

**Nows Berylog of the Southern Burdet** Convention

60 Janua Bebernee Parken Nashulle, Temesser 1743 Telephone (626) 244-2355 W. C. Fields, Director Jim Newton, Assistant Director

PERIONAL OFFICES

ATLANTA Walker L. Knight, Editor, 161 Spring Street, N.W., Atlanta, Georgia 303 03, Telephone (404) 523-2593

DALLAB R. T. McCertney, Editor, 103 Baptist Building, Dallas, Texas 75 201, Telephone (214) RI 1-1996

WASHINGTON W. Barry Gerrett, Editor, 200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226

BUREAU

BAPTIST BUNDAY SCHOOL BOARD Lynn M. Davis Jr., Chief, 127 N inth Ave., N., Nashville, Tenn. 37203,
Telephone (615) 254-1631

Vietnam Issue Erupts At Baptist Convention

June 1, 1967

By Dallas M. Lee

MIAMI BEACH (BP) -- The issue of Vietnam and world peace erupted here at the 110th meeting of the Southern Baptist Convention here.

The Southern Baptist Christian Life Commission, which only the day before was threatened with extinction by a Louisiana messenger's motion, called for open discussion and public debate. "to achieve a sense of moral certainty about the course of our (U.S.) action."

The commission's report was applauded and accepted without vote as were the reports of seven other Baptist commissions and institutions during the same session.

However, a motion was offered immediately by Harold Coble of Westminister, California, to make certain the report in no way was suggesting the withdrawal of U.S. troops from Vietnam "apart from an honorable and just peace."

After several attempts to either have the motion tabled or rescheduled for later discussion were soundly defeated, the 15,000 messengers overwhelmingly approved the motion.

Earlier, in a miscellaneous business session, Roy O. Jones of Knoxville, Tenn., urged the messengers to approve a resolution calling for prayer and concern for President Johnson, support of efforts to win the war, and individual pressure on congressional leaders to implement these expressions on the war. His resolution was referred to committee.

"Surely we can do more than ask people to pray," Jones said. "While we are ducking issues, our men in Vietnam are ducking bullets; while we are passing resolutions, they are passing ammunition."

The Christian Life Commission report expressed deep concern for the lack of constructive discussion on the matter of peace.

"We are disturbed both by the large weight of world opinion which questions the wisdom of our current policy and by those here at home who doubt the patriotism of anyone who questions our government's present official position," Foy Valentine, executive secretary of the commission, said in reading the report.

"As Baptists we understand that the separation of church and state leaves the church free to speak on national issues and impels us as Christian citizens to give our best thought to public affairs."

Valentine said resolutions passed by earlier Southern Baptist conventions magnified a commitment to peace, pointing out Baptist calls for a "High Court of Nations" and a 1911 resolution to "talk up peace and talk down war."

Valentine's report recognized the historical situations that recur that seem to make war the lesser of two evils, but he said such tragic alternatives develop because men "neglect the things that make for peace.

"We further point out the awesome implications for world order of the population expansion which added last year 70 million to the human total fending for existence on this planet," he said.

Valentine said every major problem that threatens peace today will be brought to crisis proportions in the near future if problems of food and family planning cannot be solved.

"We believe that any hope for peace and stability in our world will require the creative and redemptive efforts of all Christians in removing these and other barriers to peace," he said.

The report encouraged Baptist churches and other Christians to unite in prayer for peace and urged the nation's leadership to "continue to pursue patiently every course that might lead to a peaceful settlement of international problems in general and of the Vietnam conflict in particular."

"We call upon all the churches not to be blinded by distorted appeals to false patriotism so that they lose sight of the personal tragedy, the great sorrow, and the fantastic cost attached to the present conflict," Valentine said. "A spirit of solemn penitence is in  $o\pi der$ ."

-30**-**

Hatfield Rebukes Baptists For Failure to Meet Needs 6/1/67

## By W. Barry Garrett

MTAMI BEACH (BP) -- Sen. Mark O. Hatfield (R., Ore.) rebuked the churches of the nation for their failure to carry out their mandate to help meet human suffering and need.

The Oregon Senator said that "some of the most vituperative criticism of the government's welfare and poverty programs comes from orthodox, evangelical Christians."

He then charged that if the churches had done their job of feeding the hungry, healing the sick, and ministering to the needy there would have been no need for the government to develop its vast welfare programs.

Hatfield addressed the annual meeting of the Southern Baptist Convention here following the report of the Christian Life Commission presented by Foy Valentine, executive secretary.

The Senator is a member of the First Baptist Church of Salem, Ore., which is affiliated with the Conservative Baptist Association of America, a groupoften labeled "ultra-fundamentalist."

In spite of this conservative background, which normally looks down on "social action" programs of churches, the Oregon Seastor said he believes in the ecumenical movement and that churches should minister to the whole man rather than just to the soul.

Known as one of the nation's leading "doves" in relation to the Vietnam war, Hatfield reiterated that America should not be the world's policeman. He said that United States resources are limited and that this nation should not feel obligated to help the people of the world who one not willing to help themselves.

"Our nation must hear a voice of the people to uphold responsibility, to find alternatives to war, and not to consign our resources to an endless war," he said.

"All we ask today is for dialogue, for occurate information upon which we can base our judgments," he continued as he appealed for Christians to become involved in the responsibilities of citizenship.

In approaching the problems of world peace, Hatfield said "hunger will shape the destiny of nations more than any other force in the world today."

At this point he hit at the lethargy of the churches that give so much attention to the needs of their own congregation but ignore the whole community and the needs of the world.

"By abdication of its concern for others, by deliberate delegation of its Good Samaritan power, the church in effect leads its members into the sin of self-concern," he said.

Hatfield contrasted the ways government can churches can meet human need. While the government can provide the physical needs of the people, it cannot minister to the spirit or change the heart, he said.

On the other hand, the church can provide the additional ingredient of changed motivations, virtue and redemption in human welfare programs, he continued.

"You see, either we voluntarily do the work of God on earth by using our resources individually and through the church to meet manking's needs, and do so out of the dynamic love of Christ within us; or we let God accomplish his will through human government which taxes our resources from us by compulsion of law and uses them carelessly and impersonally."

The report encouraged Baptist churches and other Christians to unite in prayer for peace and urged the nation's leadership to "continue to pursue patiently every course that might lead to a peaceful settlement of international problems in general and of th Vietnam conflict in particular."

"We call upon all the churches not to be blinded by distorted appeals to false patriotism so that they lose sight of the personal tragedy, the great sorrow, and the fantastic cost attached to the present conflict," Valentine said. "A spirit of solumn penitence is in order."

-30-

Hatfield Rebukes Baptists For Failure to Meet Needs 6/1/67

## By W. Barry Garrett

MIAMI BEACH (BP) -- Sen. Mark O. Hatfield (R., Ore.) rebuked the churches of the nation for their failure to carry out their mandate to help meet human suffering and need.

The Oregon Senator said that "some of the most vituperative criticism of the government's welfare and poverty programs comes from orthodox, evangelical Christians."

He then charged that if the churches had done their job of feeding the hungry, healing the sick, and ministering to the needy there would have been no need for the government to develop its vest welfare programs.

Hatfield addressed the annual meeting of the Southern Baptist Convention her following the report of the Christian Life Commission presented by Foy Valentine, executive secretary.

The Senator is a member of the First Baptist Church of Salem, Ore., which is affiliated with the Conservative Baptist Association of America, a groupoften labeled "ultra-fundamentalist."

In spite of this conservative background, which normally looks down on "social action" programs of churches, the Oregon Senator said he believes in the ecumenical movement and that churches should minister to the whole wan rather than just to the soul.

Known as one of the nation's leading "doves" in relation to the Vietnam war, Hatfield reiterated that America should not be the world's policeman. He said that United Stat s resources are limited and that this nation should not feel obligated to help the people of the world who are not willing to help themselves.

"Our nation must hear a voice of the people to uphold responsibility, to find alternatives to war, and not to consign our resources to an endless war," he said.

"All we ask today is for dialogue, for accurate information upon which we can base our judgments," he continued as he appealed for Christians to become involved in the responsibilities of citizenship.

In approaching the problems of world peace, Hatfield said "hunger will shape the destiny of nations more than any other force in the world today."

At this point he hit at the lethergy of the churches that give so much attention to the needs of their own congregation but ignore the whole community and the needs of the world.

"By abdication of its concern for others, by deliberate delegation of its Good Samaritan power, the church in effect leads its members into the sin of self-concern," he said.

Hatfield contrasted the ways government can churches can meet human need. While the government can provide the physical needs of the people, it cannot minister to the spirit or change the heart, he said:

On the other hand, the church can provide the additional ingredient of changed motivations, virtue and redemption in human welfare programs, he continued.

"You see, either we voluntarily do the work of God on earth by using our resources individually and through the church to meet manking's needs, and do so out of the dynamic love of Christ within us; or we let God accomplish his will through human government which taxes our resources from us by compulsion of law and uses them carelessly and impersonally."

Survey Shows SBC Messengers Have "Hawkish" Attitudes

## By Walker L. Knight

MIAMI BEACH (BP)--A sampling of opinion of messengers at the Southern Baptist Convention here found a "hawkish" trend toward the Vietnam war.

The survey was taken by the Research and Statistics Department of the Baptist Sunday School Board as part of their exhibit.

Surveyor Martin Bradley said the opinions are those of persons who visit the exhibit areas, not necessarily representative of the total group of messengers.

Two-thirds of those answering a question on the war indicated the United States should do whatever is necessary to win the war. And another group answering a similar question had two-thirds saying the U.S. should increase its level of fighting.

But at the same time a third said that the U.S. should do anything that's necessary to start peace negotiations.

Fifty percent of those surveyed were pastors, representing a wide age span. Only about 10 percent were women.

Asked if churches should stick to religion and not concern themselves with social and economic problems, three-fourths were in strong or mild disagreement.

But when asked if church leaders should participate in civil rights demonstrations, slightly more than half disagreed strongly.

Shedding slightly more light was a related question that showed more than half disagreed that "the church has no business becoming involved in the civil rights movement."

The survey touched nearly a thousand messengers during the first three days of the Baptist meetings.

Three sets of questions were used in rotation for the sampling, thus not all answered any one of the questions. Most questions were answered by nearly 400 people, who indicated one of four possible answers ranging from "strongly agree" to "strongly disagree."

Not surprising was the fact the messengers found golf as their favorite form of recreation, with hunting and fishing second.

Asked if Southern Baptists could, by strongly emphasizing personal evangelism, adequately meet today's ethical and social problems, 50 percent strongly agreed that they could and another 25 percent were in mild agreement.

When asked which Negro leader was the most influential in the United States, Martin Luther King far outstripped others. But when asked which showed the most integrity, Senator Edward Brooke and NAACP leader Roy Wilkins rated the highest.

Asked if churches should get involved in the recreation and leisure activities of their members, three-fourths were in some agreement, most of these strongly.

On higher education, 50 per cent said no, not under any circumstances should Baptist colleges accept outright grants from the federal government, but a surprising 33 per cent said yes, some qualifing the answer.

Asked if it would be better to close Baptist schools than to accept federal aid, another group of questioners were slightly more than 50 percent in agreement, most in strong agreement. Again there was the 33 per cent in some disagreement.

On the National Council of Churches, two-thirds of those surveyed thought the Southern Baptist Convention should not explore the possibility of membership. Only one fourth thought it should. A small number was undecided.

Live, Act Out Faith, Southern Baptists Told

## By Roy Jennings

MIAMI BEACH (BP)--Southern Baptists were advised here they didn't need to keep the faith, baby; they needed to live it.

While Bill R. O'Brien, a missionary to Indonesia, gave the specific advice, other Baptist leaders supported it in a program completely permeated with missions.

The occasion was the annual reports to messengers of the 10.9 million-member denomination from their Woman's Missionary Union and their Foreign Mission Board which supervises 2,203 missionaries in 64 countries.

Mrs. Robert Fling of Cleburne, Tex., president of Woman's Missionary Union, opened an assault to prick the conscience of Southern Baptists about missions when she told the messengers what's expected of them in the future.

Southern Baptists must begin by identifying themselves with human needs, she said, in recommending a program of mission action for men and women to every church.

Defining mission action as identification and involvement, Mrs. Fling said a hit and run ministry and witness to people is inadequate.

"We must first demonstrate the love of God, then declare it.

Don't expect the work to be easy, she cautioned, for becoming involved in the private drama of personal crisis is demanding.

"Mission action may call for changes in our churches. It may test and disprove some of our past techniques and approaches," she said.

"In the future we may be talking less about the First Baptist Church on the corner of Grand Avenue and more about the children on River Road and men and women in the shadowed highways and byways of the world."

"I do not know of a better cure for the so-called edifice complex than to let our conversations be permeated with references to week-day ministries within the church and outreach projects such as a mission Vacation Bible School in a migrant camp or remedial reading classes in a housing project."

Mrs. Fling said Southern Baptists must keep in mind they are meeting basic human needs in the name of Jesus Christ as well as witnessing of His power to save.

"Let none hide begind the old excuse by saying this is/social gospel. This is not the social gospel. It is the gospel of Jesus Christ at work."

Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, presented the annual report of his agency highlighted by the announcement that 207 new missionaries were appointed in 1966.

Since the first of the year, missionaries have opened Baptist work in Bermuda, Morocco, Ethiopia and Botswana.

Most of the foreign mission emphasis was on the Crusade of the Americas, an evangelistic effort planned for 1969 by Baptists in North, Central, and South America.

Cauthen said the base salaries of missionaries are being revised and the orientation program for missionaries expanded to 16 weeks to prepare them more adequately for problems they may encounter on their assignments.

The Foreign Mission Board is spending \$28,022,300 to provide missionary support, other ministries, and construct buildings, Cauthen said.

Live, Act Out Faith, Southern Baptists Told

## By Roy Jennings

MIAMI BEACF (BP) -- Southern Baptists were advised here they didn't need to keep the faith, baby; they needed to live it.

While Bill R. O'Brien, a missionary to Indonesia, gave the specific advice, other Baptist leaders supported it in a program completely permedted with missions.

The occasion was the annual reports to messengers of the 10.9 million-member denomination from their Moman's Missionary Union and their Foreign Mission Board which supervises 2,208 missionaries in 64 countries.

Mrs. Robert Fling of Clebume, Tex., president of Woman's Missionary Union, opened an assault to prick the conscience of Southern Baptists about missions when she told the messengers what's expected of them in the future.

Southern Baptists must begin by identifying themselves with human needs, she said, in recommending a program of mission action for men and women to every church.

Defining mission action as identification and involvement, Mrs. Fling said a hit and run ministry and witness to people is inadequate.

"We must first demonstrate the love of God, then declare it.

Don't expect the work to be easy, she cautioned, for becoming involved in the private drama of personal crisis is demanding.

"Mission action may call for changes in our churches. It may test and disprove some of our past techniques and approaches," she said.

"In the future we may be talking less about the First Baptist Church on the corner of Grand Avenue and more about the children on River Road and men and women in the shadowed highways and byways of the world."

"I do not know of a better cure for the so-called edifice complex than to let our conversations be permeated with references to week-day ministries within the church and outreach projects such as a mission Vacation Bible School in a migrant camp or remedial reading classes in a housing project."

Mrs. Fling said Southern Emptists must keep in mind they are meeting basic human needs in the name of Jesus Christ as well as witnessing of His power to save.

"Let none hide begind the old excuse by saying this is/social gospel. This is not the social gospel. It is the gospel of Jesus Christ at work."

Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, presented the annual report of his agency highlighted by the announcement that 207 new missionaries were appointed in 1966.

Since the first of the year, missionaries have opened Baptist work in Bermuda, Morocco, Ethiopia and Botswana,

Most of the foreign mission emphasis was on the Crusade of the Americas, an evangelistic effort planned for 1969 by Baptists in North, Central, and South America.

Cauthen said the base salaries of missionaries are being revised and the orientation program for missionaries expanded to 16 weeks to prepare them more adequately for problems they may encounter on their assignments.

The Foreign Mission Board is spending \$28,022,300 to provide missionary support, other ministries, and construct buildings, Cauthen said.

## First SBC Commissioning Of Missionaries Observed

## By Catherine Allen

MIAMI BEACH (BP)--Kneeling in sight of 15,000 messengers to the Southern Baptist Convention, 25 young adults got their formal commission for service under the SBC Home Mission Board.

They spoke with southern, eastern, western, and Spanish accents to introduce themselves. They were products of homes in Guatemala, New Jersey, Massachusetts, Argentina, New Mexico, Texas, Alabama, Kentucky, and Louisiana. Some were white, some were Negroes.

They were armed with a combined 135 years of college education resulting in 36 degrees—including one doctor of theology-to-be.

Their futures will be spent on Hawaiian beaches, Long Island high-rise buildings, Panamanian jungles, Puerto Rican churches, Texas schools, and Indian towns.

All were poised and enthusiastic.

They were called "the last resort" in reaching people for Christ.

Glendon McCullough, the Home Mission Board's personnel secretary, said, "Mission-aries must do what the local church cannot or will not do."

The service marked the first time missionaries had been "commissioned" during a session of the Southern Baptist Convention.

The six who spoke about their path to home missions shared a desire to create better ways to witness; to burn highways into unpenetrated areas of society.

Mrs. Daniel R. Sanchez grew up in Guatemala, but she learned that any big U.S. city is a mission field. She and her husband of four months, a one-time high school dropout, will serve the largest Spanish-speaking church in Panama.

Donald R. Nicholson and his wife both from the Texas plains, will show Christ to hippies and people of six races in tropical Hawaii.

For Charles McCullin, racism he observed as a pastor in Louisiana for 18 years is a sin. Non-cooperation among Christian groups is suicidal. The Home Mission Board's approach to world issues gives him hope. He wants to be part of their outreach.

James and Carolyn Wright will head the lone Baptist witness in Jamaica, New York, where children cannot identify a picture of Jesus, and where adults cringe to hear his name.

Embarking on their professional missionary trails, the appointees heard their executive secretary, Arthur B. Rutledge, charge them to keep their vision for missions fresh and their love for persons genuine.

Rutledge urged the witnesses to the board's first commissioning service before a Southern Baptist Convention to support the appointees with money, prayer, confidence, and love.

"They are products of our churches, and we are proud of them," Rutledge said of the new missionaries. "The Home Mission Board, in appointing these missionaries, is the way for 33,000 to reach human need in many places."

-30-

Pleitz Elected Chairman
Of Executive Committee

6/1/67

MIAMI BEACH (BP)--The Southern Baptist Convention Executive Committee elected James Pleitz of Pensacola, Fla., as its new chairman here.

Pleitz is pastor of the First Baptist Church, Pensacola. He succeeds W. Douglas Hudgins, pastor of First Baptist Church, Jackson, Miss., as chairman of the 58-member committee.

New vice chairman is Joe Coleman, architect from Tulsa, Okla. Elected secretary was Claude F. Gaddy of North Carolina, a long-time worker for the state Baptist convention office and Baptist layman.

Re-elected secretary-treasurer was Porter W. Routh of Nashville, who is executive secretary of the Executive Committee.

First SBC Commissioning Of Missionaries Observed

## By Catherine Allen

MIAMI BEACH (BP)--Enceling in sight of 15,000 messengers to the Southern Baptist Convention, 25 young adults got their formal commission for service under the SBC Home Mission Board.

They spoke with southern, eastern, western, and Spanish accents to introduce themselves. They were products of homes in Guatemala, New Jersey, Massachusetts, Argentina, New Mexico, Texas, Alabama, Kentucky, and Louisiana. Some were white, some were Negroes.

They were armed with a combined 135 years of college education resulting in 36 degrees--including one doctor of theology-to-be.

Their futures will be spent on Hawaiian beaches, Long Island high-rise buildings, Panamanian jungles, Puerto Rican churches, Texas schools, and Indian towns.

All were poised and enthusiastic.

They were called "the last resort" in reaching people for Christ.

Glendon McCullough, the Home Mission Board's personnel secretary, said, "Mission-aries must do what the local church cannot or will not do."

The service marked the first time missionaries had been "commissioned" during a session of the Southern Baptist Convention.

The six who spoke about their path to home missions shared a desire to create better ways to witness; to burn highways into unpenetrated areas of society.

Mrs. Daniel R. Sanchez grew up in Guatemala, but she learned that any big U.S. city is a mission field. She and her husband of four months, a one-time high school dropout, will serve the largest Spanish-speaking church in Panama.

Donald R. Nicholson and his wife both from the Texas plains, will show Christ to hippies and people of six races in tropical Hawaii.

For Charles McCullin, racism he observed as a pastor in Louisiana for 18 years is a sin. Non-cooperation among Christian groups is suicidal. The Home Mission Board's approach to world issues gives him hope. He wants to be part of their outreach.

James and Carolyn Wright will head the lone Baptist witness in Jamaica, New York, where children cannot identify a picture of Jesus, and where adults cringe to hear his name.

Embarking on their professional missionary trails, the appointees heard their executive secretary, Arthur B. Rutledge, charge them to keep their vision for missions fresh and their love for persons genuine.

Rutledge urged the witnesses to the board's first commissioning service before a Southern Baptist Convention to support the appointees with money, prayer, confidence, and love.

"They are products of our churches, and we are proud of them," Rutledge said of the new missionaries. "The Home Mission Board, in appointing these missionaries, is the way for 33,000 to reach human need in many places."

-30-

Pleitz Elected Chairman Of Executive Committee

6/1/67

MIAMI BEACH (BP) -- The Southern Baptist Convention Executive Committee elected James Pleitz of Pensacola, Fla., as its new chairman here.

Pleitz is pastor of the First Baptist Church, Pensacola. He succeeds W. Douglas Hudgins, pastor of First Baptist Church, Jackson, Miss., as chairman of the 58-member committee.

New vice chairman is Joe Coleman, architect from Tulsa, Okla. Elected secretary was Claude F. Gaddy of North Carolina, a long-time worker for the state Baptist convention office and Baptist layman.

Re-elected secretary-treasurer was Porter W. Routh of Nashville, who is executive secretary of the Executive Committee.

SBC Urged To Cooperate, But Not Unite, With Others

## By Roy Jennings

MIAMI BEACH (BP)--Southern Baptists, often called the problem child among Protestants for refusing to affiliate with other religious bodies, were urged here to reach for new plateaus of cooperation short of organic union.

The plea for Southern Baptists to work more cooperatively with others was made in a feature address by J. D. Grey of New Orleans, president of the 10.9 million-member denomination in 1952-54.

Recalling how Southern Baptists have elicited the cooperation of other denominational groups on such issues as temperance, law enforcement, social justice and corruption in government, Grey told 15,000 fellow messengers "we need them and they need us."

Grey suggested Southern Baptists consider the plight of their foreign missionaries when they begin to balk.

Out there, all Christians "either hang together...or hang separately" in the battle with "pagan hordes," Grey said.

In laying background for his plea for more cooperation, Grey opened on ecumenism and an account of his working relationships with other faiths as pastor of New Orleans' First Baptist Church.

"Ecumenism is a word being widely used today. It is used most inappropriately by many. To some it means just one thing: 'organic union--a world church.' In its derivation from the Greek it means 'worldwide, universal'. Basically, it is not a bad word. It is made bad only by its misuse and improper application."

Grey said there was a great deal of room for cooperation with other groups short of organic union. He cited Christian fellowship, brotherly love and unity of spirit.

The practice of exclusivism in this age is a luxury Southern Baptists can ill afford, he said. He expressed it this way:

"As Southern Baptists our image has often been marred by an exclusivism that has kept us in our local communities from being good neighbors and friends of other Christians, cooperating with them in worthy projects upon which we agree.

"We can no longer be little isolated islands in the great ocean of manking. We cannot, we must not, draw up our pharisaical robes about us and remain aloof from other Christians and men of good will."

Insisting he wasn't an "ecumaniac," Grey also asked messengers not to brand him a "liberal" if he tipped his hat to the wife of a Methodist preacher.

Grey said he found out in 1937 in New Orleans he had to cooperate with other religious denominations in civic and community projects to build a better city. He predicted messengers going there for the 1968 meeting of the denomination will find it a better city than when Southern Baptists met there 30 years ago.

-30-

Hollon Elected To Faculty Of Southeastern Seminary

6/1/67

MIAMI BEACH (BP)--Ellis W. Hollon Jr., of Murfreesboro, Tenn., has been elected to the faculty of Southeastern Baptist Theological Seminary, Wake Forest, N.C., as associate professor of philosophy of religion.

Since 1965 he has served on the faculty of Middle Tennessee State University, Murfreesboro, where he is now associate professor of philosophy and chairman of the department of philosophy.

He has had 11 years of pastoral experience in Arkansas and North Carolina and has taught at Georgia State College, Atlanta.

A native of Arkansas, Hollon is a graduate of Ouachita Baptist University, Arkadelphia, Ark.; Southeastern Seminary; Duke University, Durham, N.C., and Emory University, Atlanta.

Golden Gate Seminary Elects Two Professors

MIAMI BEACH (BP)--Two new professors were elected for Golden Gate Baptist Theological Seminary in Mill Valley, Calif., by the seminary's board of trustees meeting here.

The trustees elected James Roger Skelton of the Southern Baptist Sunday School Board, Nashville, as professor of religious education; and named Richard Bryan Cunningham of the Baptist Student Union at University of New Mexico, Albuquerque, as assistant professor of systematic theology.

In other action, the trustees approved a revised budget of \$661,925 and heard reports from the president including what he called "a revolutionary idea in endowment campaigns."

Skelton has been director of the adult-youth field services unit for the Training Union department of the Baptist Sunday School Board for the past three years. He is a graduate of Southwestern Baptist Theological Seminary, Fort Worth.

Cunningham has been director of Baptist student work at the New Mexico University, and is a graduate of Baylor University, Waco, Tex., and Southern Baptist Theological Seminary, Louisville.

Golden Gate Seminary President Harold K. Graves said the seminary has devised a plan for trust funds which is unique in the field of fund-raising.

Developed with the aid of the computer services of one of San Francisco's largest investment companies, it is geared to the less affluent giver who still wants to perpetuate his life interests but who is not overly-endowed with wealth.

The president reported an upward trend in pre-enrollments for the fall term. He presented urgent capital needs including a new library, 16-unit family residences for students, an 8-unit faculty/staff complex and equipment needs critical to the seminary's operation. The housing need for students was reported critical with increased applications for enrollment.

Plans were also projected for celebrating the 25th anniversary of Golden Gate in 1968-69 which also coincides with the halfway point in Projection 74, a \$10 million tenyear development program.

The trustees met here in conjunction with the Southern Baptist Convention.

-30-

Moseley Honored By New Orleans Seminary 6/1/67

MIAMI BEACH (BP)--New Orleans Baptist Theological Seminary honored a Baptist missions leader, Fred B. Moseley of Atlanta, as recipient of its annual distinguished alumni award.

Moseley, assistant executive secretary of the Southern Baptist Home Mission Board, was cited for his contributions through denominational service.

Moseley is former executive secretary of the Baptist General Convention of Washington-Oregon; former assistant executive secretary of the Louisiana Baptist Convention; and former secretary of the Home Mission Board's metropolitan missions department.

He was the first person to receive the doctor of theology degree from New Orleans Baptist Theological Seminary.

Moseley was honored during a luncheon meeting of the New Orleans Seminary Alumni Association.

During the meeting, Walter B. Shurden of Ruston, La., was elected president of the alumni group. Shurden, also a doctor of theology degree graduate of the siminary is pastor of the First Baptist Church, Ruston. Evangelists Conference Sounds Like Brush Arbor

## By Dick McCartney

MIAMI BEACH (BP) -- The air conditioned Miami Beach Auditorium sounded like an old-fashioned brush arbor revival during the Conference of Southern Baptist Evangelists, here.

