127 Ninth Avenue, North

Nashville, Tennessee

ORDER OF BUSINESS
SOUTHERN BAPTIST CONVENTION

May 14-18, 1952 Miami, Florida

J. D. Grey, President
F. C. Feezor, First Vice-President
W. R. White, Second Vice-President
Porter Routh, Executive Secretary, Executive Committee
Loren Williams, Director of Music for Convention

GENERAL THERE: Magnifying the Church
"Christ loved the church and gave himself for it" (Eph. 5:25)

WEDNESDAY MORNING

9:30 Song and Praise

9:40 Scripture and Prayer - J.R. Ferguson, California

9:45 Secretaries' Report on Registration

9:50 Committee on Order of Business

J.P. Tucker, Chairman, Florida

9:55 Welcome Address - Ralph Ferrell, Florida

10:05 Response

R.E. Milam, Oregon

10:20 Song

10:25 Address of President -

J.D. Grey

10:55 Recognition of Fraternal Messengers and Visitors

11:05 Special Music

11:20 Convention Sermon -

Ramsey Pollard, Tennessee

R.E. Naylor, South Carolina (Alternate)

WEDNESDAY AFTERNOON

The Church: Its Eternal Background (Eph. 1:3-4)

2:00 Song and Praise

2:10 Scripture and Prayer - W.B. Wyatt, New Mexico

2:20 Appointment of Committee on Committees and

Committee on Resolutions

2:30 Executive Committee Administration Report Porter Routh, Executive Secretary

3:10 Executive Committee Report on Promotion -

Merrill D. Moore, Director of Promotion

3:50 Miscellaneous Business

4:00 Special Music

4:10 Address - W.Douglas Hudgins, Mississippi

WEDNESDAY NIGHT

The Church: Its Eternal Foundations (Matt. 16:17-18)

7:15 Song and Praise

7:25 Scripture and Prayer - W.W. Long, Georgia

7:35 Woman's Missionary Union

8:00 Special Music

8:10 Foreign Missions

M.T. Rankin, Executive Secretary

9:15 Address - Monroe F. Swilley, Georgia

THURSDAY MORNING

- 9:30 Song and Praise
- 9:40 Scripture and Prayer Maurice Hall, Missouri
- 9:50 Radio Commission S.F. Lowe, Director
- 10:10 Miscellaneous Business
- 10:20 Special Music
- 10:30 Address K.S. Latourette, President American Baptist Convention
- 11:00 Sunday School Board T.L. Holcomb, Executive Secretary

THURSDAY AFTERNOON

The Church: Its Spiritual Endowment (Acts 1:8)

- 2:00 Song and Praise
- 2:10 Scripture and Prayer 0.B. Mylum, Kentucky
- 2:20 Relief and Annuity Board -

W.R. Alexander, Executive Secretary

2:40 Southern Baptist Hospital report -

Frank Tripp, Administrator

3:00 Southern Baptist Foundation

C. H. Bolton, Secretary

- 3:15 Election of Officers
- 3:45 Special Music
- 3:55 Address Carl Bates, Texas

THURSDAY NIGHT

The Church: Its Supreme Mission (Acts 1:8)

- 7:15 Song and Praise
- 7:25 Scripture and Prayer J. Woodrow Fuller, Texas
- 7:35 Special Music 7:45 Baptist Brotherhood G.W. Schroeder, Executive Secretary
- 8:10 Home Mission Board -

J.B. Lawrence, Executive Secretary

9:20 Address - W. A. Criswell, Texas

FRIDAY MORNING

The Church: Its Doctrinal Significance (I Tim. 2:1)

- 9:30 Song and Praise
- 9:40 Scripture and Prayer A. L. Lowther, Oklahoma
- 9:50 Education Commission

R.O. Cornett, Executive Secretary

- 10:10 Committee on Resolutions
- 10:25 Committee on Time, Place, Preacher
- 10:35 Miscellaneous Business
- 10:45 Special Music
- 10:55 Seminaries
- 11:45 Address H.L. Eddleman, Kentucky

FRIDAY AFTERNOON

The Church: Its Moral Testimony (I John 3:8)

- 2:00 Song and Praise
- 2:10 Scripture and Prayer E. M. Arendall, Alabama
- 2:20 Committee on Baptist Papers -

A. L. Goodrich, Chairman

2:35 Committee on Circulation Campaign -

- L.D. Newton, Chairman 2:50 Report of Committee on Committees
- 3:00 Report of Committee on Boards
- 3:20 Denominational Calendar -

W.L. Howse, Chairman

3:35 Negro Ministerial Education -

E.A. McDowell, Chairman

3:50 American Baptist Theological Seminary -

L.S. Sedberry, Secretary

- 4:00 Special Music
- 4:10 Address J. W. Middleton, Georgia

FRIDAY NIGHT

7:15 Song and Praise

7:25 American Bible Society -

T. H. Holloway, Secretary

7:40 Special Music

7:55 Christian Home Hour - J.W. Burton, Tennessee Address: The Home and the Church, James L. Sullivan, Texas

SATURDAY MORNING

9:15 Song and Praise 9:25 Scripture and Prayer - C. C. Kiser, Jr., Florida

9:30 Miscellaneous Business

9:40 Committee on Relation with Other Religious Bodies -T. C. Gardner, Chairman

10:00 Song

10:05 Audio-Visual Education Committee

J. N. Palmer, Chairman

10:20 Committee on Public Affairs

J. M. Dawson, Executive Secretary

10:40 Special Music

10:50 Social Service Commission

H. A. Brimm, Executive Secretary

LLand Rastorical Society

Name Cox, Executive Secretary

11:30 Southwide Assemblies

John L. Hill, Director of Promotion

11:45 Emeriel Service - Austin Crouch, Tennessee

SATURDAY AFTERNOON

No session

SATURDAY NICHT

7.30 Raptist Youth Rally - T.L. Holcomb, Chairman Billy Graham. Guest Speaker

SUNDAY AFTERNOON

2:30 Mass Meeting - J. Howard Williams, Texas - Speaker Subject - "Salute the Church"

SUNDAY NIGHT

6:45 Baptist Training Union - J.E. Lambdin, Secretary 8:00 Evangelistic Service - Directed by C.S. Hatthews, Superintendent of Evangelism

> J. Powell Tucker, Chairman Grover Jones, North Carolina James N. Morgan, Texas Max Stanfield, Oklahoma H.B. Kuhnle, Kentucky L. Reed Polk, Alabama Lewis H. Miller, Georgia

Southern Baptist Convention Office of Press Representative Mr. Albert McClellan Miami -- 1952 RELEASE: P.M.'s of Wednesday, May 14.

COMMITTEE ON ORDER OF BUSINESS

By J. Powell Tucker

Dr. J. Powell Tucker is pastor of the First Baptist Church of Orlando, Florida, and chairman of the Committee on Order of Business for the current session. He is a native of North Carolina and graduate of wake Forest College. He studied at Southern Baptist Seminary and held pastorates in Kentucky, South Carolina, Alabama and North Carolina before coming to Orlando fourteen years ago.

The program of the forthcoming Southern Baptist Convention in Miami, Florida, promises to be inwrought with unusual spiritual emphasis, inspiration and devotion.

The order of procedure will be interwoven and enriched with exceptional and exalted contributions in music rendered by carefully chosen groups from our various colleges and universities.

The general theme of the convention, "Magnifying the Church", will be discussed by speakers eminently qualified to render a distinct service in this regard and will afford opportunity to accentuate doctrinal convictions, evangelical commitments and missionary imperatives. We anticipate in these messages a heart searching, soul stirring challenge for a mighty commitment within the churches to the heaven-born conviction that in regard to mankind today, - his welfare, his future and his hope - more depends upon what the church is, what the church says and what the church does than upon all else combined.

The phenomenal progress made during the past year in all fields of our denominational activities insures reports that will thrill our hearts, merit our gratitude to God and inspire us to yet greater undertakings for His name's sake. With the blessing of God upon us we shall find richer fellowship in service, stronger ties of brotherhood in our cooperative endeavors and an ever increasing passion to safeguard, preserve and perpetuate the spiritual appointments of the New Testament Church, the integrity of the New Testament Gospel and the New Testament proclamation of the Deity, the Saviorhood and the Lordship of Jesus Christ.

Southern Baptist Convention Office of Press Representative Mr. Albert McClellan Miami --1952 RELEASE: For P.Ms. Wednesday,

May 14.

WELCOME ADDRESS

by Ralph H. Ferrell

Ralph H. Ferrell, Miami attorney and deacon in the Central Baptist Church of Miami, is a native of North Carolina and a graduate of Wake Forest College. He is teaching the Men's Bible Class in his church for the twelfth year and was a Sunday school superintendent for seventeen years. He was a high school principal and college dean before he began his law practice.

