

Southern Baptist Convention  
1956 - at Kansas City, Mo.  
Office of Press Representative  
Albert McClellan

RELEASE: Afternoon papers  
Wed., May 30

REPORT OF THE SOUTHERN BAPTIST EXECUTIVE COMMITTEE  
By Porter Routh, Executive Secretary, Nashville, Tenn.

The Southern Baptist Convention today, on recommendation of its Executive Committee, approved a record-breaking budget of \$11 million for 1957.

It exceeds the 1956 budget by \$1 million. The 1957 budget gives added support to Southern Baptist missionary work at home and abroad during what will be designated as "World Missions Year."

Operating budgets of both Convention mission boards--the Foreign Mission Board and the Home Mission Board--have been raised. The foreign missions operating budget has been raised \$750,000 to \$3,950,000. The home missions operating budget is up \$265,000 to \$1,050,000.

The capital outlay budget of home missions for 1957 will be \$60,200 higher than for 1956, at \$500,000. The capital use budget for the Foreign Mission Board remains the same at \$600,000.

The funds to meet the 1957 budget will come through the Convention's financial plan called the Cooperative Program under which all boards, agencies, and institutions of the Convention share according to a per centage system voted by the Convention.

Upon recommendation of the Executive Committee, the Convention will continue its "Advance Program." This program becomes effective each year after the Convention meets its annual budget.

The Convention met its 1955 budget in October, 1955. From that date through Dec. 31, 1955, all money received through the Cooperative Program went into the "Advance Program," and was divided three-fourths for foreign missions and one-fourth for home missions.

Dr. Porter Routh, executive secretary of the Executive Committee, reported that Cooperative Program receipts for 1955 were \$11,648,841 compared with receipts of \$10,739,497 for 1954.

The Executive Committee reported four major actions it took since the 1955 Convention at Miami, Fla.

In the first, it approved a request by the Home Mission Board to use \$300,000 to buy church building bonds.

A second action was naming a committee to study the proposed merger of two Negro Baptist schools in Nashville, one of which is partly supported by the Southern Baptist Convention. They are the American Baptist Theological Seminary, which received SBC aid, and the National Baptist Missionary Training School, which is entirely supported by Negro Baptists. The proposed merger is still under study.

Thirdly, the Executive Committee approved a request of Southern Baptist Hospital, New Orleans, to negotiate a second loan of \$750,000 with an insurance company at 4 1/4 per cent interest.

In a fourth action, the Executive Committee discussed with the executive secretaries of the various state Baptist conventions some matters affecting state budgets. (Under the Cooperative Program, individual donations are sent by churches to state Baptist conventions. The states retain a portion of the funds--usually 50 per cent or more--for their own missionary and educational work and forward the remainder to the Executive Committee which distributes money to SBC boards, agencies, and institutions.)

The Executive Committee also has taken under consideration, by Convention request, the question of hotel and motel accommodations and auditorium facilities available in cities proposed as sites for the annual meeting of the Southern Baptist Convention. It is undertaking to determine the minimum number of accommodations required before a city can be considered for a Convention site due to the attendance at the annual sessions.

Plans for Southern Baptist Convention participation in a program of world evangelism were presented. All Baptist groups in the United States and Canada have been invited to undertake simultaneous evangelism efforts from 1959 to 1964. The year 1957 also is "World Missions year."

Porter W. Routh, executive secretary-treasurer of the Southern Baptist Convention, is also executive secretary, Executive Committee, Southern Baptist Convention. He is a native of Lockhart, Tex., born July 14, 1911. He is a graduate of Oklahoma Baptist University, Shawnee, Okla., where he later served as instructor, director of publicity, and director of University Press. Routh formerly held editorship of the Baptist Messenger, denominational weekly newspaper in Oklahoma, and other denominational positions in the state Baptist convention there. He was secretary of the department of survey, statistics, and information, Baptist Sunday School Board, before joining the Executive Committee.

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FOR RELEASE: Afternoon papers  
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REPORT OF WOMAN'S MISSIONARY UNION, AUXILIARY TO SBC  
By Miss Alma Hunt, Executive Secretary, Birmingham

Increase in membership of organizations in the Woman's Missionary Union, women's auxiliary to the Southern Baptist Convention, was reported to the Convention today.

Miss Alma Hunt, Birmingham, Ala., executive secretary of the WMU, reported that WMU membership increased from 1,281,936 for 1953-54 to 1,345,153 for 1954-55. There was a gain of 3,464 WMU organizations.

These organizations include Sunbeam Bands, Girls' Auxiliaries and Royal Ambassadors for children and young people as well as Woman's Missionary Societies for adult women.

Circulation of the WMU's various periodicals was up to 480,623. This, broken down by magazines, was 259,853 for Royal Service, the publication for the adult women; The Window of YWA (Young Women's Auxiliaries), 34,647; Ambassador Life, for boys in Royal Ambassadors, 59,705; Tell (for GA's), 99,180, and Sunbeam Activities (small children), 27,238.

The number of missionary books studied and taught increased also, according to Miss Hunt. "It is in mission study that the most consistent gains are noted," she declared.

Two of the main emphases of the WMU last year were providing Christian recreation for church young people and distribution of Bibles and religious literature. Miss Hunt said a "growing interest" was shown in the recreational program and that the literature and Bible distribution "has been seriously undertaken in many of the states."

Weeks of prayer are observed by the WMU. Of its 20,617 societies, 15,717 observed a week of prayer for foreign missions; 15,496 a week of prayer for home missions, and 14,257 a week of prayer for state missions. This is an increase over the year before, she said.

Two special mission offerings are sponsored each year by the WMU---the Lottie Moon Christmas Offering for foreign missions and the Annie Armstrong Offering for home missions. The 1954 foreign missions offering was \$3,957,821 and the special home missions offering in 1955 was \$1,256,254.

"Conferences and camps continue to be a popular phase of WMU work," Miss Hunt continued. "These provide excellent opportunities for leadership training, for teaching of methods, and for stimulating missionary interest in all those who attend," she said.

In the WMU Conferences at Ridgecrest and Glorieta, 2,062 registered, and in the YWA Conferences 1,319. The state WMU's conducted 646 camping periods which 76,545 young people attended.

Margaret Fund scholarships were granted to 62 sons and daughters of foreign missionaries and to 59 sons and daughters of home missionaries.

At Carver School 101 students were enrolled the first semester in 1955 and 102 during the fall semester. Progress has been made in developing the curriculum to meet needs in the preparation of church social workers and missionaries.

Reporting and evaluating go hand in hand. In submitting the above statistical reports we recognize gratefully the progress they reflect.

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FOR RELEASE: Afternoon papers  
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REPORT OF CARVER SCHOOL OF MISSIONS AND SOCIAL WORK  
By President Emily K. Lansdell, Louisville, Ky.

Carver School of Missions and Social Work can render a "Distinctive service" in church social work and specialized missionary training for Southern Baptists, its president reported.

Miss Emily K. Lansdell said the school, operated by the Woman's Missionary Union, is supported by the WMU and by the Southern Baptist Convention. The WMU is the Convention's women's auxiliary.

The school last year got \$61,000 from the Cooperative Program, financial plan of the Convention, and \$45,500 through the WMU. It had seven full-time and six part-time faculty members teaching the 112 students enrolled.

Carver planned its first summer school for this summer. Richard Cortright, technical consultant for World Literacy, Inc., and Robert Laubach, professor of journalism at Syracuse University, were to teach in the summer school, offering courses in literary education, linguistics, and the teaching of English as a second language.

Miss Juliette Mather, editor of the WMU magazine, Royal Service, was to direct course work in missionary education leadership. Glenn Morris, president of the Baptist seminary in Bangkok, was to lead a seminar in missionary problems. A variety of other courses were to be taught also.

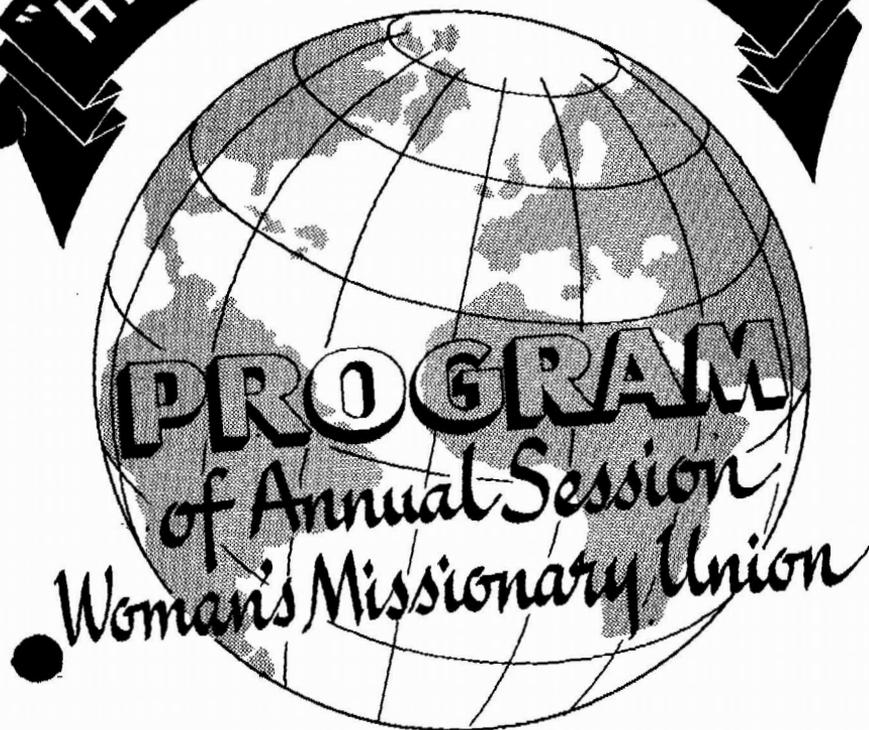
The Southern Baptist Foreign Mission Board appointed 22 former Carver School students as missionaries during 1955. They were assigned to mission fields in widely-scattered places in the world.

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Miss Emily K. Lansdell is president of Carver School of Missions and Social Work in Louisville, Ky. The school is sponsored by the Woman's Missionary Union of the Southern Baptist Convention. Miss Lansdell was born at Hepzibah, Ga., and received college degrees from Coker College, Duke University, and Yale University. She has had teaching experience in the United States and at the University of Shanghai. Miss Lansdell served as a missionary of the SBC Foreign Mission Board and later as the Board's college representative.

-30-

HIS BANNER EXALTED



**PROGRAM**

*of Annual Session*

*Woman's Missionary Union*

MUNICIPAL AUDITORIUM  
KANSAS CITY, MISSOURI  
MAY 27-29, 1956

Theme: "His Banner Exalted!"

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Officers of Woman's Missionary Union

*President* . . . . . Mrs. George R. Martin

*Recording Secretary* . . . . . Mrs. Wilfred C. Tyler

*Executive Secretary* . . . . . Miss Alma Hunt

*Treasurer* . . . . . Miss La Venia Neal



*"Beyond the war-clouds and the reddened ways,  
I see the Promise of the Coming Days!"*

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# WOMAN'S MISSIONARY UNION

Auxiliary to Southern Baptist Convention

MEETING IN OUR SIXTY-EIGHTH YEAR

IN KANSAS CITY, MISSOURI

MAY 27-29, 1956

## P R O G R A M

SUNDAY AFTERNOON, MAY 27.....3:00 O'CLOCK

Call to Worship

Hymn

Scripture and Prayer.....Dr. Carrie U. Littlejohn

Special Music

Words of Welcome.....Mrs. A. G. Hause

Address—"Thou Shalt Worship".....Mrs. Maurice B. Hodge

Hymn

Address—"His Banner Exalted".....Mrs. J. M. Dawson

Closing Prayer

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*"The kingdom is coming  
O tell ye the story  
God's banner exalted shall be!"*

*“Christ lives! Christ loves! Christ rules!  
No more shall Might,  
Though leagued with all the Forces of the Night,  
Ride over Right.”*

---

SUNDAY EVENING.....7:30 O’CLOCK

Call to Worship

Hymn

Prayer

Youth Uplifting the Banner.....Kansas City Young People

Royal Ambassadors.....Mr. Edward Hurt, Jr.

Special Music

The Contemporary World and the  
Christian Witness.....Mr. Paul Geren

Closing Prayer

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*“The earth shall be full of His knowledge and glory,  
As waters that cover the sea.”*

*"No more shall Wrong  
The world's gross agonies prolong."*

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MONDAY MORNING, MAY 28.....9:30 O'CLOCK

Call to Worship

Hymn

Organization

Moments of Meditation.....Miss Elizabeth Hale

Report of Executive Board.....Miss Alma Hunt

Report of Treasurer.....Miss I.a Venia Neal

Hymn

Exalting His Banner Through

Our Fundamentals.....Mrs. William McMurry

Our Youth Department.....Miss Margaret Bruce

ROYAL SERVICE.....Miss Juliette Mather

Hymn

Business

North American Baptist Women.....Mrs. Hodge

Closing Prayer

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*"From all the dark places  
Of earth's heathen races,  
O see how the thick shadows fly!"*

*“Who waits His time shall surely see  
The triumph of His constancy”*

---

MONDAY AFTERNOON.....2:00 O’CLOCK

Call to Worship

Hymn

Prayer

Reading of Minutes.....Mrs. Wilfred C. Tyler

Business

Witnessing in Utah.....Mrs. Ira Marks

Hymn

America Must Exalt His Banner.....Miss Irene Chambers

Hymn

The World Is Big Too.....Dr. Albert McClellan

Closing Prayer

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*“The sunlight is glancing  
O’er armies advancing,  
To conquer the kingdoms of sin.”*

*“The coming of His Perfect Day  
Shall sweep the Powers of Night away—”*

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MONDAY EVENING.....7:30 O’CLOCK

Call to Worship

● Hymn

Prayer.....Dr. Courts Redford

Carver School.....Dr. Emily Lansdell

Our Women Home Missionaries.....Dr. Loyd Corder

Special Music.....Mr. Victor Kaneubbe

Hymn

His Banner Exalted in Our Homes.....Mrs. J. M. Dawson

Hymn

● Betrayed by Beverage Alcohol.....Dr. Duke K. McCall

Closing Prayer

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*“Our Lord shall possess them,  
His presence shall bless them,  
His beauty shall enter them in.”*

*“And Faith, replumed for nobler flight,  
And Hope aglow with radiance bright.”*

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TUESDAY MORNING, MAY 29 . . . . . 9:30 O’CLOCK

Call to Worship

Hymn

Prayer

Reading of Minutes . . . . . Mrs. Tyler

Moments of Meditation . . . . . Miss Hale

Hymn

His Banner Exalted

    In Brazil . . . . . Miss Martha Hairston

    In Colombia . . . . . Mr. and Mrs. Donald Orr

Hymn

Lifting His Banner

    In Southern Rhodesia . . . . . Mr. and Mrs. David Lockard

    In Gaza . . . . . Dr. and Mrs. J. T. McRae

Closing Prayer

---

*“With shouting and singing,  
And jubilant ringing,  
Their arms of rebellion cast down.”*

*"A hymn of glory let us sing;  
New hymns throughout the world shall ring."*

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TUESDAY AFTERNOON.....2:00 O'CLOCK

Call to Worship

Hymn

Prayer

In Memoriam.....Mrs. Clem Hardy

Business

Reports of Committees

Election of Officers

Hymn

Reading of Minutes.....Mrs. Tyler

The Kingdom Is Coming

In Korea.....Mrs. David Ahn

In Japan.....Miss Hannah Barlow

In Paraguay.....Dr. and Mrs. Franklin Fowler

Closing Prayer

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*"At last every nation  
The Lord of salvation  
Their King and Redeemer shall crown!"*

*"By a new way none ever trod  
Christ mounteth to the throne of God."*

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TUESDAY EVENING.....7:30 O'CLOCK

Call to Worship

Hymn

Prayer

Ready to Go.....Mr. Elmer S. West, Jr.

Prayer of Dedication.....Dr. Baker James Cauthen

Handmaidens of the Lord.....Mrs. Edgar Bates

Hymn

Address.....Dr. Monroe F. Swilley

Closing Prayer

---

*"The kingdom is coming,  
O tell ye the story,  
God's banner exalted shall be!"*

## PROGRAM PERSONNEL

Mrs. David Ahn, President, Woman's Missionary Union of Korea

Miss Hannah Barlow, Missionary, Japan

Mrs. Edgar Bates, Treasurer, Women's Department, Baptist World Alliance, Canada

Dr. Baker James Cauthen, Executive Secretary, Foreign Mission Board

Miss Irene Chambers, Field Worker, Home Mission Board

Dr. Loyd Corder, Secretary Direct Missions, Home Mission Board

Mrs. J. M. Dawson, Austin, Texas

Dr. and Mrs. Franklin Fowler, Missionaries, Paraguay

Mr. Paul Geren, Office of Near Eastern Affairs, U. S. Department of State

Miss Martha Hairston, Missionary, Brazil

Miss Elizabeth Hale, Missionary, Malaya

Mrs. Clem Hardy, Waco, Texas

Mrs. A. G. Hause, Chairman, Hostess Committee

Mrs. M. B. Hodge, Chairman, North American Women's Union, Baptist World Alliance, Portland, Oregon

Mr. Edward Hurt, Jr., Royal Ambassador Secretary, Brotherhood Commission

Mr. Victor Kaneubbe, Pawhuska, Oklahoma

Dr. Emily Lansdell, President, Carver School of Missions and Social Work

Dr. Carrie U. Littlejohn, Spartanburg, South Carolina

Mr. and Mrs. David Lockard, Missionaries, Southern Rhodesia

Mr. and Mrs. Ira Marks, Salt Lake City, Utah

Dr. Duke K. McCall, President, National Temperance League

Dr. Albert McClellan, Director Publications, Executive Committee, SBC

Dr. and Mrs. J. T. McRae, Missionaries, Gaza

Mr. and Mrs. Donald Orr, Missionaries, Colombia

Dr. Courts Redford, Executive Secretary, Home Mission Board

Dr. Monroe F. Swilley, Pastor, Second Ponce de Leon Church, Atlanta, Georgia

Mr. Elmer S. West, Jr., Personnel Secretary, Foreign Mission Board

*Twenty-Sixth Annual Session*

# SOUTHERN BAPTIST PASTORS' CONFERENCE



MUSIC HALL—KANSAS CITY, MISSOURI

MAY 28-29, 1956

STERLING L. PRICE, *Chairman*

HAROLD G. SANDERS, *Vice-Chairman*

H. FRANKLIN PASCHALL, *Secretary-Treasurer*

GALE DUNN, *Director of Music*

## MONDAY EVENING

### *Pianists*

JOHN KOOISTRA, Missouri      GLEN L. FARR, Texas

- 7:00 Praise His Name.....GALE DUNN, Texas  
Prayer.....CLIFTON C. THOMAS, Maryland  
7:15 "Greetings and Salutations".....W. T. HOLLAND, Missouri  
7:20 "Thanks a Million".....GLEN BRASWELL, Montana  
7:25 "This Is It".....STERLING L. PRICE, Texas  
7:30 "How Color Influences Our Worship".....JACK HAMM, Texas  
7:40 "The Place of the Pulpit in Evangelism".....JOHN EDMUND HAGGAI, Ky.  
8:05 "The Christ We Preach".....J. D. CARROLL, Louisiana  
8:30 "A Study in Elbows and Fingertips" . . . CLARENCE W. CRANFORD, D. C.  
8:55 Special Music  
9:00 "The Chemistry of the Cross".....ANGEL MARTINEZ, Arkansas  
9:30 Adjourn