Sermons and songs were puchtuated with "amens," applause and even a little polite shouting as an all-star cast of evangelists and singers appeared before the Evangelists Conference.

Don Womack of Memphis, Tenn., serving his third term as president of the conference, drew "amens" when he warned: "If Southern Baptists are not alert, it could be that we will find ourselves on the toboggan slide of moderinism."

He said Baptists could go "the way some of the other great denominations have gone," but he did not elaborate.

Evangelist Hyman Appleman of Kansas City, a Russian-born Jew, told the evangelists and pastors, "It is a whole lot easier to march, and to talk, and to hold dialogues than it is to win souls to Christ."

Referring to suggestions that Southern Baptists involve themselves more in social issues, Appleman said, "There may be plenty wrong with our convention and with our churches, but there's nothing wrong with them that anyone from outside can straighten out for us."

Appleman made a plea for a renewal of commitment to evangelism in the church and outlined a four-point program for successful evangelistic campaigns.

His plan called for making evangelism the spearhead of the church's effort, investing in prayer time, enlisting the cream of organizations and leaders, and utilizing the power of an interested church membership. "Victory is certain," he promised.

In business session the evangelists elected officers for 1967-68 and received without action a report on a proposed code of ethics for the organization.

The report recommended appointment of a committee to work with the Southern Baptist Home Mission Board division of evangelism to suggest "guidelines" for vocational evangelists instead of an official "code of ethics."

Elected president of the conference was John Tierney, Greenville, S. C. The new vice president is evangelist Melvin Wise of Atlanta, Ga. Mrs. Steve Taylor of Greenville, S.C. was named secretary-treasurer and her husband, an evangelistic singer, will be music director for 1968 conference.

Former evangelist John Bisagno was elected pastor-advisor of the group. Bisagno is pastor of First Southern Baptist church, Dell City, Okla.

The evangelists will meet next during the 1968 Southern Baptist Convention at New Orleans.

# Southern Baptist CONVENTION BULLETIN

FORTY-FOURTH VOLUME

MIAMI BEACH, FLORIDA, JUNE 1, 1967

THIRD DAY

Suggested Order of Business

## Southern Baptist Convention

MAY 30-JUNE 2, 1967 • MIAMI BEACH, FLORIDA H. Franklin Paschall, President Robert L. Snead, Director of Music GENERAL THEME:

"Mandate to Minister"

#### THURSDAY MORNING

THEME: "Mandate to Minister to Persons"
8:45 Pre-session Music
9:00 Song Service
9:10 Scripture-Otto J. Brown, Indiana
Prayer-Kenneth A. Estep, Pennsylvania
9:15 Report on Committee on Boards and Miscellaneous Business
9:45 Election of Officers
10:00 Chaplains' Commission—George W. Cummins. Georgia mins, Georgia Southern Baptist Hospitals—Hardy M. Har-10:10 rell, Louisiana Historical Comission-Davis C. Woolley. 10:20 Tennessee
Committee on Denominational Calendar—
John W. Salzman, Texas
American Baptist Theological Seminary—
Rabun L. Brantley, Tennessee
Committee on Baptist State Papers—Herschel H. Hobbs, Oklahoma
Southern Baptist Foundation—J. W. Storer,
Tennessee
Christian Life Commission Report — Foy
Valentine, Tennessee 10:30 10:35 10.55

Valentine, Tennessee
Address on Peace – U. S. Senator Mark
Hatfield, Oregon
Special Music
Sermon—Theodore F. Adams, Virginia
Benediction – Theodore K. Roberts, Cali-11:15

11:45

12:25

#### THURSDAY AFTERNOON

(No Convention session is scheduled.)

### THURSDAY NIGHT

THEME: "Mandate to Minister to the World"
6:45 Pre-session Music
7:00 Song Service
7:10 Scripture—Sam Choy, Hawaii
Prayer—Richard Judd, Missouri
7:15 Annuity Board—R. Alton Reed, Texas
7:36 American Bible Society—W. C. Fields,
Texpnesses Tennessee Wissionary Union – Miss Alma Hunt, Alabama Congregational Hymn and Special Music Foreign Mission Board—Baker J. Cauthen, Virginia 9:35 Benediction-Bennett Cook, Oregon

#### FRIDAY MORNING

THEME: "Mandate to Minister through Christian Fellowship" 8:45 Pre-session Music 9:00 Song Service 9:00 9:10 Song Service Scripture—Herman E. Jacobs, Tennessee Prayer—John A. Wood, Kentucky Committee on Resolutions Miscellaneous Business Special Music Stewardship Comission—Merrill D. Moore, Tennessee 9:15 9:30 10:00 10:10 10:25 Recognition of Fraternal Messengers Recognition of Fraternal Messengers Response—Joseph H. Jackson, Illimois Baptist World Alliance—Josef Nordenhaug, District of Columbia Baptist Joint Committee on Public Affairs —C. Emanuel Carlson, District of Columbia Congregational Hymn Address; J. D. Grey, Louisiana Benediction—Frank L. Trotter, Illinois 11:15 11:40 12:05

#### FRIDAY AFTERNOON

THEME: "Mandate to Minister through the Laity"
1:45 Pre-session Music
2:00 Song Service

(Continued on Page 2)

NLY let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel' (Philippians 1:27).

## PROCEEDINGS

## SOUTHERN BAPTIST CONVENTION

Miami Beach, Florida May 30 — June 3, 1967

#### Tuesday Night, May 30

- 1. President H. Franklin Paschall (Tenn.) called the one hundred tenth session of the Southern Baptist Convention to order at 7:00 p.m., May 30, 1967, in the Convention Hall, Miami Beach, Florida.
- 2. Presession music by the church or-chestra of the West End Baptist Church, Atlanta, Georgia, had been directed by James Hayes.
- 3. The president introduced Robert L. Snead (Tenn.) as the director of music for the Convention, who introduced Sharron Lyon (Tenn.) as the organist and Max Lyall (Tenn.) as the pianist for the Convention and then led the Convention in singing "All Hail the Power of Jesus' Name," "O For a Thousand Tongues to Sing," and "My Jesus, I Love Thee."
- 4. Lewis C. McKinney (Md.) read from the Scriptures, and C. Earl Cooper (Fla.) led the Convention in prayer.
- 5. The president introduced John Maguire (Fla.), who welcomed the Convention to Miami Beach and to Florida. Clyde B. Skidmore (Calif.) responded in behalf of the Convention.
- 6. W. Fred Kendall (Tenn.), registration secretary, reported a registration of 12,770 messengers at 7:15 p.m. and moved that these messengers constitute the Convention and that the duly accredited messengers from churches in cooperation with the Convention who arrive later be recognized as members of the Convention when they have enroled on a basis of membership as set forth in Article III of the Convention. The motion passed.
- 7. H. Cowen Ellis (Va.), chairman, presented the report of the Committee on Order of Business as presented in the Convention Bulletin and moved its adoption subject to necessary changes which may later be authorized by the Conven-
- 8. Robert Harvey (La.) moved that the report be amended to provide a minimum of fifteen minutes in each session for miscellaneous business. The motion failed to pass. The original motion then passed, adopting the report of the Committee on Order of Business.

- 9. The president announced the Committee on Committees, Committee on Resolutions, Committee on Credentials, and Committee on Tellers as these committees are listed in the first day's Convention Bulletin. Robert H. Wilson (Tenn.) should be added to the Committee on Tellers.
- 10. The president introduced the other officers of the Convention: Fred D. Hubbs (Mich.), first vice-president, with Mrs. Hubbs; Howard H. Aultman (Miss.), second vice-president, with his daughter, Eva Carolyn; Porter Routh (Tenn.), treasurer, with Mrs. Routh; Clifton J. Allen (Tenn.) recording secretary; and W. Fred Kendall (Tenn.), registration secretary, with Mrs. Kendall.
- 11. The president presented past presidents of the Convention James W. Storer, Robert G. Lee, C. C. Warren, Ramsey Pollard, Herschel H. Hobbs, J. D. Grey, K. Owen White, and Wayne Dehoney - expressing appreciation for the service they have rendered to the Convention and to Southern Baptist life and work. Brooks Hays and Louie D. Newton could not be present.
- 12. President Paschall at this point appropriately expressed appreciation for his family - Mrs. Paschall, Pam, and Sandra and presented them to the Convention.
- 13. The Convention joined in singing "The Solid Rock."
- 14. Special music was presented by ministers of music in attendance at the Convention, directed by James Woodward (Okla.).
- 15. Prior to the Convention sermon, Albert E. Simms (Va.) read Acts 20: 16-32 and led the Convention in prayer.
- 16. Landrum P. Leavell II (Texas) who at the request of President Paschall had been introduced by Vice-President Aultman — preached on the theme, "The Church with a Future."
- 17. President Paschall made an earnest appeal to the Convention messengers as follows: In all the sessions, special meetings, and daily conversation, let us be aware of our responsibility as Christians

(Continued on Page 2)

#### ORDER OF BUSINESS

(Continued from Page 1)

2:05	Scripture-Richard E. Myers, Virginia	
2:15	Prayer-W. LeRay Fowler, Texas	
2:15	Miscellaneous Business Brotherhood Commission — George	w
2.00	Schroeder. Tennessee	**
2:45		ra-

Committee on Canadian Baptist Coopera-tion—Arthur B. Rutledge, Georgia Special Music Address: James L. Pleitz, Florida Benediction—Bob McPherson, Colorado 2:50

#### FRIDAY NIGHT

THEME: "Mandate to Minister to Youth"

6:45 Pre-session Music

7:00 Song Service

7:10 Scripture-Robert F. Cochran, Virginia Prayer-Byron Bruce, Arizona

7:15 Special Music

7:25 Address-Jim Voss, New York City

7:55 Special Music

8:00 Address: Carl E. Bates, North Carolina

8:30 Benediction-Robert F. Woodward, Maryland

## SPECIAL EVENTS

NOTE: If you have special events to announce, please leave your announcements in writing with one of the editors or with the press room receptionist.

## THURSDAY, JUNE 1

Baptist Public Relations Association Breakfast— Terrace Room, Sea Isle Hotel, 7:00 a.m., tickets,

\$2.00.

Southwestern Seminary Luncheon—Fontainebleau Hotel, 1:00 p.m., tickets, seminary booth, \$3.75.

Annuitants Luncheon—DiLido Hotel, Florentine Dining Room, 1:00 p.m., tickets, Annuity Board Booth, free to annuitants.

Reception Honoring Home Missionaries — Seville Hotel, Alhambra Room, 3:00-5:00 p.m.

Midwestern Seminary Alumni Luncheon—DiLido Hotel, 12:30, tickets, seminary booth, \$3.00.

Southeastern Seminary Alumni Luncheon—Dilido Hotel, 12:30, tickets, seminary booth, \$3.00.

New Orleans Seminary Alumni Luncheon—Seville Hotel, 12:30 p.m., tickets, seminary booth, \$3.00.

State Alumni Presidente' Brookfort 7.00

State Alumni Presidents' Breakfast-7:00 a.m State Alumni Presidents' Breakfast—7:00 a.m.
Golden Gate Alumni Luncheon — Miaml Beach Community Church, 1:00 p.m., tickets, \$3.00.
Board of Trustees of Golden Gate Seminary—Seville Hotel, Granada Room, 3:00 p.m.
Mississippi College Alumni Reception—Home of Dr. and Mrs. Don Manuel, 3200 N. W. 19 Avenue, Miami from 3:00-5:00 p.m.

Miami from 3:00-5:00 p.m.

Southern Seminary Luncheon—Carillon Hotel, 1:00
p.m., free bus transportation leaving from front
of Convention Center after morning session,
tickets, seminary booth, \$3.75.

Samford University Dinner for Local Area High
School Students—Scanda House, 8515 Biscayne
Blvd., 5:30 p.m.

Quachita University Coffee-Shelbourne Hotel, after

## AIRLINES RECONFIRMATION DESK

An Airlines Reconfirmation Desk is located in the lobby of Convention Hall. It is staffed from 9:00 a.m. to 4:30 p.m. daily. According to Florida law, airline tickets must be reconfirmed at least 24 hours in advance of departure. Persons holding return tickets may find it convenient to confirm them at the desk.

#### TELEPHONE NUMBERS

SBC PRESS ROOM	534-6308
INFORMATION	
REGISTRATION	534-4766
<b>CONVENTION OFFICE</b>	534-6404

## Proceedings....

(Continued from Page 1)

and as Baptists - (1) to be and to give a faithful witness to our Lord Jesus Christ, (2) to pray for a just and honorable peace throughout the world, (3) to conduct the affairs of the Convention in brotherly love, and (4) to let the Holy Spirit lead us in all that we do.

18. William H. Puckett (N.C.) led in prayer, closing the opening session of the Convention.

#### Wednesday Morning, May 31

19. Presession music was presented by the Youth Bell Choir, River Oaks Baptist Church, Houston, Texas, directed by Gerald Armstrong.

20. Vice-President Fred D. Hubbs convened the morning session, and Robert L. Snead led the Convention in singing "How Firm a Foundation," "The Church's One Foundation," and "Rise Up, O Men of

21. John B. Shelton (Okla.) read from the Scriptures, and Edward H. Pruden (D. C.) led the Convention in prayer.

22. President Paschall resumed the chair and called for the presentation of

chair and called for the presentation of matters of miscellaneous business.

23. G. E. Hinson (S. C.) offered a resolution related to Judicial Review Bills before the United States Congress. It was referred to the Committee on Resolutions.

24. Paul A. Maxey (Mo.) moved an amendment to Bylaw 7. It was referred to be scheduled for later consideration.

be scheduled for later consideration. 25. Ted B. Moorhead, Jr., (Fla.) offered a resolution related to sex education. It

was referred to the proper committee. 26. Bob Atkins (Ala.) offered a resolution on world peace. It was referred to the proper committee.

27. Rufus B. Spraberry (Texas) offered a resolution related to our nation's involvement in Vietnam. It was referred to the proper committee.

28. John M. King (Ga.) offered a resolution related to the programs of the major television networks. It was referred to the proper committee.

29. Abraham A. Rones (Md.) moved the adoption of a statement calling for the appointment of a committee to work with Convention agencies to increase the ministery of evangelizing the Jews.

30. A motion passed to extend the time for miscellaneous business by fifteen

31. The motion by Rones was referred to the Committee on Order of Business to provide for later consideration.

32. George T. Stallings (Va.) moved that the Foreign Mission Board be requested to seek to initiate short wave radio broadcasts behind the Iron Curtain. It was referred for later consideration.

33. James Duke (Ga.) moved that the Christian Life Commission be discontinued. The matter was referred for later consideration.

34. Charles Chaney (Ill.) offered a resolution relating to the observance of a Bible Translation Day and the work of the Wycliffe Bible Translation. It was referred to the proper committee.

35. R. Edwin Morris (Calif.) offered a motion related to religious liberty and the separation of church and state. The chair ruled that the matter is of the nature of a resolution, so that it was referred to the proper committee.

36. The president called attention to Bylaw 19 and ruled that it would not be expected that reports of agencies be adopted by motions but that they would properly be received without vote as information, except as recommendations or issues calling for debate require adoption or formal action

37. Porter Routh was recognized for the presentation of the report of the Executive Committee. He presented W. Douglas Hudgins (Miss.) to speak in special recognition of the fiftieth anniversary of the Executive Committee and the fortieth anniversary of the Committee as now constituted. He concluded by presenting to the Convention Mrs. Ben Thompson (Miss.), who was elected to the Executive Committee in 1927.

38. Martin Bradley (Tenn.) was requested by Secretary Routh to conduct a brief survey to obtain information from the Convention messengers.

39. Secretary Routh explained that recommendations of the Executive Committee would be presented in order. He made remarks explaining the general informa-tion in the Committee's report as found in the Book of Reports. The recommendations in printed form are found in the Book of Reports or the Convention Bulletin.

40. Secretary Routh presented Recommendation 13 and moved that the Convention be held in Philadelphia in 1972. The motion passed.

41. A ballot was cast as to the preferred date for the 1972 Convention, May 22-26 or June 5-9.

42. J. Carey Moore (Ore.) presented

42. J. Carey Moore (Ore.) presented Recommendation 1, and it was adopted.
43. J. T. Burrell (Ga.) presented Recommendation 2, and it was adopted.
44. James L. Pleitz (Fla.) presented Recommendation 3, and it was adopted.
45. A. Leroy Parker (N. C.) presented Recommendation 4 and moved its adoption. Franklin Owen (Ky.) moved an amendment to delete the last paragraph of the recommendation. The motion to amend passed, and then the recommendation as amended was adopted.

tion as amended was adopted.

46. Enoch C. Brown (S. C.) presented

Recommendation 5, and it was adopted.
47. Mrs. Ramon T. Davis (Tenn.) presented Recommendation 6, and it was adopted.

48. Ray E. Roberts (Ohio) moved an extension of time of fifteen minutes to allow for discussion of the Executive

Committee report. The motion passed.

49. Charles H. Ryland (Va.) presented Recommendation 7 and moved its adoption. Discussion by Ryland, Bob Lewis (Calif.), Glen E. Braswell (Colo.), and James L. Monroe (Fla.) followed.

50. E. Harmon Moore (Ind.) moved to refer the matter back to the Executive Committee for further consideration. The

motion was defeated.
51. W. B. Timberlake (Calif.) moved to amend the recommendation by changing the 100,000 in each case to 50,000. A division was called for, and a ballot was taken. 52. The time for the order expired, and

the Committee on Order of Business was asked to schedule later consideration.

53. Chairman Ellis announced that the motions brought before the Convention by Paul A. Maxey, Abraham A. Rones, George T. Stallings, and James Duke would be considered at 2:15 p.m.
54. Duke K. McCall (Ky.) moved that the president's address be the fixed order

at the time originally scheduled.

(Continued on Page 4)

## REPORT OF COMMITTEE ON COMMITTEES

## COMMITTEE ON BOARDS (Term expiring 1968)

Rev. Don Waterson, Alabama \*Mr. John Jackson, Alabama Rev. Herschel Henkle, Arizona \*Mr. Bill Pierce, Arizona Rev. Walter Yeldell, Arkansas \*Mr. Kendall Berry, Arkansas Rev. Kenneth Bolinger, California \*Mr. J. L. Hardin, California

, Colorado , Colorado Rev. Jack Holt, District of Columbia \*Mr. Donald Taylor, District of Columbia
Rev. Fred Laughon, Florida
\*Mr. Richard Morley, Florida, President
Rev. James N. Griffith, Georgia
\*Mr. Frank S. Christian, Georgia
Rev. Robert Mallicoat, Illinois \*Mr. Robert Mailicoat, Illinois

\*Mr. Robert Revis, Illinois
Rev. James Deuel, Indiana

\*Dr. George C. Jones, Indiana
Rev. Henry Smart, Kansas

\*Mr. Ralph Lyons, Kansas
Dr. John M. Sykes, Kentucky

\*Mr. J. Chester Durham, Kentucky \*Mr. J. Chester Durham, Kentucky Rev. Charles McIlveene, Louisiana \*Mr. William L. May, Louisiana Rev. A. A. Watson, Jr., Maryland \*Mr. Dee Soloman, Maryland Rev. Jerry Moore, Michigan \*Mr. Tommy Hendrickson, Michigan Dr. Joe Cothen, Mississippi \*Mr. Cooper Walton, Mississippi Rev. Malcolm Younger, Missouri \*Mr. James Mantel, Missouri Rev. Henry B. Stokes, North Carolina \*Mr. David Mashburn, North Carolina Rev. Bill Cathey, New Mexico Rev. Bill Cathey, New Mexico \*Mr. J. B. Tidwell, New Mexico Rev. Billy Kitchens, Ohio
\*Mr. William David Crawford, Ohio Dr. T. T. Crabtree, Oklahomá \*Mr. Cleeta John Rogers, Oklahoma Rev. Jack W. McKay, Oregon-

Washington \*Dr. Neeley E. Bradford, Oregon-Washington Dr. John C. Murdoch, South Carolina Dr. John C. Murdoch, South Caroli
\*Mr. S. C. Hawkins, South Carolina
Rev. Carrol C. Owen, Tennessee
\*Mr. Robert C. Taylor, Tennessee
Dr. Carroll Chadwick, Texas
\*Mr. John S. Tanner, Texas
Rev. Charles Fuller, Virginia
\*Mr. William J. Hagood, Virginia
\*One from each state is a layman

\*One from each state is a layman.

#### COMMITTEE ON BAPTIST STATE PAPERS (Term expiring 1968)

Herschel H. Hobbs, Oklahoma Hudson Baggett, Alabama E. W. Hunke, Alaska J. Dee Cates, Arizona Erwin L. McDonald, Arkansas J. Terry Young, California O. L. Bayless, Colorado James O. Duncan, District of Columbia James O. Duncan, District of C W. G. Stracener, Florida Jack U. Harwell, Georgia Edmond R. Walker, Hawaii Robert J. Hastings, Illinois Alvin C. Shackleford, Indiana N. J. Westmoreland, Kansas C. R. Daley, Kentucky James F. Cole, Louisiana R. Gene Puckett, Maryland Fred D. Hubbs, Michigan Joe T. Odle, Mississippi

W. Ross Edwards, Missouri E. C. Whitlow, New Mexico J. Marse Grant, North Carolina L. H. Moore, Ohio Jack L. Gritz, Oklahoma C. E. Boyle, Oregon-Washington John Roberts, South Carolina Richard N. Owen, Tennessee John J. Hurt. Texas Reuben E. Alley, Virginia

### COMMITTEE ON CANADIAN CO-OPERATION

CONVENTION PRESIDENT: H. Franklin Paschall EXECUTIVE SECRETARY OF EXECU-TIVE COMMITTEE: Porter W. Routh EXECUTIVE SECRETARY OF HOME MISSION BOARD: Arthur B. Rutledge EXECUTIVE SECRETARY OF SUNDAY SCHOOL BOARD: James L. Sullivan EXECUTIVE SECRETARY OF ANNU-ITY BOARD: R. Alton Reed

## MUSIC OF THE SOUTHERN BAPTIST CONVENTION

"Southern Baptist Convention in Song" is being produced again this year. Due to the response last year, this 12" longplaying album of Convention musical highlights will become a regular feature of the Radio-TV Commission's Christian Home Music Department.

Monaural-\$3.00 Stereophonic-\$4.00

The tape of "Southern Baptist Convention in Song-Album Two" is also available on one 1200 foot tape, recorded at 7 1/2 IPS. Mono and stereo are \$5.00.

Orders for the record and tape will be taken at the Radio-TV Commission Booth No. 35 in Exhibit Hall or write your Radio-TV Commission, Fort Worth. Texas.

## SUMMARY OF 1966 STATISTICS

	1966	1965	Numerical Change	Percent Change
Associations	1,188	1,184	4	.3
Churches	33,949	33,797	152	.4
Baptisms	360,959	361,634	675	—.2
Additions by letter	546,427	547,316	889	—.2
Total membership	10,952,463	10,772,712	179,751	1.7
Sunday School enrolment	7,603,685	7,659,638	55,953	<b>—.7</b>
Training Union enrolment	2,552,073	2,610,187	<b>—58</b> ,11 <b>4</b>	-2.2
W. M. U. enrolment	1,459,828	1,469,739	<b>—9,911</b>	7
Men's Brotherhood enrolment	282,199	296,419	-14,220	<b>-4.8</b>
R. A. enrolment	181,354	186,800	5,446	-2.9
Music ministry enrolment	945,004	872,186	72,818	8.3
Vacation Bible school enrolment	3,388,924	3,394,953	6,029	—.2
Value church property \$	3,273,868,971	\$3,080,663,120	\$193,205,851	6.3
Total gifts\$		\$ 637,958,846	\$ 31,821,126	5.0
Mission gifts \$		\$ 106,743,944	\$ 8,453,493	7.9
Research and Statistics Departme			•	

Sunday School Board, Southern Baptist Convention

## HOME AND FOREIGN MISSIONS 1966 Personnel

**Missionaries** 

**FOREIGN** 



**Missionaries** 

Southern Baptist Military Chaplains ...... 849 Missionary Journeymen (young people) serving in foreign

## Proceedings....

(Continued from Page 2)

55. Herschel H. Hobbs (Okla.) announced an immediate brief meeting of the Committee on Resolutions.

56. Vice-President Hubbs was called to

the chair.

57. Special music was presented by the Ouachita Baptist University Choir, directed by Charles B. Wright.

58. Chairman Ellis announced the consideration of the remaining part of the Executive Committee report at 3:05 p.m.

Wednesday.

59. Special music was presented by the men's ensemble of the First Baptist Church, Nashville, Tennessee.

60. Vice-President Hubbs presented President Paschall for the president's address, who spoke on the Convention theme, "Mandate to Minister."

theme, "Mandate to Minister,"
61. Lehman Webb (Ark.) led the Convention in prayer to conclude the morning

session.

#### Wednesday Afternoon, May 31

62. Vice-President Hubbs called the Convention to order.

63. Robert L. Snead presented W. Hines Sims (Tenn.), who led the Convention in singing "Jesus Saves," "I Will Sing the Wondrous Story," and "To God Be the

64. R. Carrington Paulette (Va.) read from the Scriptures, and Jack Rodgers (Kans.) led the Convention in prayer.

65. Vice-President Hubbs announced the order for the election of officers of the

Convention.

66. R. J. Robinson (Ga.) nominated H. Franklin Paschall. R. Archie Ellis (S. C.) made a motion that he be elected by acclamation. The motion passed. Secretary Allen, as requested, then cast the ballot of the Convention for H. Franklin Paschall for president of the Southern Baptist Convention.

67. Nominations for first vice-president were made as follows: Elroy Lamb (N.C.) nominated Hankins F. Parker (Fla.). Monroe F. Swilley (Ga.) nominated James M. Windham (Md.). Bob Lewis (Calif.) nominated W. B. Timberlake (Calif.). Weldon Grafton (La.) nominated Landrum P.

Leavell II (Texas).

68. A motion passed to close nominations and the ballot was taken.

69. The president announced the special order to consider four matters brought before the Convention at the morning session and referred for later consideration.

70. The motion to amend Bylaw 7 was discussed by Paul A. Maxey (Mo.) and Robert Alley (Va.). Maxey then moved that the matter under consideration be referred to the Executive Committee for study and report to the 1968 session of the Convention. The motion passed.

71. Carl J. Giers (Ala.) made a motion that greetings be sent by the president to G. S. Dobbins. The motion passed. By common consent the recording secretary was requested to send the greetings of the Convention to Louie D. Newton and to Norman W. Cox.

72. A motion passed to extend the time as needed to consider the matters of spe-

cial reference.

73. Abraham A. Rones (Md.) discussed the motion about Jewish evangelism. W. Douglas Hudgins (Miss.) moved that the matter be referred to the Home Mission Board, and the motion passed.

74. A motion passed to refer the motion

about short wave radio broadcasts behind the Iron Curtain to the Foreign Mission

75. The motion to discontinue the Christian Life Commission was discussed by James Duke (La.), Charles A. Trentham (Tenn.), and Bruce H. Price (Va.). The previous question was voted, and then the original motion was defeated.

76. Registration Secretary Kendall reported for the record the outcome of ballots previously taken: (1) June 5-9 was set for the 1972 Convention. (2) The amendment of Recommendation 7 concerning Bylaw 18 passed. (3) Landrum P. Leavell II (Texas) was elected first vice-president.

77. Rabun L. Brantley (Tenn.) was recognized to present the report of the Education Commission. He introduced to the Convention W. Howard Bramlette (Tenn.) of the Commission staff and commented on the report, stressing issues related to the cause of Christian education.

