected Southern Baptist Convention president, Wayne Dehoney of Jackson, Tenn., and Mrs. Dehoney face members of the press. The new president was chosen from a list of 12 nominees for the office.

#36

SBC AND ABC PRESEDENTS MEET. Wayne Dehoney, a Tennesseean and president of the Southern Baptist Convention, congratulates his counterpart in the American Baptist Convention, J. Lester Harnish of Lake Oswego, Oregon.

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CONVENTION PRESIDENTS ON ATLANTIC CITY BEACH.

#50A

CONVENTION PRESIDENTS WALK TOGETHER AT ATLANTIC CITY.

#29

FLYING PARSONS EIECT. Ray Conner of Springfield, Mo., newly elected president of the Flying Parsons, discusses a maneuver with fellow pilots and officers. They are Cecil Etheredge of Atlanta, secretary-trea urer; Glen E. Crotts of Phoenix, second vice president; and George Y. Williams of Montgomery, first vice president.

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#6

WORID CONGRESS REGISTERS. John Soren of Rio de Janerio, Brazil, (seated) president of the Baptist World Alliance, pre-registers for next year's world congress in Miami, June 25-30. Aiding him in the process are Martha Seaton, office secretary for the BWA in Washington, Conrad Williard of Miami, chairman of the arrangements committee, and Bob Denny of Washington, staff member of the BWA.

#52

SBC EIECTS OFFICERS. The Convention elected Wayne Dehoney of Jackson, Tenn., its new president when K. O. White of Houston did not allow his name to be presented for a second term. To serve with Dehoney as first vice president is Roy Gresham of Baltimore, and as second vice president is Actor Gregory Walcott of Hollywood.

Baptist Jubilee Celebration Atlantic City, New Jersey May 22-24, 1964

FREEDOM OF THE INDIVIDUAL IN CHRIST

by Mr. Flavias Martin, Federal Republic of Cameroon, Africa

What impresses me the most about Christian missions to Africa is the worth that is placed on persons as free individuals for whom Christ died. In my humble estimation, this is the greatest legacy of the Church to Africa--the idea that persons are bigger than institutions.

It is on the basis of this belief in persons that our early missionaries waged an unrelenting war against the dark forces of African society.

It has been pointed out, and rightly so, that Christian missions to Africa were established in the nineteenth century to combat the evils of the slave trade. Incidentally, the Baptist Missionary Society to my own country, Cameroons, was founded in 1845.

Wherever the Gospel went, every trace of oppression was challenged. The slave trade was fought; twin urder was abolished; forced marriage was contested and trial by ordeal rebuked. I may add that such an open assault against society was made not without many costs in lives both of missionaries and their early converts.

My presence here tonight is a fitting tribute to the Christian concern for the individual. I was born in Victoria, Cameroons, thirty years ago in a family which goes back three generations in the Christian faith.

At the age of sixteen, I accepted Jesus Christ as my Saviour and at the same time I felt a strong inner call to serve my people as pastor.

It was not until I was twenty-five that I began to take my call seriously. Missionaries rose to my cry and I was sent to this country to prepare for my ministry at home.

I may say, without any attempt at exaggeration, that I have been accepted here as an equal and a brother in Christ, for which I am thankful. It is this above all else that is my most lasting impression of the brethren here.

If you ask me what is our task in Africa today, I should say that it remains the same. It is to ensure the freedom of the individual in Christ, no more and no less.

If we must believe what the papers tell us, and I must confess that I have been away from home for the past five years, then that freedom is being denied in fact or in name. As Dr. Kofi Busia, one of the greatest Africa minds puts it, "In Africa today there are whites oppressing blacks, and blacks oppressing blacks and elementary human rights are denied."

Ironically this same charge can be laid at the door of the Church whose sons suffered martyrdom for the principle of human freedom.