## TUESDAY MORNING

- 9:30 Praise His Name  
Prayer.....B. L. BRIDGES, Arkansas  
9:45 "What Did Jesus Look Like?".....JACK HAMM, Texas  
9:55 "The Offense of the Cross".....JACK K. MABEN, Arizona  
10:20 Congregational Hymn  
10:25 "Are You A Blunt Ax?".....G. AVERY LEE, Louisiana  
10:45 "My God Is Able".....W. D. MORRIS, North Carolina  
11:10 Special Music  
11:20 "Ye Must Be Born Again".....W. MARSHALL CRAIG, Texas  
11:50 Adjourn

## TUESDAY AFTERNOON

2:00 Praise His Name

Prayer.....R. E. MILAM, Oregon

2:15 "Five Years In A 'Picture Pulpit'".....JACK HAMM, Texas

2:25 "Human Standards or Divine Objectives".....JOHN M. MCBAIN, Kansas

2:50 Congregational Hymn

2:55 "God, Man, and the Atom".....GEORGE K. SCHWEITZER, Tennessee

3:20 Special Music

3:25 "The Fellowship of Kindred Minds".....THEODORE F. ADAMS, Virginia

3:55 Adjourn

## TUESDAY EVENING

7:00 Praise His Name

Prayer.....M. CHANDLER STITH, District of Columbia

7:10 "Y'all Come".....NOEL M. TAYLOR, Illinois

7:15 "God Says, 'Advertise or Die!'".....JACK HAMM, Texas

7:25 "Spiritual Values and Pastoral Counseling".....R. LOFTON HUDSON, Missouri

7:50 Election of Officers and Miscellaneous Business

8:00 "Christian Education Is Missions".....THOMAS H. TAYLOR, Texas

8:25 Special Music

8:35 "Bothered By Brevities But Inspired By

Immortalities".....ROBERT G. LEE, Tennessee

9:10 Adjourn

## *Program Personalities*

- ADAMS, Theodore F., Pastor, First Church, Richmond, Virginia
- BRASWELL, Glen, Pastor, First Southern Church, Billings, Montana
- BRIDGES, B. L., Executive Secretary, Arkansas State Convention, Little Rock, Arkansas
- CARROLL, J. D., Pastor, Judson Church, Walker, Louisiana
- CRAIG, W. Marshall, Evangelist, Dallas, Texas
- CRANFORD, Clarence W., Pastor, Calvary Church, Washington, D. C.
- DUNN, Gale, Minister of Music-Education, Gaston Avenue Church, Dallas, Texas
- FARR, Glen L., Minister of Music, First Church, Longview, Texas
- HAGGAI, John Edmund, Pastor, Ninth and O Church, Louisville, Kentucky
- HAMM, Jack, Artist and Director, Religious Drawings, Inc., Waco, Texas
- HOLLAND, W. T., Superintendent of Missions, Kansas City, Missouri
- HUDSON, R. Lofton, Pastor, Wornall Road Church, Kansas, City, Missouri
- KOOISTRA, John, Minister of Music, Bethany Church, Kansas City, Missouri
- LEE, G. Avery, Pastor, First Church, Ruston, Louisiana
- LEE, Robert G., Pastor, Bellevue Church, Memphis, Tennessee
- MABEN, Jack K., Pastor, Calvary Church, Glendale, Arizona
- MARTINEZ, Angel, Evangelist, Fort Smith, Arkansas
- MCBAIN, John M., Pastor, Emmanuel Church, Coffeyville, Kansas
- MILAM, R. E., Executive Secretary, General Convention of Oregon-Washington, Portland, Oregon
- MORRIS, W. D., Pastor, First Church, Scotland Neck, North Carolina
- PASCHALL, H. Franklin, Pastor, First Church, Nashville, Tennessee
- PRICE, Sterling L., Pastor, University Church, Abilene, Texas
- SANDERS, Harold G., Pastor, First Church, Tallahassee, Florida
- SCHWEITZER, George K., Associate Professor of Nuclear Chemistry, University of Tennessee, Knoxville, Tennessee
- SITH, M. Chandler, Executive Secretary, District of Columbia Convention, Washington, D. C.
- TAYLOR, Noel M., Executive Secretary, Illinois State Association, Carbondale, Illinois
- TAYLOR, Thomas H., President Emeritus, Howard Payne College, Brownwood, Texas
- THOMAS, Clifton C., Executive Secretary, Maryland Union Association, Baltimore, Maryland

## WE MUST WORSHIP

By: BLANCHE MOORE HODGE

Nothing is quite so welcome as springtime after the cold of winter. The light of the sun finally penetrates the cold earth, the sleeping seed turns and reaches toward the warmth. Within its heart lies the potential petals, the vivid color and the perfume. The sap in the tree rises and brings life to the buds, the leaves, the blossoms and the fruit. The world is aglow with the miracle of God's beauty. On May Day I spoke in the apple capital of the United States, the Wenatchee valley of Washington state. The blossoms were rampant and the air laden with the fragrance. It was the time of the Blossom Festival, and thousands of visitors came to rejoice in the renewal wrought by Spring. Each June my home city of Portland, Oregon celebrates in its famed Rose Festival and this lovely flower is made queen for the week.

For beauty in nature there must be warmth and awakening. Fruit and grain to feed a hungry world are products of quickened vines, trees and plants. God is the loving, generous Father who gives of His abundance. He pours out blessings upon the just and the unjust. The humble heart can but stand in awe before the great God of the universe, awesome in His power and close and approachable in His love.

The Psalmist reminds us that the blessed man is like a tree reaching deep roots into the earth and lifting arms to pray. He emphasizes "Oh the blessedness of that man." How happy he is centered on God. We must worship or die. The heart of man must have a center that holds him in tune with a higher power or he sways in the winds of conflict and is uprooted by the storms of life. Our Lord quoted many times from the Psalms and with His disciples sang one at the Last Supper.

Psalm 1 "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish."

Even as the Father renews His earth through the touch of the sun, and the refreshing of life giving water, so He provides for us His children. Blessed is the man who stands at the foot of the most sacred of all trees, the cross and accepts the outpouring of God's love. For him there is transformation. As the blood at Calvary is poured out again for him and he looks into the forgiving, tender eyes of our Lord that person becomes a new creature in Christ Jesus. The eternal springtime of conversion, the miracle of the new birth. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Something happens in that life. He begins to blossom within and without. His values are changed. His appetites are different. His life is newly joyous and at peace.

Each of us has had experiences of looking on this miracle of conversion. A few years ago I knew a young man and woman who became engaged. She was a deeply spiritual person and he had not known Christ or His church. After much heartache and effort to win him to her Lord, the young woman decided that she must give him up. She went many miles away

and made a new life. One day this young man appeared at my door early in the morning. We had not been friends because he did not care for fellowship with Christian people. His first words to me were, "I've fallen in love!" My first thought was a new girl and then he said, "I've fallen in love with Christ." It was as simple as that. The night before in earnest prayer in his room alone, Christ came to him and all was different. He became a radiant Christian. He gave up a very remunerative profession and entered the divinity school, not necessarily to become a minister but in order to learn the Bible and the many things which he had never known before. Eventually the girl came back and they have a truly Christian home with three small sons as blessings. The experience, the transformation in his life made all the difference. He was a new person.

This is a day of many religions. A time all over the world when there is a resurgence of religion, not only of Christianity but of all others as well. The Moslems are spending millions of dollars to capture the minds and hearts of Africa. Americans are spending millions of dollars for new churches and larger numbers are attending than at any time in the history of the country. Man is hungry for some faith to live by. There is no substitute for the Good News of the Gospel.

Our tendency in today's church is to branch out into all kinds of activities. In the midst of our busy lives, our good programs, our many meetings God wants us to remember the repentance of the one who stands in contrition at the cross. He wants us women to be so busy "gossiping the Gospel" we have no time to become less than our best.

The Psalmist continues his song of the tree "His leaf shall not wither." Jesus shared this secret with His disciples just before He left them to go to the cross. The glorious symbol of the vine and the branches speaks of close, unbroken relationship. The abiding. Not merely belonging for a little while but staying together as one. Several branches lie pitifully on the scrap heap with wounded, bleeding stems. They soon wither and then die. They have no more value. The vine is not there to sustain them. No more flow of food, no more tender green leaves, nourished and beautiful, no promise of fruit, no fulfillment. They are useless and lost. This oneness was not understood by the disciples, particularly when the dear friend and teacher had gone away. Again God's care of man is perfect and beyond our dreams. Just as power of transformation is apparent through the cross so quickening for growth and work come through the power of the Holy Spirit. "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

We celebrated on April 1, the resurrection of our Lord and our hearts sang again, "He is risen." He had triumphed over the great enemy, death and now came to the disconsolate, grieving disciples and friends. We can scarcely contain our joy as we relive His coming to Mary in the garden, or His walking home with those who lived in Emmaus, or entering the Upper Room. Glorious, victorious appearances of the risen Lord. But last Sunday, May 20 we celebrated Pentecost, fifty days after Easter. On this day the church was born as the men and women waited in obedient prayer in the Upper Room.

Jesus had promised that He would send them the Holy Spirit to comfort, to teach, to lead, to guide. These poor discouraged baffled followers "behind closed doors for fear" were quickened by the anointing, indwelling presence of God's Spirit. The third Person of the Trinity had taken up His work in the church.

The leaves which had been withered through coldness and doubt were alive—the branches not only began to bloom but they bore magnificent fruit. The fruit of the Spirit began to ripen. Every account of their lives and work bears testimony to great power. Their roots were deep, their arms lifted in prayer.

In our Scripture for this meeting we have the words from Isaiah as he tried to encourage the exile children of Israel and allay their doubts, "When the enemy shall come in like a flood, the Spirit of the Lord will lift up a standard against him." The Spirit of the Lord controls our lives as we meditate upon His Word and as we learn to open our hearts to Him in prayer. There is no way for the Christian to find renewal and quickening except through drawing close to God and being filled with His Spirit. It is the way He has provided for our nourishment, our growth, our fruitfulness. We try many other things, personally and in our homes and in our churches but they won't bring life. We even read many books on prayer and on devotional life. Most are good but nothing works like reading the Living Word of God and praying. You ask me why. I don't know anymore than I know why the tiniest of seeds produce the largest of trees, the redwoods. All I know is it does. It is God's plan. There can be no substitute. It's like Acres of Diamonds. We search, we read, we fret, we get sick of soul and of body, we travel, we worry, and yet God has provided a way for our renewal. It is always available. It is simple but it must be a constant fellowship. It is wherever we are. Because there too is God if we recognize His presence.

Gipsy Smith, the evangelist of the past tells this story of days when he was a lad living in England. "A scientist came one day to study the bluebells of the Scottish highlands in all their natural beauty. He brought his microscope and when he had it adjusted he knelt down on the ground and looked into the deep blue hearts. After awhile he was aware of a shadow across his instrument and he looked up to see an old shepherd. Without saying anything he motioned for the shepherd to kneel down and look into the lense. When a few moments had gone by the old man rose to his feet with tears streaming down his face, and said, "Ah mon, I wish you haddna shown me. My feet have trampled so many and I dinna ken they were so beautiful." The prayer opportunities in the very presence of God are always there—

It is not strange that the book recently written by Anne Morrow Lindbergh has become a best seller, "Gift From the Sea." We know that we must reach down to the place of cool, living water. We recognize we are an uprooted, restless people. We are aware that we must become quiet before God if we are to survive. We feel somehow that all our gadgets, our latest cars, our clothes, our social position, our gross materialism will not bring us peace or quietness. We women know that we must find the prayer closet and before God acknowledge our need if our nation and our world are to endure. There is no other answer. We must worship the living God or perish. There is always time for refilling and renewal. If we have allowed ourselves to get so busy that we do not or cannot pray daily, frequently we are way too busy and we have lost our connection with power. We are in grave danger not only spiritually but mentally and physically. Most books on psychology and spiritual therapy point this out. Recently I read that the majority who come to the Mayo Clinic would not need to come if they loved their neighbors! We may be active but we are not activated, nor are we trees planted by the living, life sustaining water.

As I have travelled our country, visiting women's groups I have found some of these lovely, blessed, unruffled trees. One was in the middle west. I wondered why her name was spoken with such respect and reverence. Then I went to her home and soon into the mecca of all women, the kitchen. As I looked around I saw some strange things pinned to her curtains over the sink. When I drew near and read I saw the words, "Africa," "Japan," "Indian work" and many others. Then I asked questions and smilingly she said, "Yes, I travel all over as I wash dishes or scrub the floor. I pray for our missionaries and friends in need." Her dishes became quite a joy time. She was an older woman but I heard a young mother on the west coast speak recently and she said, "When my first baby came I

wondered how I could have a devotional time now. After he was a few weeks old I took him in my arms and read the Bible and prayed. At first he was restless but after awhile he seemed to catch on! My baby and I have our prayer time together!" In my heart I said, "The time will come when that child will rise up to call her blessed. Not only that but he will bless the world in which he lives."

It may take us a long time to arrive at the place Dr. Frank Laubach is trying to stand, but at least we can travel in that direction. In his "Letters by a Modern Mystic" he says, "For the past few days I have been experimenting in a more complete surrender than ever before. I am taking, by deliberate act of will enough time from each hour to give God much thought. Yesterday and today I have made a new adventure, which is not easy to express. I am feeling God in each moment, by an act of will—willing that he shall direct these fingers that now strike this typewriter—willing that he shall pour through my steps as I walk—willing that he shall direct my words as I speak, and my very jaws as I eat! We used to sing a song in the church in Benton, which I liked but which I never really practiced until now. It runs:

Moment by moment, I'm kept in His love;  
Moment by moment I've life from above;  
Looking to Jesus till glory doth shine,  
Moment by moment, O Lord, I am Thine."

We as women in our homes have great responsibility to see that our children and youth are planted by rivers of living water where they can be sustained in this age of revolution. All the fine boys and girls who stand in graduation classes just now must be taught by you mothers and Bible teachers that if this our nation and our world avoids destruction from the forces of evil they play great parts. We do not dare encourage them to go into positions which mean merely material prosperity and social status. In fields poorly paid many times they are desperately needed for influence day by day. In education thousands of teachers of high moral integrity, properly paid are needed. Christian men and women who will actively participate in labor management hold keys to the world's future. Our youth who are willing to pay a price in politics can shape the destiny of the world. A recent Gallup poll revealed that 67% of the parents did not want their children to get into politics but 21% recognized that if upright men and women did not choose this field our nation is lost. Those who control these areas as well as fields of writing in radio, television, magazines and papers, control the thinking of the people. The forces of evil let loose in the world know there is a battle for the minds of our youth. You and I who worship the living God have the planting of these trees.

As we stand with our dear young people at the marriage altars these spring and summer months our hearts go out to them in longing concern. We realize that only in homes and church could they have learned "Except the Lord build the house they labor in vain that build it." Have they learned it? No time for family worship??

A boy in Korea wrote home for a Christmas gift. When it came the fellows gathered around to help him unpack, thinking he had something good to eat from home. To their surprise it was a candelabra with room for five candles. They started to laugh at this funny gift and then he told them why he had asked for it this Christmas. "When I was home we did not find time to get together as a family to read the Bible and pray but Mom decided that we must continue this worship so she bought this candle holder and placed it on a table with the Bible and a devotional book. As each of us read and prayed each day at a time convenient he lighted a candle. Sometimes it was late at night before the last candle was lit—but we made it. That's why I wanted this to remind me of home. Gather round, fellows and let's sing the Christmas carols and light the candles—just like home."

Those Christians who center their minds and hearts on God will bring forth fruit in season and whatsoever they do will prosper. It is no longer our work then. Everything we do is Spirit directed. Day by day God takes over our lives, whether we eat or drink or whatever we do, it is done as unto the Lord.

We cease to be self-centered and become Christ centered. We begin to rest and refresh those who come into our presence. They can drink in the fragrance of our blossoms and eat of our fruit, but most of all they will seek the source of our awakened life. A tree grows effortlessly. It need not assert itself. It is! Secure in its roots. What is our work? In the last analysis there is no work which belongs to a Christian. It is all God's work and if we are truly His He will let us share a little—but again and again our task is to keep ourselves in His presence, related properly to Him and always in His will.

A Father was on his knees. He was seeking to pray. In his hands was a telegram which read, "Your son David reported missing, believed dead." David was an air pilot. Praying seemed impossible. He rose from his knees and went and sat at his table. He turned the telegram over, and almost unconsciously wrote on the back of it these words: "All that I have and all that I am I give to God and for his service." Once written, the words conveyed healing to his soul. He had answered the challenge of death. The telephone rang, and he received over it an offer of a place in a neighboring university. For Rev. Mathew Sands was a retired minister. He set out next morning to interview the head of the university and, taking an uncommon road, by chance came to a disused church bearing a placard: "For sale by auction." He entered, he knelt, and he prayed, and

he decided to buy this church and make it again a house of praise.

Suddenly, there entered the church another man, Andrew Jelks, who too had come to see the property. He intended to buy it and make of it "Andy's Amusement Arcade." Sands and Jelks faced each other. Then Sands went home to calculate the amount he had in the bank, as the total of all his savings, and to write a letter offering this amount as his bid for the church. Jelks was a far richer man, but Sands could do no more. He looked at his letter, he looked at the words he had written on the back of the War Office telegram, and then he went out and posted his letter to the trustees.

When the day of the auction came, and all those who had sent their offers to the trustees were gathered in the church, Sands casually put his hand into his waistcoat pocket and found there his letter. He had forgotten to send the letter after all. It was too late now. The trustees were filing in already. And then it happened. The chairman announced that the church was sold to Mathew Sands. His is the highest offer, the chairman said, "and none can be higher, for here is his bid: 'All that I have and all that I am I give to God and for his service.'" Sands had sent his telegram by mistake instead of the letter he had written.

## THE CONTEMPORARY WORLD AND THE CHRISTIAN WITNESS

By PAUL GEREN, *State Department, United States Government*

Missionary unions are concerned with the world. They come by this concern rightfully. Fifteen years ago Wendell Willkie gave us the phrase "one world" and we thought it a good one. But John Wesley said two hundred years ago: "The world is my parish." Nineteen hundred and more years ago Christ commanded all who would follow: "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). You are in your element if now we think on our world and the Christian witness in it.