78. The Convention joined in singing "Trust and Obey."

79. The special order to consider Executive Committee recommendations was

announced by the president.

80. Recommendation 7 was discussed by Secretary Routh, Bill Smith (Mich.), Roy Gresham (Md.), Wayne E. Dehoney (Ky.), and James Helvey (N. C.). A motion to refer was ruled out of order since with motion for the state of the motion of the state of th such a motion failed at the morning session. The previous question was voted. The original motion on the amended recommendation was defeated.

81. Clifton J. Allen (Tenn.) presented Recommendation 8 — calling attention to some errors in the printing of the lines showing editorial corrections and stating that these lines would be corrected in the Convention Annual—and the recommen-

dation was adopted.

82. The time for consideration of Executive Committee recommendations was extended ten minutes.

83. Secretary Routh presented Recommendations 9, 10, and 11 and moved their

adoption. The motion passed. 84. W. Edwin Crawford (Texas) presented Recommendation 12, and it was

adopted.

85. Fred B. Rhodes (D. C.) presented Recommendation 14, and it was adopted. 86. Charles A. Trentham (Tenn.) presented Recommendation 15, and it was

adopted.

87. T. Nelson Duke (Mo.) presented Recommendation 16, and it was adopted. 88. Owen Cooper (Miss.) presented Recommendation 17, and it was adopted.

89. A motion passed to adopt the entire Executive Committee report as amended.

90. The president recognized Paul M. Stevens (Texas) who commented on the report of the Radio and Television Commission, the revised schedule of the morning session not having allowed for regular presentation and discussion.

91. The Convention joined in singing "Take the Name of Jesus With You."
92. Vice-President Aultman called for

the report of the theological seminaries, and these reports were presented as follows

93. Harold K. Graves (Calif.) reported for Golden Gate Baptist Theological Sem-

94. Millard A. Berquist (Mo.) reported for Midwestern Baptist Theological Sem-

inary. 95. Ralph A. Herring (Tenn.) reported for the Seminary Extension Department.

#### **CONVENTION BULLETIN**

Published daily during the Southern Baptist Convention

The Convention Bulletin is published under the direction of the executive secretary of the Executive Committee, Porter Routh. He is assisted in his work by Albert McClellan and Miss Loretta McCreary.

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 Miss McCreary may be contacted in the Convention Office, located in the Marine Room of Convention Hall.

#### LOCAL MISSIONS TOUR

Miami Baptist Association will conduct a local missions tour on Thursday, June 1 from 2:00-5:00 p.m. Air-conditioned buses will load at 1:45 in front of Convention Hall. Tickets may be purchased at Booth No. 37 for \$1.25.

## **ANNOUNCEMENTS**

In cases of serious emergency, the names of persons affected or for whom there are emergency messages will be flashed on the screen during Convention sessions. Only the names will be flashed on the screen and the messages will be held at the Information Desk in the Convention Hall lobby. Persons whose names are flashed on the screen should go to the Information Desk—not to the projec-tionist on the floor of the Convention nor to the secretary on the platform.

96. Olin T. Binkley (N. C.) reported for the Southeastern Baptist Theological

97. Duke K. McCall (Ky.) reported for the Southern Baptist Theological Seminary

98. Robert E. Naylor (Texas) reported for Southwestern Baptist Theological Seminary.

99. H. Leo Eddleman (La.) reported for New Orleans Baptist Theological Seminary

100. Special music was presented by a group from the School of Church Music, New Orleans Seminary, directed by Ray Baker.

101. H. Leo Eddleman made brief remarks due to lack of time, in lieu of a scheduled address, related to theological education.

102. Stanley R. Hahn (Ga.) led the Convention in prayer to close the afternoon session.

# Addresses: Evangelists' Conference

MIAMI BEACH, FLORIDA

For Release: 2:00 P.M., Thursday, June 1, 1967

CLYDE KENDALL—Evangelist of Jonesboro (Atlanta), Georgia. Clyde is a native of Kentucky, a former pilot W. W. II, business man, pastor and now 7 years a full-time evangelist.

## **Compassion In Action**

It was about 9:00 P.M. I was almost frantic. My wife and son should have been back to our home at 7:00 P.M. I thought that they may have had an accident and been killed. My wife had taken a group of children out to a state park for a Sunday School picnic. All of a sudden the telephone rang and I picked up the receiver, but, for what seemed to be eternity, I heard nothing on the phone. My wife was in such a state of shock, she could hardly speak to tell me what had happened. Finally she was able to relate to me the circumstances in which she found herself.

The group of children, which included our oldest son who is now twenty-three years of age, had wandered off and gotten lost. It had turned dark by this time and my wife could not find the children who had already wandered out of the sound of her voice. This was a ten thousand acre state park which had several large lakes, wild animals, large areas of dense vegetation, etc. My wife saw a light in the distance and began to make her way towards the light, praying that she could get access to a phone so she could call me for help, which she did. I told her to trust God and contact the parents of the children, inform them what had happened, contact the local radio station and get out an emergency call for help to search for the children.

To make a long story short, before midnight there were over three thousand people out searching for those twelve children who were lost physically in a state park. You should have seen the tears of the parents of those children and their loved ones, you should have felt the anguish and agony of mind and heart of those people. You should have witnessed the interest and concern of the thousands as they searched and searched for those lost children. Why the concern? Why the tears? Why the agony of mind and heart?

I'll tell you why my dear friends. It was because these people saw the fact and the seriousness of the fact of these children's lost condition, and therefore, were moved to action to do something about it regardless of circumstances, conditions, or cost.

I want to try and bring a message to our hearts from God's Holy Word today that will enable us to see what God would have us to see, not just with our physical eyes, but with our spiritual eyes, to see with understanding, discernment, comprehension and then do what God would have us to do about those that we see. I would like to use two texts for this message. One is found in Matthew 9:36, which says "When He, Jesus, saw the multitudes, He was moved with compassion because He saw them faint-hearted, as sheep without a shepherd," and the other text is found in Proverbs 29:18, which says, "Without a vision, my people will perish." I find in the four gospels seven places where Jesus Christ, the Son of God, was moved with compassion because of what He saw. Let me ask the question-What is our vision? What do we see? How do we see and what effect is it having upon us today as professing Christians, Southern Baptists? I do not find anywhere in History where anyone ever did anything of any spiritual significance unless they first had a vision of what our blessed Saviour saw that moved Him from Heaven's Glory to the Hell of Calvary's cross. I believe with all my heart the reason we are not winning more lost Souls to Christ or rather letting the Holy Spirit win them through us is that we have not, or we are not letting God's Holy Spirit open our eyes and let us see what Jesus saw and then be moved as He was moved to win them to God. I am convinced this is the main reason why it takes nearly thirty of us, numbering over ten million, a whole year to win one precious lost soul to faith in Christ, and why baptisms are declining at an unprecedented rate of pace. God have mercy upon all of us and open our eyes that we may see and then be moved as the Son of God was moved with compassion. I would like to say a word or two about this word compassion. I realize that there are not any words anyone could use to adequately define the full, true meaning of this term compassion and about the best I believe can be done to do it justice, is to say that it means to so identify ourselves with those that are lost and condemned, regardless of suffering or cost, that they be won to faith in Christ. Oh! where is the concern for souls of men and women today? Where is the compassion? Where are the tears? You remember the scriptures that tell us how Jesus wept as He looked over the city of Jerusalem. Oh beloved, pray with me that God will

enable us to see with full comprehension what Jesus saw that moved Him with such compassion and be so moved for His Glory. The first thing we find from the word of God that tells us what Jesus saw that moved Him as no one else was ever moved was that he saw the DEPARTURE OF THE HUMAN RACE FROM ALMIGHTY GOD. Listen to Isaiah 53:6 which says, "All we like sheep have gone astray,

Listen to Isaiah 53:6 which says, "All we like sheep have gone astray, we have turned everyone to his own selfish way, and God has laid on Him, Jesus, the sins of the world." Back in the history of time, when man rebelled against the love and will of God by refusing to live in his will, choosing rather to live his own self-willed life, which is the basic essence of all sin, and all sins are a result of that one basic historic sin, he died spiritually and was separated from God. What did he do? Did he run to God and fall at His feet and ask for forgiveness? No, he did not, to the contrary, he ran from God and God ran after sinful man. As a result, man has been running from God ever since and if God did not run after sinful man, he would never come to God. Every baby born of Adam since the fall of man has been born with a sinful, rebellious, selfish nature and therefore, chooses to live his own selfish willful life independent of God and in rebellion to God. Jesus saw this and the serious significance of it, and it moved Him with such compassion that He had to give His life for sinful man's reconciliation. Do we see people today, in this age of population explosion, as Jesus saw them? Evidently not, for I am convinced if we did, we would be moved with more compassion and in a greater way, because we have the same Holy Spirit that enabled Jesus to see and that moved Him.

The second thing that the bible reveals to us that Jesus saw that moved Him in such compassion is that He saw,

#### THE DEPRAVITY OF THE HUMAN HEART

Listen to Jeremiah 17:9, which says, "The heart is deceitful and desperately corrupt, above all things, who can know it". I would like to share some related passages of scripture which reveal the sinful, depraved, condition of every person outside of Christ, spiritually speaking. Isaiah 64.6, which says, "All our righteousness is as filthy rags"; Eccles. 7:20, tells us that "There is not a just man on earth that doeth good and sinneth not"; Mark 7:21ff tells us, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness, all these evil things come from within and defile the man", regardless of the FACT that many have said and are still saying that man is not so bad, that he has a spark of divinity in him and all he needs is to discover this fact by being educated and put in the right kind of environment. This word depraved does not mean that everyone is a vile reprobate; morally and ethically, but it does mean that no man outside of Christ has any righteousness that God will accept. I got in a cab in Chicago, Ill. one day and asked the cab driver to take me to skid-row. He said, "Preacher are you sure you want to go down there". I said, "Yes". I've read about it, heard about it, and I want to see it. Perhaps it will make me a greater preacher, a greater soul winner. He said, "it's your money". So away WE went. When we got down there, I was afraid to get out of the cab. I sat there inside of the cab and looked into the faces of men and women, listened to their foul language, watched their sinful deeds and I began to get sick, so I said to the cabbie, "I'm ready to go" and as we drove away, I looked back and said, "God I thank you for saving me from that or worse". Let us never forget that all of us are potential reprobates, direlects, and that anyone and every one is capable of doing anything that anyone has ever done under the same provocation. But by the Grace of God, we would all be in skid row, or in Hell. Let us never forget it. This vision with comprehension is what moved Jesus with such compassion. Do we see this and the significance of it? Does it move us with such compassion? The third thing the bible reveals to us that Jesus saw that moved Him with compassion was that he saw,

## THE DESPAIR OF THE HUMAN RACE OUTSIDE OF CHRIST OR HIMSELF

You have heard of the THIRD DIMENSION. This message is in the FIFTH DIMENSION in that every one of these things Jesus saw begins with the letter "D" which will enable us to remember it longer and I trust that it will therefore have more effect on us. There is so much despair, frustration, mental illness, emptiness, hopelessness and insecurity in the hearts and lives of men and women today. You and I could bring multitudes to this platform to bear testimony to this fact that before they were born again their hearts and lives were filled with emptiness, despair, frustration and bewilderment, etc. It does not matter how much one has or what one does, or how moral and ethical or even religious one may be, outside of Christ, he or she is like Solomon of old, who said, in essence, "I have travelled the

whole gamut, wine, women and song, and it's all vanity of vanities." The scriptures say that the sinner outside of Christ is like a stormtossed tempestious sea, raging back and forth, endlessly, restless. You probably remember the testimony of the famous movie actress, Marilyn Monroe, who took her own life. One would have thought that she above all people would have the joy, peace, etc. one would desire, but as Jesus said, "One does not have peace by doing things and having things". People, generally speaking, today are like fish out of water, flipping here and there, but all in vain outside of Christ. Jesus saw this and it moved Him from Heaven to Calvary. Do we see this? Does it move us? Jesus saw something else that moved Him with compassion and I'm sure it will move us if we will let God's Holy Spirit reveal it to us as I'm sure He would like to, and that is, He saw the

## DESTINY OF HUMANITY OUTSIDE OF CHRIST OR HIMSELF

Every day as I travel up and down this country for God, I ask myself, Clyde Kendall, do you really believe what the Bible teaches about the destiny of everyone outside of Christ? Do you really and honestly believe what Christ teaches about HELL, and I have to say yes, for I'm a Bible believing Christian—and as far as I am concerned, there isn't any other kind—and then I ask myself another question. How many souls have you tried to keep out of HELL by the life you live and by telling precious lost sinners how to be saved? This is the degree I see this and believe this fact along with everyone else. If we really and truly saw this true fact as Jesus saw it, we would be moved as God would have us to be moved. Oh! God, I pray that you will as never before, enable us to see the souls of men and women as they go out into eternity without hope, to suffer the eternal wrath of God, physically, mentally and spiritually in an eternal HELL and break our hearts with the compassion of Christ to win them to faith through the power of the Word and Holy Spirit before it is too late. The fifth and last thing I'll have time to mention at this time is that, Jesus saw the

#### DESIGN OF THE SOULS OF MEN AND WOMEN

or what they could become by God's Grace through regeneration. Jesus saw what these condemned, unregenerated, depraved, despairing souls without hope could become by and through His death, burial and ressurection and their faith in this. I do not believe that Jesus ever passed anyone up or by that really wanted to be born again, because of their condition, because He did not see them as they were or what they were as much as what they could become through the new-birth. Jesus took a pair of scales, figuratively speaking, and on one side He placed the world and everything in the world and on the other side He placed one soul, and when He evaluated the worth of these two things, He said the one soul was worth more than all the world and everything in it. Do we see these precious souls as Jesus saw them? Do we place the value on them that He placed on them? Are we moved with the compassion of Jesus to reach them for His Glory? Many dear souls who have gone down as far in Sin as it is possible to go, have through regeneration grace become the greatest Saints of God in time because some real Christian saw them through the compassion eyes of Jesus and was moved to witness to them and win them to faith in Christ. My prayer to God is that by His Grace all of us who profess His Name will see with comprehension and discernment what Jesus saw, 1. The DEPARTURE of humanity from God, 2. The DEPRAVITY of the human heart outside of Christ, 3. The DESPAIR of souls outside of Christ, 4. The eternal DESTINY of all outside of Christ in an eternal HELL, and 5. The DESIGN of the souls of humanity made in God's image, but marred by sin, what these souls can become through the new birth. The story is told of a nominal preacher who was asked to go try and lead a lost soul to faith in Christ. He promised he would, but he never and several years later, he was asked to conduct a funeral service of a man who had been killed instantly in an auto wreck. Just before the funeral service, this preacher learned that this precious eternal soul had died outside of Christ and that he was the man that he had promised he would go try to win to faith in Christ, but never did so. This nominal preacher said that God through this tragic experience spoke to him and turned him from just a nominal preacher into one of the greatest soul-winning preachers that ever lived. But Oh! what it took to open his blind eyes and break his cold indifferent heart so that he could see and be moved with the compassion of Christ. In view of the fact that since I understand that it takes nearly thirty of us professing Christians twelve months to win just one precious lost soul to faith in Christ through the Holy Siprit and the Holy Word, I ask you don't you think we need a vision such as Jesus had and then let the Holy Spirit give us the compassion and power to do what Jesus did about it.

## For Release: 2:30 P.M., Thursday, June 1, 1967

JOHN R. BISAGNO—Pastor of First Southern Baptist Church, Del City, Okla. His church led the state of Okla. in baptisms last year—332 in 1966. The S. S. grew from 600 to 1400. John is the author of 3 books, and was 12 years a SBC evangelist.

## Childhood Conversion

There are theological crossroads that blow from Seminary to Seminary and from Pulpit to Pulpit, occasionally, which are to be closely examined to say the least. I am sorry to say, that there has arisen from some "intellectual" sources of recent years, a tremendous opposition to Childhood Evangelism. I do not major in Childhood Evangelism. The majority of converts are adults and teenagers in our church, Sunday by Sunday. And yet, this does not greatly impress me. Frankly, I prefer a boy to a man any day. Somebody asked Moody how many converts he had in a revival. And he said, three and a half. The person said, "Oh, three adults and a boy." He said, "No, three boys and a man", because the boy has all of his life to spend for Christ. The man has spent most of his." I adhere to this doctrine with the tenacity of a bull dog and I believe in it with all my heart. I believe in it as few things and I raise it as one of the major reasons, as the decline of evangelism has been rampant across our nation in recent years, because many people, for one reason—pride, one reason only, because of pride, have been giving a venomous descent toward the importance of reaching boys and girls for Jesus. Somehow it appeals to our egos to say, "We didn't catch many fish, but we just caught the big ones."

I know that is true, I went fishing today. I didn't catch many th—just the big ones. Somehow it appeals to the pride and the ego and the soul-winner, and the preacher and the church to say, "We're just winning a few—we're getting the hard ones. I cannot to save my life, understand this kind of philosophy. I learned a long time ago that when you meet a fact in the road, just say, "Howdy Brother, and take off your hat." You can argue until you are blue in the face, but the fact is, that most of the people who have been saved were saved before they were twelve years old. That is all there is to it. Chances go down tremendously. Now this makes a lot of good sense doesn't it? Educate them, teach them from beginner age, yea from nursery age, and the leaders of most any denomination will agree with you that the Southern Baptist have pioneered the best in modern religious education methods and even the little plastic stoves and plastic sinks that we have in the Primary Departments and Beginner Departments, have a purpose and that is to teach the young mind that home and religion go together. They tell us that at age six months, impressions are being made upon that child, religiously. Raise a child in that environment and then from age ten to twelve, when it is the most ideal time for him to trust Christ, then oppose it. Then immediately, over night, between the ages of twelve and thirteen, when something happens and they grow up and they discover America and they are long gone Intermediates, then sit down and cry your eyes out until they are one hundred, because you couldn't win them. Oppose winning them at the ideal time to be saved and then spend the rest of your life singing the blues because you can't reach them now that they are unreachable. Why not just do the logical and win them when they are the easiest to win—it is better to build boys than to mend men. Don't turn in your Bibles—I know you have them, just listen—"At the same time came the Disciples unto Jesus and said, "Who is the greatest in the Kingdom of Heaven?" That sounds to me like a bunch of preachers at the Monday morning Pastor's Conference. Which one of us is the biggest shot? Which one of us is the most important? How much did they give to the Cooperative Program? Our church is consistently second in our Association in that department, out of 147 churches-but that doesn't prove a thing, doesn't count like we count. Do you know what Jesus did? didn't begin to run a blue book on the history of these preachers and tell them which was the greatest. He was so amazed that he didn't even answer their question. Jesus just turned away and picked up a child and set him in the midst of them and said, "Except ye be converted and become as little children, ye shall not enter the Kingdom of Heaven." Wow! Them's top apples. The philosophy of today is

—Make men out of boys, but Jesus said, "Let's make boys out of men.

It's strange, isn't it, but there are certain things that are inate in a child's personality that make it easy to be converted. They grow up and they lose them. And it is with great struggle and difficulty that they ever approach once again a childlike, not childish, frame of mind, whereby they can be won to Jesus Christ. Let's get them. Turn them lose and open the gate and then sing the blues as the converts go down, the world gets worse and the crowds stay away. That doesn't make good sense to me. For years gone by, Communist soldiers have consistently gone to the schools of Guba and said, "You pray to Jesus for candy and they don't get it." And they will quickly pray to Castro for candy and then will walk over with candy for the boys and girls—that happened. Condemned red light slayer, Caryl Chessman said "there was a time in my life between the age of twelve and fourteen that I was a confused bewildered boy, someone could have reached me with the Gospel, but nobody did.

Somewhere in Fort Worth, there is a Sunday School teacher in a little Baptist Church that had Lee Harvey Oswald, but never did get through. Why do I believe in Childhood Conversions—many reasons. Let me briefly share them with you. God bless the boys and girls.

1. I believe in Childhood conversions because God blesses the church that blesses children. I finished a revival in the First Baptist

Church in Norwalk, California and was flying to Bellevue to preach on Sunday in Memphis, one Sunday morning, and we had closed the revival on Saturday night and had 49 Juniors saved on Junior Night. The people came around and rejoiced and hugged those kids and praised God that 49 had been converted. Before those two weeks were over 176 conversions had been recorded. The greatest single church revival that I have ever been in. 176 additions. I called the preacher that night and said, Brother Harold, tell me about the last Sunday, how was it after I left. He said, "Preacher, it was just a fair We had 33 more additions on Sunday." I have never seen it fail. God blesses the church that believes in reaching boys and girls for Jesus Christ.

I held a revival in Wichita, Kansas. Seventeen poor little kids, no shoes on their feet, across the track, dirty little kids, a little poor mission, were converted and the adults stuck up their nose and walked out as though to say, "Those were kids." And I saw the Spirit of God grieve, the Holy Spirit quenched and not another convert came in that revival. Put it down, God blesses the church

that blesses children.

2. I believe they do know what they are doing. I believe kids know enough to be saved. Now people are always saying that they don't know what they are doing. You know preachers, if I have a pet peeve, it is unspiritual people trying to give spiritual advice. When I want a tooth pulled, I don't go to the plumber. When I want my car fixed, I don't go to the doctor-I go to somebody that knows something about what they are doing. Now who is it that says children don't know how to be saved. Is it the evangelist? Is it the preacher? Is it the Deacon, the Sunday School teacher, the consistent Christian who knows something? No, it is always this crowd. Get a load of this. Little nine year old Sally is saved. She goes home with tcars in her eyes and bursts in and says, "Daddy, I've been saved". Now get a load of this spiritual giant. There he is, blurry eyed with a bottle of beer in one hand and a cigar in the other, in front of the television with cold, blurry eyed stare at the tube and he has been sitting there for five hours and he says, "Them fanatical Baptists, they tried to tell me that when I was a kid. You don't know what you are doing—go on to bed." And the little child's heart is crushed within her. The truth of the matter is that when a man who says a child doesn't know what to do to be saved, doesn't know how to be saved himself. It is easy—it is simple. Jesus Christ said it is so simple that a wayfaring man, though a fool, need not ere therein. Often times people with mental illness, people who sometimes do not possess all their mental faculties, are converted. It is that simple.

To you who may have an honest question concerning the childhood conversion, let me say this to you. Sometimes they come down the aisle and say, "I went when I was eight, but I didn't know was doing." Now listen, I always sit down and talk to folks that come forward to be saved again. You know what I find out? Nine times out of ten, they did know what they were doing, but the person that dealt with them didn't know what he was doing. There's where the rub comes in. I have been in churches all over the country and people will walk down the aisle only to have the Pastor say, "How have you come?" "Fine thank you how are you?" How have you come? That's the time to fall on your knees and say "God be come? That's the time to fall on your knees and say, "God be merciful to me a Sinner." Not, "How do you come?" "Fine thank you, how are you and sit down." I am convinced that we need to take time as souls are born into the Kingdom of God and deal with them as they repent of sin and believe on the Lord Jesus Christ. If you really have a question—let me ask you this. What do you think you have to know to be saved? You don't have to have a Ph.D., you need only two things. First, you must have a knowledge of sin. Second, faith in Christ. With an adult, you don't have to worry about a knowledge of sin, they've got plenty of that by experience, but you do need to worry about an Adult's faith. They can't believe it. They have to see it, they've got to feel it. If they can explain it, they will

With a child, it is exactly the opposite. Never worry about a child's faith. To them Christ is real, they have perfect faith. But you do need to make sure that they have a knowledge of sin. A fellow came to his little boy one day and said, "Son, it's time for us to talk about the facts of life." The boy said, "Sure Dad, what do you want to know." There's more truth than poetry there, brother. They have knowledge of sin. The peak age of illegitimate births in America in 1962 was age fourteen. In High School, that means that they got into trouble at thirteen, that means they knew too much at twelve, that means that some teacher missed their Junior prospects. Jesus says that whosoever shall call upon the name of the Lord shall be saved. Why isn't that sufficient? Don't doubt the word of Jesus. Don't doubt the faith of a child. Oh, we are so foolish adults. We come along at Easter time and tell them that the Easter Bunny bounces around, lays a couple of Easter Eggs and we come along and we tell them at Christmas time, a big fat man goes along in the sky and throws presents down for all the little kids. They believe that. They believe the Bat Man, The Green Hornet and I don't know what all. You adults encourage it, you applaud it, and we come along and say Jesus died for tem, they can be saved if they believe in Jesus Christ, and you say, "Oh no, you can't believe that, that's the truth." Jesus is real. Don't doubt the faith of a boy and girl.

3. I believe in being saved when you are young, because when you are older, you love sin and sin keeps people from Jesus Christ. Don't tell me there is no pleasure in Sin, there is a bang in Sin—it is a great thrill, but it is temporary, it doesn't last, it is artificial. Why do the beer joints and the dives, the gambling joints, why the dirty pictures, filled with people—because there is pleasure in Sin.

By the time they are thirteen, fourteen, and fifteen, the devil is making sin appealing, he is making such a pitch for their young life, that if you have not won their allegiance to Jesus Christ, you'll not win many of them. If you think that isn't true, run up and down the beaches at one o'clock in the morning. Drive up and down the main streets of this town at midnight. See them—thirteen, fourteen, fifteen, sixteen and seventeen in the back of cars, smoking, cussing,

necking, throwing out beer cans, living like the devil.

Go to Sunday School? Go to Church? Not them—that's kid stuff. At fifteen, they have discovered America. What is the heart of it-Sin. They have tasted of the forbidden fruit and they are not going to give it up for anybody. I am convinced that the real reason behind 99% out of 100 men that I can't win for Christ, is simply that there is one pet sin that nobody knows about and they are not going to give it up. A love of Sin keeps people from Christ. Parents believe me, the devil is lowering the age—he is making sin enticing, lower and lower and lower every year. We must win them to Jesus Christ. By the time they are thirteen and fourteen, very few will leave the world for Jesus.

4. I believe in being saved when you are young, because when you get older, Pride increases. Pride keeps you from Christ, it really does. When I take my little boys a present, they are not going to care whether it is 50¢ worth, or 5¢ or \$10.00—they could care less. But my little gal, at eleven-she already knows how to look at the label

and see if it is a brand name or not.

I dare say that the five year old son of the garbage collector in this city would think nothing of playing with the five year old son of the Mayor. But I doubt seriously that the city officials and the garbage collector of Miami belong to the same clubs, the same churches and run in the same social order. There are just some people we don't associate with. I have seen children in South America, Alaska and all over the country, come down the aisle to Jesus Christ, red, yellow, black and white. You know how they respond—the same way. I have seen them in jungles of South America, I have seen them in Alaska, I have seen them in France and in Scotland. You know how they come—the same way. Adults look at them and say, they are not crying, they are not sincerc, look at them. They are just not full of pride. They just don't care what you think. A child doesn't care if there are three or three thousand present, if they want to go to Jesus Christ, they are just going to stand up and go. But you adults will stand back there and hang on to those pews until your knuckles turn white. I can't do it. I can't humble myself, big, wonderful, me. Get on my knees at that altar and say I am a sinner—No, that's pride. Many of you are far too proud to come to the altar. Ah, ladies and gentlemen, you are never taller than when you are on your knees. Pride, Pride, Pride, keeps men from Christ and these boys and girls don't have that kind of pride yet. That is another reason why Jesus says, let the little children come unto me.