When free criticism is stifled because it is against those in authority, then that freedom is denied; when education is withheld for fear that knowledge will lead to self-discovery and self-discovery to rebellion then that freedom is denied; when Christians who profess the same creed and refused the privilege of open discussion and association then that freedom is denied.

We must be careful not to forget the principle for which many of our forebearers served and died as heroes, the priceless belief that it is for the individual that our Christ came to die. I firmly believe that the history of the future will depend on how well we can preach and practice that freedom.

Baptist Jubilee Celebration Atlantic City, New Jersey May 22-24, 1964

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THE MEANING AND CHALLENGE OF CHRISTIAN MISSIONS FOR MY COUNTRY by Hisashi Murakami, Osaka, Japan

One of the greatest things that Japan has witnessed in her history is the cultural invasion from the western world since the sixteenth century. Concurrent with the inroads of western civilization, another great challenege has come with my country's encounter with Christianity. Since Protestant missions began in Japan, over one hundred years have passed leaving the marks of great trials and falures as well as the marks of great struggles and victories in permeating Japanese culture with the Gospel of Christ.

The best way for me to speak on the meaning of Christian missions for my country is to make reference to the reality of the Gospel that has made a great impact upon my life and thinking. It was when I was a student at one of the universities in Kyoto that, for the first time, I was confronted with the teaching of the Bible which affirmed the spiritual reality of human life. It may sound strange to you to hear from me that the idea of the spiritual reality of human life itself was foreign to me. Of course, I had gone to temples and shrines to observe some religious ceremonies. However, the reason for my going to these places was not religious but merely social and cultural. Thus the fact that I had gone to these places did not mean that I had been conscious of the meaning behind these religious activities. As a matter of fact, I thought we were no longer living in the age in which an idea of God or religion was necessary, for we were living in the age in which man was made free from any religions which were thought to be the products of ancient people to meet their own needs.

For me religion was not the end in itself but the means to an end. One of the Japanese proverbs says that faith starts even from believeing in a fish, since for the Japanese the object in which he believes is secondary and accidental to the very virtue of the act of belief itself. It does not matter what you believe, but what the belief itself brings forth for the betterment of humanity. When I thought we had better means today to meet our own needs, religion lost its significance, at least in my mind.

However, the strange book called the Bible gave me a clue to think of the spiritual reality of my own life. The Bible persuaded me to see myself in the vertical relationship with God. In spite of many difficulties to understand the teachings and events in the Bible, one thing became clear in my heart and mind; that I needed Christ. In Christ, who gave himself for me, I have found myself and the meaning of life in giving myself for and to Him and in serving my fellow men. Another vital reason for this revolutionary change in my life was the witness of Christians whose lives made me think deeply that they had something that ordinary people did not have. It was their transformed lives that had a profound impact upon my life and thinking.

The insight I have gained that every man has to see himself in the vertical relationship with God has been of great help and significance. When I had an occasion to talk with a student who was interested in Marxist ideology, I could help him to understand that the problems of our society did not lie, in the final analysis, in systems or external economic conditions themselves, but in man himself who devised and used them for himself. His answer to the question, "Why is this so?" led him to see that the cause of the problems which he had thought was in capitalism was really in himself. If the Christian missions have meant anything for my country, it is this, that the Gospel has awakened many to the spiritual reality of human life and its relationship with God, and that the Gospel has brought the new concept of value.

Personally speaking, I believe this is the unique characteristic of Christianity. I understand Jesus Christ to be the Son of God, the Redeemer of the world, and the full revelation of God's love and truth. He is the One who, being equal with God, humbled himself to redeem the world through his death and resurrection in order that we might see God.

Though the growth of the church is slow in Japan, statistically speaking, the Gospel has produced many capable and devoted Christians. Recently three Japanese missionaries in Laos were captured and two of them were martyred. There are over fifty Japanese missionaries today in Southeast Asia, India, and South America. Japanese Christians, though they are a small group, have come to the realization that they have a vital part and task in evangelizing people outside the country. I think this is one of the greatest mission challenges in Japan.

