

Southern Baptist Convention
Office of Press Representative
Mr. Albert McClellan
San Francisco -- 1951

RELEASE: 10:00 a.m. Thursday
June 21

NEW ORLEANS BAPTIST THEOLOGICAL SEMINARY

SAN FRANCISCO--The New Orleans Baptist Theological Seminary has completed six new buildings and plans at least six more before moving to an entirely new campus in 1953. Even so, reported the Seminary president, Dr. Roland Q. Leavell, yesterday, the construction is not keeping pace with the growth in other phases of the Seminary life. President Leavell's report was made to the Southern Baptist Convention.

A record enrolment of 611 last session is almost twice that of three years ago. With 375 married men among the students, these with their families are jammed into quarters, classrooms and administrative facilities barely suitable for more than 300.

New buildings are beginning to relieve the strain, however. The first five to be built on the new 75 acre campus facing Highways 90 and 11 in east New Orleans, were for student apartments. These have been occupied. A new \$265,000 library building will go into use by graduate students this fall. Three new faculty residences are being occupied this summer. All have been built for cash.

The six structures listed as a minimum to be built before the school can move from the old campus to the new are: administration building, classroom and temporary chapel building, cafeteria, music building, dormitory for women, and a dormitory for men.

These will cost \$1,250,000 at present prices. The whole expansion and moving program will run around \$4,000,000.

Dr. Leavell said that the increased enrolment has enabled the students and faculty to increase the range of their church and missionary activities. Mission buses are kept busy every day taking students to their varied mission tasks in and around New Orleans. No classroom credits are given until the students do their practical activity assignments and report on them.

Despite the enlarged student body, however, the endowment for current operations is only \$2,325.69. "This pitiful fund must be increased to as much as \$3,000,000 as rapidly as possible," said Dr. Leavell.

Southern Baptist Convention
Office of Press Representative
Albert McClellan
San Francisco - 1951

RELEASE: 10:20 Thursday, June 21

GOLDEN GATE SEMINARY

SAN FRANCISCO -- The Golden Gate Baptist Theological Seminary made its first report to the Southern Baptist Convention. The school, though established in 1944 by a group of California Baptists, was not received into the Convention until last year. Dr. B. O. Herring, the president of the Seminary, pointed out that since 1946 the Seminary had jumped from forty-five enrolled for the year 1946 to 216 for 1950-51, a gain of more than 400%. These include 155 men and sixty-one women, registered from twenty-nine states and five foreign countries. The states with ten or more are, Texas, fifty-two; California, Twenty-seven; Oklahoma, twenty-three; Arkansas, fourteen; New Mexico, eleven and Tennessee, ten.

In referring to the school's future, Herring said, "The Golden Gate Seminary furnishes the challenge of rendering an unprecedented service. Two or three thousand churches where there are only sixteen to twenty million people is the call of our day. It cannot be done without two or three thousand young men, called of God and dedicated to the task of world-wide missions. The Seminary ought to speedily enroll 500 young men."

Sixty per cent of the young men enrolled preach in Pacific Coast churches on week ends. Some of them travel as far as 300 miles to get to their appointments. Much of the rapid progress of Southern Baptist work in California is credited to the work of seminary students. Last year they preached more than 7,000 sermons and dealt with 6,000 persons personally. They reported 750 converts.

The school presented degrees and diplomas to twenty-one candidates in May. Two received doctor of theology degrees.

Herring pointed out two pressing needs of the Golden Gate Seminary, (1) a five-year building program calling for two new dormitories at a cost of 1½ million, (2) enlarged budget to provide for necessary increases in faculty salaries and expenses.

####

Baptist Home Board News

OFFICIAL NEWS AGENCY, HOME MISSION BOARD
SOUTHERN BAPTIST CONVENTION

J. B. LAWRENCE, Executive Secretary-Treasurer

BN

FROM:
L. O. GRIFFITH,
DIRECTOR OF PROMOTION
161 SPRING ST., N.W.
ATLANTA, GA.
CY. 2776

Message of Chaplain Ivan L. Bennett, General Headquarters, Far East Command, APO 500, c/o P.M., San Francisco, California, Baptist Chaplain in Korea, recorded for the Southern Baptist Convention meeting in San Francisco, California, June 20 - 24, 1951.

Mr. President. Messengers of the Convention:

I consider it a great privilege accorded me that it has been made possible for me to greet you in this convention. You will want to know that your sons in the Far East Command, particularly those in Korea, are given pastoral care in so far as it is possible to do so under the limitations of our situation. Spiritual ministry is provided for the soldier, sailor, airman and marine, and also for others who in one capacity or another accompany the Forces.

In Korea, chaplains of fifteen (15) nations minister to service men who speak twenty-one (21) languages and dialects. Daily, the chaplains move among the wounded, the dead, and the dying. Chaplains do not bear arms, but they perform and minister amid situations hazardous to life. Some have been made prisoners of war, and are carried as missing. We do not know their exact fate. If they are alive, we have reason to believe that their ministry continues among their fellow-prisoners. A few have lost their lives.

Through the assistance of the American Bible Society and its wide contacts with the united Bible Societies of the world, we have furnished to the chaplains of the United Nations Command an adequate supply of Holy Scriptures in all of the twenty-one (21) languages and dialects spoken by men of the Forces. We have produced and are in the process of producing, bi-lingual hymnals, English-Korean; English-Chinese; and English-Japanese. The service men of our nation worship alongside men of other nations. It is not unusual for men in one service to sing hymns and read responsive scripture lessons in two languages.