5. Another reason is this: they don't hold grudges. Children don't hold grudges. I tried to win a man to Christ in a little country town in Oklahoma years ago, didn't get very far, and he leaned over on his hoc handle between two rows of corn and said, "Preacher, you want to know why I ain't really been saved?" I said, "I really do." "Well, I'll tell you. Seven years ago my neighbor's dog came on my yard and ate some pedigree chickens I was raising for the County Fair. Now listen-I kicked him and ran him off, the neighbor came back, the dog came back, I got my gun and shot and killed him—the dog, not the neighbor. We haven't spoken for seven years. I don't come on his yard and he doesn't come on my yard." He said, "Preacher, if I ever get saved—those were his words, I've got to go down there and apologize to that old boy, don't I?" I said, "You sure do." He said, "I'll never do it." Too proud.

Churches in America are robbing themselves of blessings and stifling the Holy Spirit because of grudges. Most every church in America has somebody who doesn't sing in the Choir anymore because they got their feelings hurt. There are some folks they just don't speak to,

and the Holy Spirit is grieved, because of your grudges.

Did you ever notice children? They don't hold grudges. Once in awhile my little boys will be playing and they will get into a fuss, they will be banging each other over the head with Barbi Dolls and you would think the World War was on. Maybe five minutes later, I'll "Tony and Timmy, what on earth were you guys fighting about?" Me no know, Daddy, me no know. They forget. You see, children don't hold grudges, but adults do.

6. I believe in children being saved because they have no preconceived ideas that have to be changed. Children don't have any excuses. Come now, how many times have you ever heard a ten year old boy say, "Ain't got the feeling yet—don't push me, when my time

comes, I'll know it." No, I never have, never have. Have you ever heard a little twelve year old lady say, "I'm too mean?" Did you ever hear an eight year old say, "There is too much to give up?" No, but you adults come up with those soul-damning excuses that are keeping many of you from coming to Christ. Children don't have any pre-conceived ideas. I go out soul-winning several hours a week. Ten percent of my time is in how and ninety percent of my time is in why. Right preachers? We spend very little time in explaining how to be saved-most of it is answering a lot of excuses. I have never met a boy or girl that has been to Sunday School a dozen times in their life that is lost, that you could not sit down to without emotion or pressure and you could present Jesus Christ and they would desire to accept Him. Never have I seen that.

Boys and girls if you go out of here unconverted tonight, you go away without Jesus. The love of sin, grudges, pride, envy, gossip, hatred, excuses, all of these things like road blocks will stack up against you and for many of you, it will never be possible for you to come to Salvation, staggering through the maze of doubts and excuses and problems and reasons that the devil will multiply on your path. I urge you, as simply as I know how, and yet, as fervently as I would to a group of condemned men in a penitentiary, to repent of your sins, to receive Jesus Christ as your Saviour. I plead with you Mothers and Dads to open your hearts to the Master's voice and allow, yea,

and Bads to open youngster to come to the Master.

My time is gone—I wish I had time to give you a lot of statistics.

The average age of all living Southern Baptist preachers, and for some folks there are too many living Southern Baptist Preachers, the average age of the conversion of all of them is nine and a half years of age. I was converted fourteen years ago, when I was eighteen. That means somebody had to come way before nine and a half to offset me. Many people were saved at twenty, thirty, forty, and fifty. The average age of all our Southern Baptist Missionaries conversion was eight. I recently finished a tour of Evangelistic City-wide revivals sponsored by our Foreign Mission Board. There were thirteen of us sent down there on the team. Twelve of them were converted from five and a half to seven and a half years of age, but me, and I was eighteen when I was saved. I read a little poem in the back of a book once over in Scotland. It was snowing and we were staying in an old abandoned castle in a place called Colerain, Ireland. Before the services, I found this old book with a poem in it with which I'll conclude.

#### TOO LITTLE

Said a precious little laddie, to his father one day, "May I give my heart to Jesus, Let Him wash my sins away?" Oh, my son, but you're too little, wait until you older grow, Bigger folk, 'tis true, need Jesus, but little folk are safe, you know. Said the father to his laddic, as a storm was coming on. "Are the sheep all safely sheltered, safe within the fold, my son?" All the big ones are, my father, but the lambs, I let them go, For I didn't think it mattered, little ones are safe, you know. Oh, my Brother! Oh, my Sister!, have you too made that mistake? Little hearts that now are yielding, may be hardened then—Too Late. E're the evil days come nigh them, "Let the children come to me, And forbid them not," said Jesus, "For such shall my Kingdom be."

## For Release: 3:00 P.M., Thursday, June 1, 1967

DON WOMACK-Evangelist of Memphis, Tenn. Don is serving a third-term as President of the Conference of Southern Baptist Evangelists. He is a former pastor—4 years, author of 2 books, and 18 years a full-time evangelist.

## Rivers of Blood

TEXT: Lev. 17:11 "The life of the flesh is the blood." Heb. 9:22 "Without shedding of blood is no remission." I John 1:7 "The blood of Jesus Christ his Son cleanseth us from all sin."

INTRODUCTION: Cut the Bible anywhere and it will bleed. It is a bloody book; it is a book of blood; it is a book of life; it is a living book; it is a book to live by; it is a book of death; and it is a book to die by.

Some critics reason that a parent does not require blood when punishing his child for disobedience. So why should God require more?

They reason wrong.

God has used four agencies in the making of a human body. FIRST—He used NEITHER the agency of a MAN OR WOMAN, as from the dust of the ground he formed the first man, Adam.

SECOND—He used the agency of JUST A MAN, as from Adam's

side He took a rib and made woman.

Notice that he did not take a bone from Adam's foot, that woman was to be trodden under foot of man. Nor did He take it from Adam's head, that woman was to be boss over man. But he took it from Adam's side, that woman was to be equal with man-a helpmeet. He took it from underneath Adam's arm, that woman was to be protected by man. And He took it from near the heart of Adam, that woman was to be loved by man.

THIRD—He used the agency of JUST A WOMAN. In this we find the Virgin Birth of Jesus Christ.

FOURTH—He uses the agency of BOTH A MAN AND WOMAN, as we know natural reproduction today.

#### COMPOSITION

David said, "I am fearfully and wonderfully made" (Psa. 139:14). This is most wonderfully attested to in the composition of the blood in a human body.

VOLUME: The volume of blood in the average human body composes about 1/13 of our total weight. It figures about 5%, weighs approximately 12 pounds, and measures about  $5\frac{1}{2}$  quarts.

RED CELLS: The red corpuscles number approximately 300,000,000 to one drop of blood. The average human body has

about 25 trillion of these red cells. HEMOGLOBIN: The red color of the blood comes from a property known as hemoglobin. The property is, also, the oxygen carrier of the blood stream.

WHITE CELLS: The white corpuscles number about 1 to every

700 of the red cells.

PLATELETS: The coagulation or clotting of the blood is effected by these little properties forming themselves in mesh like formation. If it was not for them, a person would bleed to death in a few seconds when injured.

PLASMA: The rest of the volume of blood is plasma, most of which is water.

A British scientist by the name of Harvey, in 1628, discovered something very wonderful about the blood. He found that the entire volume of blood is pumped through the entire body approximately

every 23 seconds. It is pumped through about 100,000 miles of canals.

THE HEART: A marvelous little instrument, the heart, provides the pumping action. It beats approximately 100,000 times every 24

hours. Why, this is a mystery as mysterious as life itself!

ARTERIES: The arteries carry blood AWAY from the heart. Some are very small, and some are as large as one inch in diameter. VEINS: The veins carry blood TO the heart. Some are no larger than a hair. In fact some are just 1/10 the size of a hair.

CAPILLARIES: The capillaries are not only the smallest of the vessels, but they are the most numerous. It is possible to lay 10 of them on a hair side by side and none of them fall off. They are about 1/20 of an inch in length. If all of them in the human body were laid end to end, they would encircle the earth 21/2 times-or measure about 63,000 miles.

David was right. We are fearfully and wonderfully made. RED CYCLE: The red cells perform a very distinct function in this cycle. They take food from the stomach, oxygen from the lungs, and distribute it to the various cells. Also, in the same process, they dispose of the waste products of the body. All of this is called metabolism.

It would be a very wonderful discovery if our cities could find a way to haul the fresh produce into the city in the same trucks that take the garbage out of the city without danger of disease. Yet this is exactly the thing the blood cycle does without one bit of contamination.

Again, David was certainly right. We are most marvelously and

wonderfully made.

SPIRITUAL ANALOGY: Christ's blood is the only source of spiritual life. It is the only part of His human body that He left here upon earth. His blood was NOT SPILLED. Never be guilty of saying this. Spilling denotes an accident. Jesus' death on the Cross was no accident. He SHED His blood—and that voluntary for the remission of our sins. "Without the SHEDDING of blood there is no remission" (Heb. 9:22). "It is the blood that maketh an atonement for the soul" (Lev. 17:11).

LITTLE SAM: The story is told of a little colored boy who had difficulty sleeping at night. He lay awake thinking of the time that he would have to meet God and give an account of all his sins. However, this all stopped one day after he had dreamed a dream. Little Sam dreamed that he died and went to Heaven. When he arrived, he saw a great line of people standing before God's judgment throne. He said that God was calling all by their names, and reading off all the sins they had ever committed. Little Sam stood there in fear and trembling waiting for his name to be called. His time came. God opened His great big Bible Book and called his name. Then God opened his mouth to read off all the sins he had ever committed -and the list was very, very long. However, before God could read off even one sin, a hand appeared and placed itself over all the sins recorded. The hand removed. It was a bloody hand, and the blood had blotted out all of the sins so that God could not see them. Little Sam said he looked to see who's hand it was, and he saw that it was the hand of Jesus.

WHITE CYCLE: The white cells, also, perform a very distinct

function in this cycle. They fight infection. A rise in the white count will reveal the presence of pneumonia, appendicitis, or tonsillitis. When a person is injured, millions of these little soldiers rush to the place and surround it. This is called pus or abscess. Many pay the supreme price. The battle field is literally strewn with the dead.

The White Corpuscles of Christianity is the name given to this process in the spiritual realm. It is the blood of Christ that the Christian pleads for daily forgiveness and cleansing. "The blood of Jesus Christ His Son—keeps on continuously, day by day—cleansing us from our sins" (I John 1:7).

#### CONCEPTION

This brings us to think of the Virgin Birth of Christ. Some would try to tell us that it was a biological impossibility—that it was against the laws of nature. However, since when has God been bound by His own laws? I have no difficulty in believing the miracles of the Bible. If I was a skeptic—and I am not—I believe it would be easier to accept the Virgin Birth of Christ, who had ONE human parent, than to accept the creation of Adam who had NO human parents. Yet some doubt the first, but accept the latter.

LITTLE GIRL: The story is told of a little girl, who, while riding a city bus, was engaged in a conversation by an old skeptic.

'Is not that a Bible you are reading little girl?'

"Yes sir."

"Don't you know that it is just fiction and not fact?"

"No sir."

"Well it is. It is a bunch of folk stories told from one generation to the other. Someone finally wrote them down-and supplied some of their imagination as they did. Most of it is just mythology.

"But I believe it is all true. I hear my pastor preach from it-

he says it is fact."

You don't mean to tell me that you believe that story about a man called Jesus was born of the Virgin Mary, do you?"

'Yes sir.'

"But you can't believe that."

"Well, I always have. However, when I get to Heaven, I will ask Mary about it. And if she is not there— THEN YOU ASK HER

The Scriptures teach that sin is transmitted through the blood NOT the flesh. "The life of the flesh is in the blood" (Lev. 17:11)

-not the life of the flesh is in the flesh.

Sin is a disease of the blood. Eating of the fruit of the Tree of Knowledge of Good and Evil, caused blood poisoning. After approximately 6,000 years, that poison is so potent that all the natural progeny of Adam from that day to this succumb to its awful malady. "The day thou eatest thereof, ye shall surely die" (Gen. 3:3).

The Scriptures, also, teach that the blood line runs through the male NOT the female. "In Adam (not Eve) all die" (I Cor. 15:22).

EGG: Take an egg as an example that the blood line runs through the male not the female. An old hen can set on an infertile egg for months, and it will never hatch. However, by the contribution of the male species, a fertile egg will hatch in 21 days proving that the blood line does indeed run through the male not the female. The baby chick forms its own blood system independent of the mother hen.

We are called the seed of Adam NOT the seed of the woman. Only Jesus is called the seed of the woman. "And I put enmity between thee and the woman, and between thy seed and her seed . .

UNBORN BABY: While reading in a medical book just recently, I read that an unborn baby is NOT dependent upon its mother for the development of its blood system—but forms its own blood system independent of its mother. Immediately I called our family doctor, Dr. Alys Lipscomb, here in Memphis for confirmation. Dr. Lipscomb assured me that this was a medical, scientific, and biological fact.

A spiritual truth emerged. I could hardly keep from shouting when I saw it. I am still rejoicing in the blessing it has been to my heart. For the first time I saw how it was possible for Jesus to be born of Mary WITHOUT any sinful blood in His veins. It was a supernatural conception by a supernational insemination by the Holy Spirit of God that He was conceived and born by a natural biological process. He was protected of any sinful blood being in His veins—thus becoming a sinless Saviour. What a wonderful thing God did! SCRIPTURAL SUBSTANTIATION: Hebrews 2:14—"Forso-

much then as the CHILDREN (all of us) are PARTAKERS (share fully) of the FLESH AND BLOOD, He (that is Jesus) also Himself

likewise TOOK PART (but not all) of the same.'

#### CONTEMPLATIONS

Some of the words in an old song go something like this: "Not all the blood of beasts on Jewish altars slain, can give the guilty conscience peace or wash away the stain."

It is possible to trust in the wrong kind of blood for salvation.

AZTECS: Probably the most bloody spot on earth is represented in the Sacrificial Stone of the Aztec Indians of Old Mexico. It is said that over two million human beings were laid upon this stone, while a heathen priest, with a stone knife, cut out the heart of the victim, while still alive, and sacrificed it to a pagan god. So much blood was there that troughs carried blood from the stone. All of this was done in the name of a religion. However, none of this blood

ever washed one sin away.

MASSACRE: In Paris, August 24, 1572 one of the most awful crimes of history was committed—the Massacre of Saint Bartholomew's Day. It is said that over 100,000 people were put to death. Charles IX gave the orders. When he lay dying, he cried out, "blood, blood, I see rivers of blood. I am lost." All of this blood was shed in the name of a religion, but not one drop could cleanse a

TITUS VESPESIAN: In 70 A.D. the city of Jerusalem was completely destroyed. It is said that so many people were crucified that there were not enough trees in the forest to make crosses, and there was not enough ground around the city for the crosses. But none of this blood shed in the religious capitol of the world could purge man of his sin.

THE FRENCH REVOLUTION: In 1792 over 1800 of the Royal Blood of France lost their heads on the guillotine. It is said that the blood ran in the streets of Paris. Even this royal blood could not blot out one stain of sin.

ALL WARS: All the blood of all the wars of all history is not enough to cleanse one sinner of his sin. And we should remember that our history, both religious and secular, was written in blood

before it was written in ink.

CHRISTIAN MARTYRS: Many there were who's blood made red the mouths of the lions in the Colosseum in Rome. This brave blood, however, could not atone for man's sin against a Holy God. Again we should remind ourselves that the blood of martyrs is the seed of the church.

Hugh Latimer, Savonarola, and John Huss gave their blood to simmer in the fire. Their blood, however, removes not one taint

Paul's blood soaked the dust beneath the executioner's axe, Nero took his head and God took his heart. But the blood of the world's greatest preacher, except Christ Himself, can not remit the sins of mankind.

Jesus' blood was -

DIVINE BLOOD: His blood was Holy Spirit contributed.
INCORRUPTIBLE BLOOD: God said, ". . . Neither wilt thou suffer thine Holy One to see CORRUPTION" (Psa. 16:10).
PRECIOUS BLOOD: "Ye know that ye were not redeemed with

corruptible things, as silver and gold . . . but with the PRECIOUS blood of Christ . . ." (I Peter 1:18, 19). blood of Christ . . .

INNOCENT BLOOD: Judas testified to this fact. "Saying, I have sinned in that I have betrayed the INNOCENT blood" (Matt. 27:4).

Talmadge expressed it beautifully. "The blood, in drops, falling like red rain from the Cross, was ATONING blood. The blood, in rills, pouring down like red wine from crevices of wine presses, was CLEANSING blood. The blood, spreading like crimson pools beneath the Cross, was SANCTIFYING blood. The blood, spreading like shafts of red sunlight in the face of His enemies, was SAVING blood.

CZAR OF RUSSIA: The Czar of Russic lay dying. He was of royal blood. Bulletins came from the palace every hour on the hour.

The king is worse.'

"The king is in coma." "The king is dying."

"The king is dead.

One day the King, of Royal Blood, on Calvary, lay dying. Bulletins were carried to Heaven by the angels-messengers of God.

"The King is crowned with a crown of thorns."

"The King is given vinegar to drink."

"The King crics, "Eli, Eli, lama sabachthani?" My God, my God, why hast thou forsaken me?"
"The King is dying."

"The King gives up the ghost -and is dead."

#### COMPARATIVES

In this we compare toxin and anti-toxin. Toxin is a poison. Antitoxin is an antibiotic.

Those who know tell us that the serum for diphtheria is made by interjecting the disease of diphtheria into the blood stream of an old horse. The fluid is then taken from the horse, refined, and a serum made from it. This serum, or anti-toxin, is then interjected into the blood stream of a human being. He, then, becomes immune to the disease of diphtheria. The old horse has literally become the toxin, the poison, and the disease of diphtheria for us.

When Jesus shed His blood on the Cross, He literally became sin. "For he hath made him to be SIN for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:12). He became the toxin, the poison, and the disease for us. To become immune to this disease, we merely apply the Blood of Christ, the antibiotic, to our malady—the sin of rejection. Christ has become our substitute.

BOY WITH NO SHIRT: The story is told of a little boy who attended a little one room country school. Lunch time came one day. After having eaten his own lunch, he took another boy's lunch, went

out behind the wood pile, sat down, and ate it also. When they "took up books"—that is what they called it when I went to school—or began classes, this little boy was called to the front of the class room

by the teacher.
"Son, you have been caught stealing another boy's lunch."

"You know the penalty for stealing, don't you son?"

"Yes sir."

For you see, on the first day of school that year, the teacher had said, "You pupils make the rules for the school year, and I will enforce them." One of the rules was that anyone caught stealing would be given ten lashes across the back with the coat removed. "Remove your coat son."

"But teacher, please don't make me take off my coat."

"Yes, son, remove your coat. You know the rules."

"But teacher, if you won't make me take off my coat, I will take

fifteen licks instead of the ten."
"No, son, I am sorry," said the teacher. "You will have to remove

Slowly the little boy began at the bottom and began to unbutton his coat. At the top, he unfastened an old rusty safety-pin, and removed his coat. A breathless hush came over the classroom. It was then that all saw why he did not want to take off his coat. You see, that day, he did not have on a shirt. He came from a very poor family. The reason he had taken the other boy's lunch, was because he was hungry.

The teacher's heart almost broke. However, he knew what he must do. He raised the lash-but before he could mete out the punishment, a big boy stood up in the back of the room, walked to the front, and said, "wait a minute teacher. Is there anything in the rules that says that I can't take this little boy's place? For you

see it was my lunch that he took."
"No I guess not," said the teacher."

So the big boy removed his coat, stood there, and received the ten lashes for the other boy. This little boy went back to his seat all justified, because someone had become his substitute.

Jesus did that for us. We were that little boy. We had broken all the holy laws of God. Christ became our substitute. He took our punishment. ". . . And with his stripes we are healed" (Isa. 53:5). He shed His blood for our remission. Let us never, never cease to believe in, and preach the Blood of Christ.

#### For Release: 3:30 P.M., Thursday, June 1, 1967

DR. HYMAN APPELMAN—Evangelist of Kansas City, Missouri. He is Jewish, born in Russia, an author, and world traveler-and the "Dean" of Southern Baptist Evangelists.

## Unfinished Task In Evangelism

A new age calls for a new Evangelism, not in message but in methods. Science has girdled the globe, split the atom, probed outer space, making all men neighbors. Populations are soaring. We face the same age-old problems . . "we need to be freed from sin; salvation from sin has always been at the center of Christian faith and life. But we need also to be delivered from frustration, inadequacy, destructive inner conflicts, despair." What a field for Evangelism!

The calling of God to His Church and His people today is for a

total unconditional commitment to Evangelism.

We Christians, will not be able to sustain the New Testament Program of Evangelism unless constantly and deeply motivated to do We live in urgent times. The urgency arises from the Gospel

itself, because it is the Gospel of Jesus Christ.

Accepting as we do Jesus Christ to be Saviour and Lord of our lives, we are faced with His command to "Go, and make disciples". We who have been chosen in Christ, reconciled to God through Him, made members of His Body, sharers in His Spirit, and heirs through hope of His Kingdom, are by these very facts committed to full participation in His redeeming mission to Evangelize.

The most important of all needs today is spiritual.

all Christians, must respond to this need with Evangelism.

Always it is upon human weakness and humiliation that God chooses to build His Kingdom. This is a thrilling discovery to make, revolutionizing our Evangelistic outlook completely. The church that believes it can be irresistible anywhere in the power of the Holy Spirit will have its Evangelistic spirit bright with unquenchable hope.

We need a new strategy today. The churches must be awakened to a new awareness of Evangelism. This awakening will result in a new recognition by every church member of the task of Evangelizing. It may cause the radical transformation of those activities of the churches which do not contribute to the central purpose of winning the lost for Christ. The times are too critical, too demanding to permit their being squandered on anything that is irrelevant to Campaigning for souls.

This is the God-given challenge to a wiser experimentation in the churches' lives and ministries. The Holy Spirit is calling us to advance on all fronts. Every city, every community is a white ripe harvestfield clamoring for reapers.

The good news about Christ is relevant to all ages, but, since every age differs from other ages, so must its ways, forms, programs of reaching people with the Gospel differ.

We have nothing to lose and everything to gain by launching out into an ever new yet ever old "Bringing the Gospel" to the people method. We have everything to lose, nothing to gain by dismissing

it lightly.

A quarter of a century of God-blessed Evangelism is behind the plans here suggested. These plans are being tested constantly in the ministry of the writer, not only in the United States, but in scores of foreign lands. Not one time have these aggressive plans of bringing the Gospel to the people met anything but the approval of local Pastors, Denominational leaders, Evangelism Secretaries, Missionaries. Not once have they failed to bring crowds, to save multitudes of Souls. What they have done, they can and will do everywhere. These are The New Testament Plans, continuations of the Lord's sending forth the Twelve, then the Seventy, extensions of the best manual on Evangelism, the Book of Acts.

These plans welcome investigation, as dollar for dollar, time for time, campaign for campaign. They show more actual professions of faith, more additions to the participating churches than almost any other method being tried today. This is the only method that has never failed. It has stood the test of the centuries. It is standing the

test of these hectic days.

Return to originals, to fundamentals. Restudy the History of Evangelism. Review the victories that Evangelism is winning in building the largest churches. Recognize that there is one common denominator, God's people, filled with the Holy Spirit, fired with a revived passion for Christ, a renewed compassion for lost souls. Restore Evangelism to its original God-intended position.

Give Evangelism, Mass Evangelism, Personal Evangelism, Visitation Evangelism, the priority that Christ gave it. Book of Acts Evangelism cannot really be divided into the categories of Mass, Personal, Visitation. They are all part of the one program, the church putting itself into the hands of the Holy Spirit, the church on the march, the church used of Christ to "rescue the perishing, care for the dying, snatch them in pity from sin and the grave".

Let the Evangelistic Campaign be the pinnacle of the church's work. Make Evangelism spearhead all the church's efforts. Invest in prayer time. Enlist the cream of both organizations and organizational leaders, utilize the power of an interested church membership. Victory is certain. This will do more to cure worldliness, expel sin, solve problems than any other activity. This will add members, increase finances, enlist workers, revive the church.

An entire church throwing its strength into an Evangelistic Campaign makes news. True, the antecedents, the nationality, the worldcampaigns of this Evangelist make him a bit more newsworthy, but newspapers, radios, TV's, schools, clubs do take notice when the church is on the go. Columns, pages, cameras, screens, air-waves, doors, swing wide open. Communities take notice.

Every bit of the suggested plan is well within the ability of every church everywhere. Eminently worth projecting. The very simplicity of the plans' coverage guarantees church-reviving community-awakening, soul-winning victories, insuring visible permanent worth-while results. The plan is easily understood, easily followed, warmly commended by all who are trying it. It is inexpensive, requires no change but rather utilizes all existing organizations and programs.

Here is the Book of Acts in Twentieth Century clothes. Here is the answer to the challenges confronting our churches. Here is what Paul practiced, and Luther, and the Wesleys, and Whitefield, and Finney, and Moody, and Billy Sunday. Here is what the early Methodists knew, what the Salvation Army practiced. Here is too, what the church-building, soul-winning Baptist pastors today are giving their best thoughts, their finest energies.

It is not a matter of may but of must. It is not a luxury but a life. It is not an after thought but a constant thinking. It is not a novelty but a necessity. It is not a periodic but a perennial. It is propagate or perish. It is do or die. It is revive or die. It is revival for survival.

Doctor R. G. Lee, in one of his inimitable messages, speaking on the how of soul-winning, kept on repeating: "Get at it! Get at it!" That is the cry for the unfinished task in evangelism, "get at it!"

#### For Release: 4:00 P.M., Thursday, June 1, 1967

Dr. Robert G. Lee - Pastor emeritus of Bellevue Baptist Church, Memphis, Tenn.—and a former three-term President of the Southern Baptist Convention.

## The Bible — Fact Or Fiction

In speaking on the Bible, I would have you think first of the word I — IMPORTANCE

The importance of books.

Long ago, Solomon wrote: "Of the making of books there is no (Eccles, 12:12).

We have books which are opened with expectation and closed with profit—books which enable us to lose ourselves in other men's minds. Longfellow called books "the sepulchres of thoughts," "giving tongues unto the silent dead." Milton said: "A good book is the precious life-blood of a master spirit-imbalmed and treasured up on purpose to a life beyond life."

Silent companions of the lonely hour, beguilers of tedious hours, images of men's wits and knowledge, solitudes in which we lose ourselves and all our cares, the monuments of vanished minds, are with us and will be with us until life on earth is ended.

By means of books we can march with the war-worn spearmen of Alexander down beyond the rim of the known world, and watch this conqueror as he rears new dynasties amid the wreck of dismantled

We can hear grate on the coast of Britain the keels of the boats of the low-Dutch sea thieves whose children's children were to inherit unknown continents.

We can travel afar and thrill to the triumphs of Hannibal as he scales the Alps and rushes down their icy slopes into sunny Italy to threaten the Roman dominion.

We can walk with Peary amid ice floes of Arctic seas—go beyond dim centuries and see the banners float above armed hosts and conquerors riding to victories that have changed the course of time with Columbus until he touches the shores of a new world, with Magellan as he girdles the globe, with Hugh Miller among the rocks, with Galilco and Newton among star gardens, with Faraday among the universes of atoms and electrons.

We can journey on pathless oceans—listen to prophecies of forgotten seers, to dead poets singing to us the deeds of mighty men and the love of beautiful women, to the war horns of King Olaf wail across the floods, to harps sounding high festivals in forgotten halls.

We can sit down with the kings of Nineveh and Tyre, enter at leisure into the intellectual heritage of centuries, see all the kingdoms of the world with the glories and tragedies thereof, and walk with the noblest spirits through the most sublime and enchanting regions.

No wonder Rufus Choate said: "A book is the only immortality on carth.

No wonder Whipple said: "Books are lighthouses erected in the great sea of Time.'

No wonder Plato said: "Books are immortal sons deifying their

No wonder Kingsley said: "Except a living man, there is nothing more wonderful than a book."

No wonder Bartholdi said: "Without books, God is silent, philoso-

phy lame, letters dumb, and all things involved in darkness."