There is another challenge for those who have sought the meaning of life and have not found it. Let me illustrate this in the concrete example. One of the university students committed suicide. His diary was read at his funeral. This is his dialogue.

Why do I go to school?

Why do I study then?

Why do I want a good job?

Because my parents wanted me to go. Because I want a good job.

Because I must live Meaningless!

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His search for the meaning of life which was ended in suicide tears at my heart for the simple fact that I could have helped him and that at least he had the right to hear from us the Christian answer to his honest search for the meaning of his existence.

This leads us to the greatest challenge: that Christians in Japan may be united in common hope and faith in Christ transcending the boundaries of denominationalism, and that they may become the salt of the earth and the light of the world as the living witnesses of Jesus Christ, our Lord.

FOR IMMEDIATE RELEASE

Baptist Jubilee Convention

ATIANTIC CITY, May 23 -- Baptists from seven different conventions and conferences aired their differences and shared their distinctives here Saturday morning during the 150th anniversary session of the Baptist Jubilee Celebration.

A 20-member panel composed of representatives from each of the seven Baptist groups discussed and debated their viewpoints after presentation of a 27-page pocket-size pamphlet entitled "Baptist Distinctives upon which they supposedly were agreed, but the panel wasn't even in agreement on what it had taken a special Baptist Jubilee Advance committee nearly five years to write.

Most of the discussion centered on disagreements of Baptists on theology and race relations.

Several panel members objected to the pamphlet's giving only four lines on race relations. The pamphlet said some Baptists are for "complete equality to all people regardless of color, nationality, or creed, and some are not willing to do so."

Jitsuo Morikawa, evangelism director for the American Baptist Convention, said that the pamphlet devoted one and one-half pages to baptism, and only four lines to race relations.

"This whole document is a preocupation with the church. We need to be delivered out of pre-occupation with the church and being Baptists into a relevant engagement with Christian service in the world," Morikawa said.

C. M. Smith of Philadelphia, a Negro panel representative of the National Baptist Convention. U.S.A., Inc., defended the pamphlet, however. "There are certain issues the committee felt it did not have to put into print, if we could get the message into the hearts and lives of Baptist people," he said.

Another Negro panel member, C. T. Epps of Jersey City, N. J. of the same convention, countered that more should have been included if Baptists are to grow in Christian love for all people.

"How can a person love God whom he has not seen and hate his brother whom he has seen?" Epps asked.

Morikawa also objected to Eaptists' spending so much time on debating such theological issues as the authority and inspiration of the Scriptures.

More

-2- Saturday morning Jubilee Conference

"This is not a burning issue in the 20th century," Morikawa said. "We must live in the 20th century, not the 18th or 19th. I believe we should deal with more relevant issues that are contemporary."

Herschel H. Hobbs of Oklahoma City, former president of the Southern Baptist Convention, argued that the question of the authority of the scriptures is not a dated problem, it is a timeless one.

Hobbs said the authority of the Scriptures must be related to every generation and its needs so that faith in the Bible will be passed on to future generations and they in turn will pass it on to their children and their children's children.

Frank H. Woyke of Forest Park, Ill., executive secretary of the North American Baptist General Conference, agreed. "What was relevant 500 years ago will always be relevant. The French have a saying, 'The more things change, the more they remain the same.'"

Two American Baptist Convention representatives contended that Baptists should not afford to be isolationists and refuse to have fellowship and communication with other Christians.

R. G. Torbet, professor at Central Baptist Seminary, Kansas City, Kan., said that Baptist isolation from other Christian groups affects their missions concept. "Are we to go out and make Baptists of a certain kind, or are we to make Christians of the people in the world?" he asked.

American Baptist Convention General Secretary Edwin Tuller said his convention participates in the ecumenical movement in an effort to give a "distinctive Baptist witness" to other Christian groups of the world.

