

## BAPTIST PRESS

News Service of the Southern Septist Convention

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June 2, 1967

SBC Adopts Five Resolutions, One Seeks Just Vietnam Peace

## By Dallas Lee

MIAMI BEACH (BP) -- The Southern Baptist Convention took a stand here for peace, planned parenthood, the Bible and church-state separation, adopting five resolutions on these subjects.

Only the resolution on peace drew opposition, and that because some said it wasn't forceful enough.

The three-part resolution encouraged a search of the Scriptures for principles that set forth an individual's responsibilities to God and country; pledged support to government officials in their search for wise policies and "a just peace;" and pledged prayer support "to men engaged in restrictive measures against destructive forces of invasion."

Rufus Spraberry of Mineral Wells, Texas, who offered a resolution in an earlier session openly supporting U.S. soldiers in Vietnam, tried to amend the resolution with a specific reference to Vietnam.

"I have no quarrel with this resolution, but it does not go far enough," he said. "We need to take a strong and firm stand on behalf of our men in this location."

His amendment, worded exactly like his earlier resolution, lost.

Ray O. Jones of Knoxville, Tenn., who earlier offered a resolution similar to Spraberry's, protested the section of the resolution referring to "restrictive measures" might imply that the U.S. was engaged in a "no win policy" in Vietnam.

But the messengers indicated they liked the resolution as stated.

Another messenger sought to debate a portion of the controversial report of the Christian Life Commission dealing with peace but he could get no solid support. His motion to delete the commission's report from the convention's minutes was tabled.

In other action the messengers commended "judicious use of medically approved methods of planned parenthood to those married couples who desire it and the dissemination of planned parenthood information."

The stand was the first time the Southern Baptist Convention had adopted a resolution on birth control and planned parenthood.

The recurring church-state theme was covered in a resolution approved unanimously. It reaffirmed a statement passed by the 1963 Southern Baptist Convention and urged the U.S. Congress to enact legislation to help clarify the judiciary responsibility to interpret the constitutional provisions for separation of church and state, specifically those dealing with federal funds in church-sponsored programs.

"We remind all who call themselves Baptists, to distinguish carefully the services that are publically supported from the Christian ministries that should be supported exclusively by the churches and hold to programs that are clearly committed to Christ and His kingdom," the resolution stated.

Two other resolutions were passed without question, one expressing appreciation to the host city and another recognizing the importance of the American Bible Society's activities of translating and distributing the Scriptures.

In a miscellaneous business session following action on the resolutions, Jimmy Stroud of Knoxville, Tenn., sought to present a motion on race, but President Paschall ruled his proposal was out of order.

Stroud wanted the Convention to recommend to its churches "an open door policy to all racial groups who wish to attend for the purposes of worship and Bible study; that whenever a genuine Christian who is scripturally qualified applies for church membership that he be accepted regardless of his race or color; and that the Convention recognize that each local church is free to accept or reject this recommendation."

President Franklin Paschall pointed out no new business can be brought up on the last day of the convention and the messengers sustained his ruling.

The messengers also approved motions to make the time of the president's address a fixed item in the order of program, to instruct the committee on crder of business to ask agencies and commissions to leave one third of their time for discussion in the presentation of their reports, and to authorize the secretary to publish the preceedings of the convention as the official record.

-30-

Baptist Presidents Urge More Mutual Cooperation

6/2/67

MIAMI BEACH (BP)--The presidents of three nation-wide Baptist conventions called for mutual cooperation between their denominations and other evangelicals, saying it is not only possible but essential.

However, the leaders made it clear they weren't advocating organic union between Baptists and others.

Asked in a press conference at Convention Hall here if it is possible for Baptists to cooperate with other evangelicals, L. D. MacBain of Phoenix, Ariz., president of the American Baptist Convention, said: "I think it is not only possible, but it is absolutely essential for evangelicals to cooperate."

H. Franklin Paschall of Nashville, Tenn., president of the Southern Baptist Convention said in the same press conference he felt differences of opinion between Baptist groups "may sharpen us and alert us, and make us more cooperative. It doesn't hurt us to face divisive issues."

In the same line, Joseph H. Jackson of Chicago, president of the National Baptist Convention USA, Inc., largest Negro Baptist group in the nation, said "there is no obstacle between Christians committed to the same Christ."

In discussing some of the barriers to cooperation, MacBain cited a view that his group is much more ecumenically and social-action minded than other Baptist groups.

However, MacBain felt American Baptists could be a "sound illustration" to other Baptists and evangelicals of how to cooperate without losing sovereignty or compromising the autonomous nature of the local church.

MacBain, pastor of First Baptist Church of Pheonix, said American Baptists have been in the National Council of Churches of Christ in the USA since its beginning, without compromising its beliefs or participating in organic union. Southern Baptists are not members of the National Council of Churches, but National Baptists are.

Paschall, pastor of the First Baptist Church of Nashville, said he believed Southern Baptists are afraid of organic union or participation in any movement which might move in that direction.

"Fellowship is what we emphasize, not organic union," added Jackson, pastor of the Olivet Baptist Church in Chicago and president of the six-million member Negro Baptist body for the past 13 years.

MacBain said that controversy which developed between American and Southern Baptists following action of the ABC General Council against participating in a proposed 1969 joint Baptist evangelistic crusade had in effect pulled American and Southern Baptists closer together instead of farther apart.

He said action by the American Baptist Convention in Pittsburgh two weeks before the Southern Baptist Convention meeting indicated that the majority of American Baptists are "throughly in favor of participation" in the proposed Crusade of the Americas.

The crusade, to be held in 1969 in North, Central and South America, will involve Baptists bodies from 25 countries, each staging its own evangelistic efforts. Southern Baptists are playing a strong role in the crusade plans.

Baptist Press

Jackson said his convention would participate in the crusade, but would not send preachers to South America because of limited finances.

Jackson dodged questions asking him about the influence and integrity of Civil Rights Leader Martin Luther King Jr., Senator Edward Brooke, and NAACP leader Roy Wilkins. He said he would not discuss personalities, only principles.

"I would not want to help any man whose prestige has gone down," Jackson said. He declined to identify his subject by name.

Earlier, in remarks to the messengers at the 110th meeting of the Southern Baptist Convention, Jackson stressed the Christian individual's responsibility to his nation.

"I don't believe the sword can save society, but I am committed to the United States," he said. "If it makes a wrong decision, I'm involved in it and I have no prerogative whether to stand for the country or not. My country is committed to stand for me and I'm committed to stand for the country.

"We cannot enjoy the natural blessings of the country and then curse that country when our time comes to make sacrifices," he said.

In a specific reference to Vietnam, Jackson said he received a letter from Russian Baptists urging him to encourage U.S. withdrawal from Vietnam.

He said he wrote them back asking them to urge Russia to work with the U.S. as peacemakers in Vietnam, and said:

"Ask your government to quit boosting the war in Vietnam and we'll ask our government to pull out of Vietnam."

He said he asked them to urge the heads of the nation to communicate with President Johnson, and then he asked the President to write him a letter expressing his views and concern over the war.

"I got a two-page letter from President Johnson expressing his position, and I think he was sincere," Jackson said. "He said: 'We are willing to meet anybody anywhere to discuss the matter of peace.' I sent it to Baptists in Russia and copies to Finland, Hong Kong, Czechoslovakia, Yugoslavia, England, France--14 countries in all--as witnesses to testify in case the Russian Baptists forgot they received it."

Speaking of problems within the nation, Jackson said there was no problem in America that was too difficult to be solved according to law and order.

Referring to Southern Baptists, American Baptists and National Baptists, Jackson said:

"If we alone commit ourselves to truth and God, we ourselves could arrest the movement of crime and bring truth and righteousness nearer to the heart of this nation."

-30-

SBC Told: Involve Laymen Or Lose Out

6/2/67

MIAMI BEACH (BP)--Southern Baptists were advised here to involve their laymen or face population inundation.

James L. Pleitz, pastor of First Baptist Church, Pensacola, Fla., described the magnitude of the problem and suggested a solution in one of the closing addresses of the four-day Southern Baptist Convention in Convention Hall.

"The world population is growing 10 times faster than the church. We are losing ground--lots of ground," he said.

Pleitz, newly-elected chairman of the Executive Committee of the 10.9 million member denomination, said Southern Baptists are guilty of developing the world's largest group of sermon listeners and the concept that Christianity is largely confined to Sunday and to the church building.

The answer is to involve the laity in a personal ministry, Pleitz said. He made these suggestions:

"We can use them more in the services of the local church. I have had a lawyer, scout executive, and a politician preach in our church. In every case the men were well received.

"Why shouldn't a layman have the privilege of baptizing some of the converts? Many of our people have the mistaken idea this is a priestly function and can only be performed by an ordained minister.

"We also need to use the laity more in the work of our associations, state conventions, and Southern Baptist Convention."

The challenge for laity involvement wound up an emphasis on the convention theme, "Mandate to Minister."

The final session of the convention was devoted to inspiring Southern Baptist youth to take their place in the world as Christians.

Carl Bates, pastor of First Baptist Church of Charlotte, N. C. urged the youth to tell adults "we are here to match our lives against this crucial hour in world history and ail we ask is for you to believe in us just a little and to be patient with us for awhile and to encourage us by your sincerity and sacrifice."

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Roberts Ill; Won't Take Seminary Professorship

6/2/67

MIAMI BEACH (BP)--C. A. Roberts, former pastor of First Baptist Church of Tallahassee, Fla., will not be accepting his previously announced appointment as professor at Southwestern Baptist Theological Seminary, a seminary official announced here.

"Roberts, who was to become professor of evangelism effective June 1, has asked to be relieved of his commitment because of health," said Seminary President Robert E. Naylor.

"His request has been granted and he is not coming to the seminary," Naylor added.

Roberts was reported to be hospitalized in Waco, Tex., but was not available for comment.

As president of the Southern Baptist Pastors' Conference, Roberts was scheduled to preside over sessions of the pastors' meeting in Miami Beach, May 29-30, but was unable to because of illness.

"Due to tension and pressure," said Gerald Martin, conference vice-president, "C. A. Roberts' personal physician ordered him not to attend the convention and to cancel all engagements."

Martin presided over the Pastors' Conference and later was elected president.

-30-

Abernathy Elected SBC Vice President

6/2/67

MIAMI BEACH--John Abernathy, a retired Baptist missionary now living in Hot Springs, Ark., was elected here second vice president of the Southern Baptist Convention.

 $\Lambda$ bernathy is a former missionary for 30 years to China, for 11 years to Korea, and for three other years to the Philippines.

He was elected in a runoff ballot with James Windham Baptist pastor from Silver Springs, Md., a suburb of Washington, D.C.

-30-

Wallace Elected President
Of Southeastern Alumni

MIAMI BEACH(CBP)--Jerry Wallace, pastor of the First Baptist Church, Elizabethtown, N.C., was elected president of the Alumni Association of Southeastern Baptist Theological Seminary at its annual meeting here.

Lowell Robinson, pastor of the Fort Royal Baptist Church, Fort Royal, S.C., was elected vice-president, with Marion Powell, pastor of the First Baptist Church, Taylorsville, N.C., as secretary-treasurer. Thomas A. Jackson, retiring presid at and pastor of the McLean Baptist Church, McLean, Va., was elected to a three-year office as director

Coggins Appointed VISTA Regional Director By OEO

WASHINGTON (BP)--Ross Coggins, director of communications for the Southern Baptist Christian Life Commission in Nashville for the past six years, has been appointed Southeast regional administrator for Volunteers in Service to America (VISTA) by the Office of Economic Opportunity here.

Coggins will assume the position with offices in Atlanta, Ga., effective June 15.

His appointment was announced here by Sargent Shriver, director of the Office of Economic Opportunity which administers the VISTA program, sometimes called the Domestic Peace Corps, as part of the War on Poverty programs.

Coggins will be responsible for the total administration of the VISTA program and work of 180 VISTA volunteers in six states: Georgia, Florida, South Carolina, Alabama, Mississippi, and Tennessee, according to Bill Crook, director of VISTA here and an ordained Baptist minister from Texas.

Crook said Coggins will be over a program branch manager and a recruiting branch manager, with four or five recruiting and program officers under them. They will set up recruiting efforts in the six states, and new projects in the Southeast area.

In Nashville, Coggins said he was accepting the position with enthusiasm for the challenge it presents to help meet human need in the six-state area, and that through the position he would be able to make a practical application of the Christian gospel.

Coggins expressed appreciation for the Christian Life Commission and for the opportunity of working in the area of Christian social action with the director of the commission, Foy Valentine.

Valentine called Coggins' resignation "a critical loss" to the commission.

"For nearly six years he has given creative direction to our communication of the relevance of the gospel to the great issues of our time," Valentine said. "The commission will sorely miss his unique talents and his contagious Christian idealism."

Coggins for six years prior to joining the Christian Life Commission was with the Southern Baptist Foreign Mission Board, serving with his wife as a missionary to Indonesia.

Previously he was associate in the student department of the Baptist General Convention of Texas, a Baptist Student Union director for Texas Woman's University in Denton, Tex., and pastor of the First Baptist Church of Woodson, Tex.

A graduate of Baylor University (Baptist) in Waco, Tex., and Southwestern Baptist Theological Seminary, Fort Worth, Coggins is the author of two books, To Change the World, and Missions Today. He also has edited The Gambling Menace, a recent Breadman Press book, and is a frequent contributor to Baptist publications

Christianity Must Be Lived SBC Youth Night Crowd Told

MIAMI BEACH (BP)--A juvenile rehabilitation worker, a motion picture actress and a minister effectively used testimony, music and sermon here Friday night to impress upon 10,000 Southern Baptists that Christianity must be lived to count.

While the program personalities at the closing session of the 110th Southern Baptist Convention expressed it differently, their message was the same.

Jim Vaus, who operates Youth, Inc., in the asphalt jungles of New York City, expressed it this way:

"How do you reach juvenile gang leaders? When love is felt the message is heard. They want to see how you live, not hear what you say."

Anita Bryant of Miami, who sang her way through 30 minutes of Christian testimony, put it this way:

"I may get picketed from you parents, but if we have problems today I feel they don't lie with young people. They lie in the home where life isn't centered around Christ. If the children see the example of Christ in their parents, you have nothing to worry about."

Carl Bates, pastor of First Baptist Church of Charlotte, N.C., called on the youth-dominated audience to "live your best."

Vaus also dealt with the government's poverty program as he told the messengers, largely Miamians, what counts with youth gangs.