The missionaries pioneered in the modern miracle of translation, giving to peoples everywhere the hymns and the Testaments in their own tongue. Critics of the missionary enterprise are confounded today, for that in Korea they see men of the nations singing the same hymns; reading the same Scriptures; worshipping and praising God - every man in his own tongue wherein he was born.

Some of the missionaries who speak the Korean language have worked with the Chaplain Section of the 8th Army and have been of inestimable assistance through all the trying and discouraging days of the conflict. They have ministered to prisoners of war; they gave the orientation lectures to the men of the Korean increment in our Divisions; they assisted in the procurement and training of chaplains for the military forces of the Republic of Korea; they have been friend and counsellor for native churches and for the large refugee population. Under their guidance, the chaplains, with the help of their men and their liberal contributions, have aided thousands of needy Korean people: the refugees the sick, the aged, the injured, the isolated, the orphaned.

Religious services have been well attended. And our officers and soldiers, serving amid the devastation and great need, have been generous with their offerings. Wherever they have come to worship, they have brought their gifts with their prayers.

Before the war, there were thirty-four (34) denominations doing mission work in Japan. Despite all the efforts toward a united church, there are today seventy-three (73) denominations represented here. Many of the Japanese people suffered the demise of their religious faith in

the social and political upheaval consequent upon the surrender and the disavowal of emperor divinity. From the utter depression of spirit that prevailed in the early days of the occupation, many Japanese people turned inquiringly to the messengers of the Christian faith. They have witnessed additional confusions as a result of our divisions. A single and certain trumpet call would be more intelligible to them than the divergent sounds of seventy-three (73) buglers, each tooting his own tune.

Church union has not had an easy road in Japan. The churches fostered under the leadership of missionaries sent out by your Foreign Mission Board are not in the Kyodan. A formula for union satisfactory to them has not yet been found. The decision to remain out of the Kyodan was made by the individual local churches, and, for the most part, prior to the return of the missionaries. I think that all of us applaud the action of Dr. Rankin and those associated with him in recognizing and respecting the right of self-determination on the part of the local autonomous churches. No considerations of ecumenicity at its present stage of development could possibly take the place of that.

However, there is a larger aspect of the matter which soon or late you must recognize and come to terms with - let us hope not too late. The Baptists of the world, along with other Congregational churches, have a wealth of experience and know-how, achieved in their long study of the capabilities of the autonomous local church with its freedom of self-determination and its right to own and alienate property. They also have a great body of experience and know-how in the procedures for achievement of doctrinal unity, without imposing creedal statements upon the churches. They know how to move forward in reliance upon the Holy Scriptures as the sufficient and ultimate basis for faith and practice. They believe that an adequate basis for unity must be found inside, rather than outside, the Holy Scriptures. The Baptists, therefore, have a stake in the counsels of ecumenicity. Today the miserable peoples of the world cry out for a political and social order that will insure justice and freedom and peace. How can the churches preach peace and unity to the divided nations when they cannot achieve peace and unity among themselves, without having the answer come back, "Physician, heal thyself?" How shall we ever organize the polyglot social and political divisions of mankind into an entity that will insure justice and peace in the world where men of goodwill refuse to take counsel together? This matter must be faced realistically. If we face it prayerfully and with open minds, some procedure can be agreed upon whereby Southern Baptists, without sacrifice of essential truths, will not withhold representation where men of goodwill counsel together to implement the prayer of our Lord that all may be one "that the world may believe."

I hope you will not regard this an impertinence, that one who has followed American youth in three wars should ask you to give this matter a more sympathetic and prayerful consideration. May God bless you and guide you in your deliberations!

Baptist Home Board News

 OFFICIAL NEWS AGENCY, HOME MISSION BOARD
 SOUTHERN BAPTIST CONVENTION

J. B. LAWRENCE, Executive Secretary-Treasurer

BN

FROM:
 L. O. GRIFFITH,
 DIRECTOR OF PROMOTION
 161 SPRING ST., N.W.
 ATLANTA, GA.
 CY. 2776

San Francisco, June, 1951 (BN). . . . Southern Baptists formed the Home Mission Board in their first meeting in 1845 at Augusta, Georgia, to do mission work in the homeland. In its one hundred and six years of service 10,305 churches have been organized by its missionaries, 1,043,735 converts reported and total receipts of \$37,284,017.00.

Dr. J. B. Lawrence, as executive secretary and treasurer has general direction of the work. Dr. Courts Redford is his assistant. Thirty-five board members are elected by the Southern Baptist Convention; at least one from each of the twenty-two states.

The Board today has 754 missionaries working in the Southern states, Cuba, Panama Canal Zone, and Alaska. There are thirty-seven different nationalities ministered to by these missionaries. The Southern Baptist Convention has turned over the work of the Chaplains' Commission to the Home Board and as of today there are three hundred and fifteen Southern Baptist Chaplains in all branches of the service. The simultaneous evangelistic campaign which was the greatest effort by any denomination to win souls, was under the direction of the Home Mission Board. Approximately 20,000 Southern Baptist Churches had revival meetings in progress at the same time.

The Home Mission Board is promoting a Five Year Crusade (1950-1954) of evangelism, organizing new churches and missions, and getting a more effective witness on the part of all church members.

The Board, through its own workers and other Baptist leaders, produced 42 mission books last year, with a record sale of 136,000. A plan of giving missionary information to the Baptist churches brought speakers from the three mission boards - state, home, and foreign. Free tracts on various phases of the work are available. Southern Baptist Home Missions is published monthly with 130,000 subscribers. A film strip, BAPTIST BELIEFS, has been produced and will be circulated extensively. The Board is providing free cartoons and contents for articles on Bible Truths to be used in secular papers.