Mr. President, brethren, ladies, and gentlemen:

I have been delegated to greet you today. So it is my pleasure as well as an honor, as spokesman for the people of Miami, to bid you welcome to our city. You have the assurance of our cordial friendship and we thank you for coming among us. Our hope is that you will have successful days of fellowship and conference as you plan for the extension of the Kingdom of God.

Miami is a pleasant city, marked with beauty of land, sea, and sky. The very atmosphere breathes rest and comfort. The young as well as the aged revel in its charms. It is a place where man and boy may live the life of their best loved parable, the one about the fellow that "loafs and fishes". Miami freely offers you these things and much more.

Because it does the world has named it "The Magic City". I warn you now, in due time, there is magic all around you. As you sit beneath our skies at night and come under the spell of the Miami moon you may easily fancy that you hear the hallelujah chorus by thousands of Baptist voices from 953 Baptist churches of Florida in gratitude for your coming. If you do we shall not consider it strange. Nor will we use it against you as evidence of a mental aberation if you are seized with such a violent spiritual emotion as to cause you to behave like the American who was traveling in Europe. His European friends had been unable to demonstrate, either through the wonders of nature or the genius of man, the superiority of anything European over that of America. In desperation they finally resorted to the catacombs of Rome. When they had produced a condition which enabled them to tuck him away in a dark niche surrounded by skulls and crossbones, they crept away into another dark recess to await the coming of dawn. To their amazement they saw him spring from his temporary coffin and cry with the voice of a Gabriel: "Hurrah, hurrah, it's judgment day and an American is the first man on the ground." But in your state of ecstacy we shall expect the refrain to be: "Hurrah, hurrah, it's judgment day and 15,000 Southern Baptists are the first on the ground."

Mr. President, speaking more seriously, we of Miami welcome you to a great spiritual adventure. Florida is known as the sunshine state. There are more than a million automobiles flashing this message to the traveler from far away Pensacola, through Jacksonville, and on to Key West, a stretch of 900 miles. We have a sunshine state radar network along the 1,500 miles of our borders. The result is we feel we are made for sunshine, and we are glad it is so. David sang of its value. He longed to live, ever mindful of God in the sunshine of life. He was sure we would qualify at last for membership in the company that "shall shine forth as the sun." Our gospel is indeed a sunshine gospel. To live in the sunshine requires grateful hearts and a lively sense of God's mercies. Such an alluring goal we present to you in the hope that you will claim it for all Southern Baptists.

We also welcome you, Mr. President, because of your worth. "The feet of him who bringeth good tidings, that publisheth peace, that publisheth salvation, are not only beautiful upon the mountains but are just as beautiful upon God's great eternal seashore.

When you were here before a bellboy at one of our larger hotels remarked that that convention was different from any other convention; that, although thousands were here, he had not heard of a single drunk.

We welcome you with joyful hearts for the gift of God that has enabled you to see clearly, understand completely, and accept without reservation the fact, as did the great Gladstone generations ago, that the most important question before England or America today or any other day, is one's personal relationship to Jesus

Ralph H. Ferrell, "Welcome Address"

Christ or it is chaos.

We welcome you because we expect the germinating power of a sunshine gospel will express itself through you as it did when it fell upon Wittenburg and Luther answered with the Bible; as it did when it fell upon Geneva and Calvin answered with the institute of theology; as it did when it fell on England and Wesley answered with the freedom of choice, and as it did when it fell upon the new world and Jonathan Edwards answered with his freedom of the will. We need an answer to the challenge to free enterprise, to the dangers which threaten the lives of our denominational colleges, the corroding and withering effect of the banning of moral instruction in our institutions of learning, to the spread of the political theory that a public office is private property rather than a public trust.

Mr. President, because our population is extremely cosmopolitan, our individual welcome could be as varied as the climes of this old world. You may even find some whose ancestors were present at the signing of the Mayflower-compact. They will greet you cordially but with that reserve which befits their origin. You also will come face to face with multitudes whose ancestors were present at the signing of the ten commandments. These will welcome you with open arms. So you will readily understand that it will not be practicable or socially acceptable for us to greet you according to the custom of our national origins: The rubbing of noses in the style of the Laplander, the bestowing of the kiss on each cheek, according to French tradition, or the prostrating ourselves according to the social graces of the Orientals, which, in the case of many of us, would be disastrous. Nevertheless, we can and do give to you the Biblical greeting, four thousand years old: If thy heart be as my heart give me thy hand. By this act we manifest to the world the visible evidence of our trust and confidence in you, as we open to you our homes, our churches, our grateful hearts, and deliver to you the key to the city.

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For P.Ms., Wednesday, Southern Baptist Convention RELEASE: Office of Press Representative May 14. Mr. Albert McClellan Miami -1952 RESPONSE TO WELCOME ADDRESS by R. E. Milam R. E. Milam, executive secretary of the Baptist General Convention of Oregon, is a native Texas. He came to Oregon in 1944 as a pastor and began his work as secretary in 1948. He lived in Oregon eleven years before going to Texas to study at Howard Payne College and Southwestern Seminary. He was pastor in Texas during school days and until returning to Oregon in 1944. He is an active evangelist, having led over sixty revival campaigns. of Florida is quite a step--quite a significant step for Southern Baptists. Recently I delivered a message before the Atlanta, Georgia, Pastors' Conference en-

From the purple-topped mountains of Washington and Oregon to the magic valleys titled STRAWS IN THE MIND. In this message I sought to show how God in His providence scattered Israel of old over the world for a purpose. Just so, I believe, has He scattered Southern Baptists in this day.

Note the facts. First, the dust bowl farmers of Oklahoma and Texas were scattered to the lush irrigated lands of California, Oregon, Washington and Idaho. Second, the share croppers of the deep south were driven to such industrial centers as Chicago and Detroit. There are 100,000 Southern Baptists in Chicago alone. Third, the saw mill workers of Mississippi, Louisiana and Arkansas have gone to Oregon, Washington and now Canada. Fourth, the oil field workers of Texas and Oklahoma are now in the new fields of the midwest and Canada. Fifth, in reverse, hordes of factory workers from spiritually destitute New England and the east have moved into such states as Georgia and Alabama.

Through the military establishment Southern Baptists are feeling the heart throb of people all over the world. Southern Baptist chaplains in Alaska, seeing the blight of sin and comity, stopped long enough to plant Baptist churches there. Through our service men and chaplains windows are being opened for Southern Baptists to the world's need. What man among us could doubt that the hand of God leads us toward a glorious destiny of service in our own nation, and in the world?

Look about you, brethren, at what God hath wrought in the last twenty years. Look at New Orleans! Look at New Mexico! Look at Texas! Look at Florida! Miracles of grace, showers of blessing are on every hand.

But brethren, let us take our eyes off the past and look ahead for twenty years. What is the promise of the future? Will the Lord bless in Arizona as He has in New Mexico? Is it possible that California may learn from Texas and surpass her record? Will Oregon and Washington match the growth of Oklahoma? Will Kansas blossom as has Arkansas? Will Illinois catch the stride of Kentucky? Will Maryland spring to life as has Florida?

I believe that all these questions will be answered in the affirmative and on a vastly enlarged scale if Southern Baptists will follow the plain leadings of God. Dr. Roland Leavell has a sermon on WINNING AMERICA TO WIN THE WORLD. It seems to me that in the words of Dr. George W. Truett, "Wisdom has fled from us," if we do not grasp the significance of this strategy and move in through the doors which God is opening before us.

As an example of what could and should happen let us look for a moment at the great Northwest. There in Oregon and Washington, Southern Baptists are today picking up the broken threads which they so clumsily let fall in Dallas, Texas, in 1894. It was there that a Convention of Southern Baptists from the Northwest was rejected and Southern Baptist hopes in all the great West dashed.

Southern Baptists had a great part in the settling of the West as evidenced by the fact that in 1857 there were three associations in the Willamette Valley of Oregon, two slavery and one anti-slavery.

But we are looking now to the future and not the past. Surely all will agree that after a lapse of nearly sixty years Southern Baptists should double their efforts not only in Oregon and Washington, but in all the states of the West.

R. E. Milam, "Response to Welcome Address"

What might Southern Baptists hope to accomplish in Oregon and Washington in the next twenty years? For the past two years, for every dollar that Southern Baptists have spent in the Northwest our churches have given eleven—1100% gain on our investment. Last year in our work there it took roughly three members to enlist one. Suppose this ratio should be continued for a period of twenty years? Our 5,000 Baptists would grow to one and a half million. Not only that, but if Southern Baptists should continue to give as they have last year, in the twentieth year they would give more than one hundred million dollars.