"I've watched the government's poverty programs and I'm disgusted with them. It's a waste of the taxpayers' money.

"Social work that doesn't have its roots in the love of Jesus Christ is worthless."

Converted in a service led by Billy Graham, Vaus said he's dedicated the rest of his life to trying to rehabilitate the lives of youth gangs in the toughest one-square-mile section of New York City.

The 30-minute testimony brought a standing ovation.

So did that of Miss Bryant, clad in a white dress and clasping a Bible several shades more red than her hair.

She sang some of the audience's favorites, including such familiar songs as Amazing Grace, How Great Thou Art and finally the Battle Hymm of the Republic.

While she had specific advice for young men and women, she also took time to spell out her stand on Vietnam, chief subject of discussion during the four-day meeting of the 10.9 million member denomination.

"You may not agree with me but on the basis of my three trips there I'm compelled to take my stand in support of those men.

"I believe that it's a war between atheism and God."

If the applause is a good barometer, the audience agreed.

SBC Adopts Record Budget, Speaks On Peace, Parenthood

By Roy Jennings

6/2/67

MIAMI, BEACH (BP).--Steering a course around the shoals of ecumenicity and social action, Southern Baptists approved a record \$26,700,000 world missions budget and took a stand on such issues as peace, planned parenthood and church-state separation.

The 110th annual session of the Southern Baptist Convention attracted almost 15,000 messengers from the United States and ranked second among gatherings of the denomination since its first meeting in 1845 in Augusta, Ga. The 1965 meeting in Dallas drew 16,053 messengers.

The issue of race relations found its way into the convention with the request of a Baton Rouge, La., preacher to abolish the Christian Life Commission, but messengers firmly rejected his suggestion.

Messengers re-elected H. Franklin Paschall, pastor of First Baptist Church of Nashville, Tenn., to a second one-year term as president.

Implementing the work of a denominational study group which examined trends expected in the 1970s, the messengers chose the central theme of living creatively the spirit of Christ for the decade beginning Oct. 1, 1969.

As part of the support, the messengers asked denominational agencies to use planning goals in five areas in 1967-69. They call for increasing the maturing of individuals and groups, church members, usefulness of churches in the community and world, gifts, and efficiency in church administration.

The denomination's stand on peace pledged support to government officials as they develop strong and wise policies, pursue a just peace in Vietnam, and help maintain order in the world. It also pledged prayer support to men engaged in restrictive measures against destructive forces of invasion.

Two messengers who asked earlier for the convention to openly support American soldiers in Vietnam thought the stand was too weak, but their efforts to strengthen it failed.

A section of the annual report of the Christian Life Commission received by the messengers dealt specifically with peace.

In citing the responsibilities of Christians, it called upon all churches not to be blinded by distorted appeals to false patriotism to the point they lose sight of the personal tragedy, the great sorrow and the fantastic cost attached to the Vietnam conflict.

It called for the responsible leadership of this nation to continue to pursue patiently every course that might lead to a peaceful settlement of international problems.

A survey among messengers showed two thirds of those polled wanted the United States to do whatever is necessary to win the war.

But the messengers tabled a motion to delete the statement of the Christian Life Commission on world peace, and refused to adopt an amendment to the resolution which would have pledged specific support for the current U.S. policy in Vietnam.

The denomination, expressing concern for the population explosion for the first time, commended the use of medically-approved methods of planned parenthood and the dissemination of information on the subject.

On separation of church and state, the messengers asked Congress for legislation to help clarify the judiciary responsibility to interpret constitutional provisions in this area. It specified those dealing with federal funds in church-sponsored programs.

"We remind all who call themselves Baptists, to distinguish carefully the services that are publicly supported from the Christian ministries that they should be supported exclusively by the churches and hold to programs that are clearly committed to Christ and His kingdom," the resolution stated.

In keeping with the convention's theme of "Mandate to Minister," President Paschall led a battery of speakers in pleading for Southern Baptists to show more concern for all the problems of men, including his personal and social ones. President Paschall said Christians must practice an evangelism concerned with the whole man, including his body and soul. "In an age of population explosion and computers, bigger and bigger organizations in church and state, it is easy to forget the dignity and worth of human beings and personal needs. "There is a continuing need for repentance and renewal. Let us break out beyond ourselves and minister to the world." Sen. Mark O. Hatfield (R., Ore.) who spoke to the report of the Christian Life Commission, amplified the ministry theme, rebuking churches for failing to help meet human suffering and need. If 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, Sen. Hatfield said. The senator is a member of the First Baptist Church of Salem, Ore., which is affiliated with the Conservative Baptist Association of America, a group often labeled "ultra-fundamentalist." His speech before the convention, however, called for more social action by churches. "Either we voluntarily do the work of God on earth by using our resources individually and through the church to meet mankind'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." In the annual report of Woman's Missionary Union, Mrs. Robert Fling of Cleburne, Tex., the president, recommended a program of mission action for men and women to meet needs in their community. Don't expect the work to be easy, though, she cautioned, for becoming involved in the private drama of personal crisis is demanding. Mrs. Fling asked Southern Baptists not to hide behind the old excuse that this represented the social gospel because it's really the gospel of Jesus Christ at work. A plea for greater cooperation -- even a type of ecumenicity -- was made by J. D. Grey of New Orleans, president of the denomination from 1952 to 1954. While making it clear he wasn't referring to organic union, Grey said Southern Baptists need to practice Christian fellowship, brotherly love and unity of spirit with other groups. "We can no longer be little isolated islands in the great ocean of mankind. We cannot, we must not, draw up our pharisaical robes about us and remain aloof from other Christians and men of good will." Messengers expressed a desire for being more cooperative with other Christians by asking the Executive Committee to explore possible discussion with other evangelical groups on witness and evangelism and report their findings in 1968. Guests bringing fraternal greetings to the messengers included L. D. MacBain of Phoenix, Ariz., president of the American Baptist Convention, and Joseph H. Jackson of Chicago, president of the National Baptist Convention USA, Inc. Messengers received reports from 20 denominational agencies. The Foreign Mission Board reported 2,208 missionaries are serving in 65 foreign countries. The Home Mission Board disclosed 2,165 home missionaries are at work in the United States, Panama Canal Zone, Cuba, and Puerto Rico. In other action, the messengers voted to hold their 1972 convention in Philadelphia, June 5-9. Other new officers elected include Landrum Leavell II, pastor of First Baptist Church of Wichita Falls, Tex., first vice president, and John Abernathy of Hot Springs, Ark., retired foreign missionary to the Orient, second vice president. -moreJames Pleitz, pastor of First Baptist Church of Pensacola, Fla., was chosen chairman of the denomination's Executive Committee.

The messengers also voted new terms for Treasurer Porter W. Routh, Recording Secretary Clifton J. Allen, and Registration Secretary W. Fred Kendall, all of Nashville.

Looking to the 1968 meeting in New Orleans June 11-14, the messengers selected Douglas Hudgins, pastor of First Baptist Church of Jackson, Miss., to preach the convention sermon opening night.

When the messengers weren't in sessions, they attended a pre-release showing of the movie, Bill Wallace of China based on the life of a Southern Baptist missionary martyr, sunbathed on the beaches, and played in the Atlantic Ocean.

All work and no play make conventions dull -- but these Oklahoma pastors have found a way to combine their reading of the SBC Book of Reports with a dip in the surf at Miami Beach.

Neal Jones, US-2 worker of El Paso, speaks to WMU Convention on rehabilitation.

James V. Lackey, left, director of stewardship development, SBC Stewardship Commission, talks at that agency's exibit with Ralph T. Kkyle church finance executive from Atlanta.

Baby sitting duties are handled behind the curtains by (1 - r) Sarah, Grace and Susan Whitescarver. They watch Amy, while their Mother sits just inside the curtain watching the Convention activity. Their father is minister of education of First Baptist Church, Mismi.

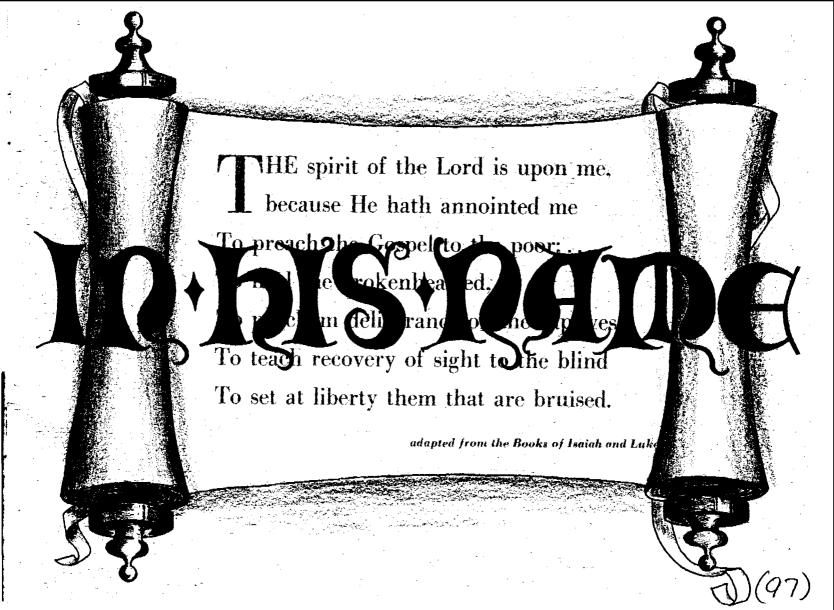
SBC president Paschall listens to a report while a Royal Ambassador messenger is prepared to handle necessary errands.

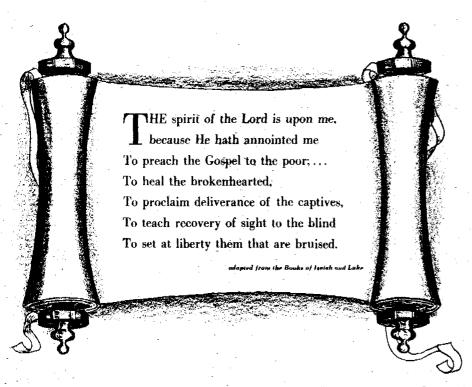
Anita Bryant autographs photographs after her press conference.

Messengers watch, listen, and doze during a session of the SBC.

Exhibit booths provide relaxation and conversation space.

Some messengers come early to await the beginning of the SBC session.





Mrs. Robert Fling
The State Presidents
Mrs. J. R. Lobaugh
Miss Alma Hunt

President
Vice-Presidents
Recording Secretary
Executive Secretary

## PROGRAM

Woman's Missionary Union

Auxiliary to Southern Baptist Convention

Meeting in Seventy-ninth Year

Miami Beach Auditorium

Miami Beach, Florida

May 29-30, 1967

Theme: In His Name

#### MONDAY MORNING

All Hail the Power of Jesus' Name

Mrs. Charles Walker, Organist Mrs. W. G. Stroup, Pianist

"To Preach the Gospel to the Poor"

J. Lyn Elder

Song Service

W. Hines Sims

Organization

Recognition of Hostess Committee

## FIRST CENTURY CHRISTIANS

A Bible Episode

Cast

Mary Hardin-Baylor College

Reader

Leonard Holloway

## TWENTIETH CENTURY CHRISTIANS

The Gift of Going

To Alaska

Sara Ann Hobbs

To Spain

Mrs. Ben Thompson

To Nigeria

Dr. Joseph Pipkin

Hymn

I Wonder As I Wander, arranged by Niles

To Build . . . In His Name

Meditation Hymn, How Sweet the Name of Jesus Sounds

Roy F. Lewis

Irene Jordan

Adjournment

Irene Jordan

## MONDAY AFTERNOON

1:45 o'clock

All Hail the Power of Jesus' Name
"To Heal the Brokenhearted"
Song Service

J. Lyn Elder

## FIRST CENTURY CHRISTIANS A Bible Episode

Cast Mary Hardin-Baylor College

Reader Leonard Holloway

TWENTIETH CENTURY CHRISTIANS
A Loaf or a Coat in His Name
Dominican Republic

Mrs. Howard L. Shoemake

Cubans in Miami Mrs. Josefina Benitez

Hymn

Come Unto Him, Handel

Pulse Beat in Panama

Meditation Hymn, Take the Name of Jesus with You

Adjournment

Irene Jordan

Daniel Gruver, M.D.

Irene Jordan

All Hail the Power of Jesus' Name
"To Proclaim Deliverance to the Captives"
Song Service

J. Lyn Elder

## FIRST CENTURY CHRISTIANS A Bible Episode

Cast

Mary Hardin-Baylor College

Reader

Leonard Holloway

## TWENTIETH CENTURY CHRISTIANS To a World in Revolution

Missionary Appointees Missionary Journeymen Missionary Associates

Presented by Jesse C. Fletcher

Hymn

Missions and Music

My Redeemer and My Lord, Buck

Irene Jordan

**Encounter** with Pain

Martha Jordan Gilliland, M.D.