Theodore Adams of Richmond, Va., Southern Baptist leader who is chairman of the Baptist Jubilee celebration, said in closing, "This session itself is a wonderful example of love in fellowship. We have our differences as Baptists, but we are one in Jesus Christ."

Baptists attending the 150th anniversary celebration represent the Southern Baptist Convention, the American Baptist Convention, the Baptist Federation of Canada, the National Baptist Convention of America, the National Baptist Convention, U.S.A., Inc.; the North American Baptist General Conference, and the Seventh Day Baptist General Conference. May 23, 1964 Strong Race Statement Loses To Softer One ATLANTIC CITY (BP)-Messengers to the 1964 Southern Baptist Convention here tossed out a strongly worded recommendation on race relations in favor of a less controversial one prepared by deep South ministers. The vote, taken by secret ballot after a two-hour debate, killed a recommendation to the Convention from its Christian Life Commission, an elected Convention group which deals with Christian ethics issues. However, messengers approved three other recommendations -- on gambling, poverty and capital punishment. They amended the capital punishment statement to delete a call for its complete abolishment. Efforts to soften the Christian Life Commission's race relations recommendations with the substitute motion by James W. Middleton of Shreveport, La., had earlier been ruled "lost" following a close standing vote. Middleton, pastor of First Baptist Church there, presented the motion on behalf of a group of Baptist ministers from Louisiana, Mississippi and Alabama who held a caucus at a local hotel earlier to plan their strategy. The substitute motion said the final solution to race problems must come on the local level "with Christians and churches acting under the direction of the Holy Spirit and in the spirit of Jesus Christ. This must be in full recognition of the autonomy of each Baptist church." It further stated Southern Baptists have not been silent on the race issue, but have opened institutions and agencies to people of all races. The Christian Life Commission recommendation, however, commended integrated Baptist institutions and churches with "an open door policy for all people regardless of racial origin." The commission's recommendations pledged support of laws guaranteeing legal rights of Negroes and asked Southern Baptists to go beyond these laws by pravicing Christian love. It also urged Southern Baptists to give themselves to the dec_sive defeat of racism for the glory of God. Middleton contended the commission's version might imply endorsement of the civil rights bill now in Congress. "That is beyond the province of this Convention," he said. Both Middleton and Vernan Simpson of Theodore, Ala., urged passage of the softened down substitute to avoid dividing the Convention on a controversial issue. J. R. White of Montgomery, Ala., opposed the strongly worded recommendation, stating "we can solve these tremendous problems without sweeping declarations from the denomination." Others objected to section commending churches which have dropped their racial bars and upheld an "open door policy." "Are we going to form a list of approved churches, and by implication a list of disapproved churches?" asked John Hamrick of Charleston, S. C. Delmore Olsen , pastor in San Mateo, Calif., said, however, "Thank God for those who are men enough to lead their churches to accept Negro members." A pastor from Rockville, Md., John Laney, also praised churches which accept Negro members. "We send our missionaries to Africa and yet people object when we try to commend churches which accept converts from these countries," he said. Bill Sherman, pastor of University Heights Baptist Church, Stillwater, Okla., told the Convention his integrated church, with all races represented, had no problems. "We all love one another," he said. يسال الأركسيس

An effort to delete the entire capital punishment recommendation failed, but a later motion passed, killing the last two statements which called for abolition of capital punishment and affirmed it "is contrary to the teachings of Christ."

The remaining portion of the capital punishment recommendation urged legislators and public officials to study the facts and enact constructive legislation which would "alleviate abuses where they exist."

The poverty recommendation asked Baptist churches and individuals to be alert to the blight of poverty, to be compassionate toward the poor, and to try to give them "new life through Jesus Christ."

The recommendation on gambling restated Baptist opposition to legalized gambling, challenged Baptists to work diligently to awaken public officials to the fallacy of government financing from gambling, and urged Baptist people to "forthright action against gambling."