This ought not be just a pipe dream. Is it too much to ask that three people win a lost soul in a whole year? Texas this year set a goal for four to win one. In Oregon and Washington where the population will double in the next twenty years it should be easy to keep this ratio if we can only put Baptist churches in the hundreds of communities that have none. Oregon and Washington per capita giving should increase, not decrease. Last year we only gave about one-half our tithe. Just because Texas loitered along for 100 years to win their first million will not excuse Washington and Oregon.

But Oregon and Washington are only a tiny sample of the opportunities and needs in the West. There is no mission field on earth like it. In every hamlet, town and city a nucleus of Southern Baptists is already there, waiting for a preacher to get them together. Once assembled, soon a soul winning church is born. The vision of Baptists getting on each other's toes is imaginary. There aren't many Baptist toes. Baptists are too few and far between. If every Baptist toe in the Northwest was an active Baptist there still would be no danger of getting trampled. Often a territory of 75,000 will have but a single Baptist church. Everywhere there are towns of 1,000 to 5,000 without Baptist churches.

What is it that makes us say that Southern Baptists hold the key to the evangelization of America and the world? Is it arrogance? Pride? Sectionalism? None of these! The speaker grew up in Oregon and is a Southern Baptist by adoption. What then? It is simply this—in the Southern Baptist Convention we see the first opportunity since the early days of Christianity for a scriptural, Christ centered, New Testament church centered program of missions to be carried out in the nation and in the world.

To understand this we must look back to our beginnings. In 1814 when American Baptists met to organize, Dr. Robert A. Baker tells us in his book RELATIONS BETWEEN NORTHERN AND SOUTHERN BAPTISTS, a mighty debate was joined. The question was, should they follow the English Baptists in using the society method by which mission boards and school boards should be made up of self-perpetuating individuals not controlled by the sovereign churches; or, follow the connectional make-up patterned after the local association, by which all boards should be controlled by conventions of messengers from the local sovereign churches.

Oh, tragedy! The society idea won out! That is why Baptist institutions have been lost and Baptist boards have become the cause of division. It was not until the Southern Baptist Convention was organized in 1845 under the leadership of Dr. W. B. Johnson that a plan of work was adopted by which the sovereign churches could control the boards and agencies through which they worked.

We have learned in recent years that it was not the Japanese people but their system of operation that made them dangerous to America. We have learned that it was not the German people but their Nazi system which threatened the world. We recognize today that it is not the Russian people but their totalitarian system of Communism that threatens all liberty loving peoples. In the same way we must see that it is not the people but unscriptural ecclesiologies which often destroy religious freedom and gospel truth.

Southern Baptists owe everything to the scriptural foundation upon which they stand—their unity, their evangelistic spirit, their program, their great agencies and institutions, their freedom and democracy all stem from a New Testament church centered ecclesiology.

Give me a sovereign New Testament church, practicing believer's baptism, made up of redeemed men and women and empowered by the Holy Spirit, in every American community, buttressed and unfettered by the denomination through which they work together, and I will show you a constructive force more than equal to the destructive power of the atomic bomb, an irrepressible force since it is a divine organism full of spiritual life, light and power—a force which will change the

R. E. Milam, "Response to Welcome Address"

individual, stabilize the home and undergird the state. As long as Southern Baptists remain New Testament church centered, as long as they regard the Great Commission as indivisible as set forth in the New Testament, they will continue to grow and prosper. Such an ecclesiology will turn aside both the danger of anarchy on the one hand, and totalitarianism on the other. Freedom and authority may both live in a local New Testament church centered Christianity.

Southern Baptists stand today in an hour as significant as Kadesh Barnea. This hour has been prepared for us by centuries of Baptist blood, by patient enduring in a thousand dark dungeons. It has taken one hundred years for us to test the ground and lay the foundations. Now in Christ's Holy Name let us rise and build.

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Southern Baptist Convention Office of the Press Representative Mr. Albert McClellan Miami -- 1952

PRESIDENT'S ADDRESS SOUTHERN BAPTIST CONVENTION 1952

by J. D. Grey

Memorable indeed was that day, May 8, 1845, when 300 noble brethren met in the First Baptist Church of Augusta, Georgia, to organize the Southern Baptist Convention. Since that Thursday 107 years ago, this old earth has turned on its axis many thousands of times, many journeys have been made by the sun across the sky, many moons have waxed and waned and many seasons have come and gone. This century and seven years have seen geographies rewritten and maps re-made as kingdoms rose and fell. This span of time has witnessed the miraculous progress of our own and other nations. Advance gave way to the machine age and it in turn bowed to the atomic age. And yet this same span of 107 years has seen our nation bathed in the blood and fire of four wars that were declared and now a fifth that has not yet been declared.

In these 94 sessions of the convention held these 107 years, many men and many measures have come before the brethren. Twenty-five men have wielded the gavel as the presiding officer of this democratic assembly. Issues of eternal moment have been decided. Plans and programs for kingdom progress have been projected. And withal, the blessings of our Heavenly Father have attended the "stately steppings" of this convention. A statement from William Shakespeare's play. "The Tempest," is inscribed on the National Archives Building in our national capitol. It says, "What is past is prologue." How true; how appropriate for us in our convention! A noble legacy of achievement has been left us by our predecessors. The program they projected still challenges us today.

Southern Baptists have grown to the gigantic stature we are now with 28,289 churches with 7,373,498 members because our founding fathers were men of gigantic stature. No group of Lilliputian pygmies were they. "There were giants in the earth in those days." They laid broad and deep the foundations of our denominational life. Many of our agencies of today that grow as giant oaks were planted as acorns by those illustrious pioneers. The chart and compass they gave still remind us of the purpose for which this convention was organized May 8, 1845.

One of the mightiest men in American Baptist affairs and the first president of the Southern Baptist Convention was Dr. William Bullein Johnson of South Carolina. One of his contemporaries, Dr. H. T. Cook, said of him, "Indeed he stood like a long leaf pine amid scrubby oaks." A remarkable biography of Dr. Johnson was written by Miss Hortense Woodson of South Carolina and published in 1950 by the Baptist Sunday School Board, titled, Giant in the Land. Dr. Johnson was just that! In 1814 he assisted in organizing the General Convention of Baptists in the United States. He later served as its president for three years. In 1821 he helped to organize the South Carolina State Baptist Convention. Four years later he succeeded the sainted Richard Furman as president and for 28 years he filled that office. In 1845 he assisted in organizing the Southern Baptist Convention and became its first president.

In the preamble to the Constitution of our convention, there is a statement concerning the purpose of the convention. This statement is common to the constitutions of the Triennial Convention, the South Carolina Convention, and the Southern Baptist Convention. As it occurs now this statement reads, "for the purpose of carrying into effect the benevolent intention of our constituents by organizing a plan for eliciting, combining and directing the energies of the denomination for the propagation of the gospel." It is significant that Dr. Johnson assisted in framing the Constitutions of all three of these Baptist Conventions and that this statement is common to all. It has been said upon good authority that when Dr. Johnson left South Carolina for Augusta, Georgia, early in May, 1845, he had the proposed constitution in his pocket. Be that as it may, this convention has for 107 years kept as its chief purpose that sentiment so often expressed by our first president and incorporated in the preamble of our constitution.

There the words stand like beacon lights -- "for eliciting, combining and directing the energies of the denomination for the propagation of the gospel." May the Southern Baptist Convention never change that purpose!

This statement at once defines the nature of this body, declares its work and describes its method. The nature of our convention is and has been clearly set forth for 107 years as non-ecclesiastical, non-hierarchical and non-authoritarian. There appear to be three well defined constitutional theories concerning the membership of the Southern Baptist Convention -- federal, ecclesiastical and voluntary. But since this convention is composed of messengers and does not constitute a federation of state conventions, district associations and local churches, it appears to be the part of wisdom to adhere to the original Baptist constitutional theory of voluntary membership. In 1928 this convention gave a clear pronouncement on this matter in the following words:

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"All Baptist general bodies are voluntary organizations, established by individuals who wish to cooperate for some common end or ends in the kingdom of God. This Convention is not an ecclesiastical body composed of churches, nor a federal body composed of state conventions. Churches may seek to fulfill their obligation to extend Christ's kingdom by cooperating with these general organizations, but always on a purely voluntary basis, and without surrendering in any way or degree their right of self-determination. These associations, unions, or conventions vary greatly in form, in size, in purpose, in territorial extent and in condition of membership. But they are all similar to churches in the fundamental principle of their organization and life in that each is independent of all others in its own work, free, fraternal, autonomous, or self-determining in its own sphere and activities. The principle of cooperation between individuals and churches and general bodies in pursuit of great common ends is also a basic teaching of the gospel. In all cooperative endeavor the principle of autonomy or self-determination should be carefully conserved."