### I

One feature of our world is the rising tide of color. Two out of three persons in the world have a colored skin. This is not said to alarm or to suggest that we are about to be engulfed. On the contrary, it can be an occasion for us pale faces to praise God. Abraham Lincoln is reputed to have said: "God must love the common people because He made so many of them." It can be said with as much truth that God must love color because He has used so much of it on His creatures.

This is not a new feature of the world. Colored faces have outnumbered the white for as long as we have a record. What is new is that the colored peoples are increasingly articulate. They are increasing in political power, and in the consciousness of organization and the protestation of rights. They are making the relation of white and colored peoples the dominant political and moral issue of the world scene.

During April of 1955, the representatives of twenty-nine African and Asian nations met at Bandung in Indonesia. It was "the first intercontinental conference of colored peoples in the history of mankind and nearly two-thirds of the entire population of the world was represented."\* Among other questions, the Conference addressed itself to race. "It deplored the policies and practices of racial segregation and discrimination prevailing in large regions of Africa and elsewhere, reaffirmed the determination of the Asian-African peoples to eradicate every trace of racialism that might exist in their own countries and pledged itself to use its moral influence to guard against the danger of falling a victim to the same evil in their struggle to eradicate it."\* The United States was not officially represented at this conference since we are not an African-Asian nation, but among the American observers was Congressman Powell, a Negro.

Meanwhile, in the South where Southern Baptists are a plurality among church members, we are confronted by history with a special case of the general race problem which poses grave problems for both Negroes and whites. What is the Christian witness in such a world? That witness is of Christ, the same yesterday, today and forever. That witness must have the same unity in place which it has in time; it must be consistent here with what it is there and everywhere. We send our missionaries to Nigeria and thereby affirm that the message of salvation is for them, that so far as the gospel is concerned, there is no difference between Jew and Greek, American and African.

The first step we take towards the world is the step across our own threshold. The first demand of foreign missions is that we be faithful at home. In this we have won some of our best victories. Southern Baptist work in Lebanon began not with the sending of missionaries there but with the coming of a Lebanese

photographer, Said Juredini, to the world's fair in St. Louis in 1893. Friends in St. Louis invited him to attend the Third Baptist Church there. He did, was converted and went back to Lebanon to begin the work. Someone while remaining in St. Louis had the spirit of missions, and so may it be with us who are in Memphis, Atlanta, Dallas and all points.

So it was with the Baptist Church in Smackover, Arkansas. Some years ago, the people found a Syrian immigrant in their town. By religion he was a Druze, one of the sects of Islam. Instead of standing apart from him as a strange man, the people of the Baptist Church visited him, pressed invitations to church on him. They made him feel at home in their midst until Christ knocked at the door of his heart. Thus the Baptist Church of Smackover reached through space and prejudice the 7,000 miles to the Druze mountains of Syria.

What is required of us in dealing with the problems in our back yards is that we be faithful to our reach across the sea. In the race problem our peculiar contribution is not likely to be in the field of law, enforcement, or compulsion. I have marveled at the ability of the military services to integrate units and at the benefit which often comes to both races from this integration, but this is an achievement of authority. In our churches we lack the authority to enforce our resolutions on the race question by the threat and fact of excommunication. Perhaps our contribution can be of this kind: imagination rather than compulsion. We need to have fast friendships across racial lines; we need imagination to suggest new ways out of old impasses; we must inspire enforcement with the spirit of love.

In 1922 my father was the pastor of several country churches near El Dorado, Arkansas. The town was experiencing a spectacular oil boom and life was blunt and raw. One day the Negro Baptists of a small community near our home visited my father. Their community was known as "Dirty Six" but they were trying to change it to Fordville. They asked him to come and preach one week day night in their frame church. He gladly consented. After the service he was walking home alone through the night back to our house. A white man stepped out of the darkness and attacked him from behind, knocked him to the ground, fired three shots over him and beat him into unconsciousness with the piece of an old tire. My father rarely talked of this incident. I supposed it embarrassed him in recollection because he shared the prevailing ideas on the race issue. Yet it is one of the things of which I am most proud in him. He as a country Baptist preacher was faithful to the witness that God hath made of one blood those who live in Dirty Six and those in a better neighborhood. The love of Christ led his spirit to the uttermost ends of the earth and also to the Negro community at his back door. Tonight he is in the cloud of witnesses that surrounds us. I can fancy that he is able to say of the scars from that encounter which he carried to the grave: "I bear in my body the marks of the Lord Jesus."

### II

A second feature of the contemporary world is that communism is on the march. For some, communism is a religion. The faith dimension is rarely empty in a human being. You have met some who say they have no faith. The more likely condition is that when a man has no Christian faith he has an alternative faith which may be the more dangerous because it is unconscious. The communists are at the same time the most pathetic and dangerous example on the current scene.

\*Quotations from an account of the Afro-Asian Conference by the Indonesian Embassy in Washington.

There is a story, both sad and humorous, which illustrates this condition. A communist girl after taking the state examinations asked her professor: "What is the answer to question 10—Is there a God and what is religion?" The professor replied: "There is no God and religion is the opiate of the people." Whereupon the girl exclaimed: "Thank God, I passed!" But while saying there is no God, the communists are mad with faith and crazy with zeal. They do not believe in the Heavenly Father because the state is their god. They sneer at Christ but they have acknowledged the lordship of Lenin or of Stalin, depending on which communist lord is in vogue. *Das Capital* is their book and they reject the Bible. Their heaven is not eternal life with God but the realization of the communist state. The communist alternative to faith is not the absence of it, but a parody on true faith.

One of the curious and dangerous features of communism is that in spite of being a non-Christian faith, it has nevertheless adopted some of the Christian methods. The totality of devotion is one of these. We find that as Christians we cannot share our worship between God and mammon, we cannot follow Christ and the world. For us, Christ is the Way, the Truth, the Life. For what we consider a much smaller cause, communists are also called on to give their all. This can be seen most dramatically in certain countries which are not communist in government and in which a small hard core of party members carry on the work of subversion. There was a doctor in Jordan who gave his fortune for the work of communism, opened a free clinic where he ministered to the ailments of all who came, gave them food, and propagandized them with communism. This is the first face of communism that some people see. When they come to realize the sinister and subversive character of the cause in which these sacrifices are made, it may be too late.

Christian faith does not permit us to become frantic about communism, but it does afford a perspective from which to take communism seriously. I heard Dr. Eugene Carson Blake, President of the World Council of Churches speak in the First Baptist Church, Washington, two days after his return from Russia. He asked us to realize that the fateful contest is being waged at a number of levels. At base it is a struggle between those whose religion is atheistic materialism and those whose faith is in God. At another level it is a struggle between a group of nations led by Russia and another led by the United States. We will not win the battle at the second level or any other unless we are faithful witnesses to our faith in God in those issues joined at the basic level.

Those who oppose communism owe more than they perhaps realize to the Christian witness, especially as it is lifted by Christian missionaries in farflung corners of the world. We American Christians strive for a true faith. The communist minorities give total devotion to their false gods. But it is the Christian missionary who gives us the clearest ideal of total devotion for the true faith. They do not witness in the first instance to Americanism but to Christ. There are, of course, immense political problems in the world and they require political solutions. The witness of our missionaries is at the level where the fundamental contest is joined. There they are in the forefront of the contest against atheistic materialism. They are at the front in the theater of war where the decisive battle is joined.

The particular example I think of comes from the country of Jordan in the Bible Lands and is set in our mission station at Ajloun there. It is easy to raise a mob in Jordan. One-third of the population is comprised of Palestinian refugees who have lost their homes and property in what is now Israel and have lived for eight years in tents, caves and temporary dwellings, nursing a sense of outraged justice and swearing vengeance even if it must be worked by their sons and sons' sons a hundred years from now. These are easy prey for any word of riot and revolution. What have we to lose? they ask. Only our rags and the dole. In December and January the mobs came out during a period of general unrest. The directing of mobs to particular targets was the work of a few leaders, some of them members of communist cells. They played a role like that of an artillery observer in war who stays near the objective and tells his

artillery batteries back behind when the shells are coming in on the target.

These leaders gathered mobs of several hundred from the villages surrounding Ajloun and some from Ajloun itself. They entered the school where our missionaries and Arab Christian teachers had been teaching some of the young people in Ajloun, most of them Moslems and girls. They turned over the desks, set fire to the books and papers and poured kerosene on the stone and mortar floors and walls in the hope they would burn also. Then the mob turned up the hill to the hospital. Dr. Lovegren was there engaged in a long and serious operation. The rioters began by sacking and burning the house of Jairus Askhar, the Christian Arab business manager of the hospital, which stood outside the hospital compound. Then with sticks, stones and fire they forced their way into the out-patient clinic and the laboratory, smashing precious equipment as they went. At length they found themselves in the hospital compound itself where the hospital staff and friends of the hospital engaged them in a defensive manner. After a time the rioters retired, surprised or shamed at having come into the very presence of the sick, who were their own cousins in some cases, and into the presence of the healers.

This experience makes us angry for a moment and sad for a long while. The purpose in those few who engineered it is to make us angry so that we will give up and get out. The experience does have the virtue of showing clearly what the nature of the struggle is and what is required of us. Many people in the world have a grievance and seek vengeance. They become the prey of a few subversive leaders who lay their violence on targets of political choosing. But the witness of Christ continues to be lifted by such missionaries as Dr. and Mrs. Lovegren, Dr. and Mrs. Lorne Brown, Dr. and Mrs. J. T. McRae, all of whom have served in Ajloun. The hospital and its missionary doctors and nurses stand that "all who enter its gates will find strength for weary bodies, comfort for troubled hearts, and the love of Christ freely extended."\* We may thank God that we have the chance of identifying ourselves with them in giving, study and prayer.

### III

A third feature of our contemporary world is that it desires peace but not the things which make for peace. Examples abound in international politics. However, our reference is not to world peace, as fervently as we long for it, as faithfully as we should pray for it. Rather, the reference is to the peace of God which passes all understanding. "My peace I give unto you," Christ said. "Not as the world giveth, give I unto you." The world gives its peace as the reward for adjustment to the world. You have an idea which is not at home in the world; you give it up and the world rewards you with its peace.

The peace of God is altogether different. It comes of a profound trust like that expressed in the spiritual:

He's got the whole world in his hands—  
He's got the little baby in his hands—  
He's got everybody here in his hands.

The peace of God comes from the trust that we are Christ's, and Christ is God's and nothing can alter that.

The peace of God is not complacency. Christ who said, "My peace I give unto you," also said, "I came not to bring peace but a sword." I interpret this within the frame of the entire New Testament to mean that Christ gives us an inner center of peace from which we are able to move with our witness into the troubled world. Christ's love both establishes us in peace and moves us into an active witness.

Fourteen years ago about this time of the year, during the early part of World War II, we had just escaped from Burma and had set up our hospital on the fringe of an Indian village where we attempted to take care of some of the Indian victims who had tried to escape before the onrushing Japanese advance into Burma. These poor people were greatly wasted by their gruelling journey, hunger and disease. Most of them were

\*Dr. Lorne Brown in a statement of dedication at the hospital, 1954.

suffering from that wretched malady, dysentery, which caused them to soil the bedding and the floors of the hospital. One morning, as the monsoon rains were falling we had the task of moving the patients from one sector to another, and two of us stood dreading the prospect. The dank atmosphere and the soiled bedding caused an evil odor to arise like an offering to some evil spirit. My companion said: "I'm glad at this time that I am an agnostic." He meant by this, I think, that since he did not believe, he was saved from having to try and explain how this evil came about in the world of a God who is supposed to be love; and he was also saved from the necessity of doing anything about it. I said to myself, or perhaps the Holy Spirit said to me: I believe in the love of God, and since that is so I must pick the patients up, embrace their suffering and the calamity which has brought us all to such a state. I believed in the love of God and could not be free of this burden.

This way of regarding the peace of Christ as our calm and the sword of Christ as our motive to action is consistent also with our views of church and state. We are opposed to any organic connection between the two. We also recognize as citizens and as churchmen that many of the crucial problems of our time belong to the realm of politics, that the issues of life and death are frequently in that realm. In the separation of church and state we have not called for the divorce of religion and life. Rather, we hope that from the inspiration of our faith in the realm of the church we may be impelled to action in the realm of society and the state.

Consider, in closing, the Arab-Israeli controversy, one of the most critical problems of our uneasy world. Much of the tragic cycle of violence and retaliation has taken place in and around Gaza Town, the principal town of the Gaza Strip. This narrow strip along the Mediterranean, which is under Egyptian control, is bounded on the east and north by Israel, on the west by the sea, and adjoins Egypt on the south. Narrow and short as it is, more than 200,000 refugees whose homes were formerly in what

is now Israel and 100,000 others are trying to inhabit this strip. The town of Gaza is on the approximate site of that Philistine town of the same name from whose hinges Samson picked up the gates of the city and carried them away as an insult.

In February, 1955, the Israelis, in retaliation for Arab violence, attacked a military outpost in Gaza Town and killed some thirty odd Arabs. Last month, Israeli mortars were turned on Gaza Town in retaliation for an earlier Egyptian killing of three members of an Israeli patrol and shelling of Israeli border villages. Sixty-three Arabs were killed, all civilians except one and a high proportion of women and children.

There is a hospital in Gaza operated by Southern Baptist missionary doctors and nurses. It was hit by a piece of shrapnel during the April bombardment of Gaza. Thank God, no one in the hospital was hurt. We have read public reports that Israel officially apologized to our Government for the fact that shell fragments hit an American property. At the political level, that apology was wise and appreciated. Nevertheless, the fact that our attempted witness there is of Christ makes us concerned with more than the legalities. Christ, when he walked in the Holy Land, was concerned for the souls of men more than with their property and there were no national or racial distinctions in his love. As Christ cast himself into the chasms between men, so we who would follow him must be attempting to cast ourselves into this dangerous and futile cycle of violence and retaliation. At Gaza our missionaries do cast themselves into the chasm, geographically and physically as well as symbolically and spiritually. You say we are at a comfortable distance from Gaza, and we are, but we would be further still and more comfortable had we not declared ourselves comrades with those who raise the witness to Christ in the spot of killing and vengeance.

May Christ who gives us his peace also save us from complacency and drive us to witness of him in this anxious world.

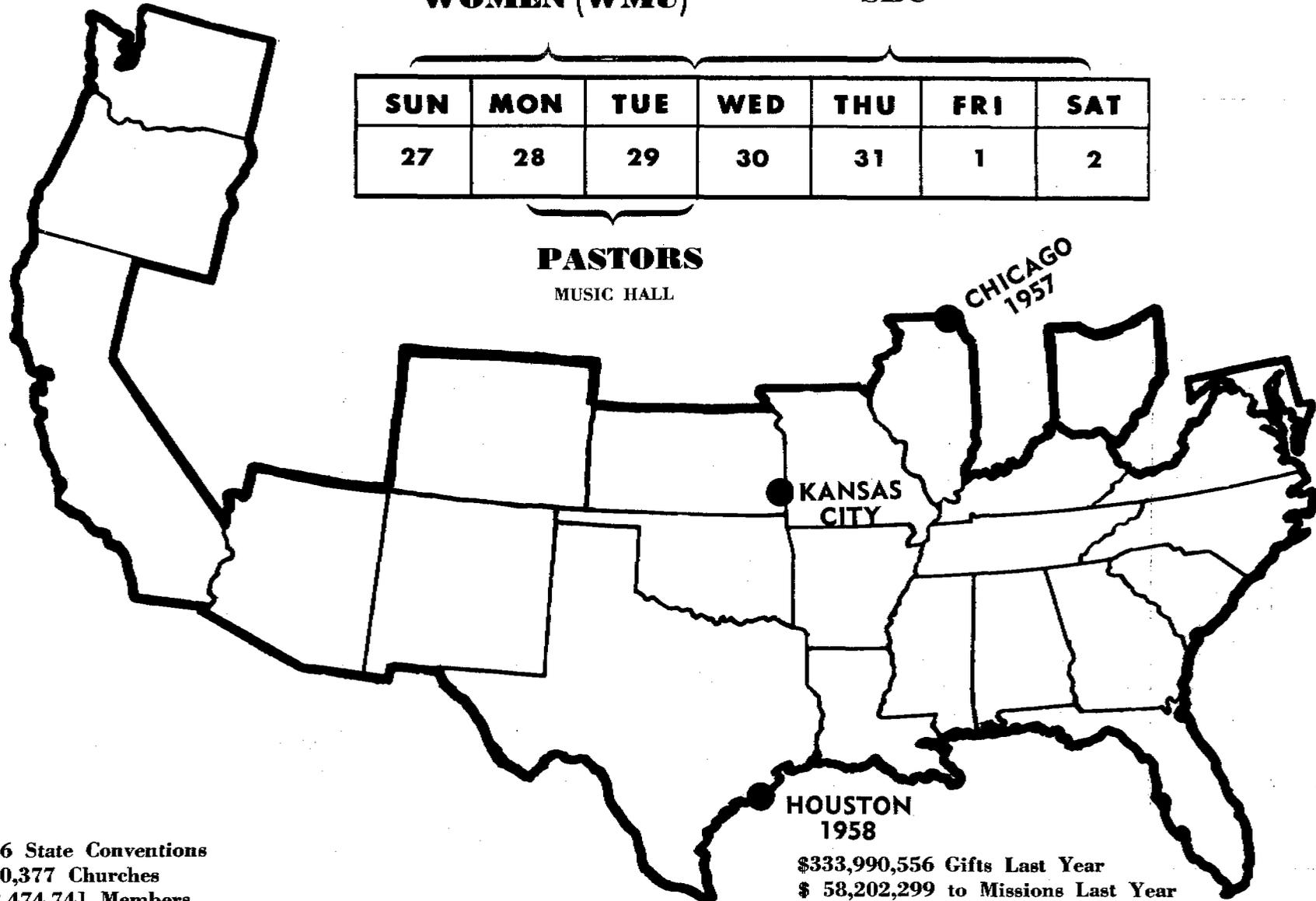
# SOUTHERN BAPTIST CONVENTION, KANSAS CITY, MISSOURI, MAY 27—JUNE 2

MUSIC HALL, MAIN ARENA  
**WOMEN (WMU)**

MUNICIPAL AUDITORIUM  
**SBC**

| SUN | MON | TUE | WED | THU | FRI | SAT |
|-----|-----|-----|-----|-----|-----|-----|
| 27  | 28  | 29  | 30  | 31  | 1   | 2   |

**PASTORS**  
 MUSIC HALL



26 State Conventions  
 30,377 Churches  
 8,474,741 Members  
 416,867 Baptisms  
 \$1,320,488,639 Total Church Property

\$333,990,556 Gifts Last Year  
 \$ 58,202,299 to Missions Last Year

*The Southern Baptist Convention met May 18-21, 1955, in Miami, Florida.  
 The Southern Baptist Convention will meet May 29-June 1, 1957, in Chicago, Illinois.*

(Over)

**Hotel Headquarters**  
**Convention — Muehlebach Hotel**  
**WMU—Hotel President**

**Extra Meetings Scheduled**

**Tuesday, May 29**

Foundation Executives, luncheon. 12:30, Muehlebach Hotel.  
Christian Life Comm., dinner. 5:30 p.m., Muehlebach Hotel.  
Baptist Press Association, dinner. Muehlebach Hotel. Tea Room, 6:30.  
Radio & Television Comm., luncheon. 12:15 noon, Muehlebach Hotel.