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Dehoney Doesn't Favor Change To Amendment (5-23-64)

ATLANTIC CITY (BP)—The new president of the Southern Baptist Convention said here he would not personally favor a change in the first amendment to the U.S. Constitution, allowing prescribed prayers in public schools.

"If we have legislation that seeks to require prayer, who is going to write it?" asked President-elect Wayne Dehoney, pastor of the First Baptist Church of Jackson, Tenn.

Dehoney, 45, told a press conference he agrees with the Baptist Joint Committee on Public Affairs and most of the state Baptist editors on the prayer issue.

"I think the conflict arises out of a misunderstanding of the action the Supreme Court took. It said you cannot prescribe prayer in public schools."

Dehoney was elected president of the 10 million member Southern Baptist Convention, receiving 4,024 votes to 3,223 for Theodore F. Adams, pastor of the First Baptist Church of Richmond. The new president is the immediate past president of the Southern Baptist Pastors' Conference.

Dehoney said he blames himself and others for the defeat of a proposal for a North American Baptist Fellowship. He was a member of the Executive Committee that brought the recommendation to the Convention.

"I am afraid that we did not adequately express the nature of this vehicle. Baptists are afraid of a superstructure, and I believe they were opposed to the vehicle in question, not the end result."

Messengers earlier opposed the proposal for the fellowship by a vote of 2,771 to 2,738. A two-thirds majority is required to approve such a recommendation.

The new SBC president declined to comment on a reporter's question about statements in the Christian Life Commission report that there is a "thunderous silence among Southern Baptists in the racial issue."

"I prefer not to make a statement on any issue now before the Convention," he said. (The commission's recommendation was defeated in favor of a softer statement.)

On accepting Negroes as church members, Dehoney said no Negroes had ever applied for membership in his home church in Jackson, Tenn., but the church has no restrictions against admitting Negro members.

"Through the years, many Negroes have worshipped in our church," he said, "though none recently. There is a fine Negro church, newer and better equipped than our own, about a block away."

He feels the issue is one of brotherhood and said his church has always tried to express brotherhood and Christian fellowship.

Dehoney, who describes himself as a "moderate" and a "middle-of-the-roader," ("I'm not a theologian, I'm a pastor") says he is interested in relevant issues at the "cutting edge" and is willing to leave "hair splitting" to the theologians.

Dehoney said there has been little racial turmoil in his home town of Jackson. He has, he said, tried to project himself into racial problems, serving on a governor's committee for human rights and a mayor's committee to reduce racial tensions.

Asked what direction he hoped to steer the Southern Baptist Convention, the SaC president for the coming year joshed, "Have you seen anybody steer it?"

"The office of president is not given to steering, but to sounding certain notes on the platform as he speaks."

He said the urgency of the hour makes it necessary for Southern Baptists to be relevant in their preaching and compulsive in outreach, to reach as many people with the gospel as quickly as possible.

Dehoney said he is slated to receive an honorary doctor of divinity degree from Union University (Baptist), Jackson, Tenn., in about a week. He is a member of the school's trustees.

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Temporary Committee Explores Fellowship

(5-23-64)

ATIANTIC CITY (BP)—A temporary committee was authorized here to explore the possibilities of Southern Baptist Convention participation in a North American Baptist Fellowship.

Action came the day following a 2,771 to 2,738 vote against setting up a permanent committee for fellowship between possibly seven Baptist groups.

The committee, nominated by the Convention's Committee on Boards, will study the possibilities and implications of entering the fellowship. It will report at the 1965 annual meeting of the Southern Baptist Convention in Dallas.

Howard Hovde, pastor in Madison, N. J., presented the motion, saying he was "deeply grieved" over the action the previous day. He also cited an earnest concern of many Convention messengers over the close vote.

In other action, the Convention elected Roy D. Gresham, Baltimore, executive secretary of the Baptist Convention of Maryland, as first vice-president of 10 million member Convention; Joe W. Burton of Nashville, secretary of the family life department of the Southern Baptist Sunday School Board, recording secretary, and W. Fred Kendall of Nashville, executive secretary of the Tennessee Baptist Convention, registration secretary.