Then again on January 11, 1934, the Executive Committee of the Convention reiterated the relation of the Convention to individuals and churches. It said:

"The Southern Baptist Convention in the prosecution of its work recognized as axiomatic, that in relation to individuals and churches that it has only the right of appeal; in relation to other cooperative bodies that of comity and cooperation; and in relation to its own agencies and resources the right of direction and control."

Today we need to re-emphasize the principle of democracy and make it crystal clear that this convention has never usurped authoritarian powers. Pronouncements, ever so timely and praiseworthy, made by a few thousand messengers on political, social, economic or even doctrinal matters cannot be construed as representing the sentiments of and binding upon the more than seven million Southern Baptists not present when the vote is taken. We who are officers of the Convention, executives of its various boards, agencies, committees and commissions must scrupulously avoid such unwarranted claims as "I speak for seven million Southern Baptists." This must hold even when a resolution has been passed by the Convention in session. Let us remember this Convention is composed of messengers and not delegates. This does not mean that the Convention in session is not to "sound off" on great issues of the day. Nor does it mean that individual Baptists in their local churches are insensitive to the need of making articulate the convictions of their conscience. Indeed not. In recent months we have demonstrated the relativity of our convictions to affairs at hand. When on October 20, 1951, President Truman made the ill-advised nomination of an Ambassador to Vatican City, our Baptist people -- preachers and laymen -- needed nobody to speak for them. They spoke for themselves. In thunderous tones they defended the cause of religious freedom and its corollary, separation of church and state which they have advocated since the very birth of our nation. And these Baptists will continue to speak for themselves standing side by side with all patriotic Americans who love freedom. These Baptists will speak for themselves to every aspirant for the White House this year and every year. In conscience sake they cannot countenance any candidate, even one of their own number, who does not make it crystal clear that he opposes any and all missions to the Vatican or to any other religious organization in the world. And they want that man to be honorable enough to stay by his promise after he moves into the White House (or Blair House).

This statement in our Constitution not only defines the nature of this body but also declares its major work. Those words, "the propagation of the gospel" state the reason this Convention has had for existence these 107 years. Baptist denominational life in America began with missionary activity. It was born of missionary compassion.

Adoniram Judson, a graduate of Brown University, entered Andover Seminary in 1808. Through reading a missionary journal and through prayer, he was led to reflect upon his duty to the heathen and resolved to devote his life to foreign missions. In 1812 Adoniram Judson and his wife set sail for India under the American Board of Commissioners for Foreign Missions. Luther Rice, another Andover graduate, went out to India the same year. On his passage to India, Judson availed himself of this period of leisure to investigate the scriptural authority for infant baptism. On August 27, 1812, Judson wrote from Calcutta concerning his conviction, "that the immersion of a professing believer is the only Christian baptism." Ann Hasseltine Judson joined her husband in the study of the subject and on the sixth of September, 1812, they were both baptized in a Baptist Chapel in Calcutta. Some weeks later Luther Rice, who had also made an independent study of the subject, was also baptized. Rice and the Judsons severed their connection with the Congregational church and its support and it was agreed that Luther Rice would (more)

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Address - J.D. Grey "President's Address"

return to America and enlist Baptist aid and support of Judson and his wife in Burma. Rice sailed for New York on March 15, 1813. During the remainder of that year, he traveled up and down the land endeavoring to stir up interest in foreign missions among the Baptists of the country. Various independent societies for the support of foreign missions had been established. The Savannah Baptist Society for Foreign Missions sent out a communication on December 17, 1813, suggesting that a meeting would be convened in some central place in the United States to organize an efficient and practicable plan "under which the energies of the whole Baptist denomination throughout America may be elicited, combined and directed in one sacred efford for sending the word of life to idolatrous lands." This letter was signed by William Bullein Johnson, president. Through the personal labors of Luther Rice and through his very extensive correspondence, delegates from eleven states and the District of Columbia met in Philadelphia on May 18, 1814, and after mature deliberation the General Missionary Convention of the Baptist denomination in the United States was duly organized to be regularly convened once in three years. On this account it was called the Triennial Convention. In that year, 1814, there were known to exist in the United States less than 120 Baptist associations containing 2,000 churches, 1,500 ministers and 160,000 communicants. Richard Furman of South Carolina was chosen as the president and Thomas Baldwin of Massachusetts as the secretary. In the Constitution of the Triennial Convention that was drawn up, we find in the preamble those three words with which Baptists were to become familiar - "eliciting, combining, and directing" the energies of the whole denomination to one sacred effort for sending the glad tidings of salvation to the heathen and to nations destitute of pure gospel light.

And thus we see from the very inception of our organized denominational life in America, the idea of the propagation of the gospel and the furtherance of the gospel was uppermost in the minds of the founding fathers. Missions has been the one unifying and cohesive force that has drawn our people together in their various associations, societies and conventions from the earliest days until this. Missions has become therefore the only reason for the existence of such an organization and the only reason why messengers representing various churches would band themselves together in such an organization. In other words if one should ask, "Why a Southern Baptist Convention or any other Convention?", the answer can be given that it is to "elicit, combine and direct the energies of the denomination for the propagation of the gospel." Missions therefore becomes the "lowest common denominator" of our Convention activities and virtually the "sine qua non" in the primary purpose of the Convention itself.

But to be sure, opposition was encountered from the very start; even from New Testament days when missionary effort was exerted there was present an anti-missionary effort to oppose it. But praise God, through all these centuries, and even today, opposition, criticism, anti-missions has not stopped the work of missions - it just makes the task more difficult. But at the same time, more gloriously rewarding.

This anti-mission effort began somewhere about the year 1814 and increased in violence until 1835 to 1842 when many of the churches and associations were rent asunder. Along with the great opposition to missions which gradually augmented as time went on, there was, if possible, a more bitter opposition to education and to the establishment of Baptist colleges. It seems to have been true then as it is to-day that those who are anti-missionary are anti-everything else. Most of the anti-mission Baptists were opposed to temperance societies and advocated the drinking of intoxicating liquors as a beverage. The expressed opposition to these benevolent enterprises, as they were designated, was a conviction that they were human institutions, inventions, and schemes and contrary to the simplicity of the instructions enunciated in the New Testament for the spread of the gospel. In 1838 a paper, The Signs of the Times, termed all missionary exertions as an evil which ought to be guarded against and said, "We will not correspond with nor fellowship any association or church which holds it as a principle of right."

In October, 1839, a report was given concerning the Otter Creek Association in Meade County, Kentucky, saying, "This Association holds in utter abomination everybody who would give the Bible to the heathen, preach the gospel to sinners, or refuse to drink drams."

The Yellow River Association in Georgia in 1838 adopted the following non-

fellowshipping resolution:

"That the institutions of the day called benevolent, to wit the Convention, Bible society, Sunday School union, tract society, temperance society, abolition society, theological seminary, and all other institutions tributary to the missionary plan now existing in the United States are unscriptural, and that we, as an Association, will not correspond with any Association that has united with them; nor will we hold in our communion or fellowship any church that is connected with them."

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But just as the anti-mission spirit brings the chill of death over individuals, churches, and denominations today, so also did it produce sterility and extinction for the churches over a hundred years ago. For instance, in 1839 the Religious Herald of Virginia carried the following information:

"There are in Virginia over 500 Baptist churches and about 60,000 members. The old school Baptists (anti-missionaries) have therefore not quite one-fifth of the churches and one-eighth of the white members. The old school churches are generally small and not on the increase. Within the last year they have had but few additions; the number baptized in five churches in the Dover Association was greater than in the whole of their churches in this state. The regular Baptist churches on the contrary are steadily, though slowly, increasing and the disproportion betwixt the two bodies in point of numbers will every year become greater. Indeed we expect that in another generation they will have become extinct."

Regardless of how, when, or by whom the anti-mission spirit manifests itself, it brings ever and always, without any exception, extinction and the hand of God writes "ichabod" - "inglorious" - over it. In years gone by there have been many who did not wish to join hand with us for the propagation of the gospel. Evidently the same is true today. No doubt they did not nor do they now want "elicited, combined, and directed for the propagation of the gospel". Such friends have a perfect right to call themselves Baptists. They even have a right to call themselves Southern Baptists because they are Baptists living in the Southern part of the United States. But how could they ever honestly call themselves, "Southern Baptist Convention Baptists", unless they cooperate in the "plan for eliciting, combining, and directing the energies of the denomination for the propagation of the gospel."