**Wednesday, May 30**

Southwestern Promotional Committee, dinner. 5:00 p.m., Music Room, Muehlebach Hotel.  
Southwestern Trustees, luncheon. 1:30 p.m., Muehlebach Hotel, Room Number Four.  
Pres. and V.-Pres. of Southwestern Alumni Assoc., dinner. 5:00 p.m., Music Room, Muehlebach Hotel.  
William Jewell College, luncheon. Grand Ballroom, Muehlebach Hotel.  
New Orleans Seminary, luncheon. 1:30 p.m., Muehlebach Hotel.  
Southern Seminary, luncheon. 1:00 p.m., Grand Ballroom, Muehlebach Hotel.  
Carver School of Missions, dinner. 7:00 p.m., Masonic Temple.  
Union Univ. Alumni Assoc., dinner. 5:30 p.m., Tea Room, Muehlebach Hotel.  
Carson-Newman Alumni, dinner. 5:30 p.m., Bretton's Restaurant, 1215 Baltimore.  
Golden Gate Seminary, breakfast. 7:00 a.m., Hotel Phillips.  
Central Baptist Seminary, luncheon. 1:30 p.m., Central Seminary campus.

**Thursday, May 31**

Yale Fellowship, luncheon, 1:00 p.m., Muehlebach Hotel.  
Chaplains' Assoc. breakfast. 7:15 a.m., Hotel Phillips.  
Southwestern Alumni Assoc., breakfast. 7:00 a.m., Grand Ballroom, Muehlebach Hotel.  
Southeastern Alumni, breakfast. 7:30 a.m., Muehlebach Hotel.  
Southeastern Seminary, breakfast. Muehlebach Hotel, Colonial Ballroom.  
Ouachita Alumni, luncheon. 1:30 p.m., Wishbone Restaurant.  
Public Relations Association. 4:30 p.m., Committee Room, Auditorium.

**Friday, June 1**

Foreign Mission Board, breakfast. 7:30 a.m., Aladdin Hotel.  
Foreign Mission Board, reception. 4:30 p.m., until 6:00 p.m., Little Theatre, Municipal Auditorium.  
Southern Assoc. Baptist Colleges and Schools, 7:30 a.m., breakfast.

**For Additional Information Call**

Before May 23—Albert McClellan, Phone AL 4-1631, Nashville, Tenn.  
After May 23—Albert McClellan, Muehlebach Hotel, Kansas City

or

Theo Sommerkamp, Muehlebach Hotel, Kansas City

## BETRAYED BY BEVERAGE ALCOHOL

By: DUKE K. McCALL

DUKE K. McCALL, who is president of Southern Baptist Theological Seminary, Louisville, Ky., was born Sept. 1, 1914. He is a native of Meridian, Miss., and a graduate summa cum laude of Furman University, Greenville, S. C. Later, he graduated from Southern Seminary also. Before becoming seminary president, McCall was on the Southern Baptist Education Commission and was executive secretary of Southern Baptist Executive Committee. He has been pastor of churches in Kentucky and Tennessee and speaker for the "Baptist Hour," SBC radio program. He also was president of Baptist Bible Institute, New Orleans, La. (now known as New Orleans Baptist Theological Seminary).



I count it a privilege to speak to this convention which, by the assignment of this subject, indicates itself to be made up of women who care, women who are sensitive to right and wrong, women who are committed to the good as against the evil, women who have answered the question, "Am I my brother's keeper?" by saying, "Indeed I am."

I speak to you as the president of the National Temperance League.

I have discovered what Elijah discovered under the juniper tree when he whined to God that he alone was left in the nation to concern himself with righteousness and godliness. Even as God pointed Elijah to the multitude who had not bowed their knee to Baal, so I have become acquainted with men and women from every part of the United States who were not drowned in the flood of liquor's power when the dyke of the Eighteenth Amendment was torn apart.

I have discovered that they are not blue-nosed fanatics and kill-joys, as pictured by Ethyl's friends—Ethyl Alcohol that is. I have found them to be alert, well-trained, broad-minded men and women who penetrate deeply into an understanding of human nature and who have committed themselves with sacrificial devotion to the best interest of mankind. I would like to begin this evening with a word of praise for the men and women who have lived through the dark days when, more often than not, their full salary could not be paid but who have continued to give leadership to the organized temperance movement. I refer to the officers of the W.C.T.U., the National Temperance League, and its predecessors in the Anti-Saloon League and the National Temperance Movement, and to the various state temperance organizations:

Even more important than the discovery of these devoted and trustworthy leaders is the discovery I have made of a rising tide of concern on the part of the average man in the street about the inroads of the liquor traffic upon the life of America. Men and women like you are rallying to the cause of sobriety, a new generation is rising up which "knew not Pharaoh" or else has forgotten the fear of the dirty jokes and jests by which the forces of decency were driven to retreat in the late 1920's and early 1930's.

I am not a professional temperance lecturer. I feel more at home using the jargon of the theological school. I would feel more at home talking to you about the meaning of the Hebrew word *qahal* than the evils of Ethyl Alcohol.

But do not misunderstand me; I would almost certainly find some place in the discussion of *qahal* to point out that beverage alcohol is one of the most vicious foes of righteousness in our world.

I am about alcoholic beverages like the Irish chaplain, of whom I heard while in North Africa recently, was about the British. He could never preach a sermon on any subject without getting in a few words denouncing the British. His hatred of the British cropped up at every corner. No one who heard him speak on any occasion was left in any doubt about his dislike for the British. He denounced the British so consistently that finally the chief of chaplains commanded him never to mention them again in any sermon. This command he observed to the letter until Holy Week. When discussing the Last Supper, he reminded the congregation of how Jesus said to the disciples, "One of you will betray me." Peter said, "Lord, is it I?" Judas Iscariot said, "Ay Saye, Governor, is it Ay?"

Alcoholic beverage has much in common with Judas Iscariot. To call a man a Judas is to call him a wicked and evil thing. To say of a man that he is an alcoholic is to paint a picture of a pitiful and a terrible man.

Judas Iscariot was a traitor. In recent years our own country has had its safety undermined by traitors. Such treachery breeds hatred, international turmoil, and war which ultimately sends young men and women into uniform to die.

We are overawed and silenced by the knowledge that our last two wars claimed the lives of 462,074 Americans. If we stood in reverent tribute while the phantom figures of these loved and lost ones marched past with silent tread, four abreast, spaced at 40-inch intervals and moving three miles per hour, it would require 29 hours for us to do homage to the 87 mile long procession—29 hours of unforgettable heartbreak!

Should they be followed by the wounded of these two wars, we would remain an additional 49 hours to honor a column 147 miles in length. A total of 78 hours—more than three full days and nights of physical, mental, and spiritual torture—as we view the price of war.

Treachery! Its motive is the gains of greed, dishonor, and thievery of the basest sort. Its price is betrayal, tears, and blood. Though treachery sometimes alters the medium, its motive, its price, and its results are always the same.

Measure with me, if you dare, the greater toll of the betrayal of alcoholic beverages. Stand transfixed in horror and let your hatred of evil grow while America's vast army of 4,588,000 alcoholics shuffle by. Stand there until your legs ache, your mind is numb from 290 hours of watching this processional of "living dead" tread out their 869 mile parade. And then take no ease, for close behind come the "wounded" of this "war" who have not yet given the full measure of their talents, love, and family to the greedy merchants of arch subversion. Master your desire to turn away and see the ultimate of man's inhumane capacity to exploit his brother. Only 217 hours remain to see it out as 3,441,000 "problem drinkers" unwillingly move their 650 mile procession on to greater bondage! Five hundred and seven hours—more than 21 full days and nights spent in reviewing the inhuman results of a trade which pays but a token for the privilege of preying on the weakness of mankind.

Like Judas Iscariot the motive beverage alcohol is greed for gold. This is the controlling interest regardless of pious phrases and pretty professions.

You may recall the scene in which the alabaster cruse of ointment was emptied upon Jesus Christ. Immediately Judas Iscariot cries out in protest, "Why was not this sold and the proceeds given to the poor?" This is one of the few instances on record

when any man showed more concern for the poor than did Jesus Christ. But at that point John, with one swift sweep of his pen, laid bare the soul of Judas Iscariot, for he wrote, "This Judas said, not because he cared for the poor, but because he was a thief and, having the bag, took what was put therein."

Judas was an embezzler who stole from his fellow disciples, who cheated widows and orphans, who misappropriated funds intended for the poor.

Like Judas Iscariot, liquor steals from those whose need is greatest for the benefit of those who need it least.

At this point it would be appropriate to go into an emotional description of hungry children, of frustrated and defeated wives whom the lust for liquor has robbed. Instead, take a look.

Look at what is happening to the working man. There are 3½ to 4 million problem drinkers in the United States, of whom 750,000 are true chronic alcoholics. There are between 1,300,000 and 2,000,000 problem drinkers in industry. This is equivalent to 30 cases per 1,000 workers, or an incidence of 3 per cent. The number of days lost by each problem drinker averages from 22 to 25 per year, and the monetary loss to industry amounts to half a billion dollars per year. With these estimates in mind we are not surprised to find that great corporations like the DuPont Company, the Eastman Kodak Corporation, General Motors Corporation, the Metropolitan Life Insurance Company, have become concerned about the problem drinker simply on the basis of economic loss—the amount stolen from the pocketbooks of the people, from the pocketbooks of the working men of our land.

We do well to think and work at the rehabilitation of the alcoholic; or perhaps I should use the nicer term, "problem drinker." Let us agree that alcoholism is a disease and that everything ought to be done to cure it. The trouble is that it is difficult to cure. I had a friend, a doctor, who operated a sanitarium for alcoholics. In gruesome jest he said once, "Unlike the doctor who takes out your appendix, I run no risk of running out of patients because an unfortunately high percentage of those whom I cure come back to be cured again and again."

Listen to this report from the Alcoholic Rehabilitation Program, in Washington, D.C.: "We have been using antabuse on 182 patients but we feel that only 112 of them were treated. The others did not come often enough to be evaluated. Sixty-five of the 112 were improved; 30 very much improved and had at least 6 months of complete sobriety; 17 we thought showed no improvement. We gave vitamins, glucose, insulin, psychiatric treatment, group therapy, as well as individual occupational therapy, art, music, and the psycho-drama theatre." So, with all that effort, out of 180 patients 30 were very much improved and stayed sober for six months. There is not but one really effective cure for the problem drinker and that is prevention. Keep him sober and you will never have to try to cure his drunkenness.

Yes, alcohol robs you, but remember it charges you for the privilege of robbing you. Liquor sales amount to \$9 billion in a year. The peak year saw a total of \$9,640,000 spent for alcoholic drinks. That is equivalent to \$50.00 for each man, woman, and child in the land as contrasted with an average annual expenditure per person for clothing of \$50.00; for shoes of \$10.00; and \$20.00 for the public school. We waste 2½ times as much for liquor as we invest in the training of our children.

Like Judas Iscariot, beverage alcohol betrays its friends. Do not tell me that the alcoholic beverage industry is a legitimate industry in our country. That I know. So do I know that Judas Iscariot was one of the disciples, but he betrayed his friends; for thirty pieces of silver he betrayed the Son of God.

So the alcoholic beverage industry sets out to make friends through advertising. With honeyed words and happy phrases it pretends to be a jolly good fellow. It talks of the social graces and prattles about achievement and men of distinction. Never a word, however, does it say about one of the best

known "men of distinction" who inherited a fortune of \$200,000 but who squandered it in drunken, dissolute living. Then he made himself famous, or I should say infamous, by kidnapping and murdering Bobby Greenlease in order to recoup his fortune. Every time you see an advertisement containing the picture of a wealthy-looking man, visualize the face of Carl Austin Hall and his \$600,000 of ransom money. A man of distinction indeed!

Read the report from the legislative commission to investigate the problem of drunkenness in Massachusetts—House Document N. 2000. That report reveals how liquor betrays its friends and their friends:

1. Fifty per cent of the felonies committed in Massachusetts are related to alcoholism (page 21).
2. Eighty-five per cent of the commitments for misdemeanors are due to alcoholism or crimes related thereto (page 21).
3. Twenty-five per cent of the population at the reformatory for women are alcoholic (page 31).
4. In one Boston court one out of every eight children was under the influence of liquor when he got in trouble (page 32).
5. Twenty-five per cent of the population of mental hospitals are strongly related to causes growing out of the intemperate use of alcoholic beverages (page 33).
6. \$61 million a year is tangible cost of drunkenness in Massachusetts—revenue from liquor only slightly over \$13 million (page 36). (That leaves a \$48 million deficit in that one state alone on the so-called contribution of the liquor industry to society through taxes.)
7. 20,000 alcoholics in Massachusetts now (page 36).

Like Judas of old, alcohol betrays its best friends by destroying their health. Alcoholism has been authoritatively described as the No. 4 health problem in the United States today. According to United States' Health reports alcoholic addiction is 10 per cent more prevalent than tuberculosis, 50 per cent more prevalent than cancer, 225 per cent more prevalent than polio.

It is a national tradition to put T.B. seals on our mail at Christmas, but it is a statistical fact that we would help more people if we used the National Temperance League's "Christmas for Christ" seals instead. As a nation we get wrought up in terror at the ravages of cancer when one and a half times as many people are suffering from the living death of alcoholism. Sympathy plays on our heartstrings to create the March of Dimes for polio, but it would take a march of quarters through temperance organizations to provide as much treatment per victim of the ravages of alcoholism.

Yes, alcoholic beverage betrays its friends and their friends as surely as Judas Iscariot betrayed the Son of God. It even used the name of Jesus Christ in its betrayal. The lead article in the *Wall Street Journal* recently carried the headline, "Spirits for Christmas" and the subhead, "Big Distillers Unleash Super Yule Promotions."

The article continued, "Christmas spirits, the liquid variety, are headed toward the local liquor store in the most dazzling array of fancy packages yet . . . about 35 per cent of annual sales of distilled spirits, mostly whiskey, but including gin, vodka, rum, and brandy are made during the Christmas season—some 1.5 billion dollars worth at retail last year."

No more contemptuous betrayal of the American people could take place than this effort to use the celebration of the birth of the Son of God as an opportunity to recover the 5.5 per cent slump in liquor sales.

Thank God that public opinion in my home town turned out the lights of the flashy beer company which even tried to ride the coattail of the National Temperance League slogan, "Put Christ back into Christmas." Under the leadership of Kentucky Temperance League executive Walter C. House, the conscience of the community exploded when a sign on the

main street appeared saying, "Mellow Stering Beer—Put Christ back into Christmas." Even the sense of good taste in the drinking man was outraged, and I hope on a national scale will express its revulsion over the betrayal of Christmas which the sharp minds of the advocates of beverage alcohol are now planning.

Even as the end of the betrayal of Judas Iscariot was doom and death, so is the end of liquor's betrayal. The apostle Peter describes the end of Judas Iscariot saying, "Falling headlong, he burst asunder in the midst and all his bowels gushed out." That could easily be included in the newspaper accounts of the alcohol produced accidents on our highways. To be sure, with mock concern for the welfare of its victims, the beverage alcohol industry pastes slogans behind the bar saying, "If you drink, don't drive." But it knows full well that the bleary eyes of the drunk cannot read the sign, and the confused mind of the drunk will never admit the truth that it is the moderate drinker who is the menace on our highways.

In his study on the alcoholic and accidents, Dr. Gerber, coroner in Cleveland, Ohio, has proved that the moderate drinkers are exceptionally dangerous with automobiles. He says that as a group the moderate drinkers are the worst offenders as far as fatal traffic accidents are concerned. The \$175 million plus spent for liquor advertising every year never tells anybody that.

Dr. Lawrence Kolb, assistant surgeon general, United States Public Health Service, said, "Alcohol is a major public health problem. . . . It is exacting an enormous toll in sickness, disease, death, and social disorder in this country." He also stated, "Alcohol has caused more deaths in the United States than in any foreign country for which statistics are available." For every 100 non-drinkers who die between the ages of 30 and 60 years, 152 heavy drinkers die, reports Dr. Raymond Pearl in the *Scientific Monthly*.

Alcoholism is a disease but that does not mean tolerate it as some would suggest. It means stamp it out along with yellow fever and typhoid and tuberculosis and polio and all the other killers.

Alcoholic beverage belongs in the same category as Judas Iscariot.

It is significant that in Mark's account of the life of Jesus one of the first things that happens is when Jesus goes into the synagogue at Capernaum, he is confronted with a man

possessed of a devil who cries out, "Let us alone. What have we to do with thee, thou Jesus of Nazareth? Art thou come out to destroy us?" This has been described as the peace terms of wrong—let us alone.

All good things cry for your attention and your participation. You can destroy good things by leaving them alone.

The peace terms of wrong, however, are just this—"Let us alone." In one of our cities a drunk was brought before the judge who asked him, "How do you plead?" "I plead guilty and waive the hearing," replied the drunk. "What do you mean?" asked the judge. "I mean I'm guilty as I can be and I don't want to hear any more about it." That is all the liquor business asks, "Let us alone."

To be sure there are those who do not want us to say or do anything about beverage alcohol. I recall that when Senator Villas, in 1892, nominated Grover Cleveland for a third term as president of the United States, he said, "We love him for the enemies he has made." If you and I let liquor alone, like every other evil thing it will flourish at the expense of right and decency.

What can you do? Let me list only a few suggestions:

1. Support with your time and your money the organized temperance movement in your community and your nation in order that there may continue to be a clearing house of information and a rallying point for action. This includes your state temperance league and the National Temperance League.
2. Use your influence to the end that your church may provide adequate moral instruction regarding alcoholic beverages.
3. Never miss an opportunity to voice resentment of invasion of your privacy in your home by liquor advertising.
4. Support temperance education in the public schools. This is one point at which the churches must rely on the state and national temperance leagues.
5. Be a personal witness for sobriety.
6. Through local option and other legislative opportunity put alcohol outside the pail of legal and decent society whenever and wherever public opinion is mobilized overwhelmingly against it.

## THE WORLD IS BIG TOO

By ALBERT McCLELLAN

I once wrote a little mission book called, *The West Is Big*, which some of you may remember. To write this book I made three trips into the West and somewhere in the course of my journeys the West ceased to be a place of mountains, deserts and became for me a vast determinative experience, one that has much to do with what I am and how I look at things.

It was not so much an experience of places as it was of events, or I might say event, the Event of God moving quickly to build a great new Christian community. I observed that as Baptist people moving West sought new homes and new lives they found that they could not leave their Christian experience. They found too that the Spirit of God was moving with them to give a new dimension to their homes and lives, the dimension of the kingdom of God. The swiftness of this great Event-of-God-Moving can be seen in the fact that where twenty years ago there were none of our churches, now we have nearly a thousand churches. The experience spoke to me almost as the voice of the Holy Spirit.