No wonder Bulwer said: "A thousand ages were blank if books had not evoked their ghosts, and kept the pale unbodied shades to warn us from fleshless lips.'

But the Book above and beyond all books as a river is beyond a rill in reach, as the sun is beyond a candle in illumination, as Niagara

is beyond a mud puddle in glory, is the Bible.

When Gutenberg invented the moveable type printing press, he gave the Bible to the people in their own language-and, Bible in hand, the people leaped over the antique walls of civilization, destroyed the prejudices deeply rooted in the immemorial past, and widened the blind alley of ignorance into endless highways of wisdom. Since then, the Bible has travelled more highways, walked more bypaths, knocked at more doors, and has spoken to more people in their mother tongue than any book in the world.

The Bible today is abroad as a fire warming a cold world, as a light dispelling darkness, as bread that sustains, as milk that nourishes, as honey that sweetens, as water that cleanses, as gold that enriches, as the Sword of the Spirit-giving victory over the world, the flesh, the devil.

Thinking of the Bible, we think of

#### II — INFORMATION

The Bible-supernatural in origin, divine in authorship, human in penmanship, infallible in authority, infinite in scope, universal in interest, eternal in duration, personal in application, regenerative in power, inestimable in value, immeasurable in power, unsurpassed in literary beauty, unequalled in simplicity of expression-is the miracle book of diversity in unity, of harmony in infinite complexity

And this book gives us information about the nature of God, the creation of the heavens and the earth, about the creation of the first man and the first woman. It gives information as to how Satan and how sin entered into human life in Eden's garden—undermining the constitutional order of man's nature, dismantling him of his nobility, stealing the keys of his soul's citadel which God has placed in his keeping-throwing him woefully deranged, miserable, erratic and lost into interminable leagues of night.

The Bible tells us all we need to know about the Godhead, about the horrors of hell, where infernal drums beat time to the ceaseless groans of the lost, about Heaven with all its glories, about Christ and his cross—where the history of human guilt culminates, where the purpose of divine love are made intelligible, where sinful man's death sentence is revoked.

This blessed Book gives us all the information we need about the past, present, about Satan and God, about the works of the flesh and the fruit of the Spirit, about riches and poverty, about life and death and the judgment that follows death, about the worth and immortality of the soul, about the doom of nations that forget God. At one moment, it gives us information in plain narrative. At another, it is all drama and tragedy—in which cataclysmic climax crashes against climax. It gives us information about the birth of a babe, the flight of angels, the death of kings, the fall of a sparrow, and the overthrow of empires. It gives us information about the hyssop that grows out of the wall, the cedars of Lebanon, and the pastoral matter of a man sitting at his tent door in the cool of the day.

Whether we want to know about how to live and how to die, the Bible informs us. Whatever we need to know about God's hatred of sin and God's love for sinners, the Bible tells us. No wonder the Bible has been called the treasury of the world's knowledge, the custodian of the heritage of the ages, the reflection of the past, the mirror of the present, the prophecy of the future, the source of the world's judisprudence, the source of the sanctions of all civil and social order.

Think with me of the Bible's

### III — INSPIRATION

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good work" (II Timothy 3:16-17).

All sacred writings are of divine inspiration—God-breathed. Inspiration has to do with the method of transmitting God's truth to man. Inspiration is that peculiar control of the Spirit of God over the minds of men whereby the writers are kept absolutely from error in recording truths received directly from God. The Biblical fact of inspiration does not teach that the writers were mere automatons, but that the original documents were written by men who, though permitted to exercise their own personalities, wrote under the guidance of the Holy Spirit—the result being that every word of the original is a perfect recording of the exact message God gave them.

All Scripture is THEOPNEUSTOS—God-breathed. That means that all Scripture is the product of the creative breath of God. THEOPNEUSTOS means that God once breathed through men upon a series of parchments and the deposit left on those parchments was the very breath, the PNEUMA, of God. This makes it plain that the object of what we call inspiration was not the MAN, but the BOOKS; not the WRITER, but his WRITINGS; not the SPEAKER, but his WORDS. The purpose of God in inspiration was not to give us a number of infallible men who would soon pass away, but to give us an INFALLIBLE book that would never pass away. Between this position and infidelity there is no neutral ground.

God revealed his will and his truth unto men through men-and so controlled the speakers and writers He selected, that He breathed His spirit into them, subordinating them to His pleasurespirit, soul, and body-directing their minds and hearts and hands in such manner that they infallibly expressed just what He wished them and willed them to say. If they wrote history, He preserved them from making the slightest mistake. If they predicted future events, God told them clearly and distinctly what would occur. If they announced doctrinal truth, it was strictly according to His

That is why Peter wrote: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21). God is the one and only author of the entire Bible-of every book, chapter, verse, sentence. The certainty of this is declared when Jesus caused John to close

the Revelation by saying;

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18–19).

Christ Jesus said: "Thy Word is truth" (John 17:17). And we read

in Isaiah—these words:

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah 8:20).

Of the inspired Scriptures, Spurgeon said: "The Bible is a vein of pure gold unalloyed by quartz, or any earthy substance—a star without a speck, a light without darkness, a moon without its paleness, a glory without dimness.'

Because of its divine inspiration, we have an authoritative Word of God—"authoritative because infallible, infallibly because inerrant, inerrant because inspired, and because holy men moved upon by the Holy Spirit conveyed the very words of God for the hearts and minds of men."

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord' (I Cor. 14:37).

"And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Israel" (Exodus

Dr. Edward Young says, in his comments on II Timothy 3:16-17: "There is not a particle of evidence to support the position that Paul thought some Scripture UNinspired."

Augustine said: "I firmly believe no one of their authors erred in anything in writing."

Irenacus, who knew Polycarp, who, in turn, knew John, considered by some to be the first apostolic writer worthy of the title "theologian" states: "Christ does Himself declare . . . in the clearest manner that the writings of Moses are His words . . . "; so also beyond doubt, the words of the other prophets are His words,

Hastings says: "So long as Babylon is in heaps, so long as Nineveh lies void and waste, so long as Egypt is the basest of kingdoms, so long as Tyre is a place for the spreading of nets in the midst of the sea, so long as Israel is scattered among all nations, so long as Jerusalem is trodden under foot of the Gentiles, so long as the great empires of the world march on in their predicted course, so long have we proof that one Omniscient Mind dictated Bible predictions."

We should note now a terrible

## IV — INIQUITY

I speak of the iniquity of apostasy—the iniquity of RATIONAL-ISTS, the deifiers of human reason. Iniquitous is the rationalism which asserts that whatever is above the reach of reason is immeasurable and incredible. Iniquitous all preaching and teaching which denies Bible miracles—as contrary to the uniformity of natural laws. Iniquitous are declarations that declare that prophecy at best is "sagacious human guesswork, but shrewd conjecture, and can never be inspired forecast of the future." Iniquitous the rationalism which prostitutes divine inspiration to the level of human genius-comparing the inspiration of the Scriptures with that of Homer, Shakespeare, Milton, Dante, Virgil, and Plato. To believe or say this, portrays ignorance of what inspiration really is.

Iniquitous is the Modernism which mutilates the Bible and minimizes sin, and humanizes God and deifies man, assaulting the word of God, claiming to be friendly toward the Bible. But, with perverse persistence and persistent perversity, it points out that it calls errors and defects plausibly accounting for its "blemishes and mistakes" on the ground of human weakness and the fallibility of its writers. The attitude of Modernism, making maybes mighty in many minds, is the practical denial of any really supernatural and superhuman elements

How refreshing to turn from the garbage can of Modernists and eat at the table of scholarly men who believe the Bible and who speak wiscly. Note:

DR. D. S. FISHER OF HARVARD: "No excavation I know of in Palestine has done anything thus far but confirm in a remarkable way the statements of Holy Writ-and I have no fear that any excavation ever will."

DR. GRACE OF OXFORD: "A skeptical attitude toward the words of the Old Testament and New Testament is today usually the mark of ignorance or semi-knowledge."

DR. ROBERT DICK WILSON, the greatest Biblical linguist of modern times, says: "I have come to the conviction that no one knows enough to assail the truthfulness of the Old Testament."

SIR WILLIAM RAMSEY-scholar, archaeologist, historian: "The longer I study the New Testament, the more I am convinced of its absolute thrustworthiness. The Christian religion is not founded on falsehood nor on misrepresentation of facts, nor on legend, nor on half-forgotten and exaggerated tales. Christianity is a religion of truth-absolute and perfect truth."

Dr. Robert Ketcham has declared that the apostasy spoken of in Jude is with us and that the apostates have arrived and are now carrying on their operations within the church of Jesus Christ. He gives evidence in documented quotations which prove that the thing called "MODERNISM" is no longer just a few seed acorns that have been dropped in the soil here and there. "It has grown to be a mighty forest of sturdy oaks," says he, "which cannot now be removed."

Note the documented quotations:
GERALD BIRNEY SMITH, Systematic Theology and Christian Ethics, page 493: "We have our own problems to face and we must use the Bible, and where necessary modify it, so that it meets these problems."

PROFESSOR GEORGE DURANT DRAKE, Problems of Religion. page #270: "Obviously untrue are many of the Biblical statements.

In the Buddhist scriptures are many passages more inspired than the less-inspired parts of our Bible.

٧į

PROFESSOR GEORGE BURMAN FOSTER. The Contribution of Critical Scholarship to Ministerial Efficiency, page 740: the Book's judge—the Book is not man's judge."

DR. MORTON SCOTT ENSLIN, Professor in Crozier Theological Seminary, in his book Christian Beginnings, leaves barely the covers

of the Bible in the hands of the believer.

DR. NELS FERRE, presently a faculty member of Andover-Newton Baptist Theological Seminary, says: "God wants us to write even better Scriptures both in life and books." In his book, The Christian Understanding of God, page 191, Dr. Ferre says that the truth of the conjecture that Jesus was born of Mary, fathered by a blond German soldier cannot be denied. It happened to other girls, why not to Mary? We would remind our readers that among the descriptive phrases used by Jude of these apostates is the statement that they would turn the grace of God into immorality, and that they would be filthy dreamers. Here is the fulfillment of that prophecy! Jesus Christ is the Grace of God in person. Dr. Ferre says that it cannot be denied He was produced by the accident of immorality. If one can conceive a filthier dream than that, his mind must be reprobate.

Quoting Dr. Ferre further from his book, The Christian Understanding of God, page 186, we read that we have no way of knowing that Jesus was sinless. He says, "Such a claim is irrelevant to the reality of the Incarnation, and such a proposition would, for that matter, depend mostly upon some literal claim in the Bible. Such claims there are but the Bible used in this external manner becomes a distinct danger to living faith." He then proceeds to imply that Jesus ought to have been an exceptionally good man, because he had no wife to please, no property to take care of, and no corporation boss to whom he had to report!

Quoting from another book by Dr. Ferre, namely, The Sun and The Umbrella, on page 112, we read: "Jesus never was nor became God." "The God of love needs no placating, no offering once for all to satisfy Him . . . by doctrines insisting on a blood-thirsty Godthat is, that He required Jesus' death before He could allow Himself to love us . . . Christian theology effectively denied that God . . . is

naturally and eternally love" (p. 31).

"The (New Testament) writers could not quite deny tensions, fear and problems in the life of Jesus, but did present Him as sinless and thereby robbed Him of His humanity. All men have sinned and come short of the glory of God" (p. 27). "Certainly Jesus was a normal human being in all things like ourselves" (p. 28). "The use of the Bible as the final authority for Christian truth is idolatry. Jesus Himself, moreover, seems to have lived a good deal with the Scriptures. Possibly this fact became a real problem to Him and to His followers . . . Jesus Himself, then may have been misled as well as helped by the use of the Scriptures" (pp. 39 and 40).

We quote from home missionary, Myron J. Hertel, who received

his training in Andover-Newton Baptist Theological Seminary. A few years ago, he was up for ordination in Boston, Massachusetts. The question was asked him, "What do you believe about the blood of Jesus Christ?" Mr. Hertel replied, "The blood of Jesus Christ is of no more value in the salvation of a soul than the water in which Pilate washed his hands." Immediately after this blasphemous statement, he was called by the American Baptist Home Mission Society to superintend the Boston Baptist City Mission.

From Dr. Harry Emerson Fosdick, a retired pastor of a Convention church, we quote from a letter written to an inquirer in 1945, in which he says, "Of course, I do not believe in the virgin birth or in that old-fashioned substitutionary doctrine of the atonement, and I do

not know any intelligent person who does."

We quote from former president of the American Baptist Convention, James Franklin. On page 33 of his book, "The Never Failing Light," he says: "What was the cross to Him? Naught but an inci-

dent in the life which He had already laid down for His kind."

We quote again from Dr. A. S. Hobart, formerly professor of Crozier Theological Seminary. On page 29 of his book, "Translated Truths from Romans," he says: "I cannot see anything understandable or acceptable in the theory that my guilt and my penalty were placed upon Christ, or that Christ's holiness is imparted to me in any way that involves a substitution of His holiness for mine, or His sufferings for what was due me. That view of the theory of the atonement finds no foothold in my consciousness or my reason."

We quote from Dr. Henry Vedder, who was also a former Professor of Crozier Seminary. He says, "Of all the slanders that men have perpetrated against the Most High, this doctrine of His substitutionary atonement is positively the most impudent and the most insulting. Jesus never taught and never authorized anybody to teach in His

name that He suffered in our stead, and bore the penalty of our sins."

The editor of the Sunday School Lessons for the American Baptist Publication Society of January, 1933, dealing with the Temptation of Jesus, said, "Naturally, after Jesus' conversion, He faced his life's work seriously." Later in 1938, dealing with the same subject, a new Sunday School editor said, "Jesus along with Timothy and Samuel were pictures of evolutionary conversion."





# from BAPTIST PRESS

SOUTHERN BAPTIST CONVENTION CONVENTION HALL, MIAMI BEACH PRESS ROOM (THE CYPRESS ROOM)

W. C. FIELDS, PRESS REPRESENTATIVE
JIM NEWTON, PRESS ROOM MANAGER

## ROUNDUP FOR THURSDAY PMS

MIAMI BEACH--An internationally known religious leader made a strong case here Thursday for Southern Baptists to serve people in need.

The address on a mandate to minister to persons by Theodore F. Adams of Richmond, Va., former president of the Baptist World Alliance, helped highlight the morning session at the 110th annual meeting of the Southern Baptist Convention.

Adams reminded Southern Baptists of their obligations to feed the hungry, clothe the nak d, minister to the sick, impoverished, imprisoned, and underpriviledged.

"We have many areas of concern as we seek to minister to persons. We needs must combat drunkenness and immorality, intemperance of all kinds, discrimination against people-either because of race and nation or color or culture.

The 15,000 Baptist messengers from throughout the United States also heard progress reports of six agencies and an address by Senator Mark Hatfield of Oregon.

Among the reports was a reminder by the Christian Life Commission of the wide differences of opinion among Christians about involvement in Vietnam. The agency encouraged the "responsible leadership of our government to continue to pursue patiently every course that might lead to a peaceful settlement of international problems in general and of the Vietnam conflict in particular."

The agency called on churches not to be blinded by distorted appeals to false patriotism to the point of losing sight of personal tragedy, great sorrow and the fantastic cost of Viet Nam.

In other reports, the messengers learned they helped 860 Negroes receive theological training last year. The training was offered at American Baptist Theological Seminary at Nashville to whom Southern Baptists gave \$76,400.

Other agency progress which interested the messengers included:

- --A return of more than \$380,000 from funds held in trust by the Southern Baptist Foundation
- -- An increase in circulation of 29 Baptist state papers to beyond 1,500,000
- -- The progress of 10 building programs at Southern Baptist hospitals in New Orleans and Jacksonville
- --Initiation of a program by the Chaplains Commission to interest churches in preparing 60,000 young men spiritually to enter the armed forces each year.

In business sessions the messengers re-elected H. Franklin Paschall, pastor of First Baptist Church of Nashville, Tenn., as presidentfor a one-year term. Named first vice president was Landrum Leavell, pastor of First Baptist Church of Wichita Falls, Tex., who delivered the annual Convention sermon Tuesday night.

Messengers also approved 15 items of business, including a world missions budget of \$26,700,000. An effort to reapportion state representation on the denomination's commissions and institutions failed after lengthy debate.

Among the recommendations approved was denominational emphases for a 10-year period beginning in 1969.

Known as the '70 Onward emphases, they open with a four-year central theme of "Living the Spirit of Christ."

The messengers will hear progress reports Thursday night from their woman's missionary arm and their Foreign Mission Board.





# from BAPTIST PRESS

SOUTHERN BAPTIST CONVENTION CONVENTION HALL, MIAMI BEACH PRESS ROOM (THE CYPRESS ROOM)

W. C. FIELDS, PRESS REPRESENTATIVE
JIM NEWTON, PRESS ROOM MANAGER

#### ROUNDUP FOR THURSDAY AMB

MIAMI BEACH--Almost 15,000 messengers to the Southern Baptist Convention were treated Wednesday night to inspiration and glowing reports of denominational agencies.

Providing the inspiration was W.A. Criswell of Dallas, pastor of the 12,000-member First Baptist Church, largest in the 10.9 member protestant denomination.

The Baptist Sunday School Board, Home Mission Board, and six seminaries presented the optimistic reports.

Preaching on the ministry of reconciliation, Criswell told the messengers, many of them fellow ministers, they couldn't count on social action alone to solve the problems of today.

Criswell's solution was reconciliation with God. He phrased it this way:

"After man is reconciled to God, he can be reconciled to man. Social action without commitment to God in Christ will not and cannot solve our problems. It is not an either-or decision, but a both-and commitment. Reconciliation has to do with character; social action has to do with conduct.

"Our mandate from heaven is expressed in our commitment to evangelize. Evangelism is then to express itself in terms of personality and social progress."

The report of the Sunday School Board, presented by James L. Sullivan, executive secretary, cited net earnings of 8,188,000 of which almost 75 per cent were plowed back into education and service programs for churches.

Scope of the publishing operation of the Sunday School Board was seen in the 134 publications, special study and supplementary materials with an annual circulation of about 110 million copies.

Sullivan said Broadman Press released 54 new books and reprinted another 109 while Convention Press introduced 36 new books and 100 reprints.

Sales at 49 Baptist book stores hit almost 15 million dollars, an increase of \$879,164.

Attendance at denominational assemblies, normally a leadership yardstick, reached 65,309, a jump of 7,000, Sullivan said.

Highlight of the Home Mission Board report was the disclosure of the appointment of 427 new missionaries last year, hiking the total to 2,165.

Arthur Rutledge, executive secretary, said study shows a net of 180 home missionaries will be needed each year for the next decade. The Home Mission Board supervises the work of missionaries in the United States, Panama Canal Zone, Cuba and Puerto Rico.

Also of interest to the messengers was the report the Annie Armstrong offering, an annual spring-time plea for members of local Baptist churches to contribute to home missions, reached its goal for the first time with gifts of \$4,033,079.

Rutledge also reminded financial support of Baptist missions in the United States has become the largest ever--a million dollars a month. Some of it was used to bring the salaries of missionaries to what he called "a more realistic and adequate level."

The Home Mission Board also is increasing its fund for disaster-stricken churches and communities from \$50,000 to \$235,000, Rutledge said.

In reports on education, Rabun L. Brantley, executive secretary of the Education Commission, said the number of Baptist students in the 72 Baptist schools increased by 5,580 to a total of 102,250.

But he said there was one disturbing factor -- a decline of 235 ministerial students.

## ROUNDUP FOR THURSDAY AMS

Most of Brantley's report dealt with the progress of a study of issues facing Baptist education. The findings will be made public Sept. 15.

After reports from six theological seminaries, an address on theological education by H. Leo Eddleman, president of New Orleans Baptist Theological Seminary, rounded out the afternoon session.

Earlier in the day the messengers approved a world missions budget of \$26,700,000 for the denomination, an increase of almost three million dollars, and selected Philadelphia as the site of the 1972 convention.

-30-

Roy Jennings 5-31-67 1:10 p.m.

SOUTHERN BAPTIST CONVENTION MIAMI BEACH, FLORIDA, 1967 OFFICE OF PRESS REPRESENTATIVE W.C. FIELDS

For Release after 12:15 noon, Thursday, June 1

THEODORE F. ADAMS, former president of the Baptist World Alliance (1955-60), has been pastor of the First Baptist Church, Richmond, Va., for the past 31 years. The author of numerous books, he was honored in November of 1966 by the Baptist World Alliance Executive Committee at a testimonial dinner. The 68-year-old minister was pastor of two Baptist churches in Ohio before going to the Richmond church in 1936. The colleges have awarded him honorary doctoral degrees. He is a graduate of Denison University, Granville, Ohio, and Colgate-Rochester Theological Seminary, Rochester, N.Y. Born in Palmyra, New York on Sept. 26, 1898, his father (Floyd H. Adams) was a Baptist minister. Time Magazine carried a cover story on him in 1955.

## "A Mandate to Minister to Persons"

By Theodore F. Adams

Some years ago I heard a minister say in the midst of a long lecture, "The glory of our religion is that it is always ready and able to meet life at its point of deepest need." Too often we lose sight of this important fact about our Christian faith. It is a glorious fact that we are taught from childhood that each of us is of concern to our Heavenly Father—that the very hairs of our head are numbered of us too. God is ready and able to meet any life any time anywhere at its point of deepest need.

The big question you and I face is—are we as ready as He is to minister to those in need in His name? One of the problems of our day is that we are so concerned with great commissions and compelling causes and conflicting ideologies that we are prone to our primary responsibility to minister to persons. Jesus was interested in people as individuals, but today so often individuals become just statistics, or numbers, or cards, or a hole in a computer card rather than persons created in the image of God. We need constantly to be reminded of Jesus' concern for individuals and of our responsibility to seek and to save the lost—even the one lost when ninety and nine were already in the fold.

All the resources of our faith mean little unless they touch individual lives and are brought to bear on personal problems. Our church programs must never lose sight of our responsibility for the individual. Rather, we must be like a great clinic or hospital—ready at any given moment to deal with individual needs—broken arm, a case of appendicitis, a woman about to give birth to a child, or a man a victim of a tragic accident. Just as "the Word became flesh and dwelt among us" so we must heed the injunction of John (I John 3:18, Moffatt)—"Let us put our love not into words or into talk but into deeds and make it real."

We do have a mandate from our Lord to minister to persons. Each and every individual was precious to him. He thought of people as persons who think and feel and love and sorrow. He thought of individuals as souls that could be lost or saved. The New Testament teaches that each person is made in the image of God and that God is "no respecter of persons" but "He has made of one blood" not only all nations but each and every one of us. Each person is unique and of value in the sight of the Creator—so valuable that Christ died to save even the unloveliest of us that we might know the life abundant and eternal in His name.

Think through the life of Jesus and you will see how precious individuals were to him. I need only mention the woman who touched the hem of his garment in the crowd and aroused his compassion; or the widow who gave her tiny mites and received his praise. He was concerned about little children and a man with the withered hand; and the prodigal who was lost from his father's house but finally came home. It was then that Jesus said, "There is joy in heaven over one sinner that repenteth." Care of individuals was so dominant in Jesus' life that he stopped his teaching one day to heal a man who was let down through the roof. You remember how Jesus met his life at its point of deepest need. Friends had brought him

for healing, but Jesus saw a deeper need and said first, "Thy sins are forgiven thee." Only after he had met the deeper need did Jesus say, "Rise, take up your bed—walk." Jesus was concerned with the whole person—body, mind, and soul.

Jesus also teaches us about our mandate to minister to persons in the story of the Good Samaritan. Two men passed by the wounded traveler and did nothing to help him. They were so busy with great concerns that they could not care for a lone individual or stop to minister to a man in need. The Good Samaritan stopped because he cared and had compassion. He took his time and spent his money to minister to one individual in desperate need. No wonder Jesus commended him. Jesus himself was described as one who "went about doing good." He taught us that we are to love one another as he has loved us, and he demonstrated it graphically when he spoke of those who were sick and in prison and naked and hungry, and then added—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

You recall the story of Albert Schweitzer, one of the truly great

You recall the story of Albert Schweitzer, one of the truly greatmen of the past generation. He was a noted philosopher, an outstanding musician, and a leading scholar, and many honors had come to him. But one day he read of the need of a trained medical doctor to minister to the sick and the dying in Africa. You remember he went to the Lambarene, founded a hospital, and literally forgot himself into immortality ministering to individuals in the name of the Great Physician.

Such is our mandate—to minister to persons. Jesus said, "As the Father sent me, so send I you." As we learned from the story of the man let down through the roof, Jesus was concerned about the whole person, and we must be too.

We are concerned with saving the souls of individuals. That is primary. We are saved one by one by grace through faith. We are failing in our ministry if we do not preach to individuals—"Ye must be born again." But just as our Master was concerned with the bodies and minds and relationships of those to whom he ministered, so we must be. We, too, are to feed the hungry, clothe the naked, minister to the sick and the imprisoned and the impoverished and the underprivileged. We needs must be concerned with all of life's needs and relationships if we are truly to minister to persons. The Good Shepherd went out to seek the one that was lost, but he also was sure before he went that the ninety and nine were safe and fed and sheltered within the fold. The Shepherd first ministered to each of the ninety and nine and then he went to seek the one that was lost. Our mandate to minister to persons is inescapable—but we must so minister that, whatever their other needs may be, all will come to know Him who is the Way, the Truth, and the Life.

You may remember how Lloyd Douglas speaks of Dean Harcourt, the crippled Dean of a great cathedral. He could not go out to visit people—they had to come to him. Each morning he spent time in prayer, first in the morning prayers and then in quiet alone in the Sanctuary. Because of this daily contact with his Lord, Lloyd Douglas says, "Those who came to see the Dean through the day felt that somehow they had been very close to Headquarters."

We have many areas of concern as we seek to minister to persons. We are concerned with the family, with society, with school and business and industry—for they too are concerned with persons. Great causes call for our best cooperative effort. We do need our boards, and commissions, and societies, our hospitals, and children's homes, and homes for the aging, our programs for social welfare. We needs must combat drunkenness, and immorality, intemperance of all kinds, discrimination against people—either because of race and nation or color or culture. But always we must remember that we are concerned about the persons who suffer under poverty and discrimination—about the individuals who are lost in frustration and others, suffer and die.

Great causes and appalling wrongs do challenge us. We needs must respond as did the young man of whom Pierre VonPaasen tells. You recall during the days of the Inquisition how a young father was burned at the stake for his faith. Late in the day his wife took their young son to where the father had died. A compassionate sol-

dier let her go close and she took some ashes and placed them in two little bags of red and black cloth. Binding them with a cord, she put them around the neck of her son and tucked them inside his blouse. Then looking straight into his eyes she said, "Son, you bear on your breast the ashes of your father who died for his faith. Whenever you see discrimination, or hatred, or bigotry, or evil these ashes will burn on your breast and you must cry out against them." And the lad answered, "Mother, it shall be so."

We are called to challenge the forces of evil, to minister in great causes, and to carry on the programs of churches, large and small. But let us never forget that the best gift we can give to anyone is our knowledge of Jesus Christ as personal Saviour and Lord and a

new way of life in His name.

How then can we minister to persons? First of all, I think it is important that we think of ours as a "person-centered" program and a "person-centered" ministry. We are to be concerned with all persons for whom Christ died, knowing that he died for all—young and old, rich and poor. In the rich man's house he was concerned not only for the rich man, but for the poor woman who washed his feet. He was concerned not alone to talk to the older folks but to the children when mothers brought them for his blessing. He was concerned for the repentant thief dying beside him on a cross. So too must we be concerned for individuals—not just those of one class, or group, or race, or age, or color, or nationality. We are to minister to all persons in His name and to each person at his point of

deepest need.