Meditation Hymn, Blessed Be the Name

Irene Jordan

Adjournment

## TUESDAY MORNING

9:30 o'clock

All Hail the Power of Jesus' Name
"To Preach Recovery of Sight to the Blind"
Song Service

J. Lyn Elder

FIRST CENTURY CHRISTIANS
A Bible Episode

Cast Mary Hardin-Baylor College Reader Leonard Holloway

TWENTIETH CENTURY CHRISTIANS
On the American Scene
US-2 Missions

Inner City and Language Missions
Freddie Neel
Juvenile Rehabilitation
Neil Jones

Hymn

Herein Is Love WMU Report

Go, Congregation, Go, Antes

The Cross and the Crossroads

Meditation Hymn, Jesus Is the Sweetest Name I Know

Adjournment

Alma Hunt Irene Jordan Jimmy R. Allen

Irene Jordan

J. Lyn Elder

All Hail the Power of Jesus' Name "To Set at Liberty Them That Are Bruised" Song Service Business

## FIRST CENTURY CHRISTIANS

A Bible Episode

Cast

Mary Hardin-Baylor College

Reader -

TWENTIETH CENTURY CHRISTIANS

Leonard Holloway

What Do Missionaries Do? Mrs. Jamie C. Maiden

Hymn

How Beautiful Upon the Mountains, Harker

President's Message

Meditation Hymn, The Name of Jesus

Mrs. Robert Fling Irene Jordan

Adjournment

Deep Is the Hunger

Irene Jordan

## PROGRAM PERSONNEL

Dr. Jimmy R. Allen, Director, Texas Christian Life Commission, Dallas Mrs. Josefina Benitez, President, Cuban WMU of Miami Dr. J. Lyn Elder, Professor, Golden Gate Baptist Theological Seminary, California Dr. Jesse C. Fletcher, Secretary for Missionary Personnel, Foreign Mission Board Mrs. Robert Fling, President, Woman's Missionary Union Dr. Martha Jordan Gilliland, Missionary to Nigeria Dr. Daniel Gruver, Missionary to Panama Miss Sara Ann Hobbs, GA Director, North Carolina WMU Dr. Leonard Holloway, President, Mary Hardin-Baylor College, Belton, Texas Miss Alma Hunt, Executive Secretary, Woman's Missionary Union Mr. Neil Jones, US-2 Missionary, El Paso, Texas Miss Irene Jordan, Metropolitan Opera, New York Mr. Roy F. Lewis, Division of Church Loans, Home Mission Board Mrs. J. R. Lohaugh, Recording Secretary, Woman's Missionary Union Mrs. Jamie C. Maiden, Meadowview, Virginia Miss Freddie Neel, US-2 Missionary, Chicago, Illinois Dr. Joseph Pipkin, Orlando, Florida Mrs. Howard L. Shoemake, Missionary to Dominican Republic Dr. W. Hines Sims, Secretary, Church Music Department, Sunday School Board Mrs. W. G. Stroup, Jacksonville, Florida Mrs. Ben Thompson, Yazoo City, Mississippi Mrs. Charles Walker, Miami, Florida

#### **ACKNOWLEDGMENTS**

Assistants in Programing: Mrs. R. L. Mathis Mrs. Ned P. King, Jr.

## Call to Prayer

## **MAY 29**

Mrs. J. D. Belote, Hong Kong Paul Box, Malaysia Mrs. R. K. Evenson, Uruguay

Mrs. J. A. Foster, Philippines

Mrs. L. F. Gomez, New Mexico Johnnie Hobbs, Louisiana Donna Stiles, Rhodesia Brenda Sullivan, Switzerland

## **MAY 30**

Mrs. R. W. Burnett, Argentina D. R. Contreras, Texas

Mrs. A. L. Davis, Jr., Hong Kong

H. V. Davis, Brazil

E. D. Evenson, Arizona

G. L. Gladney, Missouri

Mrs. G. D. Grober, Brazil
Mrs. R. M. Guillen, Panama
Mrs. J. A. Herring, Taiwan
H. O. Hurt, Florida
I. N. Patterson, Nigeria, emeritus

Mrs. L. M. Southerland, Jr., Japan

G. R. Young, Philippines



FOR RELEASE JUNE 2nd, 1967

## A COMMENT BY AL SIMON, MANAGER, BEACH THEATRE, REGARDING "BILL WALLACE OF CHINA"

It was my proud pleasure as an exhibitor of motion pictures for over 30 years to have shown the "BILL WALLACE OF CHINA" film here at our Brandt Beach Theatre on Lincoln Road Mall, Miami Beach.

It was a smash hit, warm, human, and a great story. I sat through it at times misty eyed, and fully engrossed in the story, almost forgetting my duties as Manager.

I feel Gregory Walcott's performance depicting Bill Wallace is one of the highlights of the film.

Comments were enormously gratifying. This is a prestige motion picture and it is one of the most enjoyable I have ever exhibited.

The scene of Dr. Wallace attempting to say the Lord's Prayer in Chinese is a rare, humorous, unforgettable moment -- don't miss this! All of our personnel watched it over and over again.

AL SIMON Manager, Beach Theatre, Miami Beach.

# Southern Baptist

## CONVENTION BULLETIN

FORTY-FOURTH VOLUME

MIAMI BEACH, FLORIDA, JUNE 2, 1967

FOURTH 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"

#### FRIDAY MORNING

THEME: "Mandate to Minister through Christian Fellowship"

8:45 Pre-session Music

9:00 Song Service

Scripture-Herman E. Jacobs, Tennessee Prayer-John A. Wood, Kentucky 9:10

9:15 Committee on Resolutions

9:30 Miscellaneous Business

10:00 Special Music

Stewardship Commission---Merrill D. Moore, Tennessee 10:10

10:25

Recognition of Fraternal Messengers Response-Joseph H. Jackson, Illinois Baptist World Alliance-Josef Nordenhaug, District of Columbia 11:05

11:15

Baptist Joint Committee on Public Affairs

-C. Emanuel Carlson, District of Columbia

11:35 Congregational Hymn

11:40 Address: J. D. Grey, Louisiana

12:05 Benediction-Frank L. Trotter, Illinois

### FRIDAY AFTERNOON

THEME: "Mandate to Minister through the Laity"

1:45 Pre-session Music

2:00 Song Service

Scripture-Richard E. Myers, Virginia Prayer-W. LeRay Fowler, Texas 2:05

2:15 Miscellaneous Business

Brotherhood Commission - George W. Schroeder, Tennessee 2:30

Committee on Canadian Baptist Cooperation-Arthur B. Rutledge, Georgia

Special Music

Address: James L. Pleitz, Florida

3:30 Benediction-Bob McPherson, Colorado

## FRIDAY NIGHT

THEME: "Mandate to Minister to Youth"

6:45 Pre-session Music

7:00 Song Service

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

7:15 Special Music

7:25 Address-Jim Voss, New York City

7:55 Special Music

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

Benediction-Robert F. Woodward, Mary-land 8:30

#### **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.

CS AVE us, O Lord Our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise. Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord" (Psalms 106:47-48).

## PROCEEDINGS

### SOUTHERN BAPTIST CONVENTION

Miami Beach, Florida May 30 - June 3, 1967

### Wednesday Night, May 31

103. President Paschall called the Convention to order. Robert L. Snead led the Convention in singing "Come, Thou Fount of Every Blessing," "America the Beautiful," and "I Love to Tell the Story."

104. O. R. Rice (Mo.) read from the Scriptures, and Charles F. Polston (N. Mex.) led the Convention in prayer.

105. James L. Sullivan (Tenn.) was recognized to present the report of the Sunday School Board. Secretary Sullivan, using the experience of Elijah in depression for illustration, addressed the Convention, dealing with problems in Southern Baptist life and pointing out directions toward a higher level of achievement and resources for advance in the service of Christ.

106. Secretary Kendall reported that the 14,668th messenger — Henry A. Preston (Tenn.) — who was registered at 7:29 p.m. was the 400,000th person to register in the entire history of the Con-

vention, beginning in 1845.

107. President Paschall recognized Arthur B. Rutledge (Ga.) to present the report of the Home Mission Board.

108. Special music was presented by the "Sons of Jubal," ministers of music from Georgia, directed by Paul McCom-

109. Secretary Rutledge presented the members of the Home Mission Board staff, including emeritus Executive Secretary Courts Redford (Mo.). He reported on the conditions of missionaries in Cuba, still under government custody or in

110. Glendon McCullough (Ga.) presided during an appointment service for new missionaries. The appointees were introduced and were presented with certificates of appointment.

111. Missionary testimonies were given by Charles McCullin, Daniel R. and Mrs. Sanchez, James S. Wright, Suthell Walker, and Donald Nicholson.

112. Secretary Rutledge delivered a charge to the appointees; J. Don Aderhold (Ga.) led a prayer of dedication; Jo Ann Shelton sang a solo; and Glendon McCullough spoke on the theme, "My Mandate.

113. W. A. Criswell (Texas) concluded the service with a message on "The Ministry of Reconciliation."

114. Secretary Rutledge made an appeal to the Convention messengers to respond personally to the call of the Spirit of God as Jo Ann Shelton sang "Wherever He Leads, I'll Go.'

115. Jerald R. White, Jr. (Va.) led the Convention in prayer to close the session.

#### Thursday Morning, June 1

116. Vice-President Aultman convened the session, and the Convention was led in singing "I Know Whom I Have Be-lieved," "Jesus Is All the World to Me," and "Tis So Sweet to Trust in Jesus."

117. Otto J. Brown (Ind.) read from the Scriptures, and Kenneth A. Estep (Pa.) led the Convention in prayer.

118. Robert W. Jackson (Ga.) presented the report of the Committee on Boards, and it was adopted. (The list is in the second day's Bulletin.)

119. Earl B. Edington (Fla.) presented the report of the Committee on Committees, and it was adopted. (The list appears in the third day's Bulletin. It is corrected by adding Milo Arbuckle and Max Clifton of Colorado to the Committee on Boards. See also item 144 in today's proceedings.)

120. The chair called for matters of miscellaneous business.

121. Ray O. Jones (Tenn.) moved that the Convention convey to President Lyndon B. Johnson its concern relative to the situation in Vietnam. The president ruled that the motion was the equivalent of a resolution, so that it was referred to the proper committee.

122. O. K. Armstrong (Mo.) offered a resolution about obscene literature, and it was referred to the proper committee. 123. John Brothers (Ala.) moved a re-

consideration of the reference of the matter about short wave broadcasts to the Foreign Mission Board (item 32) and refer it to the Radio and Television Commission. A point of order was raised due to program assignments made by the Convention, and the motion was ruled out of order.

(Continued on Page 2)

## Proceedings....

(Continued from Page 1)

124. Alastair C. Walker (Ga.) moved that the Convention president appoint a study committee to discover possible ways of cooperation with other evangelical groups, with particular reference to witness and evangelism, the committee to be instructed that no thought be given to organic union, and to report next year. The matter was referred to be scheduled for later consideration.

125. Earl B. Edington (Fla.) moved that T. T. Crabtree (Okla.) be designated as chairman of the Committee on Boards for next year. The motion passed.

126. Chairman Ellis, for the Committee on Order of Business, recommended that W. Douglas Hudgins (Miss.) be the Convention preacher for 1968 and that John P. Newport (Texas) be the alternate. The recommendation was approved.

127. Secretary Routh presented certificates of appreciation in behalf of the Convention to Vice-Presidents Hubbs and Aultman.

128. George T. Stallings (Va.) moved to reconsider a previous action referring to the Foreign Mission Board the matter of short wave radio broadcasts behind the Iron Curtain. The motion was ruled out of order.

129. Harold Allen (Ky.) moved that the Committee on Arrangements for future Convention meetings be requested to provide nursery facilities for pre-school children of parents attending the Convention. A motion passed to refer this matter to the Executive Committee.

130. Duke K. McCall (Ky.) moved that the Executive Committee be requested to study the matter of making the president's address a fixed order of business after the Convention has approved the Convention program. The motion passed.

131. Secretary Routh announced a called meeting of the Executive Committee after the morning session for the purpose of organization.

132. Chairman Ellis announced the time for consideration of relationships with other evangelical groups at 9:30 a.m. Friday.

133. The order for the election of officers having come, the following nominations for second vice-president were made: Lehman Webb (Ark.) nominated John Abernathy (Ark.), W. E. Farrar (Va.) nominated James P. Wesberry (Ga.). John E. Huss (S. C.) nominated John Hamrick (S. C.). Fred B. Rhodes (D.C.) nominated James M. Windham (Md.). Raymond Sanderson (Tenn.) nominated T. L. McSwain (Ky.). Messengers then balloted.

134. James W. Storer (Tenn.) nominated Porter Routh (Tenn.) for treasurer. A motion passed to close nominations and to elect Routh by acclamation. The secretary was asked to cast the ballot of the Convention electing Porter Routh, treasurer.

135. H. Cowen Ellis (Va.) nominated Clifton J. Allen (Tenn.) for recording secretary. A motion passed to close nominations and elect the nominee by acclamation. The president by common consent cast the ballot of the Convention.

136. George W. Schroeder (Tenn.) nominated W. Fred Kendall (Tenn.) for registration secretary. A motion passed to close nominations and to elect the nom-

inee by acclamation. Secretary Allen was asked to cast the ballot of the Convention electing W. Fred Kendall, registration secretary.

137. Chairman Ellis announced that the matter of making the president's address a fixed order would be considered at 9:30 a.m. Friday.

138. President Paschall recognized W. C. Boone (Tenn.), who was present for the fiftieth consecutive annual session of the Convention.

139. George W. Cummins (Ga.) was recognized to present the Chaplains Commission report. He presented Arthur B. Rutledge (Ga.) to speak to the report, and William H. Geren (Ga.) was asked to lead the Convention in special prayer.

140. Hardy M. Harrell (La.) presented the report of Southern Baptist Hospitals. He presented members of the New Orleans and Jacksonville staffs and spoke to the report.

141. Davis C. Woolley (Tenn.) presented the report of the Historical Commission. He introduced Fred C. Schatz (Tenn.) as the chairman of the Commission and then presented Penrose St. Amant (Ky.) to speak to the report.

142. Daniel D. Bryson (Mo.) presented the report of the Committee on Denominational Calendar, noting changes to be made in the printed calendar in the Book of Reports. A motion passed to approve the report with the changes indicated.

143. Rabun L. Brantley (Tenn.) presented the report of the American Baptist Theological Seminary, introducing Herman F. Burns (Tenn.) as the chairman of the Commission on the Seminary, and then introduced Charles E. Boddie, president of the Seminary, to speak to the report.

144. Herschel H. Hobbs (Okla.) presented the report of the Committee on Baptist State Papers. A motion passed to continue the committee for another year. (It is noted that the committee had already been approved in the adopted report of the Committee on Committees.)

145. James W. Storer (Tenn.) presented the report of the Southern Baptist Foundation. Following the presentation of Mrs. Christine Bess and Mrs. Storer, he spoke to the report.

146. The Convention joined in singing "There is a Name I Love to Hear."

147. Foy Valentine presented the report of the Christian Life Commission. He called special attention to the part of the report emphasizing the aspect of world peace.

148. Harold Coble (Calif.) moved to amend the report by adding to paragraph four of the part dealing with the responsibility of Christians the following: "However this is not to suggest the withdrawal of United States forces from Vietnam apart from an honorable and just peace." A motion to table the original motion was defeated. Elliott Herweir (Va.) moved to make the matter a special order at the end of the morning session. This motion was defeated. The previous question was moved but was ruled out of order by the chair. A motion to extend the time for discussion for five minutes passed. Discussion by Carrington Paulette (Va.), Ernest White (Mo.), and Herschel H. Hobbs (Okla.) followed. A motion to refer the matter to the Committee on Order of Business for later consideration was defeated. A motion for the previous

## 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.

## TELEPHONE NUMBERS

question passed. The original motion to amend the report, as previously indicated, passed.

149. A motion to extend the time by five minutes for further discussion of the Christian Life Commission report was defeated.