The structure of our denomination life as set up in the Constitution of the Southern Baptist Convention is purely voluntary and optional. Article II of the Constitution in setting out the purpose of the Convention says it is "to provide a general organization for Baptists in the United States and its territories for the promotion of Christian missions at home and abroad, etc., etc.". The Convention offers its facilities and services to those who desire to take advantage of them. And in its article on membership, the Constitution says that the Convention shall consist of messengers who are members of <u>missionary</u> Baptist churches cooperating with the Convention. The messengers are to come from "each regular Baptist church which is in friendly cooperation with this Convention and sympathetic with its purposes and work" and which has during the past year been a bona fide contributor to the Convention's work. If individuals calling themselves Baptists in churches wearing the name Baptist do not wish to contribute to the Convention nor be sympathetic with its purposes and work in friendly cooperation for the propagation of the gospel, no one tries to force them to do anything, but at the same time by such failure they forfeit their right to fellowship in this Convention for the plan of the Convention is "for eliciting, combining, and directing the energies of the denomination for the propagation of the gospel".

As it was in the beginning, is now, and ever shall be, those three words in the preamble of our Constitution challenge us to conquest in this hour. Those words were in the heart and mind of Judson, Rice, Furman, Johnson, Manley, Boyce, Broadus and every other Baptist worthy of our nation for over 150 years. Those words are elicit, combine, direct.

Elicit comes from the Latin "to draw out"; it also means "to bring to light". Most assuredly if we are to continue a program for the propagation of the gospel we must draw out, entice, and bring to light all the energies of our denomination. When we contemplate our progress these 107 years in the glorious work of all the agencies, boards, and institutions of this Convention, we know most assuredly that the words of Isaiah apply to us, "A little one shall become a thousand and the small ones a strong nation". Our achievements for the past year even have been marvelous as we think of the numerical and financial record that has been made. The total personal contributions of Southern Baptists last year amounted to 222 million dollars. This looks like a big amount until we consider that it is a percapita contribution of only \$30.22, which amount places us in 38th place on per capita giving among evangelicals in the United States. The glory of this achievement further dwindles when we consider that we gave only \$5.05 apiece to missions. On the other hand if we had been able to elicit the energies of the denomination last year according to the plan of God's Word, we would have given over 722 million dollars for that is the estimated tithe of Southern Baptists.

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We report 375,525 baptisms for 1951. But the glory of this achievement is greatly reduced when we consider that it took 19.6 of us working the whole year to bring one person to the confession of Christ as Saviour. We must elicit the energies of the denomination in this matter of personal soul winning also.

Our total membership presents an imposing figure - 7,373,498. But the force of that number is greatly reduced when we consider that 26% of our membership is non-resident. In other words, approximately one out of every four Baptists resides in one community while his church membership is in a church elsewhere. A much needed program will be projected at this Convention pledging all-out support of all phases of our Convention life for a unified attack on this problem. In mid-September of this year a mighty effort will reach from one side of the Convention to the other aimed at discovering and enlisting in local church membership that great army of unaffiliated, unenlisted, non-resident church members. While the Department of Evangelism of the Home Mission Board will give active leadership to the effort, every denominational agency, every State Convention, District Association, local church and individual Baptist is urged to give it full support.

Furthermore the purpose of our Convention as set out in the preamble of the Constitution calls for a combining of the energies of the denomination for the propagation of the gospel. This with Baptists is a gentle and gracious word. It actually means "to link closely together, to blend, to unite by affinity or natural attraction". It is closely akin to another word that has meant much to our Baptist people through all these years - the word "cooperate".

This mighty cause of the propagation of the gospel does link us closely together. It does unite us by natural attraction. Cur common task of giving the gospel of Christ to the whole wide world is the one great unifying, undergirding and cohesive power. If our existence as a Convention had depended upon our complete unanimity in politics, economics, church architecture or music, form of worship or even creedal commitments, this Convention would not be in existence today. While all of these matters are of tremendous importance, their disposition rests with the local autonomous congregation called a church. While on the other hand the propagation of the gospel is the one great matter that draws together the energies of our denomination like the electric magnet draws together the pieces of steel. Missions and evangelism, which in reality are but two words for the same idea, must continue to challenge our mightiest and best in Christian conquest. Sad indeed is it to relate but true just the same that 2,600 churches in our Convention territory gave nothing to missions last year and 4,631 churches did not baptize a solitary soul. While these numbers are considerably less than in previous years, we must not be content until all our churches with all their members join together in all our work for our blessed Lord Jesus Christ.

This preamble to our Constitution says further that the Convention is to organize a plan for "directing the energies of the denomination for the propagation of the gospel". There were some meanings of the word "direct" that never occurred to Dr. Johnson and others in connection with the use of this word in our Constitution. For instance one meaning of direct is "to regulate; to guide or lead; to govern; to instruct". Our Constitution and By-laws and the history of our Convention these 107 years demonstrate conclusively that this meaning of the word direct was never intended.

The basic meaning of the word direct as employed in our Constitution means: "to aim in a straight line toward a place or object; to show the right road or course to."

And so today after 107 years this Convention must go on "directing the energies of the denomination for the propagation of the gospel." We must continue to point in a straight line toward our main task. We must keep on showing the right road toward the propagation of the gospel. This "directing the energies of the denomination" is a twofold responsibility. The first responsibility is toward our own boards, agencies, institutions, commissions and committees. In this the Convention would constantly remind each and every one of them together with their several executives and other workers that our chief task still remains the propagation of the gospel. May the printing of every page of literature, the meeting of every committee, the writing of every report, the teaching and training of every worker and every other activity calling for the commendation and contributions of this Convention be aimed primarily, secondarily, and ultimately at the one thing of the propagation of the gospel. If one hour of time or one dollar of money is given to anything whatsoever that does not eventuate in the propagation of the gospel, then that activity is unworthy of the high and holy purposes of this Convention.

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We rejoice and thank God that our many enterprises supported by our Convention are carrying on the Lord's work and do have as their primary aim the propagation of the gospel. Our seminaries are training our young people to preach, teach, and live the gospel around the world. Our Foreign Mission Board is propagating the gospel in the homeland territories nearby. Our Radio Commission propagates the gospel as it blankets our nation with its broadcasts. The Relief and Annuity Board, the Hospital Commission, and all the other commissions do the same. Our Sunday School Board is certainly propagating the gospel with its millions and millions of pages of printed literature. The Executive Committee and our Baptist Foundation as well as our Brotherhood and the Woman's Missionary Union are likewise doing a noble work of propagating the gospel.

The other responsibility for directing the energies of the denomination for the propagating of the gospel is toward the churches and individual members who are in friendly cooperation with this Convention. The work of our Convention grows in favor with our churches. This is evidenced by the fact that more churches are now giving more money through the Cooperative Program for our Lord's work than at any other time in our entire history. Despite this fact, we as Southern Baptists are doing nothing like what we should do or could do. With the people of God challenged today as they are by the godless Goliaths of Communism and materialism, this is no time for fice dogs and little men with little programs. In the words of the incomparable and lamented George W. Truett, "This is the day for us to attempt something grandly heroic for Christ."

Last month I had the delightful privilege of preaching at the Annual Sessions of the Baptist Convention of Western Cuba meeting at Artemisa. They have a hymn which they sing as their watchword, it is "Cuba para Cristo" - "Cuba for Christ." Oh, that the churches of our own Convention would adopt as their watchword, "El mundo para Cristo" - "The World for Christ!" With a population of two billions, four hundred millions of people our world presents a challenge to every Christian. With 70% of it still in the darkness of heathenism and two-fifths of it that has never heard of Christ, the burden for lost souls presses down upon us. This, together with the lost condition of perishing multitudes at our very doors, calls everyone of us to the glorious task of the propagation of the gospel. In the years to come, regardless of whatever changes may be deemed necessary by amendments to the Constitution of this Convention, may the Convention task never change from "eliciting, combining, and directing the energies of the denomination for the propagation of the gospel."

At nine o'clock on Monday morning, October 8, 1859, the Southern Brotist Theological Seminary with 26 young men opened its first session at Greenville, South Carolina. The faculty included four comparatively young men, James P. Boyce, the first president, John A. Broadus, Basil Manley, Jr., and William Williams. With nessing the fulfillment of a life long dream in behalf of ministerial education, Dr. William Bullein Johnson, now 77 years old, was present. At the invitation of Dr. Boyce he offered an earnest prayer for the Seminary and delivered a brief address. In closing he spoke of the Seminary saying, "Prosperity and usefulness must, with the blessing of God, be its destiny." If Dr. Johnson were here today he would say to this Convention which he helped to establish, "Prosperity and usefulness have, with the blessings of God, been its destiny."