We need to bear this in mind in our worship services. We are to teach all men truly to worship the most high God. Our services should be deep and meaningful as we gather in the Lord's House. But always we must remember that we are to minister to each person there at his point of deepest need. I recall a man I met on a village street some years ago who said, "Dr. Adams, you don't remember me but one night I sat in a worship service in your church. I hadn't been in church in a long time. I had lost family and friends, faith and hope. That night I sang hymns I hadn't sung since I was a boy. When the Scripture was read it was the first time I had heard the Word of God in years. When you preached, God spoke to me and when you prayed, I talked with the Lord and found God again. That night a whole new life began for me. I now have my family back, a good job, a real place in this community. This gospel you preach—it works!"

In planning our church programs of teaching and training let us never forget our ministry to persons. Each child is precious in God's sight, and each must be trained in the way of right and truth and life everlasting. This calls for the best that the church home and the family home can give. But let us always remember that the persons who are teaching and training are far more important than the pro-

grams we are promoting.

Each of us also needs to be reminded that it is not alone what we do in church that counts but what we do when we leave. Some time ago a man came to the pastor of one of our churches saying that he wanted to unite with the church. The minister asked what led him to that decision. He said, "Last Sunday I wasn't in your church. I was

just walking by as the service closed. I happened to be at the foot of the steps as an old lady came down. She started to fall, and I reached out my hand and steadied her and helped her down. Before she released my hand, she looked at me with a smile and said. Thank you. I hope you know my Jesus. He means everything to me'." He said, "I had been living in the wrong way without God. I didn't know her Jesus. I have come to ask you to help me find him." What a difference it would make if more of us, as we left the worship and the training in God's House, would be more concerned to minister to individuals and to witness to them in the name of the God we have worshipped.

We must remember that when we serve in great causes in the church and in the community and throughout the world, we join a new royalty of kingly service. There is a place for each and everyone of us in the service of our Lord. Many a person has found the true meaning of life in Christian witness and service within the church. It is not enough just to bring them in. We need to enlist them and train them, as individuals, that they in turn may win others and may know the joy of serving in the great causes to which

the church of today must be committed.

It is wonderful what God can do when we seek to minister and serve in His name and how the Spirit of the Living God can touch the hearts of individuals as we do our part. During World War II, I preached one night to a group of new Seabees. It was a simple message about what we believe, about God and Christ, about faith and prayer and immortality. At the close of the service many of the new recruits came, one at a time, to tell what the message had meant. Each one had found an answer to a special need. As I walked to the gate with one young man he said, "Tonight I know I must accept Jesus Christ as my Saviour. I am going to write my wife and tell her of my decision. I know it will bring joy to her and to the children for they are already followers of Christ, and I am going to be one too." It was the same message that all heard, but God used it to minister to individuals—each at his point of deepest need.

"Let us then put our love not into words or into talk but into deeds and make it real." We can do this as we minister day by day to individuals and their needs. Let me tell you about one young pastor who did just that. His daughter tells the story of how she had prayed for her alcoholic father and longed for him to accept Christ and change his way of life. Many a minister tried to reach the old man but couldn't. Then one young pastor came who loved the father, went fishing with him, talked with him, helped him in his temptations, and in the end won him to Christ. The daughter telling about it said with a smile, "You might say my father had a new birth." And indeed he did. It all happened because one young pastor felt his Lord's concern for individuals and put his love not into words or into talk but into deeds and made it real.

May God help us to be as faithful and as zealous as we obey our mandate to minister to persons in the name of the Master who said, "The Son of Man came not to be ministered unto, but to minister. Inasmuch as ye have done it unto the least of these my brethren, ye

have done it unto me.

## **NEWS**



# from BAPTIST PRESS

SOUTHERN BAPTIST CONVENTION CONVENTION HALL, MIAMI BEACH PRESS ROOM (THE CYPRESS ROOM)

W. C. FIELDS, PRESS REPRESENTATIVE
JIM NEWTON, PRESS ROOM MANAGER

For Release after 7:45 p.m. Thursday, June 1

W M U Report to Southern Baptist Convention by Mrs. Robert Fling

In line with the 1967-68 emphasis on "A CHURCH FULFILLING ITS MISSION THROUGH MINISTRY," when this meeting of the Southern Baptist Convention has as its theme "MANDATE TO MINISTER," it is particularly appropriate that Woman's Missionary Union sets forth new and enlarged plans for mission action, encouraging the Body of Christ to follow His example in ministry.

I agree with Robert A. Raines that "The Holy Spirit is in very truth moving upon us, in a time of new creation, out of whose travail we may hope to take the shape of Christ." Indeed, new shapes of ministry and new ways of witnessing, both individually and corporately, must be found whereby the church can once again take the shape of Christ in the world for which He died. It is Woman's Missionary Union's desire to help the church fulfill its purpose through mission action.

Mission action is the organized effort of a church to minister and to witness to persons of special need or circumstance, who, without this special effort, are often bypassed in the church's direct outreach activities. There are illiterates, economically disadvantaged, sick, juvenile delinquents, migrants, deaf, blind, and language and racial groups. There are people in detention and penal institutions, homes for the aged, homes for unwed mothers, mental hospitals, and other institutions. Mission action is directed to persons who are victims of their own weakness or infirmity... or of society's injustice and complexity.

Last fall we studied a book on India, written by our missionary doctor, Jasper McPhail, and one sentence is stamped indelibly on my mind. Dr. McPhail wrote, "Until we have identified ourselves with a man's human needs, it is doubtful that we have the right to enter the sanctuary of his soul."

Some of the same things our missionaries are doing in India, we must do in Illinois and Indiana, or wherever we live. To identify with human needs is the responsibility not only of a missionary doctor, but of every Christian as well. Mission action is identification and involvement. A "hit & run" ministry and witness is not sufficient. We must first demonstrate the love of God, then, declare it.

Becoming involved in the private drama of personal crisis is demanding. Mission action may call for changes in our churches. It may test and disprove some of our past techniques and approaches. These things we know:

Mission action will require

Specialized ministries conducted by persons who are willing to prepare themselves for the task.

Resources - personnel, time, money, buildings - commensurate with the needs to be met.

Non-routine approaches and the creative use of our beautiful buildings and equipment. A building used only a few hours on Sundays and Wednesday nights is a frozen asset during the rest of the week. Facilities opened only to our own people misrepresent the spirit of Christ.

Mission action also requires

relating to community agencies and institutions

maturity of experience

group action

organization to insure adequacy and continuity in the work to be done

The June issue of <u>Royal Service</u>, devoted to the new mission action plans, (more)

states, "The most significant frontier in Woman's Missionary Union is the frontier of mission action." And...the venturing impulse is at work in many churches.

Few developments in my experience as president have been as thrilling as the interest in mission action sweeping our churches and the growing involvement at the grass roots. Representatives from churches have telephoned Miss Hunt and our staff in Birmingham; they have telephoned my home in Cleburne, sharing their own projects, offering to pilot plans, begging for guidance materials.

WMU, working with Brotherhood and the Home Mission Board, is now ready with plans and materials to guide churches in mission action. The new plans are based on two approaches to meeting human needs: (1) through short-term projects and (2) through on-going action. The emphasis will be on long-term action, where sustained contacts help build bridges across the economic, social, cultural and religious barriers which separate us from others.

On-going mission action will be carried on by mission action groups, made up of volunteers whose concern and ability equip them for the work. The emphasis will be more qualitative than quantitative. WMU plans will even provide for releasing action group members from some of the other phases of the WMU program so they can give major attention to these areas of work.

The mission action work, carried on by WMU and Brotherhood, is coordinated in the church council. On June 15 a Mission Action Survey Guide will be available to help churches discover needs, select needs to be met, and assign responsibility.

One month later, on July 15, a <u>Mission Action Projects Guide</u> and five <u>Mission Action Group Guides</u> will be available. The five group guides will provide help for mission action groups working with language groups, internationals, economically disadvantaged, the sick, and juveniles needing rehabilitation.

The May issue of <u>Church Administration</u> magazine contained a provocative article by Dr. Findley B. Edge, entitled "Getting Out of the Church Building and Into the World." Longing for Christians to have a deeper understanding of the nature of their calling Dr. Edge asks for a change in attitude and conviction that our ministry is not to and in the church, but primarily to and in the world. Our present methods are mainly "come programs," geared to get people into the church so we can render our service. Our "go programs" are weak, for we have not yet concentrated on sending people into the world to minister and witness.

Speaking of the ingrown quality of the church, Kenneth Chafin says, "There are so many places where God is at work 'and his people are not'....There seems to be a missing note...the 'servant role'." Indeed we have distorted and made trivial the work "servant" today. But we cannot silence the Scriptures nor strike out the figure of a servant in its pages. This was the lesson that Jesus wanted to make so real and unforgetable that he dramatized it. "For I have given you an example" Jesus said in John 13, when he bent to do an unattractive bit of drudgery, washing fishermen's feet. Mission action is a call to follow Jesus in the servant role.

In the future we may be talking less about the First Baptist Church on the corner of Grand Avenue and more about the children on River Road and men and women in the shadowed highways and byways of the world. I do not know of a better cure for the so-called "edifice complex" than to let our conversation be permeated with references to week-day ministries within the church and outreach projects such as a mission V B S in a migrant camp or remedial reading classes in a housing project.

We will ever keep in mind that we are to meet basic human need in the name of Jesus Christ as well as witness of His power to save. Let none hide behind the old excuse by saying, "This is a social gospel." This is not the social gospel. The Gospel of Jesus Christ is at work. It includes every human relationship. It walks with contemporary widows of Main. It comforts in sorrowing homes of Bethany. It brings back the juvenile delinquent from the far countries of sin where he has eaten the husks of rebellion. It brings living water to todays woman of Sychar. It ministers on the road to Jericho. Out there somewhere a blind Bartemaeus is waiting for you. Indeed at the pools of Bethesda there are multitudes of blind and withered waiting for the movement of the water of your compassion in mission action.

# from BAPTIST PRESS

SOUTHERN BAPTIST CONVENTION CONVENTION HALL, MIAMI BEACH PRESS ROOM (THE CYPRESS ROOM)

W. C. FIELDS, PRESS REPRESENTATIVE
JIM NEWTON, PRESS ROOM MANAGER

For Release After 9:00 p.m., Thursday, June 1

#### ADDRESS TO THE SOUTHERN BAPTIST CONVENTION

By Frank Means

BIOGRAPHICAL INFORMATION: Frank Means is secretary for Latin America of the Southern Baptist Convention's Foreign Mission Board, Richmond, Va., coordinating Baptist foreign missions efforts in 19 countries in South America.

## THE CRUSADE OF THE AMERICAS By Frank Means

"Christ the Only Hope!" will be proclaimed during the Crusade of the Americas in a variety of languages. Many will hear the message of Christian hope for the first time. But it will not be enough just to hear. The Christ, who is being proclaimed as the only hope for the Americas and the world, must be accepted personally by grace through faith.

Three questions are particularly pertinent at this time: What is the Crusade of the Americas? What is its significance? What can Southern Baptists do to make the Crusade a success in Latin America?

## What is the Crusade of the Americas?

The Crusade is a hemispheric evangelistic effort which was proposed by Dr. Rubens Lopes, Brazilian Baptist leader. In other words, it originated in Latin America. rather than in North America, as some have supposed.

At first, it was thought the effort would be confined to Latin America. Later, the idea was expanded to include all the western hemisphere.

As originally conceived, it was to be a Baptist effort--by all Baptists in the western hemisphere who cared to participate. That concept has not changed.

Initially, 1970 was suggested as the year for the Crusade. Later, the date was changed to 1969 in line with the Southern Baptist Convention's previously adopted 1968-69 emphasis on "The Church Fulfilling its Mission Through Evangelism and World Missions."

Most Baptist groups in Latin America have voted to cooperate. The Crusade idea has been accepted enthusiastically by scores of Baptist leaders and literally thousands of church members.

The Southern Baptist Convention encouraged the Foreign Mission Board to study Crusade possibilities with Baptist leadership in Latin American countries. The Home Mission Board was asked to do the same thing in the United States. Our Convention, at the request of the two mission board secretaries, created an Advisory Committee which helps as follows: (1) It advises the two Boards in matters related to the planning and execution of the Crusade. (2.) It represents the Southern Baptist Convention on the Central Coordinating Committee.

The Southern Baptist Advisory Committee is composed of some of our most capable leaders: Dr. Wayne Dehoney, chairman; Dr. Herschel H. Hobbs, Dr. M. B. Carroll (decreased), Dr. Ray Roberts, Dr. Connelly Evans, and Mr. Owen Cooper. Ex-officio members include Rev. Joseph B. Underwood, Dr. C. E. Autrey, Dr. Albert McClellan, Dr. W. Douglas Hudgins, and Dr. H. Franklin Paschall.

The Crusade has a Central Coordinating Committee made up of representatives from the participating Baptist bodies. The Committee elects its own officers, has a smaller administrative or executive group within its membership which is called the Directory Council, creates such sub-committees as are necessary, and has divided the western hemisphere into six regions for purposes of convenience in doing its work.

The Crusade is more a movement than an event. For this reason, it is a mistake to say the Crusade will be confined to 1969. This great evangelistic movement is

The Crusade of the Americas(cont'd) already in motion. Emphasis is being given this year to "Spiritual Preparation." In 1968, the focus will be on "Work and Witness"; in 1969, "Proclamation"; and in 1970, "Follow Through." What is the Significance of the Crusade of the Americas? The purposes of the Crusade, as set forth in the "Cali Declaration" adopted by the Central Coordinating Committee at its first meeting are as follows: (1) A deepening of the spiritual life within churches, homes, and individual Christians; (2) the evange-lizing of the American continents; and (3) the establishing of true moral and spiritual bases for the betterment of mankind's economic, social, and physical welfare. The Declaration reveals the potential significance of the Crusade. It suggests three purposes: Christians. Christians, has enabled them to see and share the same vision. faith in Christ and membership in his church.

1. A deepening of the spiritual life within churches, homes, and individual

God has demonstrated His ability and willingness to speak to His people through Dr. Rubens Lopes, one of His servants. His Holy Spirit, working in the hearts of other

Our whole concept of evangelism will be broadened and deepened, if we allow the Holy Spirit to teach us in the process. What has been done up until now is not sufficient. A "business as usual" attitude toward world evangelization will mean that only a fraction of those who need Christ will even hear the gospel, much less be won to

The Crusade will demonstrate once again that there is no substitute for "the incarnational life." More of Christ's followers need to go to other lands as missionaries, identify with the people, suffer for and with them, and live the "crucified life" in their midst, as God's instruments of love and reconciling grace.

If God Blesses the Crusade, scores of new churches will be organized. Church life will be revitalized. The meaning of church membership will be understood more perfectly. Scores of young people will respond to God's call to vocational Christian service. New projects for Kingdom extension will be proposed. Potential leaders will be discovered and cultivated. Churches and Baptist bodies will realize that they can do more for themselves than they hitherto thought possible.

2. The evangelizing of the American continents.

The Crusade is unequivocally and unapolegetically evangelistic. Basic to it is the belief that men without Christ are lost and doomed. He who believes is not condemned. He who does not believe is condemned already because he has not believed in the name of the only begotten Son of God. Each individual is responsible before God. Reconciliation is possible because Christ died for our sins.

Why evangelize Latin America when so much of her population already belongs to the dominant Church? The objective is certainly not to proselytize. Instead, the objective is to point those who have no faith, or whose faith is inadequate or misdirected, to the Lamb of God who takes away the sin of the world. Just as Christ came to seek and to save the lost, he looks to his followers to do the same in our day.

As someone has suggested, to evangelize is to sow and wait in both respectful humility and expectant hope: in humility, because the seed that we sow has to die; in hope, because we expect God to quicken the seed and give it new life in human hearts.

If God Blesses the Crusade, the gospel will be widely proclaimed in the western hemisphere. Countless thousands will be won to faith in Christ. New ways will be discovered for making our witness more dynamic and relevant. Neglected segments of the population will be reached. The perimeter of our witness will be pushed much farther put.

3. The establishing of true moral and spiritual bases for the betterment of mankind's economic, social, and physical welfare.

The Crusade offers an opportunity to demonstrate the broader implications of discipleship. Witnessing is part of what Christ expects of us, but He also expects us to minister to hungry, thirsty, lonely, naked, sick, imprisoned humanity. Mankind's

basic need is Christ, but the people of the world also need bread, understanding, clothing and shelter, medicine, justice, and love which expresses itself not only in compassionate concern but in deeds of loving kindness and tender mercy.

If God blesses the Crusade, Christ's followers will realize as never before that they are to minister to all the needs of others. Mankind's need for Christ comes first. Other fundamental needs cannot be ignored or neglected, however, if the love of God dwells within us.

The "Cali Declaration" was intended as "an invitation to all Baptist Conventions in the Americas to join hearts and hands in the Crusade of the Americas." Not all conventions have chosen to do so.

. This is a matter of sincere regret. Many conventions have chosen to cooperate. For this there is genuine gratitude. There is still time for the uncommitted to join the Crusade, and for previously adverse decisions to be changed.

The Crusade offers a unique opportunity for cooperative and coordinated action in a common cause by Baptists in many places and countries. All Baptists, but particularly small, struggling groups of Baptists, receive great inspiration from involvement in spiritual movements of major proportions.

Moreover, much of the planning and execution of the Crusade can be carried out through churches, missionary organization, and denominational bodies already in existence. These have their own methods of work. New organizational machinery is needed only to coordinate efforts across national boundaries and from country to country.

Local initiative in planning and projecting the Crusade is being protected and encouraged. This applies to every aspect of local arrangements.

Financial planning is being done by the churches, missionary organizations, and conventions. Funds are being sought first from churches and convention sources in each country. Supplemental funds from the foreign Mission Board will be provided by means of recommendations from the Mission organizations in each country where the Foreign Mission Board is at work.

If God blesses the Crusade, our fraternal relationships with other Baptists will be much more meaningful. The ties which find us together in Christian love will be stronger. By bearing each other's burdens, we shall fulfill Christ's law.

What is the Crusade's significance? The prophecy of Zechariah speaks of "prisoners of hope." People who had lived so long in hope of something they had not realized had actually become prisoners of their hopes. For those who have hoped so long for redemption and reconciliation, the Crusade can bring release from the captivity as well as the realization of their fondest hopes.

What can Southern Baptists do to help make the Crusade a success in Latin America?

What do we have which God can use for his glory through the Crusade? Our best resources are of three kinds: (1) human, (2) financial, and (3) spiritual.

1. Our missionaries are our greatest human resource for the Crusade. They are already in Latin America, know the languages, are familiar with local procedures, and are otherwise equipped to be of maximum help.

People from the churches in our Convention will be needed. The number will be limited. Latin American Baptists have said that the actual preaching should be done in the language of local preference. This means that most of the preaching in Spanish-speaking areas, for example, will be done by Spanish-speaking preachers will be needed in Bermuda, the Bahamas, Jamaica, Trinidad, Guyana, and in some foreign language areas where the churches deliberately request English-speaking preachers.

Musicians, celebrities, lay leaders, scientists, athletes, statesmen, and others with dynamic testimonies will be invited to various places.

Specialists in evangelism and church development will be called upon to conduct workshops, give demonstrations, perfect local organizations, discuss evangelistic methods and techniques, inspire pastors and lay leaders, prepare for the conservation of results, and help in many other ways.

and help in many other ways.

2. The Foreign Mission Board is being asked to underwrite a substantial share of Crusade expenses through gifts from the Cooperative Program and the Lottie Moon Christmas Offering. Latin American Baptists are being urged and expected to contribute their share of the finances. After they have done their best, sizeable amounts of financial help will still be needed. Our help should not be permitted, however, to stifle Latin American initiative or generosity.

The Foreign Mission Board will look to its Missions to request such personnel and funds as may required. It then will undertake to meet these requests with the human resources it can recruit, and the financial resources it has available.

Whatever is done, by whatever group, should be done in response to certified needs. Our Missions are in the best position to help determine which needs are of greatest urgency and highest priority. The Missions will give the Board the benefit of their evaluation and counsel.

3. How can individual church members prepare themselves spiritually for the Crusade?

In the first place, they can read their Bibles: (1) in order to hear God speak, (2) for the deepening of their spiritual life, (3) for personal inspiration, (4) for benefit from specific passages of scripture, (5) for the memorization of passages which have special significance in personal evangelism, and (6) for additional biblical knowledge.

In the second place, they can pray: (1) for personal forgiveness, (2) for persons who need Christ, (3) for Christians who may be faltering, (4) for spiritual renewal in the power of the Holy Spirit, (5) for persons deprived of life's necessities (both spiritual and material), (6) the "Lord of the harvest" to thrust forth laborers into his harvest, (7) for spiritual leaders, (8) for secular rulers, (9) for the children of God wherever found, (10) for specific churches or groups in our own or other countries, and (11) for success in making the Americas aware of Christ as Saviour.

One missionary has suggested concerts of prayer for the Crusade. His idea is that there should be set times of prayer, regularly observed, by individuals, churches, missionaries, and denominational organizations. In other words, God's people need to humble themselves, and pray, and seek God's face, and turn from their wicked ways so that God may hear from heave, forgive our sins, and heal our lands.

Southern Baptists are not being <u>asked just</u> to <u>pray</u> for the Crusade. They are being <u>asked most of all to pray</u> for the Crusade.

In the third place, individual church members can engage in self-examination: (1) to be sure of their own conversion, (2) to acknowledge and confess known sins, (3) to rid selves of secret sins, (4) to discover areas of spiritual weakness and need, (5) to discover spiritual capacities which God can use through the Crusade, and (6) to heed God's call to vocational Christian service if it comes.

In the fourth place, church members can make a personal and private commitment, indicating on a check-list the things they propose to do in relation to the Crusade of the Americas. The check-list might include the following items: (1) to be an example of Christian faith and personal purity, (2) to nourish one's soul by means of more frequent and faithful Bible reading, (3) to deepen one's personal prayer life by means of more frequent, fervent prayer experiences, praying daily for specific persons who need Christ, (4) to witness personally and seek to win souls, (5) to ascertain and follow the Holy Spirit's leadership to the best one's ability, (6) to respond to the demands of New Testament stewardship as they apply to life and possessions, (7) to keep one's attitudes toward others as near to New Testament norms as possible, (8) to initiate the Crusade of the Americas personally by dedicating self anew to Christ, and (9) to attend Crusade meetings and participate in Crusade activities Faithfully and expectantly.

Are we prepared spiritually for such a mighty effort? Most would agree that we are not. Until we are spiritually prepared, the required efforts and sacrifices will seem too great for our small powers.

Evangelism is the work of God. He has been at work in it since before the foundation of the world. It remains for us to sense his will, catch his spirit, and discern

The Crusade of the Americas (cont'd) -5-

what he expects of us in achieving his purposes through the Crusade of the Americas.

Unless God is in the movement, it is foredoomed to failure. Our complete reliance must be upon him, rather than our own resources. The primacy and urgency of the evangelistic task are overwhelming. The Crusade demands and deserves our maximum commitment.

-30-

S

5:05 p.m. pa SOUTHERN BAPTIST CONVENTION MIAMI BEACH, FLORIDA, 1967 OFFICE OF PRESS REPRESENTATIVE W. C. FIELDS

For Release after 9:00 p.m., Thursday, June 1

William E. Lewis, Jr., is the first Southern Baptist missionary preacher assigned to Ethiopia. A native of Sarasota, Fla., Lewis and his wife have been SBC missionaries to Tanzania since 1958. He helped the Foreign Mission Board survey missionary opportunities in Ethiopia in July, 1966, and transferred to Ethiopia in December when the board voted to begin work there. Now on furlough, they expect to go to their new field in the summer of 1967. He was pastor of Northeast Baptist Church, Miami, Fla., for three years prior to appointment in 1958. He is a graduate of Stetson University, DeLand, Fla., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

## "The Ministry We Receive From the Lord Jesus"

By William E. Lewis, Jr.

Acts 20:24: "But I do not count my life of any value nor as precious to myself, if only I may accomplish my course with joy and the ministry which I receive from the Lord Jesus to testify to the gospel of the grace of God."

Phil. 3:8: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." ("I count all things but loss—that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made comfortable unto His death." Phil. 3:8 & 10)

"That I may accomplish my course with joy"—Meck, a national preacher was telling me of the little woman who had talked me out of a piece of soap several months before. She had wanted a clean and sweet smelling dress for church so I had given her the piece of soap which was in the jeep. At Christmas time that year I had given aspirin to all the churches just to alleviate some of the misery of disease. Now, a few weeks after Christmas Meck was telling me of this little lady and that it was as if she were holding the aspirin in one hand and the soap in the other looking at them in amazement and exclaiming, "Look! all of this and Jesus too!" May God grant that wherever He leads I will always have the joy of that little lady that knows that Jesus plus anything, even two aspirin, is more joy than we deserve.

Ernest, a young man of the Yao tribe, was saved by reading his Bible and after three dream visions from God he returned to his home in the power of God's Spirit. He was so filled to overflowing with The Holy Spirit that many were being saved. Heavy opposition arose to the extent that Ernest was put in jail for two days and a night. My family and I were put under house arrest. For the joy set before him Ernest endured the shame and his joy and peace in Christ were so manifest that all three jailers working that night con-

fessed the Lord Jesus Christ. When the magistrate told Ernest to quit preaching Ernest calmly replied that he would wait one week for the court to decide whether or not he could preach and after that he was going to preach anyway. OH! to count all but loss for the excellency of the knowledge of Jesus for knowing Him is joy unspeakable and full of glory.

My course run with joy, my ministry of sharing the unsearchable riches of Jesus Christ can only be accomplished through a deeper knowledge of Him-and the power of His resurrection-and the fellowship of His sufferings—and becoming conformed to His death. Crucified with Him so that now it is Christ in me the hope of glory it becomes His joy, His peace, His victory—all of Him and nothing of self. The disciples said, "Master, the Jews of late sought to stone thee and goest thou thither again?"-And Jesus returned. Paul went up to Lystra preaching and was drug out of the city a broken, bleeding, seeming corpse-Paul lived and we read in Acts that he went back to the stones too, as he returned to Lystra. Paul was crucified with Christ and his life (of Paul) was not precious. Andulile, a 76 year old African, was saved after walking 11 miles to a place where the gospel was being preached. He became a preacher and before he died in 1966 he had been used of God to start work in 4 other villages other than his own. One area was 20 miles up in the mountains and it was here that Andulile walked month after month. I offered to take him in the Jeep but he knew that he would die of carsickness because it was 90 miles to drive to that area. He refused a bicycle because he was too old to learn to ride one. He refused a donkey because he was afraid of it and he had a right to be because that donkey was a monster. I begged to help him in any way at all. Andulile only said, "Could you help me get a pair of shoes as the rocks hurt my feet too much." He had his first pair of shoes in 77 years. Back to the stones—back to the stones—and into a deeper knowledge of Christ as Andulile fellowshipped in Jesus' sufferings. "How beautiful are the feet of them that preach the gospel of peace, that bring glad tidings of good things." OH! that I might fulfill my ministry with the same humility in fellowshipping in His sufferings.

If I am dead to this world then my life is not precious. My life is hid with Christ in God but others are not. Standing by a deep pit which is an African grave I pleaded with God for words to say. The rain was misting down as soft tears, I had a banana leaf over my Swahili Bible, and a little woman, the wife of the dead man, stood by my side. She had been to a small Baptist church for the first time three weeks previous and had been saved. She was called to get her husband who had been injured. He had gangrene when she arrived and died by the time they got to the government hospital. Now she was putting his body to rest on borrowed soil of a distant relative. Her one word had been, "Mr. Missionary, my husband would have accepted Jesus too if he could have heard." Jesus, fulfill your ministry in me that no one else can say, " I would have accepted Jesus if I could have heard."