150. Foy Valentine introduced United States Senator Mark Hatfield of Oregon, who had been invited to address the Convention.

151. The recording secretary called attention to telegrams sent to the Convention and read the following cable from the Israel Baptist Convention, by Dwight Baker: "Baptists in Israel convey greetings to our co-workers in the Great Commission and our faith in God and your prayers for great sources of strength in these days." Appropriate responses are to be made by the secretary.

152. Special music was presented by Al Fennell (Fla.).

153. The closing message of the session was brought by Theodore F. Adams (Va.).

154. Secretary Kendall announced a necessary second ballot for second vice-president between John Abernathy and James M. Windham. The president obtained approval for the ballot to be taken immediately before the report of the Woman's Missionary Union at the evening session.

155. Theodore K. Roberts (Calif.) led the Convention in prayer to close the morning session.

## REPORT OF THE COMMITTEE ON RESOLUTIONS

### Resoluti n No. 1—Appreciation for Host City and Others

Miami Beach is one of the most pleasant places Southern Baptists are privileged to conduct their Convention. Its adequate and comfortable convention hall, its numerous and comfortable hotels, the wonderful parking facilities and the hospitality of its officials, its police and its people have made this year one of the most memorable of conventions. We are deeply grateful for this hospitality and kindness.

We are also grateful for the consistent and adequate coverage given to us by the Miami daily newspapers. These have helped us see ourselves in better perspective and have provided us records to take home with us. In the months to come we will have many pleasant memories because of their faithfulness and their integrity.

We acknowledge with deepest appreciation the splendid coverage of out of town newspapers and take note that about 35 daily and weekly newspapers and 55 religious papers have been at work in the press room and in the press gallery. We are very proud of the work of the Baptist Press and our press representatives as they serve their out of town guests.

Radio and television coverage has been excellent. We appreciate very much the devoted and efficient service of the local stations as they have sought to present us acceptably to the citizens of greater Miami.

The local committee has performed without reservation of time or strength in helping us feel welcome. The general chairmen are Hankins F. Parker and I. B. Hall. The chairmen of the sub-committees are:

ices are.	
Information	Mrs. James Boston
	Mrs. R. A. Mullins
Ushers	W. B. Carson, Jr.
	J. E. Ferguson, Jr.
	Jim Benton
Tible Aid	Chester E. Poff
TT assains	James Consland
Housing	James Copeland
	R. P. Tomlinson
Dinners	Floyd Folsom
	Ray Melton
Nursery	Donald Manual
	Charles Stanley
Transportation	Murray McCullough
_	Wallage Divore
D 4 O 62	Ladislau Biro
Post Omce	Ladisiau Biro
	Martin Sapp
PublicityI	Homer G. Lindsey, Jr.
	Ray Spears
Tours	Thomas W. Watson
	Morris Elliott
Dogiatration	Kelly Blanton
Registration	Kelly Blanton
	Mrs. Ida M. Clark
PagesSouther	rn Baptist Convention
	Brotherhood
Decorations	Association W. M. U.
	1 11 1

We appreciate their splendid services. We are especially grateful for the poise, good humor, and preciseness of the presiding of our distinguished president, Dr. H. Franklin Paschall. He has performed with distinction and effectiveness the difficult duties of his high office. We are grateful too for those who have assisted him so well, for the vice presidents, Fred D. Hubbs, and Howard H. Aultman; for the

secretaries, Clifton J. Allen and Mr. Fred Kendall; and for the treasurer and executive secretary of the Executive Committee, Porter Routh. The services of these men have been indispensible to the success of the Convention.

## Resolution No. 2—On Separation of Church and State

WHEREAS, the Southern Baptist Convention reiterated in 1963 its historic position for separation of Church and State in its Statement on Baptist Faith and Message in these words:

"Church and State should be separate. The State owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the State more than any other . . . the Church should not resort to the civil power to carry on its work . . . the State has no right to impose taxes for the support of any form of religion."

WHEREAS, we desire to see all rights and freedoms guaranteed by the Constitution and Bill of Rights secured unto all persons, and

WHERAS, an increasingly complex society constantly raises new questions in application of the separation principle,

THEREFORE, BE IT RESOLVED, that this 1967 session of the Southern Baptist Convention reaffirm its 1963 declaration for separation of Church and State, and

BE IT FURTHER RESOLVED, that we urge the Congress of the United States to enact legislation which would help clarify responsibility of the judiciary to interpret the meaning of the United States Constitution for separation of Church and State, including constitutionality of federal funds in church-sponsored programs, and

BE IT FURTHER RESOLVED, that we remind all who call themselves Baptists, distinguish carefully the services that are publicly supported from the Christian ministries that should be supported exclusively by the churches and hold to programs that are clearly committed to Christ and His kingdom.

## Resolution No. 3—On Population Explosion

WHEREAS, God has blessed us with the knowledge and skills of medical science for the benefit of mankind, and

WHEREAS, overpopulation and the threat of mass starvation is posing an increasing problem in many parts of the world, and

WHEREAS, it is the responsibility of parents to determine the desirable size of families and the spacing of children so as to provide adequately for them as well as for the well-being of the parents, changes according to the times, and

WHEREAS, the Biblical concept of marriage teaches sexual companionship of husband and wife, the procreation of children, the worth and dignity of a human life.

BE IT THEREFORE RESOLVED, that the Southern Baptist Convention commends to those married couples who desire it and who may be benefited by it, the judicious use of medically approved methods of planned parenthood and the dissemination of planned parenthood information.

### Res luti n N . 4—On Peace

WHEREAS, peaceful relationships between the nations are desirable; and,

WHEREAS, many nations are being invaded by ideological subversiveness, political infiltration, and military aggression; and,

WHEREAS, our national government in its strength has made commitments to defend the right of self-determination by the people of many smaller countries; and.

WHEREAS, there appears within conscientious men a need to reconcile the Christian's pursuit of peace with the patriot's prosecution of defensive was; now,

THEREFORE BE IT RESOLVED, by the Southern Baptist Convention meeting in annual session on June 2, 1967, in Miami Beach, Florida; that,

FIRST, we encourage a search of Scriptures for principles which set forth one's responsibilities both to God and to country; and, that,

SECONDLY, we assure our duly elected leaders in government that we support them in developing strong and wise policies, in pursuing a just peace in Vietnam, and in helping to maintain order in the world; and, that,

THIRDLY, we uphold in prayer men who are engaged in restrictive measures against destructive forces of invasion so that law and order may obtain.

## Resolution No. 5—On American Bible Society

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

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

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

WHEREAS, we recognize that the American Bible Society, in cooperation with 34 other national Bible Societies, is now engaged in a program of worldwide missionary advance, with the theme, "God's Word for a New Age," seeking to place the printed Word of God in the hands, hearts, and lives of more people, in more lands, in more languages,

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

BE IT FURTHER RESOLVED, that we encourage state conventions, associations and churches to emphasize in their own programs the need for a wider reading and sharing of the Holy Scriptures in our own land and throughout the world.

### **PURPOSE OF THE** CONVENTION

"It is the purpose of the Convention to provide a general organization for Baptists in the United States and its territories for the promotion of Christian missions at home and abroad, and any other objects such as Christian education, benevolent enterprises, and social services which it may deem proper and advisable for the furtherance of the kingdom of God.

-The Constitution, Article II

## MISSIONARY APPOINTEES

New missionaries to be presented to the Southern Baptist Convention on Thursday

night, June I, are:
AFRICA: Dr. and Mrs. Robert S. Burnight, June I, are:

AFRICA: Dr. and Mrs. Robert S. Burney, Rabun Gap, Ga., Nigeria; Miss Jane Ellen Gaines, Talladega, Ala., Nigeria; Miss Ruth Ann Hall, Memphis, Tenn., Nigeria; Mr. and Mrs. W. Glenn Henderson, Hopkinsville, Ky., Liberia (missionary associates); Dr. and Mrs. John A. Nickell, Jr., Hobart, Okla., Nigeria; Mrs. Newman F. Nunnelley, Marion, Ala., Nigeria (missionary associate); Rev. and Mrs. Dick A. Rader, Tecumseh, Okla., Zambia; Miss Sue Thompson, Warrensburg, Mo., Nigeria, Dr. and Mrs. Louis E. Carlin, Collinsville, Okla., Ghana; Mr. and Mrs. Billy Bob Moore, Beaumont, Tex., Uganda.

LATIN AMERICA: Rev. and Mrs. J. Rodolph Dixon, Cayce, S. C., Peru; Rev. and Mrs. Clint Kimbrough, Brooksville, Fla., South Brazil; Rev. and Mrs. Donald K. Laing, Hobbs, N. Mex., South Brazil; Rev. and Mrs. Donald K. Laing, Hobbs, N. Mex., South Brazil; Rev. and Mrs. Everett L. Parsons, Jr., Madison, Tenn., Ecuador; Rev. and Mrs. James H. Stiles, Jr., Alamogordo, N. Mex., Colombia; Rev. and Mrs. C. Dennis Treat, Oklahoma City, Okla., Uruguay; Rev. and Mrs. James A. Williams, Jr., Reedley, Calif., Mexico (missionary associates).

MIDDLE EAST: Miss Johnnie Brasuell, Council Hill, Okla., Yemen; Rev. Merrel P. Callaway, Chatham, N. J., Morocco

Council Hill, Okla., Yemen; Rev. Merrel P. Callaway, Chatham, N. J., Morocco

(missionary associates).

EUROPE: Rev. Charles W. Oliver, Bays-

DEROFE: Rev. Charles W. Oliver, Baysfield, Colo., Italy.

ORIENT: Rev. Samuel Choy, Honolulu, Hawaii, (missionary associate); Rev. and Mrs. Ruford B. Hodges, Jr., Florence, S. C., Orient.

## **FUTURE MEETING PLACES** OF THE SBC CONVENTION

New Orleans, La. June 11-14, 1968 Houston, Texas May 20-23, 1969 Denver. Colo. June 2-5, 1970 St. Louis, Mo. June 1-4, 1971 Philadelphia, Pa. June 5-9, 1972

## CONVENTION AVAILABLE ON TAPE

The Southern Baptist Convention, including the Woman's Missionary Union meeting, the Pastors' Conference, and the Music Conference, will be recorded by the Radio-TV Commission Recordings are 3 3/4 IPS unless stated otherwise.

#### WMU Meeting

Two 1200 foot tapes, four hours \$ 6.00 Three 1200 foot tapes, six hours \$ 8.00

Pastors' Conference Three 1800 foot tapes,

nine hours

Southern Baptist Convention Highlights Three 1800 foot tapes,

nine hours \$11.00

Music Conference

Two 1200 foot tapes, two hours (7 ½ IPS)

Orders will be taken at the Radio-TV Commission Booth No. 35 in Exhibit Hall.

### **ORGAN**

The Convention is grateful to the Binder Piano and Organ Company, 2020 Biscayne Boulevard, Miami, Florida, for their co-operative efforts in furnishing a Baldwin organ for the sessions of the Southern Baptist Convention. The organ was manufactured by the Baldwin Organ Company in Cincinnati, Ohio.

## FOR SALE **SPEECHES**

The speech sales booth still has some speeches left. Some titles are exhausted and others are selling fast.

The booth is located in the front lobby next to the registration desk.

#### SURVEY OF MESSENGERS

Wednesday A.M., May 31, 1967

1. Your age (nearest birthday):

479 under 30 511 50 - 54 595 30 - 34 398 55 - 59 293 60 - 64 744 35 - 39 751 40 - 44 234 65 - up 645 45 - 49 4650 Total

3.057 2. Sex: Male

> 1.626 **Female** Total 4.683

3. Mode of travel to Convention:

1,029 Plane 3,366 Car 216 Train **53** Bus

5 Boat or other

4.669 Total

4. Do you plan to attend the Friday evening session of the Convention?

> Yes 1,468 No 3,186 Total 4,654

5. Did any other member(s) of your immediate family accompany you to Miami for the Convention?

Yes 3,182 No 1,487 Total 4,669

6. Including this one, how many Southern Baptist Conventions have you attended?

> 1 (This is my first) 607 793 1,026 5 - 9643 10 - 14334 15 -265 20 -\_ 19 107 30 or more 4,723 Total

7. Your preference of time for annual Southern Baptist Convention:

632 3rd week in May 781 Last week in May 1,064 1st week in June 969 2nd week in June 660 3rd week in June 625 4th week in June 4.731 Total

8. Which one activity at the annual Convention most needs increased emphasis?

1.052 Business matters

1,014 Discussion of social/moral issues

1.022 Preaching

95 Reports from agencies

1,524 None . . . current emphases are adequate

4.707 Total

9. Which of these schedules for (1) Convention sessions and (2) other meetings (W. M. U., Pastors Conference, etc.) is most preferable?

598 Convention—Mon. p.m. thru Thurs. p.m.; Other—Beginning Fri. a.m.

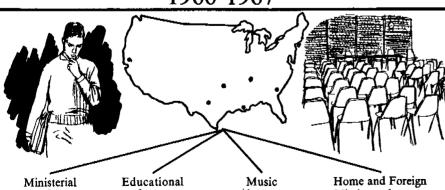
896 Other—Beginning Mon. a.m.; Convention — Mon. p.m. thru Thurs. p.m.

2,059 Other-Beginning Mon. a.m.; Convention—Tues. p.m. thru Fri. p.m.

1,164 Convention-Thurs. p.m. thru Mon. p.m.; Other—Beginning preceding Wed.

4.717 Total

SOUTHERN BAPTIST SEMINARIES 1966-1967



students 3.104 volunteers 1.020

volunteers

Mission volunteers

303

Note: See Page 64 for additional enrolment totals for Southern Baptist seminaries.





## 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 FRIDAY PMS

MIAMI BEACH -- Southern Baptists, often called the problem child among Protestants for refusing to affiliate with other religious bodies, were urged Friday morning 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 "pagar hordes," Grey said.

Grey shared the morning session with representatives of agencies making annual progress reports. The 110th meeting of the Southern Baptist Convention closes a four-day run Friday night with an emphasis on youth.

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'. Basicly, 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 procedure 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 mankind. 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.

If Baptists take the pleas for cooperation to heart Grey said they might start the practice with each other and learn to disagree without being disagreeable.

Messengers closed out activities Thursday with a commitment to missions influenced by annual reports from their woman's missionary arm and Foreign Mission Board.