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RELEASE: For all P.Ms. May 14 Southern Baptist Convention (Miami papers hold for noon Office of Press Representative Mr. Albert McClellan edition. Radio hold until Miami --1952 2 p.m. EST) "THE UNDIVIDED HEART" by Ramsey Pollard Dr. Ramsey Pollard, pastor of the Broadway Baptist Church in Knox-ville, Tennessee, graduated from Oak Cliff High School in Dallas, Texas, and attended Southwestern Seminary in Ft. Worth. The native Texan came to his Tennessee pastorate in 1939, having already served churches in Tampa, Florida; Handley, Texas, and Ft. Worth, Texas. He is chairman of the Radio Commission of the S.B.C. and has led several fund-raising campaigns for Tennessee Baptist institutions. He directed the 1950 Tennessee Evangelistic Crusade. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."--Gal. 2:20 God, speaking through the Apostle Paul, has blessed us with many precious gems of eternal truth. Go through the thirteen books he has given unto us, seek to select the crowning jewel of them all, and you will find yourself waist deep in gems of eternal lustre and brilliance. In the Book of Galatians, there are many which shine more brightly than the stars in God's Heaven. Glance at chapter 1, verse 1. Paul states in a most positive manner the exhaustive proof of his apostleship. They had denied his divine calling, but hear what Paul points out: Paul, an apostle -- not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead. Then, listen to his statement as to the ministry of Jesus when in verse 4, He declares: "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father;" Heed this servant of God as he shouts with terrifying conviction in verse 8: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Go with him to a mountain-peak truth when he proclaims in Chapter 2, verse 16, this vital, tremendous, and fundamental gospel: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." Hear his triumphant battle cry that floated down through the corridors of the years and found lodgment in the heart of Martin Luther as he climbed the laborious steps of the cathedral seeking peace. These words, and the truth they revealed, changed the history of the world. "The Just shall live by faith." Two verses later, he draws his mental sword and crashes through false theology by crying out (Chapter 3, verse 13): "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is everyone that hangeth on a tree; - more -

Address -- Ramsey Pollard, "The Undivided Heart" Then in Chapter 5, verse 6, this "top man" of the New Testament delivers a death blow to those who advocate salvation by works of righteousness. Hear him: "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Go along with us to the sixth chapter, verses seven and eight, where Paul states an everlasting truth, a truth this generation must know. This they will never fully know unless preachers of the unsearchable riches of His Grace proclaim it with conviction and compassion. Here it is! Preach it! "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." A priceless gem is that found in the sixth chapter, the fourteenth verse, where Paul in evident rapture, mingled with distress over his wayward and misled flock,

cried out:

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Then, in response to the attacks made against him, he dared them. He stood his ground in a most heroic manner and said: (verse 17)

> "From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus."

All of these verses, and many more, are like precious gems arrayed midst the most exquisite velvet. They shall retain their consuming beauty forever.

But, let us step from mountain peak truths to an even higher pinnacle. In Chapter 2, verse 20, Paul rises to sublime heights. He touches upon that intimate relationship which exists between the Redeemer and the redeemed. He (Paul) speaks of -"I" -"Me" -"Himself". Paradoxes thrive:

> "He is crucified, yet he lives. Yet, he doesn't live, but Christ lives in him. The life he lives in the flesh, he lives by faith."

"A Compassionate Protest"

Paul's letter to the Galatians is quite severe. But, it is the severity of a compassionate heart. He is making an impassioned protest against false teachers and their doctrine of heresy. The grand old preacher is amazed that in so short a time his beloved friends are standing on shaking ground. Judaizers have created havoc among the children of God in the churches of Galatia. Salvation by Grace was being attacked. False teachers were busy saying, "Surely, there is something in addition to Faith. Salvation is by faith, they argued, plus what we can and must do to bring it about. Paul's indignation against such false teaching was white hot. He didn't sit back for fear someone might say, "Old Paul is intolerant; the old man is narrow-minded; he is a bigot." He let loose all the brilliance of his keen mind. He hammered untruth to pieces with keen and forceful logic.

Superstition, paganism, and half-truths were the enemies of God and of the souls of men. The very soul of Christianity was at stake, and Paul had no hesitancy in drawing his sword and making a frontal attack on such false teaching. In our day non-Christian cowardice would meekly bleat, "Do not forget, we are all brothers and headed for the same place."

Paul's Godly intolerance made him condemn false teaching which allowed the eternal distinctions of right and wrong to be blurred. He didn't spend much time fearing that someone would label him as a "bigot". When God's truth and

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the eternal destiny of human souls were at stake, Paul spoke with all the fire, concern, and thunder at his command. Much modern Christianity is so weak and lacking in conviction that the power of protest is gone. We are expected to swallow every kind of false teaching and heresy without blinking our spiritual eyes. Paul would not agree that anything was necessary to salvation but faith in Jesus Christ. He stood his ground. He was a herald, not an apologist. 1 Cor. 2:2

"For I am determined not to know anything among you, save Jesus Christ and Him Crucified."

We are not to be ecclesiastical encyclopedias. Neither are we to be spiritual showmen. But we are to contend for the faith once delivered to the saints.

The best contending we can do is not in debating or arguing these truths, but by faithfully and earnestly preaching God's word of love and redemption in Christ Jesus. When modern Judaizers preach salvation by works, by baptism, by church membership, by ritualism, by "doing the best you can", let the ambassador of God tell of Christ's atonement wrought out on Calvary. Let the lover of lost souls sing,

"There is a fountain filled with blood drawn from Immanuals veins; and sinners plunged beneath that flood, lose all their guilty stains;

"The dying thief rejoiced to see that fountain in his day; And there may I, though vile as he, Wash all my sins away."

Preach it! Tell it to men everywhere? Proclaim it in sermon and song; from pulpit and through the air! Send the message of God's Grace into every television set in all the land. God's Grace, wonderful Grace, sustaining Grace, keeping Grace--Grace that is greater than all our sins. Paul faced a battle, and we face the same today: The conflict between those who minimize God's Grace; those who would make salvation dependant, in the final analysis, on man's integrity and goodness; rather than on the Grace of God and the external and sufficient priesthood of Jesus Christ.

Paul declared that the law is our schoolmaster to lead us to Christ; Christ is the end of the law for righteousness to everyone that believeth. We believe that John Newton was forever right when he wrote:

> "Amazing Grace, how sweet the sound that saved a wretch like me, I once was lost, but now am found, was blind but now I see;

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

The Loneliness of Christ

Christ on the cross was a solitary High Priest. Paul does not mean he shared in the sufferings of Christ when He died for our redemption. As a sacrifice for human sin, the Crucified Saviour stands alone and solitary. That aspect of the cross cannot be shared. Let no man, or set of men, dare enter the Holy of Holies. The atoning work of Christ was foreshadowed in Leviticus 16:

"And there shall be no man in the tabernacle of the congregation when He goeth in to make an atonement in the Holy Place."

In Isaiah 63:3, we read:

"I have trodden the winepress alone, and of the people there was none with me."

Christ died alone--He was forsaken by God and man; forsaken of God because "He was made to become sin"; forsaken of man because of man's sin and treachery.

Have you ever considered the loneliness of Christ? He was surrounded by folk who misunderstood him, who misinterpreted His message and mission, and who forsook Him when the supreme trial came.

"It was alone the Saviour prayed in dark Gethsemene, Alone, He drained the bitter cup and suffered there for me.

"It was alone the Saviour stood in Pilate's judgment hall, Alone the crown of thorns He wore, forsaken thus by all.

"Alone upon the cross He hung, that others He might save, Forsaken then by God and man, alone, His life He gave."

His solitary priesthood is vividly pointed out in Hebrews 7:25:

"Wherefore, He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

His priesthood is forever eternal because He arose from the grave. Death was conquered that day. Christ broke the bonds of sin and death. We have an eternal, solitary High-Priest who offered up Himself, one for all. No one shared His suffering for our sins; not even Paul. Christ paid it all.

"And when, before the throne I stand in Him complete Jesus died my soul to save, my lips shall still repeat.

"Jesus paid it all, all to Him I owe, Sin had left it's crimson stain, He washed it white as snow."

But, there was a sense in which Paul entered into the sufferings of Christ. So far as the claims of Divine Justice are concerned, Paul was crucified with Christ. Christ's crucifixion stands for his. By faith, Paul was so identified with Christ that the Saviour's death was Paul's death. In Romans 6:6-8:

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin."

Paul was free from the law--free from condemnation. In Romans 8:1, Paul with a jubilant spirit shouts:

"There is therefore now no condemnation to them which are in Christ Jesus, Who walk not after the flesh, but after the Spirit."

Shared Sufferings

"I am crucified with Christ," does mean in a very vivid way that Paul knew how to relate himself to Christ. The selfish, arrogant, overbearing, Christhating soul was dead. He properly related himself to His Redeemer. Ambition, save to "glory in the Cross of Christ," was dead.

Another great Herald, John, the Baptist, put it in these words, "He (Jesus) must increase, but I must decrease."