SOUTHERN BAPTIST CONVENTION MIAMI BEACH, FLORIDA, 1967 OFFICE OF PRESS REPRESENTATIVE W. C. FIELDS

For Release after 9:00 p.m., Thursday, June 1

WILLIAM (BILL) R. O'BRIEN, is a Southern Baptist music missionary to Indonesia, appointed by the SBC Foreign Board with his wife in October, 1962. He teaches music at the Indonesian Baptist Theological Seminary in Semarang, and much of his work involves producing music programs on television and radio and music concerts to the Indonesian public. He is a former minister of music for Baptist churches in Amarillo, Dallas, Pasadena, Childress, and Pampa (all in Texas), and Carlsbad, N.M. He also directed youth or educational work in several of these churches and was associate pastor in Pasadena, Tex., a suburb of Houston. He is also a former Baptist Student Union director at Arlington, Tex. A native of Fort Worth, he is a graduate of Hardin-Simmons University, Abilene, Tex., and Southwestern Baptist Theological Seminary, Fort Worth.

#### Foreign Missions Night Address

By Bill O'Brien

Christian mission stands at the crossroads so far as Baptists are concerned:

- 1) we will appear as ecclesiastical imperialists, as those with cultural immunity who move in and present a propositional preachment, or
- 2) with a Biblical concept of time and history, our relationship to God and the world is spelled out in terms of responsibility.

In a recent "Look" magazine interview with Mr. Hugh Hefner he was asked:

"A year without leaving the House, without seeing the sun, the snow, the rain, the trees, the sea, without breathing the air. Do you not go crazy? Don't you die with unhappiness?"

Hefner's reply

"Here I have all the air I need. I never like to travel; the landscape never stimulated me. I find more ideas here than outside. I'm happy, totally happy. I go to bed when I like, I get up when I like; in the afternoon, at dawn, in the middle of the night. I am in the center of the world and I don't need to go out looking for it."

Could it be that "Foreign missions" is such a sacred cow that unconsciously we are echoing what Mr. Hefner has said? We rush into a new culture eager to unburden ourselves of the propositions that will open heaven's doors to the world's unfortunates. Insensitive to persons, we rush programs. We build five-star churches—exact organizational replicas of "my old church back home." What we are really saying is: "I'm in the center of my world and I don't need to go out looking for it." So, really now, moving 10,000 miles away doesn't necessarily mean we are concerned for the world. Are we transplanting our country-club-with-a-steeple marginal concept of the church into a non-Christian society and asking it to do what it has never had to do in the West—penetrate a non-Christian society?

From the drama "Rain Maker" comes an interesting dialogue when Starbuck asks Lizzie:

"Why is it there ain't nothin' as pretty in your hands as it is in your head? Why is it everything worthwhile is right up here?"

Lizzie:

"Maybe it's because you never took time to see the world real...

Maybe if you'd learn to keep company with the world . . ."

Starbuck:

"... I'd learn to love it?"
"God so loved the world, the world, the world..."

And if Christian mission is ever going to do more than reflect foreign policy we must keep company with the world and learn to love it like God does.

It is always difficult for the church to live in the world. But it seems that the correct attitude is that one so well-defined in the report of the Whitby Mission Conference of 1947:

"That the church must be wholly identified with humanity in its needs and wholly independent of its desires."

The tension between engagement and detachment is the permanent situation of the church.

In 1962 we were appointed to Indonesia as missionary musicians. Believing that all things were created by God and that all things consist in and for Him, we did not feel that we were taking Christ to the Indonesians. He has always been there. We simply moved to Java to live life to the hilt. I was not committed to building Southern Baptist churches or graded-choir programs. We did feel strongly about working with Indonesians and maturing spiritually with them inside strong, growing Indonesian Baptist churches.

Our tool was music. We quickly learned that musician Christians have an important role in today's world. Discretionary use of this medius is a passport to the heart of the earth's people. With the soul's own speech as the language of mission the musician Christian translates God's shared love into the dialect of the masses.

This we did through television, and the mass-media gave us entree into every echelon of Indonesian society. It became a tool of public relations and secondary evangelism allowing a few people to extend themselves to millions.

We used a Seminary Choir on five tours of Java to plant seeds of the gospel and, as in the mass-media, be used as a tool to "create thirst."

But sometimes groups and projects were used in direct evangelism such as the concert in Kediri, East Java. In a pessimistic political climate, the choir sang in a large movie theater seating 1,200 people. Mid-way during the concert, a dynamic national pastor preached. Upon completion of the concert an invitation was given to which 150 persons responded in various ways.

Within four months after that concert in Kediri the Baptist Hospital was the target of Communist demonstrators who said this mission of mercy was a nest of subversive agents of the CIA. And as thousands marched on the building that for years had been a haven of healing,

'In despair I bowed my head There is no peace on earth I said For hate is strong and mocks the song of "Peace of Earth, Good Will to Men".'

This event signalled the coming coup, the atrocities of which would shock the world on the outside, but revive the church on the inside. For after 500,000 persons were killed and insane reactions had run their course the Spirit of God used the starkness of reality as the tool for renewal. And today thousands are turning to the Christ while hundreds of thousands are still in the spiritual vacuum.

While I speak tonight the Indonesian Baptist churches are engaged in a nationwide revival which could well see the Baptist constituency doubled in a three-month period. In varied ways God is revealing what He is up to in Southeast Asia.

If we are serious in our commitment as persons wearing the tag of "Christian", we do well to find out what God is up to in this world and cooperate with Him in His purposes. That is mission.

And Southern Baptists must produce hundreds of the "New Breed": Men and women who see God's World real and are willing to keep company with it for His sake, who are willing to live it up, if you please, for His sake. Get yourselves mixed up in a Revolution of Love. Ours is a "Show and Tell" Religion. We don't need to "keep the faith, baby"—we need to live it!







SOUTHERN BAPTIST CONVENTION CONVENTION HALL, MIAMI BEACH PRESS ROOM (THE CYPRESS ROOM)

W. C. FIELDS, PRESS REPRESENTATIVE
JIM NEWTON, PRESS ROOM MANAGER

Committee on Boards Report to the SBC

9:15 a.m., Thursday, June 1

MIAMI BEACH -- The Southern Baptist Convention meeting here (Thursday) elected more than 300 persons to the boards and committees of the convention and its agencies.

The total of 305 Baptists were elected to fill vacancies and expired terms on 25 different SBC boards, commissions, agencies, institutions and committees.

Most were elected to fill terms that expired this year, to terms that will expire in 1970.

Election of the board members for SBC agencies is one of the major controls the convention has over its 19 different agencies. Once the board members are elected by the convention, the boards set the policies for the agencies.

The 52-member committee on boards, composed of two representatives from 26 states, recommended the slate of 305 board members.

- 30 -

NOTE TO EDITORS AND REPORTERS: A complete listing of the 305 nominees for these 25 agencies and committees is to appear in the Wednesday issue of the SBC Convention Bulletin.

# # # # # #



### from BAPTIST PRESS

SOUTHERN BAPTIST CONVENTION CONVENTION HALL, MIAMI BEACH PRESS ROOM (THE CYPRESS ROOM)

W. C. FIELDS, PRESS REPRESENTATIVE
JIM NEWTON, PRESS ROOM MANAGER

For Release June 1

SBC Chaplains Commission Report to the SBC

10:00 a.m., Thursday, June 1

MIAMI BEACH - The Chaplains Commission of the Southern Baptist Convention last year initiated a church promotion aimed at providing spiritual preparation for an estimated 60,000 Southern Baptist young persons who enter and leave military service each year, the Southern Baptist Convention was told here (Thursday, June 1).

In an annual report to the convention, the Southern Baptist Chaplains Commission, headed by George W. Cummins of the SBC Home Mission Board, Atlanta; outlined how the promotion campaign was carried out.

Cummins said 60,000 copies of a booklet entitled "Your Life and Military Service," as well as church membership identification cards, were distributed to young persons before or soon after they entered military service.

A pamphlet "Spiritually Prepared for Military Service" was also distributed for use in promotion.

Cummins, who directs the division of chaplaincy of the Southern Baptist Home Mission Board, said the number of active duty military chaplains this year grew to 849, exceeding a predicted total of 600.

Of this total serving with the Army, Navy and Air Force, 100 are assigned to posts in Vietnam. This is twice the size of last year's Vietnam chaplaincy force, Cummins reported.

Cummins revealed a continuing need for chaplains in all fields, with the exception of the Air Force.

Highlighting other areas such as hospital, institutional and industrial chaplaincies, Cummins said the ministries are effective extensions of the church's pastoral ministry.

He said programs of clinical pastoral education, usually led by a hospital chaplain supervisor, are being recognized by a greater number of institutions. He added that more than 100 ministers are serving adults and young persons in institutions such as children's homes and correction institutions.





SOUTHERN BAPTIST CONVENTION CONVENTION HALL, MIAMI BEACH PRESS ROOM (THE CYPRESS ROOM)

W. C. FIELDS, PRESS REPRESENTATIVE JIM NEWTON, PRESS ROOM MANAGER

> Southern Baptist Hospitals Report to the SBC

10:10 a.m., Thursday, June 1

MIAMI BEACH -- Ten building programs at two Southern Baptist Hospitals were in progress last year, the Southern Baptist Convention was told here.

Details of the building programs, which cost the SBC \$2.2 million last year, were included in the report of Southern Baptist Hospitals to the convention here (Thursday morning).

Southern Baptist Hospital in New Orleans, La., reported building projects including: construction of additional hospital bed facilities and renovation, purchase of the Taylor House Mursing Home, general improvements on buildings and purchase of new equipment; construction of a swimming pool for student nurses, renovation of the School of Nursing buildings; and furnishings for the new addition to the hospital.

Baptist Memorial Hospital in Jacksonville, Fla., reported the beginning of the First phase of construction on a \$22 million new medical center complex; expansion of its Radiology department; and general improvement on buildings and purchase of new equipment.

Both the Jacksonville, Fla., and New Orleans, La., hospital are owned by the Southern Baptist Convention and are coordinated by the Southern Baptist Hospital Board, Joe H. Tuten of Jackson, Miss., president of the board, and Hardy M. Harrell, acting executive secretarytreasurer, delivered the report to the convention.

The report indicated that at the two hospitals, nearly 39,000 patients were admitted and treated last year. A total of 6,288 babies were born at the two hospitals.

In charity-free services, the two hospitals cared for 1,606 patients; made 8,967 outpatient visits, and cared for 449 newborn babies. The free or charity services of the two hospitals cost \$392,333, the report indicated.

A committee of the Southern Baptist Executive Committee is currently studying the organizational structure of the SBC Hospitals program.



# from BAPTIST PRESS

SOUTHERN BAPTIST CONVENTION CONVENTION HALL, MIAMI BEACH PRESS ROOM (THE CYPRESS ROOM)

W. C. FIELDS, PRESS REPRESENTATIVE
JIM NEWTON, PRESS ROOM MANAGER

Historical Commission Report to the SBC

10:20 a. m., Thursday, June 1

MIAMI BEACH-- Baptist state papers were saluted as important recorders of Baptist history by the SBC Historical Commission in its annual report to the Southern Baptist Convention here (Thursday).

"Every week the editors of Baptist state papers fill their pages with accounts and comments about actions and activities of Baptists across the nation," said Davis C. Woolley, executive secretary of the SBC Historical Commission, Nashville.

At the same time history students and scholars are busily searching the pages of state papers and scanning reels of microfilm for information about what was said and recorded by Baptists a hundred years ago," Woolley said.

"Today's scholars are more interested in what the editors had to say about the social climate of the Baptist churches and institutions, than in what their membership enrollment was, or how close the Convention's vote was on an issue," Woolley indicated.

In presenting the commission's annual report he called attention to the indexing of Baptist state papers being encouraged by the commission, and said that this index would be of great assistance to researchers in years to come. Indexing is one of the commission's projects in the utilization program assigned to them by the Convention.

In presenting Penrose St. Amant, historian and dean of Southern Baptist Theological Seminary, as the retiring chairman of the commission, Woolley pointed out that much of the progress made by the convention's historical agency during twenty years of it's history was due to the quality of leaders elected by the convention to the commission.

St. Amant enumerated some of the achievements of the convention during the past year as shown in the report of the commission to the convention. He introduced the new chairman, Dean Fred C. Schatz of Belmont College, Nashville, who has served on the commission's Adminstrative committee and as vice chairman for the past several years.

The major program task of the commission is the utilization of historical materials on behalf of the convention, said the annual report. The commission continues to gather biographical information having now for use by the convention data on approximately 9,000 Southern Baptist leaders.

Records were microfilmed for 30 churches in 1966, with plans underway for filming the records of an additional fifty churches each year, and of updating the filmed records of these churches each five years.

The journal, <u>Baptist History and Heritage</u>, issued twice annually enables the commission to share vital information about Southern Baptists to those beyond the convention ranks. It is published on the premise that Baptists need to understand their own history and heritage to plan adequately for the future, Woolley said.

The commission is co-operating with the public relations office of the Executive Committee in the plans for observing the 125th Anniversary of the convention in 1970.

There are 36 commissioners elected by the convention to carry out the assigned programs of the convention relating to historical preservation and utilization of materials.





SOUTHERN BAPTIST CONVENTION CONVENTION HALL, MIAMI BEACH PRESS ROOM (THE CYPRESS ROOM)

W. C. FIELDS, PRESS REPRESENTATIVE
JIM NEWTON, PRESS ROOM MANAGER

Committee on Denominational Calendar Report to the SBC

10:30 a.m., Thursday, June 1

MIAMI BEACH -- The Southern Baptist Convention considered here (Thursday) a detailed calendar of activities for Baptist programs through the year 1972.

The detailed calendar was presented by the SBC Committee on Denominational Calendar, which compiled the dates from Baptist agencies and organizations throughout the nation.

"The denominational calendar is designed to suggest to the churches significant emphases and events which may be observed during the year," said the committee's report.

"These suggestions are made with the understanding that each church, association and denominational organization will choose emphases and events in keeping with its own needs," the report said.

The report indicated that the calendars for the next four years (1967-68 through 1970-71) were approved by the Southern Baptist Convention in Detroit last year. It recommended eight changes in the previously approved calendars and then detailed the calendar for 1971-72.



# from BAPTIST PRESS

SOUTHERN BAPTIST CONVENTION CONVENTION HALL, MIAMI BEACH PRESS ROOM (THE CYPRESS ROOM)

W. C. FIELDS, PRESS REPRESENTATIVE
JIM NEWTON, PRESS ROOM MANAGER

#### American Baptist Theological Seminary Commission

Report to the SBC

10:35 a.m., Thursday, June 1

MIAMI BEACH -- Southern Baptists assisted more than 860 Negroes receive theological education training last year, the Southern Baptist Convention was told here (Thursday).

The report of the American Baptist Theological Seminary Commission indicated that more than 800 students last year were enrolled in extension education programs offered by the seminary, and an additional 60 students were enrolled in the seminary's College of the Bible in Nashville, Tenn.

Rabun L. Brantley, executive secretary of the SBC Education Commission and secretary-treasurer of the Southern Baptist Commission on the American Baptist Theological Seminary, and Charles E. Boddie, president of the seminary and Bible College, brought the report to the convention.

In the seminary's written report, Southern Baptists were told that the seminary includes two main operations: (1) preministerial education on the college level and preparation for work in other church-related vocations and (2) extension education units for in-service pastors and lay church workers.

The report indicated that the seminary discontinued in 1965 offering the bachelor of divinity degree, and instituted instead the bachelor of arts degree with a major in religion. An effort is being made to develop a strong bachelor of arts degree in religion at the College of the Bible of the American Baptist Theological Seminary, the report said.

The American Baptist Theological Seminary is supported by both the Southern Baptist Convention and the National Baptist Convention, U.S.A., Inc.

Southern Baptists last year contributed \$76,400 to the seminary, and National Baptists gave \$21,000, the report said.

Included in the \$76,400 SBC budget allocation was the sum of \$3,500 for scholarship aid to worthy students. An additional \$3,000 was given last year by the Tennessee Baptist Woman's Missionary Union for scholarship aid.

The report indicated that plans have been in the offing for several years for a new chapel and classroom building on the Nashville campus, but "the time has not yet appeared propitious for preceding, mainly because the rather static enrollment situation does not call for construction at this time."

Most of the 10-minute report of the American Baptist Theological Seminary Commission to the SBC was spent by remarks from Charles E. Boddie, president of the institution.





SOUTHERN BAPTIST CONVENTION CONVENTION HALL, MIAMI BEACH PRESS ROOM (THE CYPRESS ROOM)

W. C. FIELDS, PRESS REPRESENTATIVE
JIM NEWTON, PRESS ROOM MANAGER

Committee on Baptist State Papers Report to the SBC

10:45 a.m., Thursday, June 1.

MIAMI BEACH--Circulation of 29 Baptist state papers passed the  $1\frac{1}{2}$  million mark during 1967, the Southern Baptist Convention was told here (Thursday morning).

Nine new editors were elected to edit as many Baptist state papers since the convention last met.

These two highlights were outlined by the Committee on Baptist State Papers, headed by Herschel H. Hobbs of Oklahoma City, in its annual report to the Southern Baptist Convention. Hobbs is pastor of the First Baptist Church, Oklahoma City.

Hobbs' report said that no ministry of Southern Eaptists is more effective in its field than that of the Baptist state papers. "They do not minister for themselves, but they serve to coordinate and promote every phase of Southern Baptist life," said the report.

"Indeed," it continued, "in a body so large and wide-spread as ours, a cooperative endeavor would be virtually impossible without the unifying influence of the state papers which typify a unity in diversity.

"They are the channels of information which enter our homes and which are dedicated to the dissemination of news in and about the Christian world community," the report said. "And through unfettered editorial policies they help to provide an informed spiritual conscience for our denomination."

Reporting a circulation total of 1,562,596 for the 29 Baptist state papers, the report indicated an increase in circulation of 47,600 over the 1960 circulation.

New editors recognized by Hobbs and the report, some of whom were elected after the printed report had been processed, included:

- ---W. Ross Edwards, newly-elected editor of The Word and Way, publication of the Missouri Baptist Convention, Jefferson City, Mo. He succeeds H. H. McGinty who retires later this year.
- ---Eugene Whitlow, new editor of The Baptist New Mexican, succeeding Horace F. Burns who resigned in November to enter the pastorate.
- ---John J. Hurt, former editor of The Christian Index in Atlanta, Ga., who is new editor of The Baptist Standard, publication of the Baptist General Convention of Texas, Dallas, succeeding E. S. James who has retired.
- --- Jack U. Harwell, former associate editor of The Christian Index, who became editor succeeding Hurt.
- ---L. H. Moore, former editor of The Illinois Baptist, and new editor of the Ohio Baptist Messenger, succeeding Lynn M. Davis who joined the public relations staff of the Sunday School Board.
  - ---Robert J. Hastings, new editor of The Illinois Baptist, succeeding Moore.
- ---R. G. Puckett Jr., former assistant editor of The Western Recorder and former editor of the Ohio Baptist Messenger, elected as new editor of The Maryland Baptist.
  - ---Hudson Baggett, new editor of The Alabama Baptist, succeeding the late Leon Macon.
- ---Edmund W. Hunke Jr., new editor of the Alaska Baptist Messenger and executive secretary of the Alaska Baptist Convention.





SOUTHERN BAPTIST CONVENTION CONVENTION HALL, MIAMI BEACH PRESS ROOM (THE CYPRESS ROOM)

W. C. FIELDS, PRESS REPRESENTATIVE
JIM NEWTON, PRESS ROOM MANAGER

Southern Baptist Foundation Report to the SBC

10:55 a.m., Thursday, June 1

MIAMI BEACH--Funds held in trust by the Southern Baptist Foundation earned more than \$380,000 during 1966, the Southern Baptist Convention was told here (Thursday morning).

In its annual report to the convention, the Foundation reported that the total amount in trust funds it held and invested during 1966 was \$8,614,788.

J. W. Storer, executive secretary of the Foundation who earlier had announced plans to retire whenever a successor could be elected, delivered the report of the Foundation to the convention.

The Southern Baptist Foundation invests reserves, endowments and trusts for all Southern Baptist Convention agencies and institutions, including the Baptist World Alliance and the Woman's Missionary Union, the report indicated.

It serves as custodian for bonds totaling more than \$1.3 million without charge, in addition to its investing of cash reserves and endowments, the report said.

For the eighth straight year, the Foundation reported an average rate of return on its general fund of more than 5 per cent. During 1966, the rate of return was 5.11 per cent, compared to the 1965 average rate of return of 5.01 per cent.

Storer's report said the portfolio of investments "contains only the best of stocks and bonds from the viewpoint of security over the long run."





SOUTHERN BAPTIST CONVENTION CONVENTION HALL, MIAMI BEACH PRESS ROOM (THE CYPRESS ROOM)

W. C. FIELDS, PRESS REPRESENTATIVE
JIM NEWTON, PRESS ROOM MANAGER

Christian Life Commission Report to the SBC

11:30 a.m., Thursday, June 1

(Note to Editors and Reporters: Because of the nature of this report, past-tense usage of this story MUST not occur until after the report is presented. Future tense re-writes are releasable anytime. Full text of the report is on pages 143-144 in the SBC Book of Reports.)

MIAMI BEACH -- A report calling for Baptists and fellow Christians to pray for world peace, and urging a negotiated settlement of the war in Vietnam was presented to the Southern Baptist Convention here (Thursday morning).

The report of the Christian Life Commission of the Southern Baptist Convention raised serious and penetrating questions about present United States course in Vietnam, but did not either support or condemn the present U. S. policy.

"The Christian Life Commission encourages the responsible leadership of our government to continue to pursue every course that might lead to a peaceful settlement of international problems in general and the Vietnam conflict in particular," said the report.

"We urge all Southern Baptist churches and fellow believers everywhere to unite in earnest prayer for peace and for renewed vision among God's people everywhere for the task of declaring and demonstrating his love to the suffering peoples of the earth," said the statement.

The 941 word statement came as part of the written report of the Christian Life Commission to the 15,000 messengers (delegates) attending the Southern Baptist Convention here.

The commission also advocated open discussion of the Vietnam question in public debate, and stated "that the conscience of our nation should be stirred by the raising of crucial questions." It then proceeded to raise some questions, such as:

"Is our present course the very best that our nation can find? Are there no viable alternatives on which negotiations can be based?

"What can be done to protect innocent people from the ravages of war? Can the role of the United Nations be strengthened in achieving peace with justice?

"Have we allowed national pride to become an impediment to peace? Has a military-industrial complex developed in our nation, causing economic self-interest to become a factor in decisions relating to war and the sale of armaments abroad?

"Is the ideal of peace being as diligently cultivated as it ought to be by a free and responsible people?"

The commission's statement did not provide answers to its questions, but urged Baptists individually to seek their own answers.

The report, which technically did not require convention "adoption," was presented to the convention by Foy Valentine, executive secretary of the Christian Life Commission, who moved that it be "received." Being "received," Valentine explained earlier, does not mean that the convention "approved the report," but only that it accepted the report as a statement from the Commission, not as a statement of the Convention.

Christian Life Commission Report

2.00 E

Valentine introduced U. S. Senator Mark Hatfield (R. Ore.), former governor of Oregon and a Baptist, who spent the major portion of the time of the Christian Life Commission's report in a speech on world peace and Christian social action.

The carefully-worded written report made it clear that "It is not the Christian Life Commission's intent to make specific proposals about the government policies, military strategy, or diplomatic approaches to negotiation with out present adversaries.

"We recognize," said the report, "That there are vast differences of opinion among Christians about peace in general and about our involvement in Vietnam."

In another section of the report, however, the Commission declared: "It is our profound conviction that as Christians today we must nevertheless reaffirm and proclaim those eternal certainties concerning peace which are clearly revealed in the Bible: the boundless love of God for all men; the value of human life; the worth of the individual; and the prime importance of justice, mercy, and love in human relationships."

"In view of the precarious balance of terror which exists in this nuclear age, the waging of peace is a responsibility believers can evade only at great cost," the report said.

"While historical situations recur when war seems to be the lesser of two evils," the report observed, "it is generally true that men come to such tragic alternatives because they have neglected the things that make for peace.

"Christians do well to remember the words of Jesus, addressed to the disciple trying to defend him, 'They that take the sword shall perish with the sword,' as well as his great beatitude, 'Blessed are the peacemakers, for they shall be called the children of God.'"

Citing as factors that prevent peace such things as totalitarianism, ambitious political power, conflicts and differences between rich and poor, the population explosion, and conflicts based on race, color, religion, and class; the statement said that "any hope for peace and stability in our world will require the creative and redemptive efforts of all Christians in removing these and other barriers to peace."

In another vain, the Commission said it was "disturbed both by the large weight of world opinion which questions the wisdom of our curret policy and by those here at home who doubt the patriotism of anyone who questions our government's present official position."

The Commission concluded its statement by calling upon "all the churches not to be blinded by distorted appeals to false patriotism so that they lose sight of the personal tragedy, the great sorrow, and the fantastic cost attached to the present conflict.

"A spirit of solemn penitence is in order," the statement said.





SOUTHERN BAPTIST CONVENTION CONVENTION HALL, MIAMI BEACH PRESS ROOM (THE CYPRESS ROOM)

W. C. FIELDS, PRESS REPRESENTATIVE JIM NEWTON, PRESS ROOM MANAGER

For Release After June 1

SBC Annuity Board Report to the Convention

7:15 p.m., Thursday, June 1

MIAMI BEACH-Early responses to a new program of family and retirement protection now being offered by the Southern Baptist Annuity Board indicate enthusiastic acceptance of it, messengers attending the Southern Baptist Convention here were told. (Thursday)

The appraisal of denominational response to the new program which went into effect on November 22, 1966, was made by R. Alton Reed, executive secretary of the SBC Annuity Board, the agency which administers the protection and relief programs for Southern Baptists.

Reed indicated his appraisal was made by comparing mail inquiries and the number of new members who joined the program during the first quarter of 1967 with the first quarter of 1966. Some 1,000 persons joined the program in 1967, compared to only 685 a year ago.

He stated that mail inquiries were up considerably from 1966, and would be much greater if the board had not requested that mail concerning the new program be delayed until March. The request was made because of the heavy workload immediately created by putting into effect the new program.

Reed pointed out that the new Protection Program provides additional benefits for disability, new ones for children, education of children and dependent parent. When trustees of the Annuity Board voted to make the benefits retroactive to November 22, 1966, eleven children of ministers who died became eligible and are now receiving children benefits, one of the new provisions.

The Annuity Board executive said another rule approved in the new program provided a "dividend" check for every person who was receiving a guaranteed benefit from the Annuity Board. Each of these persons was mailed a dividend check this year which was for an amount equal to one-twelfth of his annual benefit. This check was made possible because of excess interest earnings realized by the board. Dividend checks will be mailed annually providing the board realizes excess interest earnings, Reed explained.

In his report, Reed also revealed statistical information on the agency's accomplishment of 1966.

He said a record-breaking \$4.25 million were paid in benefits to retired or disabled Baptist ministers, denominational employees or their widows. This amount was more than \$500,000 above that paid out in 1965.

Reed reported that more than \$55 million has been paid in benefits by the board since its founding in 1918.

He said the funds held in trust for more than 32,000 ministers and others who participate in the Protection Program rose to more than \$169 million last year, an increase of almost \$17 million over 1965.