The foreign missions agency reported it's spending \$28,022,300 this year to provide missionary support and other ministries and to construct buildings throughout the world. It currently supervises the work of 2,208 missionaries in 65 countries.





## 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 FRIDAY AMS

MIAMI BEACH--Southern Baptists were advised Thursday night 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 arm and their Foreign Mission Board which supervises 2,208 missionaries in 64 countries.

The 110th annual meeting will close a four-day run Friday night at Convention Hall with registration expected to hit 15,000 before the last "Amen" is said.

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 behind the old excuse by saying this is social gospel. This is not social gospel. It is the gospel of Jesus Christ at work."

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

Since January 1, 1966 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.

In a business session earlier in the day the messengers re-elected three Nashville, Tenn., men to new one-year terms. They were Porter Routh, treasurer; Clifton Allen, recording secretary, and William Frederick Kendall, registration secretary.

The messengers also selected Douglas Hudgins, pastor of First Baptist Church of Jackson, Miss., to deliver the convention sermon on opening night of the 1968 meeting in New Orleans. Alternate preacher will be John Newport, professor of philosophy at Southwestern Baptist Theological Seminary at Fort Worth.

The messengers also were asked to consider resolutions on getting tough in Vietnam and in stamping out obscenity and filth in literature and entertainment. Both were referred to a resolutions committee which reports to the messengers Friday morning.

Ray O. Jones, paster of First Baptist Church of Fountain City near Knoxville, Tenn., presented the resolution "to win the war in Vietnam" and O.K. Armstrong of Springfield, Mo., the one to "combat the vast evil influence of obscenity in literature and entertainment."

Messengers agreed to consider Friday the possible appointment of a study committee to discuss areas of cooperation between the denomination and other evangelical groups, particularly witness and evangelism, but not organic union. Alastair Walker of Griffin, Ga., made the request.

Messengers accepted the report of their controversial Christian Life Commission calling for open discussion and public debate about the course of United States action in Vietnam after inserting a clarifying phrase.

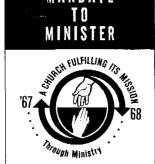
Harold Coble of Westminister, Calif., won his point by adding the statement that the report in no way was suggesting the withdrawal of United States troops from Vietnam apart from an honorable and just peace.

United States Senator Mark Hatfield of Oregon spoke to the commission's report.

-30-

Roy Jennings 6-1-67 12 noon





# 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 11:15 a.m., Friday, June 2

ADDRESS TO THE SOUTHERN BAPTIST CONVENTION

By Porter M. Routh Executive Secretary, SBC Executive Committee

Speaking to the Report of the Baptist Joint Committee On Public Affairs to the SBC

Forty-seven years ago on a warm Sunday afternoon in Washington, D. C., Dr. George W. Truett stood on the east steps of the Capitol in Washington and delivered his famous sermon on Baptists and religious liberty.

Morld War I had just come to a close. The war had closed, but the door had opened to world revolution and world ferment. Government was taking a new role in the lives of citizens. There were new threatening clouds which were faced in the area of religious liberty.

"God wants free worshippers and no other kind" Dr. Truett asserted at the outset and then asked the question which has relevancy in 1967 at Miami Beach as it had nearly a half century ago:

"What is the explanation of the consistent and notably praiseworthy record of our plain Baptist people in the realm of religious liberty?" he asked. He then went on to answer his own question.

"It is not because Baptists are inherently better than their neighbors—we would make no such arrogant claim...Happy are our Baptist people to live side by side with our neighbors of other Christian faiths...The spiritual union of all true believers in Christ is now and ever will be a blessed reality, and such union is deeper and higher and more enduring than any and all forms and rituals and organizations. Whoever believes in Christ as his personal saviour is our brother in the common salvation, whether he be a member of one communion or another, or of no communion at all."

Dr. Truett pressed the question again. "How is it, then, that Baptists, more than any other people in the world, have forever been the protagonists of religious liberty, and its compatriot, civil liberty?"

"It is, in a word," Dr. Truett asserted, "because of our essential and fundamental principles." What are these fundamental Baptist principles which compel Baptists in Europe, in America, in some far-off sea-girt island, to be forever contending for unrestricted religious liberty? First of all, and explaining all the rest, is the doctrine of absolute lordship of Jesus Christ. That doctrine is for Baptists the dominant fact in all their Christian experience, the nerve center of all their Christian life, the bedrock of all their church polity, the sheet anchor of all their hopes, the climax and crown of all their rejoicing."

Some dozen years passed before the Convention structured its concern in the field of religious liberty for the appointment of a special committee. It was not until 1937 that the function of the committee was enlarged and it was given the specific name of the Committee on Public Affairs. Since those days of flashing light amidst the dark in 1920, nations have multiplied by the score. Populations have doubled and doubled again. Science has rattled the earth with its atom and hydrogen bombs, and has hurled men into outer space. Instant communications have shriveled the giant earth to a small neighborhood.

(more)

Governments have become involved in the day by day, hour by hour, and minute by minute activities of its citizens. Health, education and perhaps even peace of mind are considered to be national assets rather than personal goals.

In the midst of these growing complexities, the Baptist Joint Committee on Public Affairs still believes that religious liberty is rooted in the nature of the gospel, in the lordship of Jesus Christ.

Acting on this solid foundation, the Baptist Joint Committee on Public Affairs has been given the mandate "to act in the field of public affairs whenever the interest or rights of the cooperating conventions which constitute the committee call for a conference or negotiation with the government of the United States or with any government, or whenever Baptist principles are involved in, or are jeopardized through governmental action, or when any of the cooperating conventions or any of their agencies may refer to the Joint Committee any matter of common interest or concern, for consideration and recommendation."

The Baptist Joint Committee is also "empowered to enunciate, commend and defend the historic Baptist principle of religious freedom with particular application to the separation of church and state as imbeded in the Constitution of the United States; to communicate and commend to the President, Congress, courts, and departments of the federal governments or state governments such declarations as Baptists from time to time officially adopt concerning public matters, to make such contracts with the various departments of any government as may be found necessary or desirable in the legitimate transaction of legal or other business between such government and the Baptist agencies or approved representatives, and to inform the Baptist constituencies of governmental movements and measures affecting principles held essentially to true relations between church and state and the right application of Christianity to the life of the nation. The Paptist Joint Committee shall transmit through its constituent committees to the cooperating conventions and/or their proper agencies, any findings that result from its investigations and research in the field of public affairs, together with any recommendations which in its judgement need to be considered by the cooperating conventions."

This mandate, which comes from a noble heritage bearing such names as John Smythe, Thomas Helwys, Roger Williams, Isaac Backus, John Leland, and George W. Truett is carried on by a small but effective staff who are dedicated to principles which are based on the lordship of Jesus Christ, and all that that means, in the relationship of a man to his God and to his government.

Dr. W. Barry Garrett, former editor of the Arizona Baptist paper, is director of the information services of the Baptist Joint Committee and has a significant place in keeping Southern Baptists and all Baptists informed about various trends in government which affect the principle of religious liberty.

Mr. James M. Sapp, for twelve years the program development director for the Brotherhood Commission of the Southern Baptist Convention, is director of the correlation services, and recently has been given the added responsibility of editing the magazine, Report from the Capitol. Mr. Sapp also has major responsibilities for the development of conferences on religious liberty both in Washington and in the various states.

Dr. Walfred H. Peterson, director of research for the Baptist Joint Committee, has had long experience in the field of political science, and is making a growing contribution to Baptist life by his in-depth studies of trends and basic philosophies which are of concern to all.

The director of the Baptist Joint Committee on Public Affairs is Dr. C. Emanual Carlson. Dr. Carlson grew up as a member of the Baptist General Conference but for nearly fourteen years now has served as the director of the staff on the Baptist Joint Committee. Dr. Carlson is a dedicated layman, a trained political scientist, recognized by members of Congress and by Christians around the world as a dependable authority in the area of religious liberty. It is a real privilege to present him to Southern Baptists.





# 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 3:30 p.m., Friday, June 2

ADDRESS TO THE SOUTHERN BAPTIST CONVENTION

by James L. Pleitz
Pastor, First Baptist Church
Pensacola, Fla.

BIOGRAPHICAL INFORMATION: James L. Pleitz has been pastor of the First Baptist Church, Pensacola, Fla., since 1959. A native of Arkansas, the 39-year-old minister is former pastor of Grand Avenue Baptist Church in Fort Smith, Ark., and First Baptist Church, Bentonville, Ark. He is a graduate of Ouachita Baptist University in Arkadelphia, Ark., and the Southern Baptist Theological Seminary, Louisville, K.

MANDATE TO MINISTER THROUGH THE LAITY Ephesians 4:1-13 (Phillips Translation)

It would be interesting to know how many pastors live in split level houses. Perhaps this has already been determined. I have been filling out a lot of questionnaries lately.

There is something appealing about a split level house. It gives a fellow a chance to move up in the world. On the other hand there is something appalling about a split level church. The architect of the church never intended for such a church to exist.

The sad truth is that most of the pastors here today pastor split level congregations. There is a marked distinction between the minister and the members of the congregation.

We are familiar with the responsibilities of the minister, but just what is the role of the so-called "layman" in the church today. I say so-called layman because I am not so sure this is a good word. It is entirely possible that the use of the word "layman" has contributed somewhat to the problem. Howard Butt suggests that we use the word "lay-minister" instead. A strong case can be made for using this word lay-minister instead of layman.

What is the role of the lay-minister in the church today? Perhaps before we seek an answer to this question, we should ask another one. What was the role of the laity in the early New Testament church?

## I. THE ROLE OF THE LAITY IN THE EARLY CHURCH

The early church was essentially a lay movement. As a matter of fact Jesus was a lay-minister. He was never ordained. They asked Him for his credentials. "By what authority do you do these things?" He had no credentials except the changed lives around Him (Matthew 11: 5).

The apostles were lay-ministers. No hands were laid on them in ordination. If there is an apostolic succession, they were not part of it.

When Jesus sent out the seventy, they were lay-ministers. The seventy came back so enthusiastic they could hardly contain themselves (Luke 10:17). These men, bubbling with enthusiasm, were members of the laity.

The first man called an evangelist in the Bible was a lay-minister. Phillip was the most sought after evangelist of his day. He was a member of the laity.

Look at this word, laity, for a moment. As you know the word laity comes from the Greek word, laos. It literally means the people of God.

Now look for a moment at another word, Kleros. From this Greek word we get the word clergy. Hendrik Kraemer makes a most interesting and revealing observation about these two words, Laos and kleros, as they are used in the New Testament. He said they referred to the same group of people. All Christians are God's laos, laity, and all Christians are God's kleros, clergy.

In our minds these two words refer to different groups of people. The New Testament knew no such division. The two words referred to one people - the people of God. These people, the people of God, although they were few in number turned the world upside down for Christ. What about today? It could hardly be said that we are turning the world upside down. There are those who insist the world is turning the church upside down.

## II. THE PROBLEMS FACING THE CHURCHES TODAY

Take a look around, the picture is not a pretty one. I am not a pessimist by nature. I am the kind of guy who can be lying four in a sandtrap on a three par hole and still think he can par it. But I am also a realist. What we see today is not encouraging. You have the report: baptisms - down, Sunday School - down, Training Union - down, Bible School - down, W.M.U. - down, Brotherhood - down. There are plenty of people saying the church is no longer relevant.

You don't have to be a Daniel to read the handwriting on the wall. We are in trouble.

Canon Bryan Green contends that England is fifty years ahead of America religiously. Listen. "Fifty years ago our English churches were filled like your American churches are today, but we were satisfied with big congregations that focused on the pulpit, routine attendance in the pews and content with our shallowness. Consequently, people become disillusioned by an ineffectual church and indifferent to her message, and today our churches are empty."

"Your American churches are crowded with people today, but there is no biblical or spiritual depth among your laymen. Religion is largely a sentimental Sunday affair which does not radically influence daily life. If something doesn't change, fifty years from now your churches will be as empty as ours are today."

Some of you attended the Berlin conference on evangelism. I am told that one of the most dramatic displays at that conference was a large population clock that ticked off the seconds and registered the exploding population instantaneously. Dr. Billy Graham made reference to that clock when he spoke the first night of the conference. Dr. Graham said: "With the world population growing at about forty million a year, more than 110,000 must be won to Christ every day; 4,500 every hour; 75 every minute; just to keep pace with the present increase."

As a matter of fact the world population is growing ten times faster than the church. Even as I speak we are losing ground - lots of ground.

There are a number of reasons why this distressing situation exists. I think James put his finger squarely on our problem when he said, "Be ye doers of the word and not hearers only, deceiving your own selves." (James 1:22)

In our day we have developed the world's largest group of sermon listeners. Our Christianity has been largely confined to one day, Sunday, and to one building, the church. Even when we come to church we feel little personal involvement. My friend, the name of the game is "involvement," and it is played not just on Sunday but on every day of the week. The early Christians realized this and made a tremendous impact on the world.

In far too many cases today our people are not aware of any personal involvement.

The astrodome in Houston, Texas, is not America's first indoor sports arena. Some folk will tell you that there is one in Pensacola, Florida. It was built several years before the one in Houston was constructed. It's the last word in comfort. It's cozy in winter and cool in the summer. It seats 1800 people and every seat is on the fifty yard line. There is a game there every Sunday at eleven o'clock. Sometimes the players do well, more often they fumble the ball.

I am afraid there is more than one astrodome like this one I have just described. It may well be that you perform each Sunday in this type of arena. The people leaving feel little or no personal involvement in what has gone on. This is a far cry from the early New Testament church. What has bappened to us? Can it be that as ministers and pastors we are largely responsible for this situation? God has given us a mandate to minister through the laity, not just to the laity.

Will you let me dream for just one moment? Suppose, just suppose, that instead of having 30,539 ministers in the Southern Baptist Convention, we could count on the united efforts of 10,949,493 ministers. Perhaps this figure is a little high. Let's sacle it down a little bit as Brother Gideon did. He reduced his army from 32,000 to 300. Suppose we just send ten million of the faint hearted home. Just think what we could do with nearly a million ministers. Do you smile at the suggestion? My friend it was God's intention from the very first that every born again believer be a minister. Our role is to be exactly the same as the role of Jesus and He said, "I came not to be ministered unto, but to minister."

## III. MINISTER THROUGH THE LAITY

Let me make some practical suggestions as to how we can minister through the laity.

We can use them more in the services of the local church. Why shouldn't the laity perform more of the services usually performed by the pastor? Why should we wait until Baptist Men's Day to have one of our lay people preach? In recent weeks I have had a lawyer, a scout executive, and a politician preach in our church. In every case the men were well received.