Both of these men were Christ-mastered. They were crucified to the world.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Paul had experienced crucifixion, 2 Cor. 5:15

"And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

He suffered for Christ and His Gospel. He agonized over lost souls. He wept over churches led astray. He sacrificed self so far as this world with all its allurements is concerned. This heroic preacher did not feel sorry for himself. He gloried in tribulations for Christ's sake. Paul longed to enter into the sufferings of Christ. In Phillipians 3:10, he says:

"That I may know Him and the power of His resurrection, and the fellowship of His sufferings."

Five times was the lash laid across his back thirty-nine times; three times beaten with rods and clubs; stoned once; shipwrecked, three times. Month after month, he wasted away in dreary prison cells. He humbly states that he was "in perils on the water, in perils of robbers, in perils by his own kin, by the heathen, in the city, in the wilderness, among false brethren, in weariness and painfulness, in hunger and in thirst, in cold and in nakedness."

But after every experience, Paul $\underline{\text{wiped the blood from his eyes}}$ and began looking for lost souls.

Recently, I read of a man who wanted to start a "preachers' union". He advocated shorter hours, better pay, fewer telephone calls about nothing, no Sunday funerals. To these, I would add another suggestion—double time for wedding rehearsals and wedding receptions. Of course, in some cases, this double time would mean exactly nothing. However, I doubt that Paul would have been interested in joining such a union. God's preachers are to be men of sacrifice; men who gladly suffer for Christ's sake. Power comes through suffering. Paul was proud of his battle scars. In the closing words of his letter to the Galatians, he cries out!

"From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus."

He vindicated his apostolic authority by bearing the marks of Christ in his body. By suffering, rejoicing, suffering, victorious suffering, the Gospel has been carried and planted among all the nations of the earth.

A Supreme Incentive -- "Who Loved Me"

Paul greatly rejoiced at the love of Christ for him. The dynamic of his great life was the realization that Christ loved Paul; the wonder of it; he was overwhelmed; he was utterly amazed that the Lily of the Valley, God's Son, The Rose of Sharon, The Fairest of Ten Thousand, loved him. Paul faced the fact that Christ loved him even when he was persecuting the saints of God. It dawned upon Paul that Christ loved him as though there were no others upon whom he might lavish His love. With endless amazement, Paul marveled at Christ's redemptive love. God help us that this majestic truth may burn itself into our every heart.

An old woman of the slums, gloriously converted, became the subject of taunts, persecution, and jeers. They ridiculed her zeal for Christ. Finally, one persecutor said, "I think you are the ugliest old woman I ever saw." Then, answered the redeemed soul, "Isn't it wonderful that Christ could love an old ugly woman like me?"

I love the song we used to sing in Sunday School,

"I am so glad that our Father in Heaven Tells of His love in the book He has given Wonderful things in the Bible I see, This is the dearest that Jesus loves me.

"Though I forget Him and wander away Still He doth love me wherever I stray Back to His dear loving arms would I flee When I remember that Jesus loves me.

"Oh, if there's only one song I can sing, When in His beauty I see the Great King, This shall my song in eternity be, Oh, what a wonder that Jesus loves me."

Address -- Ramsey Pollard, "The Undivided Heart" For Paul, Jesus came into the world; took upon Himself Paul's sin; died on Calvary for Paul's salvation; arose from the grave for Paul's justification; and now, He is at the right hand of God making intercession for Paul. It was not Paul's love for Christ; but Christ's love for Paul that sent him out with a flaming heart to preach the unsearchable riches. That, and that alone, explains the greatest life of the Christian era. John Wesley had such an experience. He had been a preacher, after a fashion; but one day, in great spiritual unrest, he went to a service in Aldersgate Street. Something happened. Hear his words: "About a quarter before nine, I felt my heart strangely warmed. I felt I did trust in Christ alone for salvation; And an assurance was given me that He had taken away my sin." From that day on, John Wesley was a different preacher. There was a note of compassion never before evident in his ministry. That is what Paul meant when he said, "I am constrained by the love of Christ." If you want to know the secret of Paul's zeal, of his compassion, of his power, of his earnestness, I believe you will find it in the fact that he was overwhelmed by the knowledge of Christ's love for him. The curse of modernday preaching is the shameful lack of compassion. Too many preachers are calm expositors of truth rather than impassioned preachers of the Gospel. We have allowed intellectual pride to stifle heart power. We have allowed ourselves to be laughed out of our enthusiasm. We have let the devil convince us that if compassion and zeal are elements in our preaching, some "highbrow" will point the finger of scorn and contempt in our direction and pronounce that we

are emotional; and, therefore, lacking in intelligence. There is no conflict between intelligence and emotion. Paul had both; and, if we are to be worthy witnesses for Christ, we must have something to say, and we must deliver our souls with compassionate zeal. A great revival will never come until preachers have the same spirit Paul had when he wept:

> "I have great heaviness and continual sorrow in my heart for I could wish that myself were accursed from Christ for my brethren."

He loved Christ, and he loved lost souls. The secret of his desire for others was the glorious reality of the love of Christ for him. He cried out:

"For the Love of Christ impels me."

He realized he was under a definite and eternal obligation. Paul could sing with Isaac Watts:

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

Let this fact grip you! Christ died for you! He loves you and intercedes for you! As this fact floods your soul, you will love Christ. Why do we fail to win souls? Why are we self-satisfied? Why the lack of Evangelism in nearly five thousand Southern Baptist Churches reporting not one single soul baptized last year? The reason is evident. We do not love Jesus Christ. What is wrong with Sunday School Teachers, Training Union Leaders and Sponsors, W.M.S. Officers, Deacons, Brotherhood Leadership, when they fail to function in their places of responsibility? The reason is obvious -- they do not love Jesus Christ!

When Jesus turned to Simon Peter and asked, "Lovest thou Me", he asked a revealing question. God help us -- we do not love our Lord like we should. Why have we not carried the Gospel to the ends of the earth? Why have we not taken the Southland for Christ. Just one answer comes from the thoughtful and honest heart. We do not love Jesus. Paul did love him; therefore, he gave his life in service. He preached Christ crucified; he magnified the blood; he gloried in His resurrection; and with unspeakable joy, anticipated His second coming.

Address--Ramsey Pollard, "The Undivided Heart"

Paul lived a life of gratitude—gratitude to God—gratitude to Christ. No motive in all this world is so powerful as the motive of love. Because of Christ's love, Paul was a flaming Evangelist—winning the folk Christ died to save.

A Glorious Doctrine, "He Gave Himself for Me."

"Who loved me and gave Himself for me."

Paul had a worthy conception of the atoning work of Christ. Men who are not clear on this subject should not attempt to preach Christ. There is no place on our Seminary faculties for teachers who "wabble on the axle" concerning the propitiatory work of our Saviour. If he is not crystal clear at this point, he should be dismissed—and that speedily! Baptist people do not want their money used to pay the salaries of seminary and college professors who hedge on the fundamental and basic truths of Christianity. The forgiveness of sin, which is man's greatest need, is eternally bound to the death of Jesus Christ. We are redeemed with atoning blood. Peter says:

"For as much as ye know that ye were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your fathers, But with the precious blood of Christ, as of a lamb without blemish and without spot."

In Ephesians 1:7, Paul states:

"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace;"

In Colossians 1:14,

"In whom we have redemption through His blood, even the forgiveness of sin."

In Hebrews 9:12

"Neither by the blood of goats and calves, but by His own blood he entered in once the Holy place, having obtained eternal redemption for us."

If a man rejects the atoning blood of Christ, he cannot be right with God. Paul was amazed at Christ's love for him. The Saviour proved it beyond a shadow of a doubt. Paul never could get away from the fact that Christ died for his redemption. It broke his heart; it enabled him to endure; it fired his soul with compassion; it challenged his keen, intellectual powers; it produced an intense longing in his heart that all men might know his wonderful Redeemer. It gave birth to an inexpressible longing in his heart to see Jesus in the new Jerusalem; it made him perfectly willing to stay below and continue his preaching of "Christ and Him Crucified."

There are several theories of the atonement. Some of them confuse, rather than give light. The best theory I know is, "Jesus died for my sins." All of us can understand that, and it is the greatest fact in all the world.

No wonder Paul in great Joy proclaimed!

"I am crucified with Christ, nevertheless I live, Yet not I but Christ liveth in me, and the life I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me." Southern Baptist Convention Office of the Press Representative Mr. Albert McClellan Miami — 1952 Release: P.M.'s Wednes-day, May 14.

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Release: P.M.'s Wed., May 14, after 3:30.

PROMOTION COMMITTEE of the EXECUTIVE COMMITTEE

Southern Baptists have launched a program calling for a week of steward-ship study in each of their 28,289 churches, October 18-25, 1953. The program was launched when the Executive Committee and its director of promotion, Dr. Merrill D. Moore, Nashville, Tennessee, presented final plans to the Southern Baptist Convention. Dr. Thomas B. Lackey, Oklahoma City, spoke to the report.