There was a 24 per cent increase over 1965 in the number of new members who joined the Protection Program, Reed added. A total of 1,492 persons joined the Southern Baptist Protection Plan while another 451 joined either the Age Security or the Variable Benefit Plan.

He pointed out that the three plans - Southern Baptist Protection Plan, Age Security Plan and Variable Benefit Plan, are now incorporated into the new Protection Program and are called Plan "A", Plan "B" and Plan "C" respectively.

He said 4,460 persons joined the Life and Health Benefit Plans. The number of agencies which have retirement programs with the board increased to 137. A total of 8,121 persons are protected in the agency plans.

Reed also said that 495 persons began receiving benefits in 1966. These included 321 retired persons, 44 disabled persons and 130 widows.

He said relief beneficiaries decreased from 603 in 1965 to 557 in 1966. The amount given for relief was more than \$172,000, which is made possible through the Southern Baptist Cooperative Program. -30-

(63)



# from BAPTIST PRESS

SOUTHERN BAPTIST CONVENTION CONVENTION HALL, MIAMI BEACH PRESS ROOM (THE CYPRESS ROOM)

W. C. FIELDS, PRESS REPRESENTATIVE
JIM NEWTON, PRESS ROOM MANAGER

American Bible Society
Report to the SBC

7:35 p.m, Thursday, June 1

MIAMI BEACH--The American Bible Society observed its 150th anniversary during 1966, a record year in which the Bible Society distributed nearly 40 million scripture volumes in the United States and 61.8 million volumes in 400 languages in 150 countries around the world.

A summary of the American Bible Society's 150th anniversary year of work was presented to the Southern Baptist Convention here (Thursday night).

W. C. Fields, public relations secretary for the Executive Committee of the convention and chairman of the SBC American Bible Society Committee, presented John McComb of the Bible Society staff in New York who responded to the organization's report to the convention.

McComb, ABS executive secretary for church relations, indicated that 1966, in fitting observance of the anniversary, was a record year for the Bible Society.

At the close of the year, some part of the Bible had been published in a total of 1,280 languages, the full Bible in 240 languages, a Testament in 301 more, and a Gospel or other complete book in 739 languages.

But there are still more than 1,000 languages in which not one book of the Bible has yet been published, McComb's report said.

Financially, Southern Baptists gave the American Bible Society more support than any other religious group in the nation, the report indicated.

Last year Southern Baptist churches gave the Bible Society a total of \$233,896, out of the grand total of \$1.4 million received by the Society from all churches in the nation.

The amount of Southern Baptist financial support has increased each year for the past five years, with \$158,206 given in 1962 and a steadily increasing amount given by Southern Baptists through 1966, the report said.

Although Southern Baptists stand first in total gifts, the per capita gift from more than 10 million members is less than two cents per year, the report indicated. Several other denominations are ahead of the SBC in per capita support of the Bible Society.

Publication by the American Bible Society of a new translation of the New Testament, called Today's English Version, was a major highlight of the year.

McComb said that demands for the paper-back copy of the New Testament, which costs only 25 cents, have exceeded their anticipations and they are behind in filling orders for the new version.

Done in contemporary style, the Today's English Version is illustrated by line drawings which express in pictures what is being read in the words.

"Dios Llega al Hombre" is a similar new translation of the New Testament into popular Spanish, and illustrated by the same line drawings.

The report also indicated that a new film, "Faith for Every Frontier," produced last year traces the 150-year history of the American Bible Society.

Another highlight of the year, the report indicated, was completion of shipment of more than half-a-million Bibles and Testaments in six languages for use as textbooks in the public schools of the Republic of Ghana. The Ghana government paid for two-thirds of the Bibles and the other one-third was provided by special gifts.

More than half-million scripture volumes were also given for distribution by chaplains in the armed forces and Veteran's hospitals last year, the report said.





SOUTHERN BAPTIST CONVENTION CONVENTION HALL, MIAMI BEACH PRESS ROOM (THE CYPRESS ROOM)

W. C. FIELDS, PRESS REPRESENTATIVE
JIM NEWTON, PRESS ROOM MANAGER

Woman's Missionary Union Report to the SBC

7:45 p.m., Thursday, June 1

MIAMI BEACH -- "Mission Action," a new concept in Baptist community missions being advocated by the Southern Baptist Woman's Missionary Union, got double attention during the Woman's Missionary Union's (WMU) report to the Southern Baptist Convention (Thursday night).

WMU President, Mrs. Robert Fling of Cleburne, Tex., painted the backdrop of community conditions in America against which the WMU plan of "mission action" is set.

The auxiliary's report to the convention, presented by Miss Alma Hunt, executive secretary of the WMU with offices in Birmingham, Ala., told of new materials soon to be available to aid in "mission action."

"Mission action," according to the report, is the organized effort of a church to minister to persons whose need for Christ cannot be met through the usual church program.

To help churches plan "mission action," the Woman's Missionary Union is producing guides for groups working in juvenile rehabilitation, with the sick, with the economically disadvantaged and poor, with internationals, and with language groups.

Another new publication is being used in surveying possibilities for mission action in communities, Miss Hunt said in the report.

The report also pictured the W.oman's Missionary Union's cooperation with other church programs and denominational agencies.

WMU is participating in planning the Life and Work Curriculum for 1969-70, the correlated all-age curriculum for 1970, program achievement guides, a new grouping--grading system, 1968-69 denominational emphasis, and 1968-69 church goals, strategies, and action plans.

Schools of Missions will also show the results of cooperative planning, the WMU report revealed. WMU, along with Brotherhood, will furnish organization and leadership in churches for conducting Schools of Missions. They will also train in associations teachers for books in the current mission study graded series, which will be produced by mission boards.

This agreement was reached in consultation with representatives from mission boards, state missions work, and associational missions work. It is based on SBC assignments to the agencies.

Another inter-agency conference resulted in a plan for comprehensive support of weeks of prayer and mission offerings which WMU promotes.

The Southern Baptist Foreign Mission Board, SBC Home Mission Board, SBC Sunday School Board (Sunday School and Training Union), and Brotherhood Commission developed a procedure for undergirding the projects.

WMU participated in planning the 1966 Church Program Guidebook, sent representatives to 32 Life and Work Interpretation Clincis, and provided team members for Cooperative Denominational Planning (formerly called State Strategy).

Missions offering in 1965-66 yield record totals, Miss Hunt report. Total given to foreign missions through the Lottie Moon Christmas Offering was \$13,194,357. Amount given to the Annie Armstrong Offering was \$4,033,079, exceeding the \$4 million goal.

WMU's four magazines showed a 6.75 precent increase in subscriptions for 1965-66. Subscriptions for Royal Service, The Window, Tell, and Sunbeam Activities totaled 916,696. WMU program design projects during the year included redesigning WMU organization and Aims for Advancement. The work of Woman's Missionary Union in churches was set forth in the 1966 publication, The Woman's Missionary Union Program of a Church, by Marie Mathis and Elaine Dickson, the report indicated.





SOUTHERN BAPTIST CONVENTION CONVENTION HALL, MIAMI BEACH PRESS ROOM (THE CYPRESS ROOM)

W. C. FIELDS, PRESS REPRESENTATIVE
JIM NEWTON, PRESS ROOM MANAGER

For Release After June 1

Foreign Mission Board Report to the SBC

8:10 p. m., Thursday, June 1

MIAMI BEACH -- The Southern Baptist Convention, in its annual meeting here (Thursday evening), received with approval the 26-page written report of the convention's Foreign Mission Board, and then gave its attention to a special presentation on the theme, 'Mandate to Minister to the World."

Main emphasis of the special program on "Foreign Missions Night" the convention was the Crusade of the Americas, and evangelistic effort to be held in 1969 by the Baptists of North, Central and South America.

Frank K. Means, the board's secretary for Latin America, and W. Wayne Dehoney, pastor of Walnut Street Baptist Church in Louisville, Ky., who serves as North American Coordinator for the crusade, explained the hemispheric-wide campaign and gave progress reports.

Baker James Cauthen, executive secretary of the board, presided over the evening's program and introduced several SBC foreign missionaries who also spoke: William E. Lewis Jr., missionary to Tanzania since 1958 who is going to Ethiopia after his current furlough; and William R. O'Brien, music missionary to Indonesia since 1962.

Missionaries appointed for service during the past year were introduced by Jesse C. Fletcher, the Foreign Mission Board's personnel secretary. One of the missionaries gave a testimony on behalf of them all, and then SBC president H. Franklin Paschall of Nashville, Tenn., led a prayer of dedication for the outgoing missionaries.

The annual report of the board disclosed that 51,680 new Christians were baptized among the 4,707 churches related to Southern Baptist missions work overseas during 1966. The new converts, baptized at a rate of about one for every 10 church members, brought the total church membership in the 4,707 churches to 528,958.

The work of the churches, which were served by 3,904 national pastors, was supplemented at 6,542 mission points, the report said.

The churches and mission points enrolled 604,487 in Sunday School, 106,792 in Training Union, 154,605 in Woman's Missionary Union, 16,525 in Brotherhood, and 123,402 in Vacation Bible School.

At the end of 1966, 2,208 missionaries were assigned to 64 countries, including three new countries--Bermuda, Morocco, and Ethiopia entered for the first time. (Botswana has been added during 1967 to make 65 countries.)

The missionaries included 92 young journeymen, making their contribution through teaching, nursing, student work, clerical services, and other functions overseas.

Two hundred seven persons--carger missionaries, missionary associates, and missionary journeymen--were added to the overseas staff in 1966.

During the year several new policies were developed which affect missionary personnel. A revised furlough plan allows missionaries to choose between a 12-month furlough after a normal term of work (varying from three to five years, according to country) or a fourmonth furlough after 32 months on the field.

Orientation is being extended to 16 weeks so that new missionaries may to overseas more thoroughly prepared for the adjustments and problems they will encounter. The first extended orientation conference will begin in September 1967.

The base salary of missionaries has been revised, though actual support has not greatly changed, the report indicated. A single missionary now has a base salary of \$2,000; a married couple, \$3,600; each child under 10 years old, \$250; and each child over 10, \$300. Inflationary conditions in most countries require additional cost-of-living supplements.

Cauthern explained that missionary remuneration is thought of in terms of "living support" rather than "salary." Missionaries also receive housing, assistance with medical expenses (all excessive bills are paid by the Foreign Mission Board), life insurance, pension dues, educational expenses for children, an outfit allowance upon appointment, and a refit allowance at the end of each furlough. Transportation on the field is provided as recommended by the Missions (organizations of missionaries in each field).

The Foreign Mission Board's total budget for 1967, providing for missionary support, ministries throughout the world, and construction of necessary buildings, is \$28,022,300. Ninety-three percent of this will be spent on mission fields, Cauthen said.

"Sustained advance in foreign missions calls for increasing the resources a minimum of \$2,225,000 annually,: Cauthen added.

The annual report also summarized Southern Baptist overseas ministries of education, medicine, publication, and benevolence.

In 1966, 387 missionaries and 6,256 nationals worked with 185,050 students in 1,18] Baptist schools-kindergartens, primary and secondary schools, colleges and schools for training teachers and nurses, and theological seminaries and other institutions offering preparation for church-related vocations.

Twenty hospitals and 56 clinics and dispensaries treated 45,051 inpatients and 544,004 outpatients. These institutions were staffed by 62 missionary and 102 national doctors, 60 missionary and 312 national nurses, and 40 missionaries and 870 nationals in other jobs.

Twenty-three publication centers, engaging 68 missionaries and 530 nationals, produced 4,129,689 copies of 386 periodicals, 728,322 copies of 229 books, and 16,548,783 copies of 372 tracts.

Four missionaries and 99 nationals cared for 793 boys and girls in 13 children's homes. Twenty-five missionaries and 104 nationals helped enrich life for 7,959 children and adults enrolled in 19 community centers and good will centers.

#### MISSOURI

- \* Stanley Anderson Star Rt. Cassville, Mo.
- \* Hyman Appelman 7339 Broadway Kansas City, Mo.
- \* Dick Belcher Troy, Mo.
- \* Clyde Chiles 9901 Juengel Dr. St. Louis, Mo.
- \* Hubert Fugett 1205 West Locust Bolivar, Mo.
- \* Guy Lawyer 445 So. Broadway Springfield, Mo.
- \* Burnell Lewis Ellington, Mo.

#### NORTH CARCLINA

- \* Billy Graham Montreat. N. C.
- \* Vance Havner 109 McIver Greensboro, N. C.
- \* Jimmy Hinson Trinity, N. C.
- \* Charles Howard P. C. Box 456 Bules Creek, N. C.
- \* Clarence Nida P. O. Box 555 Greensboro, N. C.
- Arnie Robertson Box 2670
- Greensboro, N. C. \* Baxter Walker
- P. O. Box 63 Fayetteville, N. C.
- \* Jay Waught 214 East Fifth St. Burlington, N. C.
- \* Grady Wilson Montreat, N. C.
- \* T. W. Wilson Montreat. N. C.

#### NEW JERSEY

\* Taylor Funtley Frazier 1674 Peach St. 50 Florence St. Hillsdale, N. J.

\* Jim Harris Rt. 2, Box 571 Waverly. Ohio

#### OKLAHOMA

- \* Eldon Dicus Jenks, Okla.
- \* Frank Elkins 900 NE 81st Okla, City, Okla.
- \* George Kouri 14 South 50th St. Lawton, Okla.
- \* Jerry Reimer 3373 Del Aire Pl. Okla. City, Okla.

- \* J. Oscar Wells Box 417
- Bethany, Okla. \* Barry Wood 1312 So. Penn Okla, City, Okla.

#### PENNSYLVANIA

\* Eddie Martin 2036 Lititz Pike Lancaster, Pa.

#### SOUTH CAROLINA

- \* Walter Brashier Rt. 7 Greenville, S. C.
- \* Vince Cervera Box 3722 Greenville, S. C.
- \* Lloyd Doyle P. O. Box 10025 Charleston, S. C.
- \* Eddie Lieverman 7 Long Forest Dr. Greenville, S. C.
- \* Bob Person Rt. 2
- Greenville, S. C. \* Bill Piper 122 Bradley Blvd. Greenville, S. C.
- \* Elmer Piper 34 Coventry Lane Greenville, S. C.
- \* John Tierney Rt. 2. Roper Mt. Rd. Greenville, S. C.

#### TENNESSEE

- \* Terry Davis 749 Templeton Dr. Nashville, Tenn.
- \* Billy DeVasher P. O. Box 814 Nashville, Tenn.
- \* Don Johnson 812 West Dr. Memphis, Tenn. \* Robert G. Lee
- Memphis, Tenn. \* Ed Robinson
- P. O. Box 323 Lebanon, Tenn. \* Joe Shaver
- Box 4921 Crosstown Memphis, Tenn.
- \* Walter St Clair Box 1097 Johnson City, Tenn.
- \* Ed Taylor P. O. Box 844 Johnson City, Tenn.
- \* Harvey Tingle 4182 Wales Ave. Memphis, Tenn.
- \* Wm. B. Williams 1038 Parkland Rd. Memphis, Tenn,
- \* Don Yomack 19 Pinehurst Memphis, Tenn.

#### TEXAS

- \* Bo Baker 3509 Townsend Dallas, Texas
- \* Mickey Bonner 12803 Boreas Houston, Texas
- \* Clift Brannon P. O. Box 1441 Longview, Texas
- \* Wayne Bristow 1708 East Colgate Lubbock, Texas \* R. Filder Cade
- 1837 Oakland Blvd. Fort Worth, Texas \* Paul Carlin 13930 Taylorcrest
- Houston, Texas \* John Cole c/o 1st Bapt. Church Seagoville, Texas
- \* G. P. Comer Box 5889 Dallas, Texas
- \* Marshall Craig 6216 Junius Dallas, Texas \* Bob Criss
- 2004 J.T. Luther Dr. Fort Worth, Texas \* Herschel Ford
- 6235 Oran Dallas, Texas \* Santiago Garcia Jr.
- P. O. Box 3288 San Antonio, Texas \* Dorrell Hall
- Box 55 Hurst, Texas \* H. H. Hargrove
- 1815 Coggin Ave. Brownwood, Texas Harlan Harris
- P. O. Box 253 Plainview, Texas
- \* George Havens 1243 So. Waverly Dr. Dallas, Texas
- \* Bill Heiliger 4917 Gordon Ave. Fort Worth, Texas
- \* Leon Hill 3714 Fountain Amarillo, Texas
- \* Dan R. Hubbell P. O. Box 3313 Waco, Texas
- \* C. B. Jackson 4207 Normandy Dallas, Texas
- \* Mike MaMahan 6326 Feldspar Houston, Texas
- \* Charles Massegee P. O. Box 24500 Dallas, Texas
- \* Homer Martinez 4252 Norwich Fort Worth, Texas \* Pete Numez P. O. Box 1991
- El Paso, Texas \* Don Miller P. O. Box 28164 Dallas, Texas

- \* Leonard Sanderson 903 No. Bowen Rd. Arlington, Texas
- \* W. L. Shuttlesworth 701 No. Confederate Tyler, Texas
- \* Royce Simpson P. O. Box 17451 Dallas, Texas
- \* Larry Taylor P. O. Box 95 San Antonio, Texas \* Dan Vestal 5100 Cockrell
- Fort Worth, Texas \* Young Tucker 2114 65th Place Lubbock, Texas
- \* W. Y. Pond Sr. 1038 De Forrest St. Corpus Christi, Texas James Robison

1101 West Warner

Jonesboro, Ark.

Box 909 Pasadena, Texas

\* Frank Adams

\* Sam Allen

\* Dick Baker

Box 241

\* J. B. Betts

\* Frank Boggs

\* Jon Boss

P. O. Box 939

\* Joe Atkinson

Pampa, Texas

P. O. Box 521

Denton, Texas

500 Jackson St.

520 Mt. Way NE

P. O. Box 3428

Orlando, Fla.

8542 Stults Rd.

1846 Joppa Lane

Shreveport, La.

\* Margaret Chapman

Myrtle, Miss.

P. O. Box 1062

Lawton, Okla.

623 Sarah Ann

Nacagdoshest, Texas

\* Carlos Gruber

\* "Red" Johnson

\* Jimmy Hodges

1104 So. Main

Mt. Home, Ark.

3425 Doreen Dr.

Rt. 2. Box 1308

\* Lowell Leistner

P. O. Box 3428

Orlando, Fla.

Lakeland, Fla.

\* Jim Lancaster

Lutz, Fla.

Dallas, Texas

\* Jack Buice

Tucker, Ga.

920 Wilton

Box 56

\* Dale Coody

\* James Carraway

\* Martha Branham

Atlanta, Ga.

Indianola, Miss.

Pasadena, Texas

Music Evangelists \* John McKay Keller, Texas

\* Eddie Nickelson

Roanoke, Va.

\* Glen Walker

\* Frank Weedon

226 Hackberry

Dallas, Texas

3907 Peopermill

\* Louis Wunneburger

Houston, Texas

P. C. Box 510

Austin, Texas

VIRGINIA

\* John Gambell

Lynchburg, Va.

200 Penn

\* Perry Ellis

Box 5343

Baytown, Texas

1122 Canterbury Ct.

\* Gene Miller Williams

- 2201 Broadway Lubbock, Texas \* Ron Owens P. O. Box 13
  - Atlanta, Ga. \* Vance Parks Ft. Morgan Rd.
  - Gulf Shores, Ala. \* Raymond Richardson 275 Campbell St. Jackson, Tenn.
  - \* Sonny Rics 2854 Emmett St. Dallas, Texas
  - \* Bill Michael Rt. 4, Box 490 Joplin, Mo.
  - \* R. L. Sigrest P. O. Box 719 Yazoo City, Miss.
  - \* Fritz Smith P. O. Box 13299 San Antonio, Texas
  - \* Jerry Spencer 3955 Remwal Memphis, Tenn.
  - \* Bette & Ed Stalnecker Box 27
  - Ripley, Tenn. \* Steve Taylor 132 Corrine Dr. Greenville, S. C.
  - \* Joe Trussell 12 Crestview Brownsood, Texas
  - \* David & Carol Tyson Box 248 Forrest City, Ark.
  - \* Al & Ivy Walsh 4488 Briarcliff Atlanta, Ga.
  - \* Madelin Watson Box 1441 Longview, Texas
  - \* Leon Westerhouse 3113 Lee Ave. SW Birmingham, Ala.

#### PROGRAM

### CONFERENCE SOUTHERN **BAPTIST EVANGELISTS**

#### MIAMI BEACH AUDITORIUM

JUNE 1:00 - 5:00 afternoon

#### **EVERYONE INVITED-FREE** (NO CONVENTION SESSION)







#### **PRESIDENT**

DON WOMACK 19 Pinehurst Memphis, Tenn.

VICE-PRESIDENT PASTOR-ADVISOR

JOHN TIERNEY GERALD MARTIN Rt.2, Roper Mt.Rd. Poplar Ave. Bapt. Greenville, S. C. Memphis, Tenn.

MUSIC, PUBLICITY-ED STALNECKER SECRETARY, TREASURER-MRS. D.L. WOMACK



DR. ROBERT G. LEE 1674 Peach Street Memphis, Tennessee



DR. HYMAN APPELMAN 7339 Broadway Kansas City, Mo.



R. L. SIGREST Box 719 Yazoo City, Miss.

BETTE & ED STALNECKER

Ripley, Tennessee



JERRY SPENCER 3955 Renwal Memphis, Tenn.



SONNY RIOS 2854 Emmett St. Dallas, Texas



LEON WESTERHOUSE 3113 Lee Ave, S. W. Birmingham, Ala.

3425 Doreen Dr. Lakeland, Fla.

Rt. 4, Box 490 Joplin, Mo.

8542 Stults Rd. Dallas, Texas

MARTHA BRANHAM

BILL MICHAEL

JIMMY HODGES



Dr. Robert G. Lee

"SUPREMACY OF THE BIBLE"

Clyde Kendall

"COMPASSION IN ACTION"

SPECIAL MUSIC

2:25 2:30 2:55 2:55

Martha Branham

JOHN BESIGNO, Pastor 1st. So. Bapt. Ch. Del City, Okla.

John Bisagno

OFFERING AND MISCELLANEOUS

3:25 3:40 3:45 4:15

3:00

SPECIAL MUSIC

"CHILDHOOD CONVERSION"

SPECIAL MUSIC

Bette Stalnecker



Al and Ivy Walsh

Нутал Арреітап

Jerry Spencer Don Womack

EVAN. CLYDE KENDALL 219 Jodeco Dr. Jonesboro, Ga.

BUSINESS SESSION - (Code of Ethics to be considered)

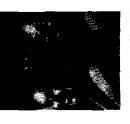
EVANGELISTS - DINNER - HOLIDAY INN - BY TICKET ONLY,

5:00

NOTE: Above messages for sale at Evangelists Booth

"UNFINISHED TASKS IN EVANGELISM"

"RIVERS OF BLOOD"
SPECIAL MUSIC



AL AND IVY WALSH 4488 Briarcliff Atlanta, Ga.



DAVID & CAROL TYSON Box 248 Forrest City, Ark.

# Full Tim Evangelists

1;00 CONCERT OF GOSPEL MUSIC ----- DIRECTED BY ED STALNECKER

MARTHA BRANHAM, AL AND IVY WALSH, BETTE STAINECKER, JERRY SPENCER, SONNY RIOS, R. L. SIGREST, BILL MICHEAL, JIMMY HODGES, LEON WESTERHOUSE, DAVID AND CAROL TYSON -

Lvangelists		Pay Exercon P. 0, Box 263 Harvey, Box 263 Harvey, Box 263 Harvey, Box 263 Fill St. Anthony Ave. Fill Shill Payne, Bl. 127 Grove Ave.	* Lloyd Sar Rt. 1, B Anchorege Philith 102 East Ovened Co. W. K. Wook Ashland	Rd. Ashland, Ky.	* * * *	* *	* Ed Bryon P. O. Box 665 Clinton, Miss. Curits NeCorley Box 97 Write, Miss. Preve McKinley P. O. Box 1887 Oulfoort, Miss. Paul Regland Myrile, Miss. Percy Ray Frey Ray Kyrile, Miss. Percy Ray Wyrile, Miss.
_	FLORITA	* Elwin Anderson Rt. 8, Box 4RlC Jacksorrille, Fig. Joksorrille, Fig. Porter Barrington 1101 South Olive West Palm Beach, th. Don Genowith For P. O. Box 2 Tamps, Fig. Far. 18th Av No. Niami Seach, Fig. No. Niami Seach, Fig. South Olive P. O. Sox 3488 P. O. Sox 3488 P. O. Sox 3488 P. O. Sox 9488 P. D. So	Persocola, Fla.  Sames McKethen  690 Platt St. Lakelard, Fla. Ed Seard, Fla.  Ed Seard, Fla.  Collardo, Fla.  Al Teddar  Al Teddar  6348 55th. Ave.  St. E. Umkhery  F. S. B. Umkhery	701 Old Hickory Jacksonville, FL	* Harold Warner * Harvel * Box 1908 Lutz, Fla. 1908 Aburndale, Ave. 5904 Aburndale, Ave. 51 and Achley Woodhouse 24.94 Guincy St. So. St. Petersburg, Fla. GEORGIA	* John Adkerson P. O. Box 2917 Atlanta, 3a. John Maggai P. O. Box 13 Atlanta, Ga. Atlanta, Ga. Sand Ham Z Sunset Or. Cartersville, Ga. Cartersville, Ga. 1745 ft. Walley D.	* Clyde Serdal.  * Clyde Serdal.  2 9 Jonesop.  2 1 Jonesop.  2 0 Jonesop.  2 0 Jonesop.  3 Contage Park Ga.  5 Contage Park Ga.  5 Contage Park Ga.  12 Markhur 31vd.  Narrer Robins, Ga.  John Smith  10 Ayers Ave.  Narretta, Ga.  * John Scott Trent  P. O. 30x 463  * Malarta, Ga.  * Alarta, Ga.  * Malarta, Ga.  * Alarta, Ga.
_	ALABANA ALABANA	* Bobby Fritt 1280 Khawatha Dr. Byrangpham, Ala. F. On Collins F. On Box 302 Garrolton, Ala. Jimay Gandy 2531 Springhill Av. Hobble, Ala. Gharles As shuurn 209 Sellevus Cr. Sadschen, Ala. * Sob Posey 42 Lich Ave. N. W. Byrangpham, Ala. * Sob Posey 42 Lich Ave. N. W. Byrangpham, Ala. * W. E. Samerlin 804 Johnson Dr. * W. E. Sumerlin 804 Johnson Dr.	* Arniston, Ala.  * Frank Taylor 23 Fabelon Court Harytown, Ala.  * Ray Wood 525 Fark Ave.  Birmingham, Ala.  ARKANSAS  * Walter Ayers	1200 Louisiana Little Rock, Ark.	* Harold Boyd  ox 1347  Fort Smith, Ark.  Ose Henry Hawkins  little Fock, Ark.  Jack Harlewod  5701 Mo. Allen  No. Little Rock, Ark  Angel Marinez  2256 Terrace	* Allth, Act. * Allth, Act. * Bllly Malker College Gity islunt Rudge, Art. * Perry Webb 251 %. Rudge Rd. Little Bock, Ark. * CALTEGRIA. * Authur Blessitt P. C. & San Bernardino, Call. San Bernardino, Call.	* B. Byron Fletcher. 7708 Ramona Dr. Riverside, Calif. * Harry Koformick Lintz Illl West Sunset Dr. Rediands, Calif. 2 Extin J. Merrian 201 Poplar Wasco, Calif. * Fred Porter 675 Sc. Milte Ave. Panona, Calif. 202.04440  202.04440  **Jamy Mettles 1423.2744 Ave.