During the same business session, messengers approved a constitutional amendment limiting the term of the Convention president to one year, adopted Roberts Rules of Order as the parliamentary authority of the Convention, and referred a resolution on alcoholism and the problems of drinking to its Resolutions Committee.

Most of the business session time was spent debating three items—the motion to authorize a temporary Baptist fellowship committee, the constitutional change limiting the president's term and the rules of parliamentary procedure.

B. D. Vanderslice of Denver, Colo., led opposition to the fellowship committee proposal, stating "we voted on this decisively yesterday and the Convention can't come to a conclusion if decisions are necessary every day."

Charles Simpson of Mobile, Ala., said the fellowship committee was not a matter of unity or diversity, but "the right of every church to decide for itself, not a larger group which makes pronouncements on matters the church might oppose."

Another Alabama pastor, T. R. Amberson of Scottsboro, Ala., favored the motion, stating he had opposed the efforts to establish a permanent committee the previous day because of a "lack of information" on the proposal.

"This temporary committee can give us the information on the bylaws and constitution of the fellowship group for an informed vote next year," he said.

Another New Jersey pastor, John Raymond of Levittown, favored the fellowship committee, praising the effect of cooperation and communication with other Baptists and Christians in his area.

"We baptize our converts in an American Baptist Convention church," he said.

The Convention approved a motion by W. B. Timberlake of Pomona, Calif,, who suggested the switch to Roberts' Rules of Order from Kerfoot's Parliamentary Law, after voting down several efforts to refer the matter for further study to the Convention's Executive Committee, or to the Convention's new president.

E. S. James of Dallas, editor of the Baptist Standard, presented the constitutional amendment to limit the president's term to one year instead of two. Second approval of the proposed constitutional change must come next year.

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Billy Graham Says Churches Must Awake (5-23-64)

ATLANTIC CITY (BP) -- Evangelist Billy Graham said churches better wake up and start meeting the spiritual hunger of their laymen.

Here to address the final session of the Southern Baptist Convention, Graham told a press conference there was a revolt by lay people today against the institution of the church.

"Instead of calling people to Jesus Christ, we are calling them to the institution called the church.

"This is what happened when the Methodist movement was born."

Graham said laymen are saying 'they are not getting what they need in their churches today. He gave this formula for meeting those needs:

"First, the ministers can start preaching the Word of God. And we need discipline in the church. People can live like the devil and still hold office in the church. People say there are hypocrites in the church and they are right," Graham declared.

Asked about religion in Russia today, Graham said, "I'm convinced even Mr. Khrushchev secretly believes there is a God."

On pacifism, Graham said as long as there is sin in the world, a police force will be needed.

Asked to explain the dichotomy or divisions of Baptists, Graham laughed. "I've given up a long time ago. I couldn't possibly settle something that began in 1845."

On the U. S. Supreme Court prayer ruling, Graham said the thing that disturbs him is not what the court has already stated but the reasons given for the decision.

"Neutrality is the word given," he said. "In my opinion, the court was wrong in even tackling this. Now this has opened a whole Pandora's box of problems."He said now the court will even have to rule on the inscription, "In God We Trust," on coins. "In a time of national crisis, we are not going to be able to call on God in classrooms."

Regarding the civil rights bill, Graham said he thinks a third of the senators haven't read it and 99 per cent of the preachers supporting it haven't read it. He cited "a great deal of hypocrisy" in the racial issue and said he doesn't think any part of the country can point to the other as more prejudiced.

"I think if Gov. Wallace (of Alabama) proved anything, he proved it isn't a sectional problem," Graham said. The Alabama governor had just polled about 42 per cent of the votes in a presidential preference election in Maryland.

"I know a lot of preachers in the South who have been very heroic, who have lost their churches and friends because of their stand."