First, the experience told me that the cause of Christ to keep alive must forever be moving forward. Moreover, it told me that true Baptists who are spiritually alive always belong to the horizon. They must feel as I once heard Dr. M. T. Rankin say, "Something within me pushing out, pushing out." Furthermore, the experience told me that the out-yonder is always a part of the right-here and the right-here can never be a base broad enough on which to raise a life or to build a church or to establish the kingdom of God. Yes, for me the West is big, big in geography, bigger in spiritual meaning.

Since my experience of the West I have pushed out beyond the West into the world and have found that **THE WORLD IS BIG TOO**. And just as my little world in my home town is not a base broad enough without the West my world in America is not a base broad enough without the ends of the earth and the uttermost.

The world must be an experience for all of us. Not be merely an experience of places but an experience of God at work in the world. God breaking through, God making himself known through his witnesses. For the concerned Christian the world must be an experience, a big experience, for it is a big world and a big responsibility and a big opportunity. The world must be an experience, not its geography, but its suffering; not its names and places but its struggling. We can never be committed Christians until the whole world—not just our community—is the theatre of our prayer, the measure of our conviction.

There are some world-inescapables in the teachings of Jesus. One of them, "God so loved the world" (John 3:16). Another, "The field is the world" (Matt. 13:18). "Go ye into all the world" (Mark 15:16) and another "Ye shall be witnesses unto me . . . unto the uttermost" (Acts 1:8). If we read the New Testament without experiencing these world-inescapables then the pushing-out experience of Dr. Rankin will never be ours and we are doomed to live in the valleys and the caves of self-centeredness. We shall never see where the extended, bleeding, nail-held hands of Jesus are pointing. We will be getting smaller and smaller as in a tightly spun spiral and finally we shall collapse spiritually. Only part of God's world is right-here, we cannot know him fully until we know him out-yonder. The Holy Spirit is constantly pushing us out to the world. There are many things he wants us to see and among them is . . .

### I. THE BURDEN OF THE WORLD IS LOST PEOPLE.

The challenge of now is people. The challenge of tomorrow is people, lost people, the people for whom Christ died, all kinds of people: "lump-people, spark-people, ant-people, butterfly people, sparrow people, eagle-people, dove-people, tiger-people. . . . Good people, bad people, down the whole spectrum from ultraviolet to infrared, self-indulgent people and self-disciplined people . . ."<sup>1</sup>

America is big with people. The demographers—those who study our population—tell us that there are now 165 million people in the

United States. The significant thing, however, is that America is—to strain grammar—is getting bigger.

Every day we add to our population 7,062 people. If you have difficulty of visualizing this, think 7,062 dinner plates or baby bottles, 7,062 more than yesterday. In one year this amounts to about two and one-half million or a state the size of Oklahoma, in ten years, twenty-five million, or a country the size of Canada. Every ten years another twenty-five million!

The other day I figured that when I retire in 1983 there will be sixty-five million more people than America had in 1949 when I first came to work for the Southern Baptist Convention. Astounding is the word for it when we remember that in 1850, when my grandfather was born, we had only twenty-three million; 1879, the year my father was born, only fifty million and 19 and uh oh!—when I was born only ninety-two million.

Think what this sixty-five million gain will mean in terms of housing units, automobiles, jobs, televisions. In that same period, (1949-83), the school population will just about double; and the number of folk about 65 will also double.

Think also what all this means in terms of church buildings, educational facilities and denominational needs. Think what it will mean in terms of mouths to feed, babies and bodies to clothe, jobs to provide, hospitals and recreational facilities. Now it takes two and one-half acres of tillable land to feed and clothe a person. In the United States we have three and one-half acres of tillable land, which means that we have a plus margin of one acre.

People, people, people. They are the burden of tomorrow and the opportunity of tomorrow.

The world too is big with people. Everyday sixty-eight thousand more than yesterday. Think of these in terms of dinner plates or baby bottles. This means twenty-five million in one year, or another nation the size of Canada added to the world's overburdened population each year. People crowded together on old worn out lands living 134 to a square mile in Asia as compared to twenty-five to a square mile in our country. The world over people require two and one-half acres of land to survive, but have only one and one-half acres, which gives them a minus of one acre. People, people, people. Oh God, our burden is people!

Years ago I heard Dr. C. E. Maddrey describe an experience in a Chinese high school. The missionary asked the young people to wave good-bye to the visitor. He said, "The hands, the hands, the yellow hands of China, how can I ever forget them?" Behind the outstretched hands of earth are people. They are our burden and our responsibility and these are some of the things we must remember about them.

Most of the people in the world have never had enough to eat.

Most of the people in the world cannot read and write anything much more than their own name.

Most of the people in the world live under the weight of grinding poverty.

Most of the people in the world have never seen a doctor.

Most of the people of the world have never heard of democracy.

Most of the people have never known civil liberties.

Most of the people in the world believe that anything that is different would be above what they have and they are determined at all cost to get it.

Most of the people in the world believe that freedom of free enterprise means the right of western colonial powers to exploit the underprivileged.

Most of the people in the world are colored and distrust people with white skins.

<sup>1</sup> Hagedorn, Hermann, *The Bomb That Fell In America*.

Most of the people in the world are determined never to be ruled by foreigners again. Starving, impoverished, sick, enslaved, confused, misguided, restless humanity!

Add to this the thoughts that most of the people in the world have never seen a church. Most of them have never heard a gospel sermon. Most of them would not recognize a New Testament if they saw one and to most of them the name of Jesus is no more than a dream or a fiction. These people still insist on living by bread alone. They are living under the cruel weight of the hammer and the sickle. Communism has covered the earth like the cloud of a hydrogen bomb poisoning with its materialistic concepts all that it touches. The brains of the earth have made an instrument of death—the atomic bomb—that is capable of destroying humanity and even the earth itself. People. People and their confusion. Do the people have any hope? If so, what is the hope of the people?

## II. THE HOPE OF THE PEOPLE IS THE PURPOSE OF GOD.

Not long ago I happened to read again *The Cathedral* written by T. S. Eliot. It is the story of people without hope. An army had come to destroy the archbishop of Canterbury and perhaps the people who were with them. Inside the Cathedral were char women at work, polishing brass, scrubbing floors, dusting furniture. By day they see the fearful glint of the sun on the swords and shields. By night they see the campfires and hear the dire prophecies as of the battle songs. Always there is the feeling of doom and death. The women are concerned about their archbishop and about themselves. What do they do? They do not despair but they sing and here is what they sing:

They sing:

Destiny waits in the hands of God, who shapens the still unshapen.

Destiny waits in the hand of God, and not in the hands of statesmen,

Who do, some well, some ill, planning and guessing, Having their aims that turn in their hands in the pattern of time.

Destiny waits in the hand of God, it is he who shapens the still unshapen. It is he who holds the key to tomorrow. Tomorrow belongs to his planning, not to the planning of statesman or rulers.

And so I say that if the burden of the world is lost people then the hope of the people is the purpose of God. Can there be any doubt that God is greater than his enemies? Can there be any doubt that within his hands is the answer for what tomorrow is like? Remember what Psalm 2 has to say: "Why are pagans seething, nations vainly plotting, headed by kings of the world, by monarchs making plans against the Eternal and his chosen one, crying, 'Let us snap their ties, and fling off their control? Throned in heaven, he laughs, the Lord mocks at them; then in wrath he speaks to them, scares them with his fury'" (Psalms 2:1-5 Mf.).

Can there be any doubt that out of the confusion will come the fulfillment of the purposes of God? "For all things work together for the good of them that love God, to them who are the called according to his purpose" (Romans 8:28).

Can there be any doubt that Jesus Christ dead on the cross and alive after the tomb and present now in his spirit is at the heart of God's purpose?

Again hear what the second Psalm has to say. "Let me tell the Eternal's message: 'You are now my son, this day am I your father; ask, and I make you master of pagans, lord over all to the ends of the earth; you can maul them with an iron mace, and shatter them like potter's ware.'" (Psalms 2:7-9 Mf.).

Christ is the new dispensation of God (Eph. 3:2), the fellowship of the mystery, the eternal purpose of God (Eph. 3:9), a rich inheritance prepared for all the nations (Eph. 3:6) to wit: "That Christ may dwell in your hearts by faith that ye being rooted and grounded in love" (Eph. 3:17-19).

Standing under the shadow of these great truths of Ephesians is it any wonder that Dr. M. T. Rankin once said the most significant experience of his life outside his conversion and his call to preach was passing through the third chapter of Ephesians under the tutorage of Dr. W. O. Carver?

Jesus Christ is the true Summit for every man. Forever and always he stands as the only way to peace. He is God's purpose. He is the one through whom God is shaping tomorrow. He is the hope of the people. He tells us of God who can do exceedingly abundant above all that we ask or think, of one who dwells as power working in us. (Eph. 3:20). "Unto him be glory in the church and by Jesus Christ throughout ages world without end." The people, the people, the people. For them there is no peace except when they come to

realize that the purpose of God is salvation for them in Jesus Christ. The world is big with the burden of people, but it is bigger with the purposes of God.

## III. THE FULFILLMENT OF GOD'S PURPOSE IS THROUGH MAN'S HOPE.

Now if the burden of the world is lost people and the hope of the people is the purpose of God, we must see that men are sent from God to help God do his work. FULFILLMENT OF GOD'S PURPOSE IS THROUGH MAN'S WORK.

Paul said, "I was made a minister . . . to make all men see" (Eph. 3:7-9). Our task is to help God in his work of grace. We are his workmanship created unto good works. Grace has been defined as God's love in action for man or God for man. It might also be said that grace is God taking nothing and making something out of it—God taking you and making something out of you. It follows that works is man's love in action for God, or man for God, or man helping God to make something out of others.

When we consider mushrooming humanity with its complex problems of hunger, poverty, sickness, and lostness, we may be tempted to despair, or believing God, to follow the doctrine of quietism and simply be content to contemplate the Eternal, but our Christian sympathies simply will not let us live indifferent to human suffering.

The Char women of Canterbury have an answer for us. They sang another song as the enemy came closer. They sang:

What can we the poor do?  
We the poor have no action,  
But to wait and witness.

**To wait.** Isaiah says, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31). Waiting means to pray but it means more than to pray. It means to trust.

Waiting means to learn how to follow God's calendar, not man's calendar. Man's calendar is fixed by the stars that someday shall fall. It is not a perfect calendar. It expires. Everyday is lost. It hangs on a wall and next year is almost like this year.

God's calendar is fixed by the eternal purposes of God. They shall never fail. It is perfect, timeless, no day is lost and it hangs in heaven and every year has meaning for eternity.

You wonderful women are waiting on God, living by God's calendar when you pray for missions in your weeks of prayer and in keeping with your daily prayer calendar. This is the fulfillment of God's purpose. This is your work for God. You are waiting on God when you search the Scriptures to see what new facet of world significance comes to your heart and mind. You are waiting on God when you study missions. Mission study is not a passive experience. It is activity in the highest kind. Knowledge is power and waiting in mission study is the very spring of our twentieth century mission conquest.

**To witness.** John the Revelator describing people in heaven who fought with satan. "And they overcame him by the blood of the Lamb and by the word of their testimony" (Rev. 12:11). Testimony or witness is one of the divine instruments God gives us for Christian warfare. What does it mean to witness? Simply this, to do God's work God's way. What is God's work? Jesus gives us the best answer. He said, "My father worketh hitherto, and I work," (John 5:17). He also said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32 Wms.). Jesus is God's work. He is God's purpose. When we lift him up we are doing God's work. Only as we lift him up will the people find their salvation. Jesus Christ is God's work.

What is God's way? Southern Baptists have sought and found the answer to this question. It is a two-fold answer that says what we do we must do together and as we do it we must do it in an orderly fashion.

Working together calls for co-operation, so we call our plan a co-operative plan, the Cooperative Program. There is a sense in which the Cooperative Program is flesh and blood. It is what you do as a people when you kneel together to pray for what you are doing together. It is what you as people do in surrendering your children to be missionaries to be sent out by your brethren. It is what these missionaries do in surrendering themselves for the call of God, to the call of the horizon.

There is also a sense in which the Cooperative Program is dollars and cents. It is what you give as you join with other people in making your gift larger for the sake of impact and for the sake of efficiency. It is what you give, keeping in mind that your gift is

scattered to the far ends of the earth as a man of yourself going where you cannot go in person.

Actually, however, the Cooperative Program is not just dollars and cents, not just flesh and blood. It is spirit, the spirit of dedicated men and women who are determined to help God to make something out of hungering, impoverished, enslaved, lost people of the world. It is you joining hands with others and surrendering to the hand of God and reaching for the hand of humanity and saying, "All these go together."

But not also, we call the Cooperative Program a PROGRAM. This says that what we do we must do in an orderly fashion. It is a program for 30,000 churches. It is a program for the twenty-four states to follow and for the twenty Southern Baptist Convention agencies and institutions to follow. It is a program that saves the cause and saves the churches. It saves the individual in his witness. It is a program that pleases God because it is the Baptist answer to the instruction, "Let all things be done decently and in order" (1 Cor. 14:40). Cooperative Program. It is people, it is work, it is money, it is you. We must find a way in the Cooperative Program to make it carry the major part of our mission program.

In 1946 Dr. Rankin challenged us to send out 1,750 missionaries. Now after ten years we have just under 1,100, more than 650 yet to go. Last year at Miami Dr. Baker James Cauthen told us that it would take fifteen to eighteen years for us to arrive at our goal of 1,750 at the present rate. Think, my friends, what will be happening to the world in those fifteen to eighteen years. At the rate of twenty-five million people a year we will add anywhere from three hundred and seventy-five million to four hundred and fifty million people.

Dr. Cauthen came back from the Orient years ago with this statement, "I have come back to America with a sense of urgency about our home missionary undertaking . . . THERE IS NO TIME TO BE LOST." No time to be lost. The American Bible societies tell us that more babies are born every year than Bibles are printed. If the world was ever at a crucial hour it is now. We are God's workmen to help the fulfillment of his purposes. We must do our best, doing it in an orderly fashion. We must build the Cooperative Program stronger.

There is a sense in which all the people of the world can be reduced to individuals. They have names and they have problems. They are like little Jo, the street-sweeper in Charles Dickens' Bleak

House. There was the hour when looking into the mystery of eternity it meant all of life to be able to say the words, "Our Father," an individual talking to God.

"I'm always a-moving on, sir!" Jo once retorted in desperation, wiping away his tears with his grimy arm. "I've always been a-moving on and a-moving on ever since I was born."

Now Jo is being moved on for the last time. He is being moved by the relentless hand which sooner or later moves us all on. Dr. Allen Woodcourt is with him at the end. Jo lies dying in the back room of a shooting gallery.

"It's turning very dark, sir," he exclaims, "is there any light a-coming?"

"It's coming fast, Jo," replies the doctor. "Jo, my poor fellow, do you hear me?"

"I hear you, sir, in the dark; but I'm a-gropin'—a-gropin' Let me catch hold of your hand."

"Jo, can you say what I say?"

"I'll say anything as you say, sir; for I know it's good."

"Our Father."

"Our Father—yes, that's very good sir."

"Which art in heaven."

"Art in heaven. Is the light a-comin', sir?"

"It is close at hand. Hallowed be Thy Name."

"Hallowed be Thy . . ."

The light had come. Jo had moved on. He who had "never know'd nothing about father or mother" had discovered that the "Master of Time and Eternity was none other than "Our Father."

Little Jo is people and people are little Jo. We all are Dr. Allen Woodcourts. Our task is to take the hands of the people and impelled by Dr. Rankin's pushing-out, pushing-out, pushing-out experience, say to them, "God is alive. He is your hope." Say as Jesus said, "Our Father, who art in heaven, hallowed be thy name, thy kingdom come thy will be done, thy will be done . . ."

## THE CHEMISTRY OF THE CROSS

By: ANGEL MARTINEZ

ANGEL MARTINEZ is a Baptist evangelist whose home is in Fort Smith, Ark. He was born September 20, 1922, and his childhood residence was in San Antonio, Tex. He was educated at Baylor University and at Southern Baptist Theological Seminary, both supported by Southern Baptists. Although never the pastor of a church, Martinez has led about 650 revivals during his period as a Baptist minister. He also is the author of two books.

★ ★ ★

Text: "And almost all things are by the law purged with blood; and without shedding of blood is no remission" Hebrews 9:22.

When God was going to redeem the world, he was faced with this difficult problem; how can I have the sinner and punish his sin at the same time. The cross is the answer to man's contamination. For on the cross God expressed his hatred for sin and simultaneously revealed his love for man. Calvary is the crucible in which God mixes law and love; here God synthesizes justice and mercy. Jehovah is a God of justice, and if He allows sin to go by unpunished, He becomes a lawless God, and a lawless God is no God at all. If at the same time, He punished sin in the life of the sinner, He cannot reveal his love. Thus God ordered the cross as a remedy for the sin-sick nature of man. How wonderful is this divine provision, and what an expensive venture it was for God. Thus we are "not redeemed with corruptible things like silver and gold, but by the precious blood of Christ."

Calvary, however, was no afterthought with God. We are told in the Bible that Jesus was a "slain lamb from the foundation of the world." God wasn't caught off guard when man transgressed in the garden of Eden. Let no one think that God made man and then man sinned and God was not expecting it. On the contrary, God knew what man was going to do; thus Calvary antedates creation. There was a cross long before there was a garden of Eden. God's desire to save, precedes God's desire to create. The perfect wisdom of God assures us that He was aware of man's future defections. Sin was to be defeated on the cross by the divine effort as manifested on the tree.

I remember on one occasion I was talking to a Jewish man on the train. We were conversing about many things, and then I ventured to ask him about his opinion on Christ. Beginning with the Old Testament, for there we were on common ground, I began to quote the various passages concerning Christ. Especially did I refer to the fifty-third chapter of Isaiah, and I asked this Jewish friend concerning his belief in this historic chapter. He informed me that this passage was not referring to Christ, and he pointed out that Isaiah, who lived seven hundred years before the birth of Christ, was not referring to Jesus because Jesus had not been born and Isaiah speaks in the past tense concerning the sufferings of Christ. This Jewish friend inquired, "How could Isaiah, living hundreds of years before Christ, speak in the past tense concerning his suffering, and yet Jesus had not been born?" We read carefully the entire chapter and we came to the verse that says, "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him." I have never given it thought. He was right, how could Isaiah speak about Christ in the past tense? Then the verse dawned on me, Jesus was a slain lamb from the foundation of the world (Rev. 13:8). And I answered,

"Isaiah spoke in the past tense concerning the death of Christ because Jesus was slain before creation. Thus the crucifixion took place before Isaiah was born."

Then one day, God made man in his own image. He breathed into him the breath of life and he became a living soul. There he is in the bowers of Eden fresh from the workshop of God. But God saw it was not good for man to be alone, so he induced Adam into a deep sleep and performed surgery. He took a section of Adam's body and made woman. In passing may we say that Sir James Simpson, who discovered chloroform got his inspiration from the book of Genesis. In his memoirs, he tells us how the reading of this story set in motion thought processes that eventuated in his famous discovery. Thus ethylene and trilene and nitric oxide and all the other anesthetics used by doctors to alleviate pain in surgery were all inspired by this technique employed by the Lord in the dawn of creation.