Why shouldn't we ask a lay-minister to lead in the observance of the ordinances? Let a lay-minister read the words, "This is my body. This is my blood." Let a lay-minister serve the supper of our Lord. It is not necessary for the pastor to always perform this ordinance.

Why shouldn't a layman have the privilege of baptizing some of the converts who come professing their faith in Jesus as Lord and Saviour? I honestly believe it would have a tremendous impact for good on the members of the congregation to see someone other than the pastor lead in the observance of the New Testament ordinances. Many of our people have the mistaken idea that this is a "priestly" function and can only be performed by an ordained minister.

We need to use the laity more in the work of our associations, state conventions, and Scuthern Baptist Convention. It is mighty hard to have an interest in something that you are not a part of. Except when a fight is anticipated you don't see many lay-ministers involved in any level of Baptist life outside the local church. In too many cases the people who do come, come because they simply do not have anything else to do. We need our sharpest minds, our most talented people involved in every area of Baptist life.

By far the most important thing we can do is to lead our lay people - the laity - to see what the Great Commission is their commission.

Read again what Christ said in the Great Commission. (Matthew 28:19).

This commission was given to all believers, the laos, the people of God. But look again, this commission involves all of our lives, every segment of it. Elton Trueblood has said: "There is no good reason why the words of our Risen Lord may not be taken intensively as well as extensively. We have interpreted this injunction in a geographical sense, but there is a deeper significance according to which it may mean all phases of life." He meant it geographically but He also meant it vocationally. Go to Europe and Africa, go to South American, go to the Orient. Yes, but we are also to go into the field of business and pleasure until all of life is permeated with the spirit of Jesus Christ.

A business man was rushing to catch a train. It was time for his train to leave and he was all but running through the lobby of the station. Just ahead of him was another man running to catch the same train. A little crippled boy was also in that lobby. He had a small stand there where he could sell souvenirs, magazines, and gum to the people.

When the first man came running around the corner, he plowed head first into that little boy's stand. The little fellow was knocked off his stool, magazines and gum and souvenirs were scattered in every direction, but the man did not stop. He cursed the crippled boy for being there and rushed on.

The second man was right behind him. He saw what had happened. He sat down his bag, picked up the little fellow and put him back on his stool. After picking up the gum and magazines and souvenirs, he took a five dollar bill out of his wallet and gave it to the little fellow saying, "Son, this will take care of the things that were lost or broken. "Then he picked up his bag and rushed away. As he did so the little fellow called out: "Mister, are you Jesus Christ?" The man replied, "No son, I am not. But I am a disciple of His and I am trying to do what he would do if he were here."

That's the job of the laity. That's the job of the people of God. To do what Jesus would do if He were here in every area of life. When the laos decide to take seriously the teachings of Jesus and get involved, the tide can be turned for Christ in a hurry.

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

## For Release after 12:00 noon, Friday, June 2

## Address To the Southern Baptist Convention

BIOGRAPHICAL INFORMATION: Dr. J. D. (James David) Grey, 61, has been pastor of the First Baptist Church of New Orleans, La., since 1937. He served as president of the Southern Baptist Convention for two terms, from 1952 through 1953. He was vice president of the convention in 1949, and president of the Louisiana Baptist Convention that same year. Before becoming pastor of the New Orleans church, he was pastor of the First Baptist Church, Denton, Tex., Tabernacle Baptist Church, Ennis, Tex., and Vickery Baptist Church, Dallas, He is a graduate of Union University, Jackson, Tenn., and Southwestern Baptist Theological Seminary, Fort Worth. Union University conferred upon him and honored him an honorary Doctor of Divinity Deeree.

## "The Fellowship of Kindred Minds"

By J. D. Grey

With deep emotion and fervent spirit, we Baptists love to sing the grand old hymn "Blest Be the Tie That Binds," written by John Fawcett, the English Baptist preacher, in 1772. Our congregations sing it in their services. The annual meetings of many District Baptist Associations are closed with it. Many State Conventions, just before the benediction of the last session, stand and sing with great feeling "Blest Be the Tie that Binds." And then in the annual sessions of this Southern Baptist Convention, thousands of messengers from the 50 states of our nation, mingle their voices in singing it. Our mighty Baptist World Alliance has virtually made it our "international anthem." In Christian love we shall continue to sing, "The fellowship of kindred minds is like to that above."

Now let us ask ourselves in all candor how "kindred" must our minds be in order for fellowship like to that above? Must there be a complete uniformity? Must we, before we can sing it, see eye to eye on every detail of life? If so, then it would be next to impossible for us to sing it in any Baptist gathering, including the local church. Furthermore, I doubt that any of us could sing it even as a solo for precious few of us are in complete agreement with our own selves. Nevertheless, we as Baptists go on singing, "Blest be the tie that binds" in our various gatherings including the Baptist World Alliance because we are of "kindred minds" on the centrality of Christ and His Lordship over our lives.

Let us move on into another sphere and ask ourselves another question. This is a hard question that must be asked and answered in our most cultivated Christian conscience. The question is, How far am I as a Baptist willing to go in singing "Blest be the tie that binds" with other Christians who are not Baptists? This is a hard question that demands a direct answer in today's world. Each individual must search his own heart for the answer. We must examine our own "mandate to minister through Christian fellowship."

Ecumenism is a word being widely used today. It is used most inappropriately by many and is often misunderstood the least by those who use it the most. 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.

Before going further with this discussion, let us ask a few plain and straightforward questions in the spirit of free discussion and openmindedness. Should the Southern Baptist Convention, can this Convention, and will we join any national or international ecumenical organization?

In 1939 the Southern Baptist Convention received an invitation from the World Council of Churches to become a member of that organization. A committee of 13 of our stalwart leaders was appointed to reply to the invitation. The committee was composed of: George W. Truett, Chairman, W. L. Ball, A. J. Barton, Fred T. Brown, John H. Buchanan, M. E. Dodd, Ellis Fuller, David Gardner, Edgar Godbold, Charles E. Maddry, John R. Sampey, L. R. Scarborough, and W. R. White. The committee made its report to the Convention meeting in Baltimore, June 12-16, 1940. The report was approved by a standing vote.

Because of the committee's insight into our position, because of its clear delineation of our unique denominational structure, because it is thoroughly relevant today in answering the three questions I have asked, I shall read the entire report of the committee. Those of us who were privileged to be present in that session in Baltimore in 1940 still remember the majestic bearing of the inimitable George W. Truett, who was at that time President of the Baptist World Alliance and who, as chairman of the committee, read the report in his distinct and convincing tones:

"To the World Council of Churches

Dear Brethren:

The invitation to the Southern Baptist Convention to accept membership in the World Council of Churches was received by the President of the Convention, and by him reported to the annual meeting of the Convention at Oklahoma City in May, 1939. A special committee of thirteen was appointed to consider the invitation and to make recommendations as to the answer that should be made by the Convention to your invitation.

First of all, we would express to you our sincere and grateful appreciation for the courtesy and Christian spirit expressed in your communication. Directly replying to your invitation, permit us to advise that the Southern Baptist Convention is a voluntary association of Baptists for the purpose of eliciting, combining and directing the energies of our denomination in missionary activity at home and abroad, and in educational and benevolent work throughout the world. Our Convention has no ecclesiastical authority. It is in no sense the Southern Baptist Church. The thousands of churches to which our Convention looks for support of its missionary, benevolent, and educational program, cherish their independence and would disapprove of any attempted exercise of ecclesiastical authority over them.

In a world which more and more seeks centralization of power in industry, in civil government, and in religion, we are sensible of the dangers of totalitarian trends which threaten the autonomy of all free churches. We wish to do nothing that will imperil the growing spirit of cooperation on the part of our churches in the work of giving the gospel of Christ, as we understand it, to all men everywhere. In the light of these considerations, we feel impelled to decline the invitation to membership in the World Council of Churches.

In conclusion, permit us to express the sincere desire of our hearts that the followers of Christ may all be one, not necessarily in name and in a world organization, but in spiritual fellowship with the Father and the Son. If Christ dwells in all our hearts by faith, we shall be brought into a spiritual unity that cannot be broken. We invoke the blessings of the triune God upon all who name the name of our Lord Jesus Christ."

Standing here today before the Southern Baptist Convention 27 years later, I firmly believe the overwhelming sentiment of our Convention is in agreement with the committee's report and the action taken at that time. The report sets forth clearly why the Southern Baptist Convention should not and indeed cannot affiliate with the World Council of Churches or any similar ecumenical organization.

Concerning the third question, "Will we join such bodies?" allow me to return for a moment to that 1940 Convention. Following the committee's report, a lively and typical Baptist discussion followed. One brother was especially outspoken in expressing his disagreement with the committee. A free translation of what he said in closing was, "All right then, vote for the committee's report, but after all you old 'fuddy-duddies' are dead and gone, this Convention will change its attitude on this matter." Well, then, brethren, what is the situation now after 27 years? Ten of those Baptist statesmen who compiled that report are dead and gone. And today we have a new and larger crop of old "fuddy-duddies" and we are a lot farther from "joining up" than we were in 1940.

Southern Baptists have been called "the problem child of Protestanism" mainly because of our conviction on the matter of affiliation with ecumenical bodies, but it needs to be remembered that other voices of protest besides ours have been raised against this ecclesiastical fad of "ecumenicity." Recently the Quaker philosopher, Dr. Elton Trueblood, warned that blurring distinctions between different religions for the sake of ecumenism could mean the weakening of religion as a force for change in society. He said, "There is no cutting edge which is not narrow. You don't make any difference with religion in general."

Dr. Daniel A. Poling, Editor of Christian Herald, has written, "There is a growing feeling among Protestant church leaders, many of whom have been vigorously identified with the ecumenical movement in North America, that the effort to organically unite churches has become, in the words of Methodist Bishop Gerald H. Kennedy of California, a 'growing lust for unity at too low a level.' Bishop Kennedy went on record against the 'popular contemporary idea that all separation is bad.' He said that Protestantism's division into man sects may also demonstrate strength rather than weakness, and, as reported, he concluded, the price of one church in society is a bigger one than most of us want to pay." Dr. Poling went on to say, "There is a vast, a fundamental, and eternal difference between unity and uniformity, and between a spiritual unity and the organic union of some denominations and churches."

Dr. Howard Conn, senior minister of the Plymouth Congregational Church of Minneapolis, and moderator of the National Association of Congregational Christian Churches, authored an article for the Christian Herald a few years ago entitled, "Is the Church Replacing Christ?" He emphasized his premise by saying, "Today many leaders of the ecumenical movement seem more concerned for structure than for spirit. We find them emphasizing organizational authority rather than personal commitment. We see them lifting up the church instead of Christ, thus imposing a barrier between man and his Saviour."

Dr. Conn made a comment on the prayer of Jesus contained in John 17 which is noteworthy today, especially since the words of Christ are being twisted out of context. He said, "When Jesus prayed, 'that they may all be one', He was referring to a spiritual oneness of God's children which even now gives joy to those who sense its reality. The ecumenicists insist on giving this prayer an organizational twist, as if our Lord were thinking of structure rather than spirit."

On cooperation, Dr. Conn said, "Cooperation allows for diversity of approach so that individuals and families may find churches

of their choice, where by temperament, doctrinal outlook, and educational background they can feel at home. Diversity also keeps each group alert through the impact of healthy competition. It prevents domination by a few powerful leaders who in a single over-all church would gain monopolistic control. Such diversity, when imbued with the spirit of cooperation and goodwill, which has grown up in American Protestantism, seems to me to be highly desirable."

Let us return briefly to the questions which we asked earlier—Can and will the Southern Baptist Convention become a part of the organizational structure of the ecumenical movements? We answer emphatically, "Yes—when." Yes, it can and will when the President of this Convention can tell the smallest one of our churches who must be its pastor. Yes, it can and will when Dr. Porter Routh and the Executive Committee can tell an autonomous local church how it must run its affairs. Baptists believe in the autonomy of the local church. Each church, therefore, when it expresses its own belief or policy expresses the belief of no other than its own members. These local churches of ours are in voluntary cooperation with the Southern Baptist Convention. This Convention has no business committing our 33,000 churches and 11 million members to affiliation in organizations and support of movements when they have no way of expressing their dissent except to withdraw from the Convention.

Thus far we have been looking at only one side of the coimaffiliation with ecumenical organizations. Let us now turn the coin over and look at the other side. And be assured, brethren, there is another side to the coin. This side has to do with Christian fellowship, brotherly love, and unity of the spirit not union of organizations. Let us be just as frank, just as bold, and as full of sincere Christian conviction as we were in looking at the other side of the coin.

As Southern Baptists our image has often been marred by an exclusiveism 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. In years gone by when we were largely limited to parochial, county, and even state areas, we could practice exclusivism. However in this space age this is a luxury we can ill afford. We can no longer be little isolated islands in the great ocean of mankind. We cannot, we must not, draw our pharisaical robes about us and remain aloof from other Christians and men of goodwill. Brethren, please do not misunderstand me. I am not in any sense of the word an "ecumaniac" and please don't call me a "liberal" when I tip my hat to the wife of a Methodist preacher.

. Sometimes I wonder if many of us have not become like the dear old lady who said, "I would like to see all the churches get together. Yes, I'd like to see all the Methodists, Presbyterians, Lutherans, Catholics, and all, get together in one great big Baptist Church."

This Convention meeting in Kansas City in 1963 received and adopted a statement on "The Baptist Faith and Message". A committee, chairmaned by that great Baptist scholar and statesman, Dr. Herschel H. Hobbs, then our President, and composed of the Presidents of all our State Baptist Conventions, had been authorized by the San Francisco Convention in 1962. They spent the entire year in a painstaking study of this very important subject. Using the 1925 statement as a basis, they gave us one of the finest statements of Baptist faith and message we could hope to have. The last sentence in Article XIV needs to be brought into sharp focus now. It reads: "Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament."

My dear Baptist brethren, I plead with you now that we shall all practice what we preach including this doctrine of cooperation.

I became Pastor of the First Baptist Church, New Orleans, on May 1, 1937. Soon after my arrival I came to realize that our 27 churches of the New Orleans Baptist Association, with only 8,308 members, must cooperate with other denominations in civic and community projects aimed at building a better city. I realized we could not "go it alone" and accomplish very much. As Chairman of the Social Betterment Committee of our Protestant Ministerial Union, I saw the members of that union, almost to a man, become vocal in a fight against gambling, crime, and corruption in government. Unitedly we went to the public and aroused its conscience. Business leaders took up the challenge and changes have come. New Orleans isn't perfect. But when you come there in 1968 for the Southern Baptist Convention you will see a city of one million and sixty thousand that is vastly different from what it was when the Convention last met there in 1937. Christians working together have been able to do more, much more, than we Baptists could have ever done working alone.