Objectives include the following: a school of Stewardship in every Baptist church, October 18-25, 1953; Budget Day for the adoption of the church budget, and Pledge Day, for subscribing the church budget in each church; a Leadership Rally in each association prior to the School of Stewardship.

The plan calls for immediate appointment of (1) a stewardship committee in each association, to develop plans for Schools of Stewardship in the association and to lead all churches in the association to conduct such schools, (2) a stewardship committee in each church, to plan the School of Stewardship in the church and to enlist the membership in the school.

Each denominational agency and church organization has had part in the development of these plans and is cooperating fully in the objective of reaching every church and every member.

The program has been three years in planning. It is the result of constant study in conferences between representatives of Southern Baptist institutions and agencies and state conventions and agencies.

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Southern Baptist Convention Office of Press Representative Mr. Albert McClellan Miami --1952 RELEASE: P.Ms. of Wednesday, May 14, but not until 3;30.

FOR STRONG CHURCHES TOMORROW, TEACH STEWARDSHIP TODAY

by T. B. Lackey

T. B. Lackey, a native of Arkansas, is executive secretary of the Baptist General Convention of Oklahoma. He was elected this year after the death of Dr. Andrew Potter. He was Dr. Potter's assistant for five years. A graduate of Oklahoma Baptist University, Shawnee, he has been pastor in several Oklahoma churches and was general missionary for the state convention from 1936 to 1942. His ambition is to preach in every Baptist church in Oklahoma; his record already shows more than 500. He received the honorary D.D. degree from his alma mater in 1950.

Southern Baptists are at last seriously attacking their most acute problem, the problem of teaching and enlisting all seven million Baptists in Bible stewardship. The latter part of the Great Commission, "Teaching them to observe all things whatsoever I have commanded you," as well as the first, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," is a definite and important part of their program. If we are to have strong churches tomorrow, we must teach stewardship today.

Baptist churches have been quite successful with the first part of the Great Commission. We are grateful for the fact that Southern Baptists are leading all major denominations in soul winning and in membership gains. According to a report released recently from the department of Research and Survey of the National Council of Churches, the membership rolls of the 67 larger religious bodies increased from 53,397,575 to 85,319,274 between 1926 and 1950. This is an increase of 59.8 per cent. Southern Baptists had the greatest gain, doubling their membership in the 24 year period, or a 100 per cent gain.

It is distressing, however, to acknowledge that we are near the bottom of the list of denominations in per capita gifts to our churches. The average gift per person to all missionary work is less than 10ϕ per week. The average gift for all causes, local and missionary, is less than 60ϕ per week.

One out of every ten churches in the Southern Baptist Convention gives nothing to missions. Gifts of our people amount to less than one-fifth of the tithe.

Surely, these facts are sufficient to challenge this great convention to an all out stewardship advance. We must not do less about soul winning, we need to do far more, but at the same time let us "teach them to observe the command of our Lord."

Baptist leaders, including the 22 state secretaries, under the leadership of chairman J. Norris Palmer, and Doctors Porter Routh, Merrill Moore and Albert McClellan, have planned a stewardship advance program that should result in the enlistment of millions of our people in Bible stewardship and church finance. These men have called together leaders from the twenty-two states in our territory and the institutions, agencies and boards of the convention, to formulate plans for an all out Southern Baptist stewardship advance program. Numerous meetings have been held over a period of years. Counsel from the best promotion men living has been sought. As a result a well defined, practical, workable program is presented.

I. SCHOOL OF STEWARDSHIP

This program calls for the observance of a School of Stewardship in every Baptist church in the territory of the Southern Baptist Convention, October 18-25, 1953. Every church is urged to bring together the entire membership each night to study Bible stewardship. New study course books are being prepared for each age, as follows: Adult, GROWING IN STEWARDSHIP; Young People, GOOD STEWARDS; Intermediate, PARTNERS WITH GOD; and Junior, THE TALKING PENNY. Sunday School department, Training Union department, Woman's Missionary Union, Brotherhood, Foreign Mission Board, Home Mission Board and Seminaries from the Southern Baptist Convention, and all the states have pledged their cooperation and help in making this the greatest stewardship emphasis ever launched. Sunday School or Training Union credit will be given for the completion of the books. Let us remember that

Address -- T. B. Lackey, "For Strong Churches Tomorrow, Teach Stewardship Today"

this is to be an all church study course in every Baptist church at exactly the same time, sponsored by all departments, southwide, state wide, association wide and church wide.

Preceding, during or following Christian Stewardship week every church will be urged to plan a church budget, with proper division between local work and world missions through the Cooperative Program. Helpful materials will be available to aid churches in planning their budgets.

II. PLEDGE SUNDAY, NOVEMBER 15, 1953

Following Christian Stewardship Week special Sunday School lessons emphasizing Bible stewardship will be available for all Sunday Schools. This will further present the teaching of God's word on this vital subject.

The entire program shall be brought to a glorious conclusion on Pledge Day, November 15, 1953. On that day every Southern Baptist should agree to bring the whole tithe into the Lord's house on the Lord's day, for the Lord's work. Those who do not voluntarily pledge on that day should be visited and led personally to follow God's plan of Christian growth and stewardship. Pledge Day, November 15, 1953, should be a red letter day in the history of Southern Baptists.

III. TIME FOR PREPARATION IS NOW

The time to prepare for this gigantic effort is upon us. The program has been adopted by this convention. The 22 state conventions have adopted it. Each district association should adopt this stewardship advance at the next meeting and elect a strong stewardship committee composed of representatives from every department of work within the association. This committee should lead every church in the association to vote at the next business meeting to cooperate fully and to elect a stewardship committee to promote the plan.

In August or September of 1953 stewardship rallies should be held in each district association, at which time detailed planning shall be completed. Success depends upon preparation. Every day from now on is needed in preparation for this united effort.

IV. A PLEA FOR COOPERATION

In conclusion let us plead for 100% cooperation, upon the part of every person attending this convention. Southern Baptists have learned the value of working together in simultaneous campaigns. Every Sunday morning at about the same hour, millions of our people study the same portions of the same Book in thousands of department, classes and churches. Every Sunday evening groups of Baptists meet simultaneously in Training Unions all over the land. God has blessed in the simultaneous evangelistic crusades with thousands brought to the Lord and membership in churches. If we will apply the same spirit of unity, enthusiasm, organization and work to this crusade we will have equal results.

May we pray for divine leadership. "Not by power, nor by might, but by my spirit, saith the Lord of Hosts." We win people to Bible stewardship much like we win them to the Lord and church membership.

May we resolve that we shall cooperate personally and lead whatever group with whom we work to follow the plan outlined "to the letter of the law." If you are a Southern Baptist worker, please go all out to lead Southern Baptists. If you are a state worker, as I am, lead your state to follow these plans cheerfully. If you are an associational officer, see that this program is presented to your board at the earliest possible moment. If you are a pastor, lead your church in this united effort. If you are a Sunday School teacher, or a worker in some other organization in the church, do your best to lead that group to fit into these plans. May every person here today consider himself a member of the stewardship committee with the responsibility of seeing that Southern Baptists shall teach every member of every church to "observe whatsoever our Lord commands."

Surely, this is a program into which everyone can enter enthusiastically. Someone asked John Wesley why he had so many people come to hear him preach. He replied, "I set myself afire and the people come to see me burn." If every Southern Baptist leader will set himself afire with the challenge of this program we can enlist our people in larger support of their churches and in our world wide missionary program.

Address--T. B. Lackey, "For Strong Churches Tomorrow, Teach Stewardship Today"

This program will not only produce more funds for the Lord's work but it will produce more lives dedicated to the Lord's service. It will result in a spiritual revival. God says in His Book: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground: neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. And all nations shall call you blessed: for ye shall be a delightsom land." There is the condition and the promise of a real revival. God help us to meet the conditions and claim the promise!

A pastor once preached a sermon on missions and gave his church an opportunity to make an offering. Among those who responded was a very poor widow who pledged one dollar. That afternoon the deacons met to count the money and sort the pledges. Upon finding the widow's pledge, one deacon said: "I know that woman. She washes for my wife. She is not able to pay this money." The deacon took a dollar from his own pocket, put it in an envelope and marked it paid.

After two weeks the woman came to the church office to pay her pledge. The pastor informed her that her pledge was already paid. The widow insisted that it was not paid, because she had not had the money. She stated that she had saved ten cents out of each washing, and that she now had the money to pay her pledge. Finally, the pastor told her about the good deacon who had paid her pledge.

Tears came to the widow's eyes and she said: "The work of the Lord goes forward, the gospel is preached, souls are saved, but I have no part in it!"

That woman should have a part. Every man, woman and child should have a part every week in the Lord's work. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

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