The initial pair were happy with one another and with God. We have no mention of the courtship of Adam and Eve, but one can imagine the reaches of this romance. They were perfect and the garden was beautiful. Adam courted Eve in the morning while the dew, like transparent diamonds, nestled in the flowers; he courted her at noon by the banks of the river that ran through beautiful paradise. He courted her at night by the light of the Edenic moon that snuggled to the darkness like a gardenia on the lapel of night. I can imagine that one day Adam proposed and said to Eve, "Wilt thou," and she wilted. There God performed the first marriage. The music was furnished by birds of every plume, and flowers were abundant in the garden as God joined the initial pair in the bonds of matrimony. They walked in harmony with God and each other. Everything they saw reminded them of the Creator. Everytime they saw the rivers, they said, "Those are God's thoughts in motion;" everytime they saw the flowers they said, "Those are God's thoughts in bloom." When they saw the mountains they said, "Those are God's thoughts piled up," and when they saw the stars they said, "Those are God's thoughts in diamond." Everything they perceived reminded them of God.

But lurking in the shadows was a gruesome third party known as Lucifer, the general of the squadrons of darkness. He could not endure the beautiful bond between the inhabitants of the garden and God. So he called the demons into conference and mapped out a strategy whereby he could rupture the fellowship between man and his Creator. One day he mounted the fiercest charger called temptation; Satan, dressed as an angel of light, with sweet sayings and devilish doubts, assailed Adam and Eve and struck the death blow, and what a blow it was. Flowers wilted, and heaven wept; "the whole creation groaned and travailed in pain." Every atom of matter felt the impact of that deflection; every molecule of water felt the shock of that aberration. Adam and Eve fell; like a beautiful eagle falling into the crater; like a scintillating snowflake falling upon a pile of rubbish. But did they rush up to heaven's door and seek God's help and pardon? No, they did not; they ran and hid themselves. Then God came looking for them in the cool of the day. God was accustomed to taking a walk with Adam and Eve in the cool of the day, but they were not there. Sin makes human beings break their dates with God. God always keeps his appointments.

When God apprehended them, they continued to evade him. They made flimsy excuses. Sin always weakens our concept of God's omniscience. A wise man knows that God knows. But

Adam blamed God for his sin; he said, "The woman whom *thou* gavest to be with me, she gave me of the tree, and I did not eat." Eve, on the other hand, blamed the devil; she said, "The serpent beguiled me." So Adam blamed God and Eve blamed the devil. Since that day, man has always sought a scapegoat upon which to load his sins. But you remember how God took an innocent lamb and slew him because without the shedding of blood there is no forgiveness of sin. God must punish sin, but to manifest love to the initial pair he used a substitute. Thus God was teaching them by figure that sin must be punished. The redemptive act had begun; this event is the ABC of the atonement. In the fulness of time, God would provide a Lamb with a capital "L," for the time being, the lamb with a small "l" would have to do.

Adam and Eve took their residence outside of the garden and began to raise a family. Cain and Abel were born into the home. One day, God called for an offering from these two young men. Abel slew a lamb and came to God and was accepted. Cain did not see the need of a lamb, he believed that an offering should be made to God, but not necessarily a lamb. He brought vegetables. God refused Cain's offering, but asked him to go back and do it right and he would be accepted; he refused and God rejected Cain. We are told in the New Testament that "Abel offered unto God a more excellent sacrifice than Cain." The religion of Cain is not extinct. There are many people in this hour who think that coming to God is the important thing, no matter how you come. But that is not so; one can come to God in the wrong way. God requires that we come by the way of blood, but alas, many are depending upon salvation by their own efforts. The justice and the love of God require the cross; without the shedding of blood there is no forgiveness.

Come on down to Egypt. There Pharaoh is oppressing the children of Israel. God has dealt with Pharaoh through Moses, but this wicked ruler continues to reject the appeal of God. One day, God took Moses aside and told him concerning his plan with Pharaoh. He then instructed Moses to return to his people and tell them to slay a lamb and put the blood upon the door post. For God had decreed that the angel of death would ride on a bloody mission, and where the blood was not on the door post, there the death angel would enter and take the life of the first born. The people of God obeyed the command and lambs were killed and blood was sprinkled on the door post. The Egyptians ridiculed the command, but that night, that horrible night, death turned the door knob and entering the Egyptian chambers where slept the first born, he blew his icy breath against their faces and a crepe hanged on the door. Chickens are coming home to roast. A few years before, Pharaoh had slain Israelite children, now the tables are turned. The mills of God grind slowly but they grind exceedingly small. The blood on the door post saved the Israelite family; again God was expanding the principle that without the shedding of blood there is no forgiveness.

The years rush on; the children of Israel are on their way to the promised land. But the principle continues. The people of God are instructed to build a portable tabernacle. One day becomes very prominent on the calendar; it is called the day of atonement. On this day, the high priest would gather all of the people in the tabernacle and he would pray their sins upon a lamb. He would then sever the jugular vein and catch the blood in a bowl and enter a small compartment called the Holy of Holies. A thick curtain separated him from the people who waited on the outside with bated breath to see if the sacrifice would be accepted. The high priest would remain within the holy place for three hours. This is why Jesus suffered on the cross in total darkness for three hours. You recall how the curtain of midnight blackness fell upon the area of the cross from twelve noon until three.

After three hours, the high priest would come out to the waiting multitude and raise his hands high in the air and cry with a loud voice, "It is finished." Jesus said the same words on the cross signifying that God had accepted the sacrifice. Those closing words on the cross were well known to every Jew. Yearly, he had heard the high priest utter them as he came out of the holy place. All of these are blessed types of

the Christ who was to come. From the garden of Eden until the coming of Christ, lambs were slain to atone for the sins of man. Without the shedding of blood, there is no forgiveness. And God prepared his people for the climax of redemption by these symbols in the Old Testament.

Then it happened; it must have been a beautiful night when the shepherds reclined on the slope of the hill watching their flocks by night. I can imagine that the atmosphere was prophetic on that night. The sky seemed as if though it had been washed for the occasion. The stars seemed as if they had been burnished for the holy event. The clouds floated by like a silver fleet from an infinite sea. Then all of a sudden, a star of peculiar brilliancy detached itself from its sideral sisters and swung down over the earth like the pendulum from a clock. The shepherds were afraid, but the choir of heaven came down to allay their fears and they sang, "Fear not, for behold we bring tidings of great joy. For unto you is born this day a Saviour, make haste and see where the Child is." I have a sermon I call the Christmas rush. This is it, when the angels told the shepherds to make haste to the manger. The shepherds rushed to the scene; there they found the Messiah in the manger. The infinite had become an infant. Salvation was wrapped in swaddling clothes. God was in the arms of Mary, twenty inches long.

When Jesus came to earth, He did two things, He split time in two and He reversed space. We measure the calendar from his birth and before his birth. Most of us when we want to see heaven we look up, that day when Mary desired to see heaven, she looked down. There was the Lord in her lap. Did it ever occur to you why God appeared to the shepherds first? It was only a pretty story to me, until I learned the deeper meaning. These shepherds, to whom the angels appeared, were temple shepherds. They took care of the sheep that were offered as a sacrifice. In that day, if you desired to make a sacrifice, you could not raise a sheep and offer him; you had to buy him from these experts who had a corner on the market. They were trained for this task, and the sheep were bought from them. So when Christ appeared in the manger, the angels appeared to these men first to let them know that they were out of a job. The coming of Christ put them out of business. God was saying to them, If you care for the lambs of the sacrifice, go to the manger. There is my Lamb from now on. We are shifting gears; we are going into a new era. No more sheep killing. We are moving from the shadow to the substance, we are shifting from the figure to the reality. You are out of a job; the fulness of time has come, and my Son will die on the cross for the sins of men because without the shedding of blood, there is no forgiveness. Hallelujah.

We know very little about the early life of Christ. We do know that at the age of twelve He was in the temple conversing with the learned doctors and listening to their disquisitions. Outside of this one glimpse into his early life, we have nothing to guide us with the exception of Luke's statement that "He grew in wisdom and stature and favor with God and man." The years rush on, and then a strange man appears on the scene. His name is John the Baptist. He thunders "Repent for the kingdom of heaven is at hand." The crowds gather to hear this colorful evangelist. He wouldn't even go into town to preach; the people came out to hear him. The banks of the Jordan River were his platform and the gurgling stream behind him was his choir. The open spaces became his auditorium and he delivered brilliant bombasts against the venter of his day. But note, that God chose him to become the master of ceremonies in the redemptive drama. He introduced the Lamb, and from thence, Jesus launched into his public ministry.

One day, as John was preaching to the surging crowds, Jesus appeared in the midst. The flaming prophet stopped his sermon, looked at Jesus, and turning to the crowds he said these historic words, "Behold the Lamb of God which taketh away the sin of the world." This is one of the crucial verses in the Bible. The Jew of that time understood this language. He had been sacrificing lambs for generations. John informed them that this was God's lamb, not theirs. And this Lamb would take away the sins of the world. This was introduc-

ing a new revelation. Notice momentarily the development of this principle. In Abel's day, it was one lamb for one person. Abel's lamb did not atone for Cain's sins. A little later in Egypt it was one lamb for one family. The blood on the door post covered one family. Still later, and you notice that the stream is becoming wider, it was one lamb for one nation. On the day of atonement, the sins of the nation were placed upon one animal, but now we have one lamb not for one person, or one family or one nation, but for the whole world. Redemption has now reached its widest point. Salvation has become universal; conversion has become cosmopolitan. That is what the Scripture means when it says, "If I be lifted up from the earth, (He is referring to the crucifixion) I will draw all men unto me."

Jesus enters into his public ministry. We will not go into detail, but we do know that for three years He healed the sick, He cleansed the leper, He broke up every funeral that He ever met; He fed the five thousand, He transformed liquid into solid and walked upon the water; He sang a lullaby to a feverish storm. For three years He walked and talked with man. He didn't hide Himself in a monastery; He associated with mud and slime. He lived a perfect life in the midst of perverted generation. I often wondered why the ministry of Christ lasted for three years. Listen, there is a deep meaning here; it all goes back to the Old Testament. The Day of Atonement came on the fourteenth day of the Jewish month Nisan. On the eleventh day, the high priest would go out in the yard and pick out a lamb for the fourteenth day. The lamb had to be perfect; it had to be a male, it had to be young. That is why Jesus was perfect, He was a male, and He died at thirty-three. You will notice that three days before the offering took place, the priest would pick out the lamb. During these three days the High Priest would inspect the lamb thoroughly. Every inch of the body of the animal was subjected to careful scrutiny. The lamb had to be perfect. Thus you understand why Jesus ministered for three years. It was the three days of the Old Testament. You recall how for three years Jesus was tested by the devil and Scribes and Pharisees. Evil men looked Him in the eye, and polluted women conversed with Him. In spite of these rugged tests, God could say of Him on the Mount of Transfiguration, "This is my beloved Son, in Whom I am well pleased." Jesus had met the test.

Now comes the crucial week in Jerusalem. They meet him at the gates with palm leaves and hosannas. He was greeted with the same reception that they gave to a military conqueror. It would be similar to our ticker-tape receptions. The status quo changes by the middle of the week, and Jesus has to be careful because ecclesiastical animosity is mounting. Then comes the last supper in which He reveals the character of Judas, and the record states that he left the group and "went out into the night." This is always true; the man who leaves Christ vanishes into darkness because Jesus is the light of the world. Judas hastens to connive with black-hearted Pharisees, and sells Christ for the price of a slave. This nefarious deed has stained the pages of human history and touches the nadir of sinful depravity. Let us not be too stern on Judas, for though his name has gone out of circulation, his nature is still with us. No mother anticipates naming a new male arrival by the name of Judas, but men are still selling Christ. Some in this audience are selling Him for dishonesty in business; others sell Him for an adulterous relationship; still others are selling Him for a bottle of liquor, and the unregenerate reaction against the Christ continues.

Jesus crosses the brook with eleven disciples and the most important prayer meeting begins. Leaving eight of his own at the gate, He moves beyond them with the "inner three," and

admonishes them to "watch and pray," and He goes beyond them and kneels. The struggle of Jesus is so intense that every pore becomes an open wound from which exudes the blood of God. With indescribable groans, Jesus pleads "let this cup pass from me." I have often wondered why He didn't want to drink the cup. In my imagination I have tiptoed behind the kneeling form of the crimson carpenter of Nazareth. I think I know. The cup was full of the world's sin, and He was sinless and holy. Every sin that human beings had ever committed or ever would commit, that was in the cup. Every lie, every dishonest act, every murder, ever envy, every lust, every blasphemy, every evil thought trooping down the halls of sinful recollection, all these were in the cup. When Cain slew Abel, this was in the cup. When David sinned with Bathsheba, when Lot committed incest with his daughters, the drunkenness of Noah, the deflections of Samson, your sinfulness and mine, all these were in the cup. The wars of all history were in the cup. World War I with its famous gases; the bursting atomic bomb on Nagasaki, these were in the cup. No wonder He hesitated to drink it. But God said, "Son, if we are going to fuse love and law and justice and mercy, You must drink it." Thus He lifted the cup and placing it upon his lips He tilted the contents, and when He did, He drank damnation dry.

Having finished this meaningful ordeal, Judas comes with his devilish associates and apprehends Him. The disciples run while Christ is carried before Caiaphas and then before Pilate. Pilate seeks to evade the decision, for he senses that he is the victim of a subtle dilemma. If he releases Christ, he loses favor with powerful ecclesiastics, if he condemns Christ, he pronounces doom upon God. He seeks to incite the sympathy of the accusers by scourging Christ, but this fails. Pilate finally washes his hands and transports Christ to the waiting soldiers. They toy with Him in those final moments. The soldiers play with Christ and put on his head a crown of thorns and bow in mock obeisance and say "Hail the King." Finally they make Him carry his cross. He staggers to the hill, and collapses on the way. Simon of Cyrene carries the cross. They take the Son of God and nail Him to the tree; they suspend Him between heaven and earth with two thieves, one on either side. At noon, the curtain drops and black midnight moves in. Darkness covers the earth for three hours, while the Son of God, Who is both priest and victim "trodes the wine press alone." No one knows how much He suffered. Don't ask the people around the cross how much He suffered, they didn't see it. Don't ask the angels how much He suffered, they hid and wept in some corner of God's vast universe. Don't ask God how much Christ suffered, He turned his head and couldn't look. For three long hours Christ met the hosts of darkness and prevailed. At three o'clock the curtain is lifted. Then Christ exclaims in those familiar words which Jewish people had heard from their high priest as he emerged from behind the curtain in the Holy of Holies. Jesus cried with a loud voice, "It is finished," and He dropped his head upon his breast and died. And the grass around the cross picked up the news and told the trees, "It is finished." The trees told the birds in the branches, "It's finished;" the birds spiraled to heaven and told the clouds, "It's finished;" the clouds told the angels, "It's finished" and the angels ran up and down the streets of heaven shouting, "It's finished, it's finished." God had saved the world in Christ. Redemption was complete forever.

My friends, in the crucible of the cross, God had combined love and law, God had compounded justice and mercy. He did it for us. Every Christian in this place should go from here, never to be the same again. And if you have never been saved, come to Christ today and He will forgive your sins, and make life worth-while here and beyond the grave.

## THANKS A MILLION

By: GLENN BRASWELL

GLEN E. BRASWELL, born Mar. 20, 1919, at Checotah, Okla., is pastor of First Southern Baptist Church, Billings, Mont. He has been its pastor since the church was organized in 1952. The church was the first affiliated with Southern Baptists to be located in Montana. Braswell was educated at Oklahoma Baptist University and at Southwestern Baptist Theological Seminary. He is the author of several booklets and articles. Experience includes having served as an Army chaplain from 1943-46.



God's Word says: "O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; And gathered them out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation" (Psalm 107:1-7).

These words do not apply to this gathering as such, but we have come from the east, from the west, from the north, and from the south. To get here many have wandered around as in a wilderness hungry and thirsty and spent in body. But thank the Lord, we are safely here in this city of habitation—the habitation of many of our Baptist brethren.

Upon reading my subject "Thanks A Million" my wife said, "That is a lot of thanks." Before this conference and convention is over and before the impressions have faded from our hearts and minds, I am confident we will have expressed our thanks a million times over. No doubt but that this conference is one of the most-looked-forward-to meetings of the calendar year. This is attested to by the growing numbers who come early to the convention in order to attend this "preacher's delight."

It is a joy to respond to our brother's "greetings and salutations." If I am permitted to speak on behalf of all the visiting brethren, allow me to say:

### I. THANKS A MILLION FOR THE INVITATION EXTENDED

1. An invitation to this Pastors' Conference and Southern Baptist Convention is an expression of abundant faith.

We have come to the time when only a few American cities can accommodate the crowds attending our convention. We share the desire of Abraham—"we look for a city." It is no little task to provide the adequate facilities to house such crowds and provide for such gatherings as attend this Pastors' Conference and the convention proper. Thus, we thank our Baptist brethren for their faith in their city to provide for our needs, and for their faith in themselves to co-operate together in the many essential committees.

2. An invitation to this Pastors' Conference and Southern Baptist Convention is an expression of abounding love.

We are living in a period of time when it is so easy "not to be bothered" with others. It is my conviction that when the Baptists of any city invite our convention to meet with them, it is because of their love for the Lord and His people. It is so much easier to drive a few hundred miles to attend a convention than to have the convention in our own city and be charged with the innumerable details of preparation. Thanks a million for your love expressed in your invitation.

3. An invitation to this Pastors' Conference and Southern Baptist Convention is an expression of our abiding fellowship.

We are a people who like to get together. It is not a lack of appreciation or concern for the convention program that causes jammed sessions in the convention halls—it is hunger for fellowship. People of like faith, common goals and ambitions enjoy the fellowship that binds our hearts in Christian love. I believe the Baptist people of this city love us and want us to fellowship with them and with one another. Just as God states that people shall come from the east, west, north and south and sit down together in His kingdom—so have we come from various sections of our great nation in order to sit down together to plan, pray and participate in His world-wide program.

In my section of the Southern Baptist Convention territory—Montana, fellowship may mean more to us than to some of you. Since December 7, 1952, we have grown from one church in the state to ten churches and six missions. However, my closest Southern Baptist pastor is 105 miles away. The last associational meeting I attended was 400 miles from our church. Before the Colorado Convention was organized, our state convention headquarters was Phoenix, Arizona—some 1,450 miles from Billings. Thanks a million for this wonderful fellowship.