In that crusade our committee called on Archbishop Rummel at the Chancellery of the Roman Catholic Archdiocese of New Orleans. He received us cordially. For nearly three hours we discussed with him and his aides the shameful situation then current. It would not be proper for me to divulge the details of that conference. Suffice it to say, that soon thereafter a letter from the Archbishop was read in every church in the Archdiocese condemning gambling, vice, and corruption. Furthermore, until this day, bingo, gambling,

and so forth are banned from all Catholic church functions

I have seen this blessed "doctrine of cooperation" bring success in many worthy endeavors these 30 years. We have taken a religious census of the metropolitan area twice and each time with the cooperation of the Archdiocese. A few years ago something was seen in New Orleans which I doubt any other city has ever seen. An effort was being made to induce our State Legislature to enact a workable Sunday closing law. The effort was successful. But the unique thing was that one day all over the area there appeared fullsize billboards and full-page advertisements in the newspapers urging enactment of this Sunday closing law. These were signed by, among others, the Greater New Orleans Federation of Churches, the Louisiana Diocese of the Episcopal Church, the Archdiocese of the Catholic Church of New Orleans, and the New Orleans Baptist Association.

The cooperative efforts of Baptists, Protestants, and Evangelicals in our area reached a new high in 1954 in a month long evange-

listic crusade conducted by Billy Graham.

Earlier I referred to the fact that our image as Southern Baptists has often been marred, but we all rejoice that many men and many movements among us are improving that image. In New Orleans two magnificent Southern Baptist institutions are improving it. I refer to our Southern Baptist Hospital and our New Orleans Baptist Theological Seminary. Others are doing the same thing. Dr. Paul Stevens and our Radio and Television Commission are doing a tremendous job in projecting a favorable image of Southern Baptists. On Sunday afternoon, March 12, 1967, the National Broadcasting Company aired at prime time the magnificent hour-long film in color entitled "The Vine", the life of Christ. It was produced by NBC Television and our own Radio and Television Commission. On March 1, prior to its presentation on the network, I was honored in being asked to host a closed circuit viewing of "The Vine" with our New Orleans NBC affiliate, WDSU-TV. A group of representative clergymen of all faiths, Catholic and Protestant, saw it and were loud in their praise of the film and of our Southern Baptist Radio and Television

Brethren, we Southern Baptists have spearheaded many noble efforts through the years. We have asked for and have received wholehearted cooperation of our brethren in other denominations in temperance, law enforcement, separation of church and state, social justice, united efforts against corruption in government, and many other projects too numerous to mention. We simply cannot "go it alone." We need them, and they need us!

If you want to know what cooperation really does, talk to one of these noble missionaries who has served in a foreign land. He will tell you that when you and a little handful of fellow believers are dropped down in a pagan country, you begin to search for kindred minds, you begin to reach out for the hand of other Christians who acknowledge the lordship of Christ and that you will stand with your shoulders together and your backs to the wall facing the on-slaught of the pagan hordes. You then begin to realize that literally you either hang together or you will hang separately.

We Baptists have received the respect and admiration of other Christians because of our gifts of men and movements to the world. To Bedford in England come the multitude of not only the religious worlds of all faiths, but the literary geniuses of the earth to pay homage to John Bunyan. To Kettering and Moulton missionaryminded evangelicals flock paying tribute to William Carey, the father of the modern missionary movement. And all over the English speaking world, men revere the name of Charles Haddon Spurgeon, the greatest "prince of preachers" since the Apostle Paul. If you would know the respect which the entire Protestant world can hold for a Baptist preacher, then go to Geneva, Switzerland, where in the Reformation Monument Roger Williams is enshrined in marble as he is enshrined in the hearts of lovers of freedom the world around. But as the author of Hebrews says, "Time would fail us to tell of" John G. Oncken, Adoniram Judson, Luther Rice, Jesse Mercer, John R. E. B. Baylor, John A. Broadus, Augustus H. Strong, E. Y. Mulins, John R. Sampey, Lee R. Scarborough, George W. Truett, M. E. Dodd and a multiple to purpose to magnitude. Dodd, and a multitude too numerous to mention.

We Baptists through our long history have been the freest and the most understanding of other faiths. Believing strongly as we do in soul freedom and salvation by grace, we have never taught that one

must be a Baptist to be saved.

We must do more than cooperate with fellow Christians of other churches. We must manifest Christian fellowship toward every person who accepts the lordship of Jesus Christ. Let us return for a brief moment to the "Truett statement" approved by this Convention in Baltimore in 1940. Addressed to the World Council of Churches, it opened with the words, "Dear Brethren." And respectfully declining the invitation of the World Council of Churches, the last paragraph of the statement says:

"In conclusion, permit us to express the sincere desire of our hearts that the followers of Christ may all be one, not necessarily in name and in a world organization, but in spiritual fellowship with the Father and the Son. If Christ dwells in all our hearts by faith, we shall be brought into a spiritual unity that cannot be broken. We invoke the blessings of the triune God upon

all who name the name of our Lord Jesus Christ.

Beloved, if you will allow me to say so, I believe we need to begin anew to practice the fine art of Christian fellowship among ourselves as Baptists. We know we have never been able to see eye to eye with one another on everything. But we can disagree without being disagreeable. Let us seek always to be Christians in our relations with each other. Let us strive to always show Christian courtesy, patience, kindness, and understanding. Let us as our church covenant enjoins, "Engage . . . to avoid all tattling, backbiting, and excessive anger; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation."

Our world Baptist fellowship is a blessed thing. We need also to cherish and cultivate it. For 17 years I have been honored to be a member of the Executive Committee of the Baptist World Alliance. Today I hear testimony to the fact that its fellowship is truly "like to that above." Dr. Josef Nordenhaug, General Secretary of the Baptist World Alliance, gave a report to the Administrative Committee in Washington, D.C., on March 1, 1967. Among many splendid things he said: "Eighty Baptist Conventions and Unions are joined together in the Baptist World Alliance, 'more fully to show the essential oneness of Baptist people in the Lord Jesus Christ . to promote the spirit of fellowship, service and cooperation'.

He offered several splendid suggestions concerning what the Alliance can do in promoting understanding and cooperation among members of our Baptist family in the world. Among other things he said, "We must avoid rash or studied generalizations in regard to other member bodies in the Baptist World Alliance and relinquish denunciation as a substitute for reconciliation. We must face and discuss frankly differences of views or traditions in fraternal forums rather than in headlines which encourage controversy and impute unchristian motives.3

My beloved brethren, we Southern Baptists do have a mandate and I believe it is from God, to minister through Christian fellow-

ship. We have a responsibility to discharge.

The theme of EXPO '67 now in progress in Montreal, Canada, was suggested by a terse statement contained in a book entitled, "Man and His World", by the eminent French author Antoine de Saint-Exupéry. That statement is:

"To be a man is to feel that by setting one's stone in place, one

can contribute to building the edifice of the world."

We Southern Baptists have a stone to set in place in building the Kingdom of Christ. Let us do it as we sing:

> "Blest be the tie that binds Our hearts in Christian Iove: The fellowship of kindred minds Is like to that above."





# 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 8:30 p.m., Friday, June 2

ADDRESS TO THE SOUTHERN BAPTIST CONVENTION

By Carl E. Bates
Pastor, First Baptist Church
Charlotte, N. C.

BIOGRAPHICAL INFORMATION: Carl E. Bates has been pastor of the First Baptist Church, Charlotte, N. C., for the past eight years. A native of Mississippi, he was previously pastor of the First Baptist Church Amarillo, Tex. (1950-59); First Baptist Church, Texarkana, Tex.; First Baptist Church, Leesburg, Fla.; and Central Baptist Church, Winchester, Ky. He attended Southwest Mississippi Junior College, Summit, Miss.; Mississippi College (Baptist), Clinton, Miss.; and the Southern Baptist Theological Seminary, Louisville, Ky. In 1951 Baylor University, Waco, Tex., conferred upon him the honorary doctor of divinity degree. He is a former president of the Baptist General Convention of Texas, and former president of the Southern Baptist Pastors' Conference (1961-62). He was born Sept. 5, 1914 in Amite County, Mississippi.

"DON'T LET THEM DESPISE YOU" (1 Timothy 4:12)

By Carl E. Bates

Something in me rebels against the unfairness of our time which lumps all young people into a mass and judges the whole by the actions of a few. We are not all alike. Some are excessive in their assertiveness. They have made up their minds that they will be heard whether they have anything to say or not. They do not wait to be asked what they think - they volunteer their opinion on almost every subject. They lay claim to knowledge that comes only in the give and take of many years of living and, as someone has said, "They suffer from the sublime conceit of utter ignorance."

On the other hand, there are young people who listen but rarely express themselves even when the opportunity presents itself. They have not committed themselves to a definite opinion in life and they have very little to live up to. Their greatest danger is that they may be swept in and out with the flow of the tides. It requires little insight to understand that neither position lends itself to wholesome respect. This may not matter a great deal to you but, irrespective of what you finally become in yourselves, respect counts.

I must confess to you that I spent many hours seeking to determine what I should say to you in this significant moment. I am not unacquainted with the undertow of the time against which if you do not stand firmly threatens to sweep you out beyond the place of self-respect much less the respect of others. I am also well aware of the tendency on the part of my generation to unfairly "write you off" as irresponsible and unworthy successors. I do not want them to despise you. I do not want you to despise yourselves.

In my opinion, the best advice a young person ever received had to do with this. The Apostle Paul wrote to young Timothy and said, "Let no one think little of you because you are young, but always set an example for believers in speech, conduct, love, faith, and purity" (1 Timothy 4:12, Williams).

I. One concern of mine is that you might conceivably fail to understand the significants of your own being and thus come to be despised.

Not far from where we meet tonight the National Aeronautics and Space Administration has supervised hundreds of successful launchings of various kinds of rocketry. Our familiarity with these through television coverage still leaves us somewhat breathless with awe, and, yet, as brilliantly conceived as the guidance systems which determine and maintain the courses followed by the rockets, they are but clumsy attempts to reproduce what

Carl E. Bates, SBC

you are by God's creation. British Neurophysicist W. Grey Walter has said, that at least ten billion electronic cells would be needed to build a facsimile of your brain. These cells occupy about a million and a half cubic feet, and several additional millions of cubic feet would be need for the "nerves" or wiring. Power required to operate it would be one billion watts and it would take the waters of Niagara to cool it and, yet, our Creator put it all in a space the size of my two hands cupped together.

Dr. Norbert Weiner, who pioneered in goal-seeking mechanisms in World War II has said that at no time in the forseeable future will scientists be able to construct an electronic brain anywhere near comparable to the human brain. "I think that our gadget-conscious public has shown an unawareness of the special advantages and disadvantages of electronic machinery as compared with the human brain," he says. "The number of switching devices in the human brain vastly exceeds the number in any computer yet developed, or even thought of for design in the near future."

But even should such a machine be built, it would still need an operator. It would still need a forebrain or a "me." Otherwise, it is nothing but a very rapid idiot. I come back to our original challenge: "Don't let them despise you" and I say: "They won't unless you despise yourself." As I see it, one of the greatest dangers you face lies in this realm. You are likely to downgrade yourself. You may fail to see the wonder of your own being and sell yourself for something cheap.

II. I have another concern about you and that is that you may slight the opportunities that come to you in the vigorous years of your life which will never be repeated again.

And how may you do this? You may do so by looking upon the early years of your life as only a time of enjoyment while refusing to see them as much more importantly a time of preparation for living. Long ago I heard a famous preacher say, "Life is like a game of chess. Some youth is here tonight with all his pieces on the board and freedom to commence. They tell me, however, that when a man has once made his opening move, he is not so free thereafter. Every move thereafter must conform to the opening move. When checkmate is called he is reminded that when the first move was made the end was decided." We live in a world where it is utterly impossible for one travelling a wrong road to come out at the right place. He who picks up one end of a stick picks up the other. We do not have a choice between self-denial and self-indulgence. If we do not deny ourselves for the sake of the best we deny ourselves of the best. In this respect life is like a cafeteria; you may take what you want but you will pay for it before you are released. Someone has suggested that if you want the best you must pay for it first. If you want the bad you can have it now but you must pay later. To stand at the head of your class requires long hours of studying and personal discipline before this honor comes. To stand at the foot of the class requires no self-denial or personal discipline. You can have that now but you will pay later.

You despise yourselves and will be despised if you neglect the opportunities which will never be repeated in your life.

III. A third way occurs to me in which you may despise yourself and in turn be despised by others. You may accept all the privileges of youth, but refuse to acknowledge the responsibilities which always accompany privileges.

No doubt you have heard and will hear the taunting challenge: "Aw, come on, be a good sport." As a matter of fact, I should like to use this very challenge tonight. The essence of sportsmanship is that in any game we do not take for ourselves special favors which we deny to other players. This means that in life we should question our conduct to see if we would be willing for everyone to act on the same principle. Just suppose everybody suddenly became concerned about privileges and refused to acknowledge responsibilities which always accompany privileges? What kind of world would we have? The charge of irresponsibility levelled at many young people in our time might well be understood in terms of poor sportsmanship. They simply are not good sports.

Many of those intimate personal problems you face could be solved by asking yourself the question: Suppose everybody did this? Suppose everybody played by the same rules I am following now? If it is right for you, it ought to be right for everybody else or perhaps you have to have a special set of rules by which to play. Worse still, you may be one of those who tries to make the rules as he goes along.

What if you made up your minds tonight to really be a good sport? What if you were to commit yourself to the proposition that it isn't right to cheat? And that you ought to take advantages for yourself that you would not grant to everybody else. What if we really played the game? I'll tell you what. The whole world would take note and hope

3

would live again in the hearts of the world's people. Instead of despising you they would admire you.