### II. THANKS A MILLION FOR THE INSPIRATION EXPECTED

1. The inspiration of information.

Communicated knowledge or news is enriching to our minds. I enjoy the Baptist Program by Editor McClellan with its "preacher pitched" material. But it is even better to hear the brethren speak on various information subjects at this Pastors' Conference. Our program this year is much like a valentine banquet—you cannot always tell by the menu just what you are going to eat. We look expectantly for good instruction from the brethren who will speak on "A Study in Elbows and Fingertips" or "Are You a Blunt Ax?"

2. The inspiration of achievement.

God's people are not to brag on themselves, yet, it is good to consider our achievements in His vineyard. There was a time when I felt we were too denominational in our thinking, planning, and procedures. However, the closer I come into contact with non-anti-interdenominationalism, the more I become a denominationalist by conviction . . . of the Baptist persuasion. It is wonderful to hear of God's blessings on Southern Baptists around the earth.

3. The inspiration of Bible preaching.

Thanks a million for the program that includes such subjects as the Cross, the New Birth, and kindred truths. Nothing can take the place of preaching Biblical truth by fervent souls. Dr. Robert Naylor was our guest preacher at our recent Colorado Convention evangelistic conference. His last message to us stressed the urgency of working the works of Him that sent us while it is day for the night cometh when no man can work. He moved upon our hearts to labor fervently for Jesus Christ where we were while we had time. He did for us what Jonathan did for David—he strengthened his hand in the Lord. Thus does this Pastors' Conference and convention as we hear the called of God proclaim His truth.

Thanks brethren—yea, a million thanks to all who have invited us to Kansas City and for all who will inspire us to more faithfully serve our Lord Jesus Christ.

# (NEWS COPY)

## ADDRESS OF WELCOME

RELEASE: Morning papers,  
Tuesday, May 29

By: W. T. HOLLAND

W. T. HOLLAND was born at Alexander, Ark., Dec. 4, 1908. He received education at Ouachita College and at Southern Baptist Theological Seminary. Since 1952 he has been general superintendent of Kansas City Baptist Association, Kansas City, Mo. Previous denominational experience included pastorates in Arkansas, Kentucky, and Louisiana. Holland also was member of several denominational boards in these states and taught once at Ouachita College.



In his book, the Gauntlet, published in 1945, James Street describes a hotel lobby scene during the meeting of a Baptist convention in Kansas City. He says:

"The lobby was crowded with Baptist ministers. Most of the preachers were country folks, scrubbed and bedecked for the annual adventure . . . There were big men, gaunt men, with lined faces and tight mouths, a cross section of crossroads America, preachers whose views on trivial things often were narrow, but men who were ready to fight for the dignity of an individual, of man's right to believe and preach his convictions.

"The dining room was filled with them. Dusty black shoes and slicked-down hair and cheap suits. Their wives were gaunt, also, and there was the mark of the land on all of them. These were not the priests in the temple at Jerusalem or the unctuous Pharisees who split hairs on the law. These, by and large, were crude men from the hills, lotus-eaters from the valley of Jezreel . . . from Jabbok and Tabor, Endor and Cana, who had come to Jerusalem for the feast and to sit under the spell of wise words from the leaders. They smelled of furrows and cattle. From their kind came the One they followed. These were the brethren."

As I greet you tonight and welcome you to Kansas City, it's easily apparent that physical appearances have changed but the fundamentals set down by Mr. Street have not changed. We are still a group ready to fight for the dignity of an individual and a man's right to believe and preach his convictions. As I greet you I am constrained to echo his words, "These are the brethren."

Regardless of the nature of the request, we have sought to do our best to provide for your needs. One brother requested accommodations "in or near the Convention Hall." We did our best for him, but, brethren, if you want to sleep in this building you will have to do it while someone is speaking. Another letter requested this for one of our visitors: "This brother has an allergy and feathers make him break out. He will need a foam rubber pillow for sleeping and his mattress covered with a plastic sheet." This was rather unusual, but a small hotel told us that they were fully equipped for such emergencies. They will have the foam pillow and plastic sheet ready when he arrives. Still another requested "reservations in one of your small pest hotels." We have some hotels full of pests, but we tried not to use them.

Kansas City stands at the crossroads of the world and is in every sense of the word the "Heart of America." The Southern Baptist Convention has not met in this city since 1923. In the intervening time we have had reams of world-wide publicity from world famous kidnappings, murders, gang wars, and big league baseball—all of which has made the words Kansas City a household expression from one end of this land to the other. Consequently, everybody wants to attend this Convention just to see the place. Anticipating this, we have prepared 15,000 reservation tags and confidently expect all of them to be used.

But, as Paul said of Tarsus, you are guests of "no mean city."

Since the overthrow of the Pendergast regime, Kansas City has had one of the outstanding models of city government to be found in the United States. Kansas City is the western terminus of the Old Santa Fe Trail and the eastern anchor of the oldest culture in America. Now the home of the Kansas City Athletics of the American League, greater Kansas City boasts a population of 992,500 people.

For Southern Baptists this city is an unshakable beachhead for our invasion of the great empire of the West and the Northwest anchor of what has been for generations traditional Southern Baptist territory.

You are guests of the Southern Baptists of Kansas City. We have 35,000 members in fifty-three churches and nine missions in the Kansas City, Missouri Association, and twelve Southern Baptist churches and missions on the Kansas side. Since I am the general superintendent I should be too modest to say that Kansas City Association has one of the great city mission programs in the South and one of the greatest associational Sunday school, Training Union, and W.M.U. organizations, but it's true regardless of who says it.

Kansas City could not be called an easy field, but we are growing rapidly. A routine check for Sunday, February 5, of this year, revealed that we had 1582 present in Sunday school in 10 churches and missions in Kansas City which have been organized since Easter, 1952. The same churches and missions have a Sunday school enrolment of 2600 and a church membership of 1537.

Realizing that the Lord helps those who help themselves we are building our own loan fund for new churches. \$75,000.00 has already been disbursed through this fund in bringing two new church buildings into existence. \$77,500.00 more, for three other projects, has been authorized as soon as the money is in hand.

Through a committee of twenty-six members, our pastors and laymen have worked faithfully in preparing for this meeting which you now attend. We trust that the needs of every messenger will be cared for. We will do our best to see to it that they are. We want you to remember, however, that Baptists are a minority group in Kansas City so please do not embarrass us. It is not necessary here for Episcopalians to have a permit from the Baptists to go through the city after dark as I understand is true in Dallas and Atlanta and in some other Southern cities. Please do not ask or expect special favors from the police. We do not wish to be discourteous, but all Convention messengers will be expected to observe and obey traffic regulations and other laws of this city just as you would at home. If you leave your car overtime at a parking meter, it will cost you \$5.00, and neither Chief Justice Warren nor President Eisenhower could get your ticket "fixed." If you leave your car in a restricted zone between 7:00 and 9:00 a.m. or 4:00 and 6:00 p.m., it will be towed off the street and it will cost you \$20.00 to get it back. As your hosts, we do not want this to happen to anybody, but if it does you are on your own and may God have mercy on you.

We have prepared 10,000 welcome packets which we trust will help you and make your visit more pleasant. These will be issued to the first 10,000 who register.

We trust when you leave you will be glad you came and if you have any constructive suggestions for entertaining this great spiritual super-circus, known as the Southern Baptist Convention, send them to our office at 1017 Grand Avenue, and we will mail them "Air Mail—Special Delivery" to the brethren in Chicago for next year.

## THE CHRIST WE PREACH

By: J. D. CARROLL

J. D. CARROLL is a native of Pine Grove, La., born there June 5, 1892. Educated at Louisiana College, supported by Louisiana Baptists, he was ordained in 1914 and pastored churches in several areas of Louisiana before becoming pastor of Judson Baptist Church, near Walker, La., in 1940. He is still its pastor. Other experience includes 3½ years of high school teaching.

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1 Cor. 1:23

"We Preach Christ"

"We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness: But unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God."

We are living in a day when some "would-be" theological experts have concocted many spurious doctrines. According to them there is no literal Hell, no Virgin Birth, no bodily resurrection, no millennium of peace except in the mind.

These experts, however, have experienced numerous failures in their attempts to improve and popularize the message of the Pulpit.

The trained ear and the hungry heart have combined their demand for a "sound that is certain" and for "bread that satisfieth." These experts give neither.

The hungry and thirsty world having been offered a stone for bread and having been directed to broken cisterns for drink, is turning to the New Testament churches crying "Tell me the story of Jesus, Sweetest that ever was heard".

The failures of every known means offered by a Godless world and a paganized protestantism, and the fake gospels so-called, of the numerous cults have created a new demand for a renewed emphasis on The Gospel of the Grace of God.

We are challenged to a warmer enthusiasm as we hear the echo of the cry of a disillusioned world pleadingly saying—"Sir, we would see Jesus!!!" and so with a slight change in the wording of Paul's resolution we say, God forbid that we should glory save in *the Christ of the Cross*.

It is our deep conviction that the safest thing for a lost world and for a Christian who must give an account to God some day is that we shall preach Christ as He is set forth by the Prophets, and as He was seen in person and as He is known by those who love Him and look for Him to come some day.

Therefore "We Preach Christ"

I. *Of the virgin birth.* To begin with let me say I am not unmindful that this doctrine does not have universal endorsement. However we face a serious problem if Jesus was not born of the Virgin. The Bible plainly declares that He would be Isa. 7:14, and that He was by both Matthew and Luke. But if, as some claim, He was not so born, then how are we to know that anything else is true of Him as mentioned in the Scriptures?

Not only by the Word do we believe He was sired of God and not of man but by His works also. The man whose eyes Jesus opened spoke a convincing truth when he said,—Jno. 9:

32, "Since the world began was it not heard that any (mere) man opened the eyes of one that was born blind". That is a work that belongs only in the realm of the supernatural.

II. Secondly we preach the Christ of Sinless life. In this day of crime and confusion when there are so many traps set for our wonderful young people, they need someone after whom to pattern their lives so that, at the end of life's little journey, they will not be ashamed of having followed in his steps. Such one can be found in Jesus only.

No one ever carried childhood's stainless innocence and purity through youth and young manhood, over the trying years of responsibility, to the cross and through the grave and back to His Father, but Jesus, but He did. He, therefore, can say and we can preach without hesitancy, "Follow Thou Me".

Repeatedly Jesus gave His enemies liberty to point out any flaw in His character of which they knew. When He was on trial before Pilate, after carefully examining Him, Pilate said—"I find no fault in Him."

When Jesus was dying the man who supervised the crucifixion said—"Truly this was the Son of God." Surely He only was worthy of being called by such names as The Rose, The Lily, The Lamb and The Light. He was as pure as the sunlight, This our Wonderful Jesus.

III. Again We Preach The Christ of Vicarious Suffering and Death. Paul said—1 Cor. 15:3, "Christ died for our sins", and again—2 Cor. 5:21, "He hath made Him to be sin for us, who knew no sin that we might be made the righteousness of God in Him."

Dr. Chas. H. Gabriel said in one of his great hymns, "He took my sins and my sorrows. He made them His very own. He bore my burden to Calvary, and suffered and died alone."

Another great hymn, the author of which I do not know, says—"On Him Almighty vengeance fell which might have crushed a world to Hell, *He bore it for his chosen race* and so became their hiding place."

Someone may say it is difficult to believe that this doctrine can be true if the suffering He bore was as awful as it is pictured in God's Word. I can readily understand this difficulty but such scepticism soon disappears in the light of John 3:16. "God so loved the world that he gave his only begotten son." And Galatians 2:20—"The Son of God who loved me and gave Himself for me." Our fathers used to sing—"No other one in Heavenly bliss, could e'er conceive a love like this; He left His home in Glory There, and came to earth *our sins* to bear". It was Love. Marvelous, Mysterious, Unmerited Love. Dying Love. Living Love. Pleading Love. *Prevailing Love*. In holy abandonment Jesus took our place and died for us—died my death for me.

IV. Once again: We Preach the Christ of Triumphant Resurrection.

This is the peal of the gospel Bell that crashes through the silence and turns mourning into gladness. That vindicates the faith of all who can say, regardless of what does or does not happen, "Lord I Believe."

This is the light that shines away the shadows about the grave and transforms it into a resting place for the tired bodies of weary pilgrims.

Since Jesus rose from the dead ye know that your faith is not vain. Ye are not yet in your sins. We rejoice with Robert Lowry in singing—"Death could not keep its prey, Jesus My Savior,—He tore the bars away, Jesus My Lord—Up from the grave He arose with a mighty triumph over His foes".

And we can rejoice with E. U. Cook when he said "No one ever drove away the gloom, that clusters around the dismal Tomb, and in its stead made flowers bloom but Jesus", but He did.

For thousands of years the Devil sought to destroy the Son of God. A trail of blood can be traced from the untimely grave of righteous Abel to the foot of the Cross, indicative of the malace with which the enemy tried to frustrate God's plan of redemption. But as Jesus hung on the cross, Satan changed his tactics and tried to bribe Him, saying—"Come down from the Cross and we will believe." But Jesus was on His way to demolish the tomb, to knock the back end out of that grave. Thus, making it a passage way from time to eternity. So—

"on the first day of the week very early in the morning", He came out to tell the ages—"I am He that was dead and am alive forever", making it possible for us to join with the hymn writer in singing—"On that resurrection morning, blessed thought it is to Me, We shall Rise, Hallelujah, We shall Rise".

V. And now in closing, let me say, We Preach The Christ of a Glorious Return Some Day. The Prophets and sages for four thousand years said He Will Come. The Angels over Bethlehem said He Is Here. Luke in the Acts said, He Has Gone Back To Glory.

HE said—"I WILL COME AGAIN". Some of God's greatest say He will come before the millennium, some equally as good and great said His coming will be after the millennium.

I don't know either *When* He will come but let it be enough to know *that* He will come some day when it best fits into His plans. Prayerfully, we close by saying: "Risk not an acceptance of Him in that day all covered with sin, Be robed and all ready, The Spirit doth say *He's Coming Again*".

## A STUDY IN ELBOWS AND FINGERTIPS

By: CLARENCE W. CRANFORD

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There is one incident in the New Testament that I like to think of as a study in elbows and fingertips. Jesus is in the midst of a tremendous throng of people. Shoulders are bumping him, elbows are prodding him, as people jostle each other in an attempt to get closer to him, to see him, and to hear him speak. People can often be inconsiderate in a crowd when they want to get close enough to see someone whom they think of as a celebrity, and unquestionably there were many such inconsiderate people in the crowd that thronged around Jesus on that particular day. Suddenly, in the midst of that milling, jostling throng of people, Jesus felt a soft touch at the very hem of his garment. He turned around, and looking into the crowd, asked the question, "Who touched my clothes?" The disciples thought he was joking. So many people had bumped up against him in the last few minutes, they could not understand his question. But Jesus kept looking into the faces of those who were near him. In the group there was a woman who was probably embarrassed at having the spotlight of public attention fall upon her, and yet, knowing that she could not keep quiet before those searching eyes, spoke up and admitted that she had touched him, and then went on to explain why she had touched him. She had had an issue of blood that had plagued her for twelve years. She had spent all the money she had paying doctor bills, but instead of helping her, she had steadily grown worse. Now she had no other recourse except Jesus. If he could not help her, no one could, but believing that if she but touched the hem of his garment she could be healed, she reached out and touched him.

If I were an artist I would like to try to paint the face of Jesus as I think he looked when he said the next word. I think there was so much tenderness and understanding in the very tones of his voice that the woman's embarrassment must have slipped away, and there was left only the glory of knowing that she was in the presence of Jesus. Looking at her as tenderly as a father would look at his child, Jesus said to her, "Daughter, thy faith hath made thee whole. Go in peace and behold thy plague."

If we had been in that vicinity, the chances are we would have been in the crowd that day. We might have been among those who got close enough to bump into Jesus. Our shoulder might have bumped his; our elbow might have prodded him. But as we thought about it that evening, we might have asked ourselves this question: "Why, since I touched him did nothing happen to me, when a neighbor who has been ill for so long touched him and was healed?" What was the difference between the way the woman touched him and the way the crowd touched him? And if we had asked that question, perhaps standing in our Palestinian doorway looking out at the stars, certain answers might have suggested themselves to us. In the first place, there was this difference. When the crowd touched him, it touched him simply because people were curious and wanted to get close enough to see him, but when the woman touched him, she touched him out of a realization of her personal need.

Have you ever stopped to think what her need was? We cannot know what it was medically speaking, but something was wrong in her body that was causing her to hemorrhage, so that more and more she was losing a little bit more of her precious life's blood. This week she was more anemic than last week. This week she tired more easily than last week. Slowly she was losing her precious life's blood. A few years ago there was a poet in Nebraska who was so talented he was

elected by the state Legislature as the poet laureate. In one of his poems he describes how he would like to die. He writes,

"Let me be as a tune-swept fiddle string  
That feels the master melody and snaps."

But that is not the way this woman was going to die. She was dying a little bit at a time.

I wonder if there is not a lesson in that for us to consider. Most of us are not going to commit a sin so outrageous that it will become the scandal of the community in which we live. We are not going to commit adultery or rob a bank or commit murder. But what of the little sins that drain us of spiritual power a little bit at a time? Sins so small that sometimes we overlook them or fail to admit them even to ourselves: love of prestige; love of money; thoughts of lust we permit to linger in our minds; cherished resentments; malice; jealousy. One day a dear old woman came to see me. She had taught a Sunday school class for more than twenty years, but she had reached the age in life when she could not always be sure of getting out on Sunday, so the class had elected a younger woman as a substitute teacher. The younger woman was attractive. She was an excellent teacher, and the older woman said that in spite of herself she felt jealous, and because, she said, she could not live with herself and feel that way about the other woman, she asked if I would pray that God would take every bit of jealousy out of her heart, and so we prayed together that God would take every little thing out of her life and mind that would keep us from knowing the full power of God's love. For it takes the same touch to dry up the little fountains of sinful desire as it takes to heal the great big sins that stand out so terribly they cannot be toggled up in hypocrisy and paraded as righteousness. Yes, the woman touched him, because she knew she had need of him.

In the second place, this difference may have suggested itself to us. The crowd touched him in an inconsiderate manner, such as they would touch any person they thought of as a celebrity. The woman thought of him not just as a celebrity, but as the son of God who could heal her disease, and so she touched him with utter reverence. Surely it was not just fear that caused her to reach out from behind Jesus and touch merely the hem of his garment. It was reverence; knowing who he was.