What I say to you tonight is not, "keep quiet because you are young" but, "speak, young people, while you are young. Speak to yourselves and say something we have no right to expect you to say." You may be asking what can I say? Well let me suggest to you that some young people are saying, "Soul, thou hast much good (health, boundless time, limitless opportunity) laid up for many years. Eat, drink, and be merry." You may join yourself to those who express themselves in that manner. This is your privilege. Tonight, however, I entreat you to say something different to yourselves and to the world in which you live. I would encourage you to speak to Southern Baptists and say to them: "We are here to match our lives against this crucial hour in world history and all we ask is for you to believe in us just a little and to be patient with us for awhile and to encourage us by your sincerity and sacrifice and, if you do we will show you how to extend the limits of the Kingdom of our Saviour to the very ends of the earth.

This is not an easy challenge but if I did not respect you and believe in you I would not dare ask it of you. I believe tonight that you are the kind of people who are unafraid of toil and sweat and blood and tears which are required by the times in which we live. I beg in the words of the aged Apostle, "Don't let them despise you because you are young." Begin now to set an example for believers in speech, in conduct, in love, in faith, in purity.

## **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

Stewardship Commission Report to the SBC

10:10 a.m., Friday, June 2

MIAMI BEACH--The executive secretary of the Southern Baptist Stewardship Commission, Merrill D. Moore who has just returned from a personal tour of six Middle-East countries, told the Southern Baptist Convention he is more convinced than ever that the SBC Cooperative Program is the best plan possible for world-wide missions support.

Moore, who with his wife spent 18 days visiting his son who is a Southern Baptist medical missionary in Gaza, told the convention that the Cooperative Program is "the best plan for day-in and day-out support of foreign and home missions and their supporting services."

During the report of the SBC Stewardship Commission, Moore told of his recent personal trip where he visited Lebanon, Gaza, Jordan, Syria, Egypt and England, speaking more than a dozen times during the 18 days while visiting his family. He added that the Cooperative Program didn't finance his trip, but that it was of personal nature. Much of his time was spent, however, visiting mission points.

'World need is critical," Moore said. "If you are not worried, then you just don't understand the situation.

'We can sit in an ostrich haven with our heads in the sand until tides overwhelm the world.

"But today," he declared, "it is no less true than at any other point in human history, in spite of all that a great many others have said, Christ is the only hope for our world."

He said the application of the remedy of Christianity depends on the power of God's Holy Spirit, but also on the dedication of Christians.

Moore said decisions that are made on the local church level, or the lack of such decisions, may determine great matters in the world situation. When a Sunday School class, for example, deals with petty and insignificant matters that are not pertinent to the world situation and to the Christian's role in the world, its final effect could be earth-shaking, he said.

In his brief report, Moore also summarized the work of the Stewardship Commission during the past year.

Included was the Commission's emphases on principles of stewardship development, creation of wills and trusts for Christian causes, assistance to Baptist colleges, distribution of a Stewardship Guidebook to 53,000 church workers, the offer of free stewardship material packet, and on establishing stewardship committees in Baptist churches.

## **NEWS**



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

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

Baptist World Alliance Report to the SBC

11:05 a.m., Friday, June 2

MIAMI BEACH--A picture of 28 million Baptists in 124 countries, their hands joined "for fellowship, service and cooperation" in fulfilling the Great Commission, was painted by Robert S. Denny of Washington, D. C., during a report to the Southern Baptist Convention here Friday.

Denny is associate secretary of the Baptist World Alliance, a voluntary fellowship of Baptists around the world. He brought the Alliance report in the absence of Josef Nordenhaug, general secretary, who is currently addressing meetings of Baptist groups on the European continent.

Four Southern Baptist leaders who hold responsible positions in the Alliance also participated in the report. They are Mrs. R. L. Mathis of Birmingham and Herschel H. Hobbs of Oklahoma City, both of whom are Alliance vice presidents; Baker James Cauthen of Richmond, Va., and Duke K. McCall of Louisville, Ky., members of the Alliance Executive Committee.

Mrs. Mathis and Hobbs spoke briefly about the Alliance's cooperative endeavors as a witness for religious liberty and human rights, a study forum, a channel for relief and other assistance to people in need, and as a vehicle for communication and fellowship among the world's Baptists.

McCall, president of the Southern Baptist Theological Seminary, told of plans for a Baptist Youth World Conference in Berne, Switzerland July 22-28, 1968. He recalled his own life-changing experience at a similar meeting in Prague, Czecholovakia in 1931.

Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, spoke of growing Baptist opportunities in Asia and the evangalistic witness that will be brought by a Baptist World Congress in Tokyo, Japan, in 1970.

Denny said he has just returned from a trip around the world, stopping in both Berne and Tokyo to make plans for these international meetings. Berne will be the 7th meeting of world Baptist youth, and Tokyo will be the 12th international Baptist congress.

Representatives from the Alliance's widely-scattered member groups will attend meetings of the BWA Executive Committee and four study commissions in Nashville, Tenn., July 31-August 3, 1967.

The study commissions will bring leaders together for discussions on doctrine, missions and evangelism, Bible study and membership training, and religious liberty and human rights.

Communications between Baptists of the world is achieved through a monthly magazine, The Baptist World, and through visits by the Alliance secretariat. In addition to Nordenhaug and Denny in the Washington headquarters office, C. Ronald Goulding serves as associate secretary in an Alliance office in London. Formation of another regional office, possibly in Hong Kong, is being discussed.

The Alliance gave direct aid in 1966 to Cuban refugees and to other distressed people in Burundi, Cameroun, Congo, Rwanda, South Africa, Hungary, Poland, Yugoslavia, Haiti, Hong Kong, India, Argentina, and other areas, Denny said. A goal of \$157,000 has been set for such direct relief projects in 1967.

A much greater amount of relief services is carried on among world Baptists than is reflected in their budget figures," Denny said. "As we alert all the people of the needs of their brothers, each one seeks to help the other as directly as possible."





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

For Release June 2

Baptist Joint Committee on Public Affairs Report to the SBC

11:15 a.m., Friday, June 2

MIAMI BEACH -- Rapidly growing church-state opportunities, responsibilities and problems confront Baptists, according to a report to the Southern Baptist Convention delivered here (Friday, June 2) by the Baptist Joint Committee on Public Affairs.

"Church-state relations and religious liberty have come to affect a large segment of the denomination's concern for human welfare and human rights," said the report, delivered by C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs.

"Increasingly, the concerns of the churches and of the government are presenting overlapping programs that create problems affecting the proper role of churches and church agencies and the proper role of government in relation to these concerns," the report continued.

During the committee's 20 minute report to the convention, a printed outline of the work of the organization was presented and received, and two Baptist executives spoke to the report.

Carlson, executive director of the public affairs committee, outlined potential guidelines for separation of church and state in the modern world, and Porter W. Routh, executive secretary of the Southern Baptist Executive Committee, Nashville, spoke on the role of the Baptist Joint Committee on Public Affairs in the life of the convention.

The opportunity Baptists face, according to the report, is to bring their insights to bear on modern church-state relations. The responsibility lies in implementing these insights in their own institutional policies and in influencing public policy in the right direction

The growing church-state issues were cited in three areas by the Public Affairs Committee report. They are:

- 1. Growth in scope of concern. The rapidly developing new American society presents new areas of church-state problems. Such items as urban renewal, welfare programs, race relations, housing and education raise many new issues that are not solved by old approaches.
- 2. Growth in importance of subjects. Modern problems of freedom are more interrelated than in the past. The Vatican Council's declaration on religious freedom poses many possibilities for the future. Civil rights and freedoms cannot be separated from religious freedom. Relgiious pluralism, international relations and the overlap between public and private social programs expand the importance of church-state questions.
- 3. Growth in denominational demands. "Institutions such as the colleges, the hospitals, and their sponsoring conventions have found the (church-state) field complex and have made numerous calls" on the Baptist Joint Committee for help. Indications are that church-state issues are among the major ones faced by the denomination today.

The most pressing church-state problems facing the denomination and the nation, according to the Public Affairs Committee report, are: higher education, an inconsistent church-state policy, religion in schools, religion in the military and taxation for churches.

The Baptist Joint Committee is designed to help the denomination work out approaches to continually rising church-state issues, the report continued. Hence, it carries on active programs of study and research, public relations, information services and correlation of Baptist influence.

The Baptist Joint Committee on Public Affairs in Washington, is a cooperative agency oof eight Baptist bodies in North America through which the Southern Baptist public affairs committee does its work. There are 15 officially elected Southern Baptists on the committee.





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

For Release June 2

Brotherhood Commission
Report to the SBC

2:30 p.m., Friday, June 2

MIAMI BEACH -- The Southern Baptist Brotherhood Commission, in its annual report to the Southern Baptist Convention, disclosed progress in the fields of publishing, training and correlation of its services with other SBC agencies.

The Brotherhood Commission, which coordinates nation-wide Baptist laymen's programs and missionary education for men, young men and boys, reported to the convention that it started a new magazine, published four books, trained hundreds of leaders, and sponsored several missionary education projects for men and boys.

One of 20 agencies and institutions affiliated with the SBC, the Brotherhood Commission provides a missionary education program for 463,000 Baptist men and boys.

In the area of publishing, the commission's report told of starting a new men's leadership magazine called "Guide," writing and publishing four books, and preparing free guidance materials on Baptist Men's Day and Royal Ambassador Week for each of the almost 34,000 churches in the Southern Baptist Convention.

Cited as the highlight in training was the preparation of 360 select men's leaders from 10 states to train church and associational Brotherhood officers in Brotherhood principles and methods.

In the correlation of services, Schroeder singled out the inclusion of the Brother-hood leadership training program in the Church Study Course, providing churches an opportunity to train officers for all educational organizations simultaneously.

George W. Schroeder of Memphis, Tenn., executive secretary of the SBC Brotherhood Commission, presented the report.

The report indicated that 221 persons took part in missionary education projects for men and boys sponsored by the commission. The projects included several tours of mission points abroad and in the U.S.

Progress on plans for the Fourth National Royal Ambassador Congress the Brotherhood is sponsoring Aug. 13-15, 1968, in Oklahoma City, were outlined in the report. Schroeder said the Congress is one of the unusual ways the commission provides missionary education.

Another, he said, was the first annual World Missions Week planned for families, June 22-28, at Ridgecrest Baptist Assembly. Sponsors of the meeting are the SBC Brotherhood Commission and the Woman's Missionary Union.

## 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

Committee on Canadian Baptist Cooperation Report to the SBC

2:45 p. m., Friday, June 2

MIAMI BEACH -- The Southern Baptist Convention may eventually disband its Committee on Canadian Baptist Cooperation because of a growing understanding between Canadian and Southern Baptists and because of the over-lapping with the newly-formed North American Baptist Fellowship Committee of the Baptist World Alliance, the Southern Baptist Convention was told here (Friday).

The SBC's Committee on Canadian Baptist Cooperation made this statement in its annual report to the convention, but recommended that the committee "be continued another year, pending further consideration of the continuing need for the committee."

The committee also recommended "that this convention authorize its recording secretary to express its appreciation to Canadian Baptists for their Christian fellowship and its prayerful concern for the blessings of God to rest upon the work of Canadian Baptists in the year ahead."

The report indicated that the committee planned to evaluate at later meetings whether the committee should be continued since the North American Baptist Fellowship Committee has come into existence.

Actually, the committee as a whole did not meet at all last year, said Arthur B.Rutledge, chairman of the committee and executive secretary of the SBC Home Mission Board.

Four persons, including two members of each committee, however, met informally in connection with the initial meeting of the North American Baptist Fellowship of the BWA, the report said.

The report briefly outlined ways that Canadian Baptists and Southern Baptists have cooperated during the past year, and meetings where fellowship between Southern Baptists and Canadian Baptists took place.

An example of future cooperation cited was plans for a project in 1968-69 to enlarge and strengthen Baptist churches on both sides of Lake Erie, involving Baptists in Northern Ohio, Southeastern Michigan, and Southern Ontario.

The project will involve Sunday School enlargement campaigns, Training Union enlargement, participation in the Crusade of the Americas, and a concerted effort in the establishment of new work, the report said.

The report also told of the work of Bertram King, Southern Baptist liaison representative to the Baptists of Canada since 1958, outlining where King had spoken during the past year.



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

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ROUNDUP FOR SATURDAY AMS

MIAMI BEACH -- Southern Baptists were advised here Friday to involve their laymen or face population inundation.

James L. Pleitz, pastor of First Baptist Church, Pensacola, Fla., described the magitude of the problem and suggested a solution in one of the closing addresses of the four-day Southern Baptist Convention in Convention Hall.

"The world population is growing 10 times faster than the church. We are losing ground -- lots of ground," he said.

Pleitz, newly-elected chairman of the Executive Committee of the 10.9 million member denomination said Southern Baptists are guilty of developing the world's largest sunday and to the church building.

The answer is to involve the laity in a personal ministry, Pleitz said. He made these suggestions:

"We can use them more in the services of the local church. I have had a lawyer, scout executive, and a politicain preach in our church. In every case the men were well received.

"Why should't we ask a lay-minister to lead in the observance of the ordinances? Let a lay-minister serve the supper of our Lord. It is not necessary for the pastor to always to perform this service.

"Why shouldn't a layman have the privilege of baptizing some of the converts? Many of our people have the mistaken idea this is a priestly function and can only be performed by an ordained minister.

"We also need to use the laity more in the work of our associations, state conventions, and Southern Baptist Convention."

The challenge for laity involvement wound up an emphasis on the convention theme, "Mandate to Minister."

The final session of the convention was devoted to inspiring Southern Baptist youth to take their place in the world as Christians.

Carl Bates, pastor of First Baptist Church of Charlotte, N. C., urged the youth to tell adults "we are here to match our lives against this crucial hour in world history and all we ask is for you to believe in us just a little and to be patient with us for awhile and to encourage us by your sincerity and sacrifice."

In a business session the messengers took a stand for peace, planned parenthood, Bible reading and distribution, and church-state separation. Only a statement on peace drew opposition and that because it wasn't forceful enough.

The resolution on peace encouraged a search of the Bible for principles setting out an individual's responsibilities to God and country; pledged support to government officials in their search for wise policies and a just peace; and pledged prayer support to men engaged in restrictive measures against destructive forces of invasion.

The resolution on planned parenthood was the first in this area for Southern Baptists. It commended the judicious use of medically approved methods of planned parenthood to those couples who desire it and disserination .. of planned parenthood information.

The resolution on church and state said in part that "we remind all who call themselve: Baptists, to distinguish carefully the services that are publically supported exclusively by the churches and hold to programs that are clearly committed to Christ and his kingdom.

Registration reached 14,930 second highest in the 122-year history of the denomination The 1965 meeting in Dallas drew 16,053.

Roy Jennings

6-2-67

11:58 a.m.