I wonder if you would not agree that we in America have lost much of our sense of reverence for the sacred things of life. We stand a-la Hollywood, with our hats on before some of the sacred things with which God has enriched our lives. Think how we joke about home and marriage and some of the closest relationships. I even heard a minister tell a joke about baptism. I wonder if he stopped to realize what a tremendous thing we say to the world when we tell the world we are Baptists. When we say to the world that we are Baptists, by that very name we say to them that we have taken Jesus Christ so seriously that we have permitted ourselves to be buried in a symbolic grave so that the old life with its sin can be buried and we can rise to walk in newness of life with Jesus Christ. And yet one man had made that sacred act the butt of a joke. Henry T. Finke, in his book, "Musical Laughs" tells about a party of American tourists visiting in Vienna before the war, and the Americans went to an old museum where there was a piano on which Beethoven had played. One of the girls in the party asked if she might play on it, and the verger gave her permission, and so she sat down to the old, historic instrument and began to play a silly little jazz tune that was popular in America at that time. While she was playing the custodian was explaining that Paderewski had recently visited the museum to see this piano. The girl stopped playing and said, "O, did

he play on it too?" The custodian said, "No, ma'am, we invited him to and hoped he would, but he refused. He said he was not worthy." See, here was a girl who had no appreciation for Beethoven, and therefore had no reverence for the piano at which he had worked, whereas Paderewski, with his great appreciation for what Beethoven means to the world of music had such reverence, even for the piano at which Beethoven had played that he would not touch it. I once was with a group of young people who visited an old historic church in Trappe, Pennsylvania. In this church, which is now used only once a year, there is an old historic pulpit that has been there since before the days of the American Revolution. One young man got up in the pulpit and pretended he was preaching. He was going through exaggerated gestures. He caught sight of an old man whom everyone called Uncle Tom and who was a leader in the Baptist work in Pennsylvania in that time. Motioning to Uncle Tom the boy said, "Come on up, Uncle Tom." But the older man just shook his head, and walking up to the old historic pulpit, with a hand that trembled a little bit, he reached out and touched the side of it as tenderly as a mother would touch the cheek of her baby, and I don't think the boy in the pulpit knew he had been rebuked. I once studied Hebrew with a Jewish Rabbi. As many of you know, there is in Hebrew the ineffable name for God that is so precious it is never spoken aloud by human lips. Instead one pronounces it as if it were written adonai. One day as I was reading the Hebrew, I came to this word, only I did not say adonai. I pronounced it the way it was written. The Jewish rabbi, even though he was very liberal, jumped and said, "No! Don't you remember, that is the ineffable name for God; it is too precious to be spoken aloud by human lips." From that moment on I had a new understanding of the sentence in the Twenty-third Psalm: "He leadeth me in the paths of righteousness for his name's sake." And while I know the word name means more than just the title of God, it signifies his entire nature and character. Nevertheless, I have come to see what even the name God means to a devout Hebrew, and I thought of people in the Christian church who sometimes take the name of the Lord Jesus Christ on their lips more carelessly than a devout Britisher would ever take the name of his queen. Certainly it was with reverence that the woman reached out and touched the hem of his garment.

But the most important difference of all was neither of these.

The reason the crowd touched him and nothing happened and the woman touched him and was healed was this. When the crowd touched him, the people just touched him, but when the woman touched him she touched him with faith, and her faith made the difference.

This was not the first thing in which she had had faith. She had faith in the doctors, but they had not been able to help her particular need. Now she knew that if Jesus could not help her no one could, but because she believed that he could she reached out in faith, and because of her faith her plague was made whole.

Someone has said we are not saved by our faith; we are saved by the object of our faith; "we are saved by grace through faith, and that not of ourselves, it is of God." The communist has faith, a fanatical faith, but he has faith in that which can never save himself or the world. We, as civilized people have had tremendous faith in education, and education is exceedingly important. We could not live without it and remain civilized, but education in and of itself will never save the world, because it does not get at the basic problem of man's sinfulness. An educated sinner is still a sinner, indeed, he may be more fiendishly clever than he was before. I once heard Dr. George Butterick say "The only thing worse than a devil is an educated devil." No, education alone is not going to solve our problems. We have had tremendous faith in science. Indeed, we have done more than touch the hem of science's garment. We have grabbed hold and held on for dear life, saying, "Science, save us." But now we've been brought to the edge of the possibility of an atomic holocaust which so frightens us that we feel like crying out, "Lord, save us from science." No, we need to come back to the one true source of healing, the source of God's wisdom and love and power, revealed in Jesus Christ his son. It is as we touch him that life takes on the proper perspective, that we find the true healing for our sins, and the true hope, not only for this life, but for the life to come. And so, whether this be the first or the ten thousandth time we've reached out to touch Jesus, let us do so out of a sense of our personal need, in utter reverence, realizing who he is, and in absolute faith that he can do for us what no one else can. Let us reach out in such faith to touch him that we will hear again his words, "Go in peace and be whole of whatever may be thy plague."

## THE PLACE OF THE PULPIT IN EVANGELISM

By: JOHN EDMUND HAGGAI

John Edmund Haggai is pastor of Ninth and O Baptist Church of Louisville, Ky. He has been there since 1954. He was born February 27, 1924, at Louisville and received education at Moody Bible Institute and Furman University. Haggai's denominational experience included pastorates in South Carolina and Tennessee, also, and memberships and trusteeships on denominational boards and schools in the states where he has held pastorates.

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Colossians 1:25-28

The word "evangelize" means to announce glad tidings, to bring good news. These glad tidings reveal the *total* plan of redemption. Evangelism begins with the conviction of the sinner and does not terminate until the believer has been conformed to the image of Jesus Christ. Therefore evangelism embraces the promotion of all aspects of Christian life.

Winning people to Christ, baptizing them, leading them to grow spiritually into devout disciples—these are all facets of the one diamond, evangelism.

The pulpit has the widest scope of responsibility since the pulpit is responsible to promote evangelism in all of its phases.

Sad, tragic, and yet true is the fact that the pulpit today is praised for almost everything except its main function—evangelistic preaching. Preachers are praised as administrators, book reviewers, organizational wizards, after-dinner speakers, program pushers, good mixers, psychologists, conciliators and what have you.

God help us to reappraise and to re-emphasize the place of the pulpit in evangelism. Effective evangelism demands a powerful pulpit.

### I. THE PLEA FOR A POWERFUL PULPIT

1. The *Holy Scriptures* make a powerful plea for a powerful pulpit.

Let us descend the steps of Paul's pleading pyramid in Romans 10. At the summit we have the salvation of the soul. At the base we have evangelism. Listen: ". . . If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. . . . For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Hear these words from my text: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

Paul vindicated his ministry to the Thessalonians with these words: ". . . We preached unto you the gospel of God."

2. *History* also projects a powerful plea for a powerful pulpit.

The eras of spiritual victories, evangelistic conquests, and mature Christian living have been eras of powerful evangelical preaching.

Marvel at the maturity of the Thessalonians in the light of the fact that Paul was with them less than a month. 1 Thessalonians 2 gives you the answer. Sometime before, Paul had a rendezvous with

Christ. He arose from the debris of his burned-out self to become a powerful preacher. With the crowbar of Gospel preaching he lifted the gates of history off their hinges and channeled Calvary's cleansing stream into the stagnant pools of Asian and European corruption. Paul was the practitioner of his preaching to Timothy: *Preach the Word.*

God raised up Martin Luther in a day when the fogiveness of sin was a mere matter of dollars and cents. The hawkers of indulgences were overthrown, as the unrefined and thunderous sermons of the indomitable reformer trumpeted to the ends of the earth the truth that we are justified by faith. His preaching liberated thousands who had been fettered by Papal Rome.

Church life in America had become rigid and frigid by the Eighteenth Century. Preachers were lazy and their sermons were hazy. Atheism, immorality, drunkenness and political corruption were on a continental holiday. In the midnight of spiritual darkness God used the preaching of Edwards, Wesley, Whitfield, Frelinghuysen, the Tennett brothers and other pulpit stalwarts to open the Eastern Gate and let the sunshine of Gospel blessing point with the golden fingers of Biblical direction the sin-sick multitudes to Calvary's crimson fount. In one generation 15 per cent of New England's population was converted. No wonder we call it "The Great Awakening."

A hundred years ago foreigners by the tens of thousands were landing on our shores and following the routes leading to Western Pennsylvania, Ohio and the Mississippi Valley. Most of these immigrants were from the spiritually benighted areas of Europe. Rationalism in Germany, Deism in England, and Moderatism in Scotland had all but extinguished evangelical light. A powerful preacher, Dr. C. F. W. Walther came as a missionary in 1837 with a corps of associates. The preaching of this highly-trained European pulpiteer saved the Mississippi Valley from rationalism.

At the same time Thomas Chalmers was evangelizing the slum areas of Glasgow and later of Edinburgh. His matchless preaching brought tens of thousands of the scum of society to repentance as he built up one great congregation after another in those cities. His preaching shook the Presbyterian State Church of Scotland, which was showing signs of rigor mortis. As a result of his preaching there arose in 1843 the Free Kirk which within the next ten years not only built Churches and Church schools in every corner of Scotland, but also undertook a missionary program unequalled up to that time.

3. Humanity pleads for a powerful pulpit.

Our backgrounds may be diverse, our desires variegated, and our lives complex, but our needs are common.

How paradoxical this nation in which we live—a nation that can produce an Ike Eisenhower and an Alger Hiss, a John Charles Thomas and a Johnny Ray, a George Washington Carver and a Father Divine, the NAACP and the Ku Klux Klan! We have the highest standard of living, but we like hamburgers and hot dogs. We have the finest symphony orchestras, yet "rock and roll" is the rage of millions. We are setting records in Church membership and in crime.

Yet despite our diversities our basic needs are common. These needs cry out for revitalized pulpits.

At this hour sinners sleep in the darkness while saints sleep in the light. Satan has succeeded with these scripturally-ignorant, spiritually-perverted multitudes in substituting Churchianity for Christianity, religiousness for righteousness, reformation for regeneration, familiar spirits for the Holy Spirit, and the aberrant inventions of Bridie Murphy for the authoritative instructions of the Gospel writers.

Sin is rampant. Sensualism turns the hands of America's time-piece to sex o'clock. Secularism with the penknife of a Jehoiachin

cuts out all Bible passages bespeaking the supernatural. Skepticism intoxicates thousands of our college youth with the sparkling wine of its pseudo intellectualism. Many political leaders, overcome by baffling problems, seek to find the answer in a bourbon bottle rather than in a beneficent Bible. Multitudes of Church members have joined their lust-loving partner in the jitterbugging spree around the golden calf of worldliness.

Humanity with all its needs pleads for revitalized pulpits.

## II. THE PERILS TO A POWERFUL PULPIT

### 1. First is the peril of slight.

An improper evaluation of the pulpit's potential power leads to its sad collapse.

It is true the preacher's task is never done. He can never sit down and feel there is no work on the desk, no letters to write, no calls to make, no problems to pray over. Nevertheless he must cultivate that fine sense of discrimination. He must maintain a priority list and preaching should be at the top.

The ministry itself is to blame for the decline in pulpit emphasis. We have indulged in amateur psychology, sociology, political science, and an empty eclecticism. While wise-cracking our way to popularity we have failed to challenge men's lives.

The preacher is not a priest nor a presiding elder. He is a prophet. He is not to spend his time lighting candles, arranging furniture, or leading a ritual. A priest never brings a spiritual revolution. A prophet does. The preacher is to declare the whole counsel of God. He is to "preach the Word."

The first step to a revitalized pulpit in America is a proper evaluation of its importance.

### 2. The second peril is slovenliness. This naturally results from slight.

A man will give his most strenuous effort and his best hours to the thing he deems most important.

It is rather out of proportion for a man to spend twenty hours on a forthcoming financial program and only four hours on a forthcoming sermon.

How many preachers there are who complain they get no time to study 'till after 10:00 o'clock at night. Gentlemen, God help us to protect our time as we protect our reputations and our families.

A man may prepare his head for the pulpit in a few hours, but to prepare himself takes time. Preaching is more than the prating of platitudes. It is the projection of the Gospel message through the total personality which has become the incarnation of the message projected. It is one thing for a preacher to master a sermon. It is a finer thing for the sermon to master the preacher.

Carelessness, neglect of study, failure in mental and spiritual growth, reliance upon antiquated jargon and threadbare clichés, taking success for granted—all of these will precipitate a sad and sudden collapse of pulpit power.

God deliver us from undisciplined minds, cold hearts, and crippled wills. A quick wit, a facile use of epigrams and witticisms, and a supply of tear-jerking stories will not take the place of the message of God preached in the power of God by a man of God.

### 3. A third peril is substitutes. This quite logically issues from slovenliness.

When a man is consistently unprepared he welcomes substitutes. Indolence bestirs his conscience which now tortures him. He knows he has nothing for his people, so he gladly accepts a substitute.

Said one preacher in Detroit to an evangelist friend of mine, "We haven't been able to attract large crowds at our revivals, so we are going to have a Gospel film revival."

One Church secured a man to lead singing with his feet while standing on his hands.

Music is great, but it is no substitute for Gospel preaching.

It will not do for us to substitute the potentially powerful Sunday night service with vesper hours, panel discussions, and candlelight meditations. As Vance Havner has said, "My friends, when they come lugging out the candles you may know that the power is off."

There is a danger in substituting organization and organizational programs for virile Bible preaching. My present staff, our program

at Ninth and O, and the fact that I have graded two Sunday Schools and have started on the third (and may the Lord help us) are evidences that I believe in organization. But organization is no substitute for preaching.

The pulpit acrobat is a pervert and not a preacher. The man who makes his pulpit a showboat rather than a lifeboat is vitiating the potential power of his pulpit. On the other hand, the sacred desk is no platform for the display of philosophical pyrotechnics. The Christian preacher is a descendant of the Hebrew prophet, not the Greek philosopher.

There is no substitute for preaching. Preaching, as set forth by Phillips Brooks, is the truth of God communicated through human personality. Men magnify methods. God magnifies the man.

The pulpit is imperiled when the preacher permits any substitute for Gospel preaching.

## III. THE PREREQUISITES TO A POWERFUL PULPIT

### 1. The character of the speaker must be exemplary.

Preaching demands the unleashing of the preacher's total personality in mighty impact upon the personalities of his hearers. The preacher who harbors anything in his life incompatible with the Gospel revelation must "pull his punches." He is not free to "let go." He must use restraint and this restraint dissipates earnestness and spells insincerity to his audience.

It is essential that the preacher has experienced the Gospel he is preaching. "We speak that we do know, and testify that we have seen." A man with an experience is never at the mercy of a man with an argument.

A preacher is not to be a guidepost, but a guide. Paul says, "Those things, which ye have both learned, and received, and heard, and seen in me, do . . ."

One of the tragedies is that we have been long on explanation and short on demonstration. Not so with Peter and John: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13).

The world is not waiting for a new definition of the Gospel, but for a new demonstration of its power. Christianity's greatest impact in its infancy was made, not by the content of its doctrines, but by the consecration of its disciples.

Our chief concern as preachers must not be to prepare sermons, but to prepare ourselves to deliver sermons. Let us, therefore, purge ourselves "from all defilement of the flesh and of the spirit, perfecting holiness in the fear of God."

No matter how gifted the preacher, he will fail to make a spiritual impression on his hearers if he is not himself a spiritual power. He cannot lead others to consecration if they doubt his consecration. He cannot lead men to do their best unless he lives at his best. Parkhurst may not have been completely wrong when he said, "People will fill the Churches as fast as God fills the preachers."

If the man in the pulpit causes in the minds of the people even so much as a suspicion he is a wicked man, his power is at once impaired. His mental agility, his faultless rhetoric, his crystal clear logic, and his magnificent oratory may inspire admiration, but lives will not be changed as a result of his preaching.

The Christ-like character of the preacher is the preacher's power.

### 2. The content of the sermon must be evangelistic.

From our definition of evangelism you see that effective preaching must sweep the whole counsel of God.

As already stated, a sermon is the truth of God communicated through human personality.

Man is totally depraved—intellectually, emotionally, and volitionally. He must be totally saved—intellectually, emotionally and volitionally. His head must assent. His heart must love. His will must surrender.

Preaching is the impact of the totality of a redeemed personality upon the totality of an unregenerate personality. Therefore, the preacher's greatest preparation must be the preparation of himself. He can study a few hours and prepare his head, but it takes time to prepare the heart and the will. The preacher must feel deeply as well as see clearly. David said, "While I mused the fire burned."

A message prepared only in the head reaches only the head. But it is "with the heart" that "man believeth unto righteousness."

The communication of the Gospel message involves diagnosis. It also involves prescription. Sinai diagnoses. Calvary prescribes. Diagnosis alone leads to depression. We are suffering now from the paralysis of analysis. Diagnosis alone is insufficient. If the message is evangelistic it will include prescription. Christ will be presented as the Great Physician.

On the other hand, many people today are being led to Calvary before they have been to Sinai. As Spurgeon said, "They are being healed before they have been wounded." This abominable "easy-believism" that pronounces a man saved before he has confessed to being a sinner is filling many Churches in the land with members, but not with Christians.

There also has been a tendency in areas to fall from the lofty heights of revelation to the inferior plains of admonition. Admonition should arise out of revelation. Revelation demands Biblical preaching. Admonition without revelation lacks motive power. It accounts largely for the lost note of authority in much contemporary preaching. The editor of one of our leading magazines said, "They tell us to look to the Church for inspiration. When we do we hear from the pulpit today what we said yesterday. We must have a new voice, an inspired voice, a voice from without and beyond."

Let the Bible be our source book, not our springboard. Dr. J. C. Masee, pulpiteer extraordinary of yesteryear, told me that one sentence changed his whole ministry. Here is the sentence from the pen of Dr. A. T. Pierson, whose book Dr. Masee was reading: "When I had read the text over one hundred times, this thought came to me." Said Dr. Masee to me, "I have read the Bible ten times more than all other books put together." That explains why in blasé Boston during the rip-roaring Twenties this mighty man of God preached Sunday after Sunday to capacity and overflow crowds in the 2600 seat Tremont Temple auditorium.

Our sermons must be evangelistic. At the close of a Church service a man spoke with the preacher about his sermon and concluded, "There was one thing lacking." "What was that?" asked the preacher. The man answered, "I am a Jew. I have recently been born again. Up to that time I attended the synagogue. There was really nothing in your sermon that I would not have heard in the synagogue, nothing that a Jewish rabbi might not have preached." Years later the preacher confessed, "That was the greatest lesson in homiletics I was ever taught."

### 3. The control of the Spirit must be evident.

Just as no man cometh unto the Father but by the Son, so no man cometh unto the Son but by the Spirit.

Evangelism is that activity whereby the Holy Spirit speaks to the hearts of men, mostly through human instrumentality. If the Holy Spirit speaks to the hearts of men, and if the preacher in any given case is the human instrument chosen, then it follows that the preacher must be controlled by the Holy Spirit.

Preaching without the power of the Holy Spirit kills instead of gives life. The unctious preacher is a savor of death unto death. Preaching is a spiritual business. A spiritual preacher will be used of God to grow a spiritual congregation.

Spirit-dominated preaching will ever deliver the preacher from bondage to the deadening routine of hackneyed phraseology, tarnished clichés, and a torpid theological technology. God give us what Sangster calls "the plus of the Spirit" lest empty altars and waterless baptistries be the badge of our unctious intellectualism.

Personal holiness and a passionate love for souls—requisites to powerful preaching—are both dependent upon the domination of the Holy Spirit in the life.

Thomas Cook was an evangelist in England seventy-five years ago. Not even his friends claimed he had outstanding gifts. Most people who sought to explain his pulpit power began by saying, "He is such an ordinary person." In one town the friends with whom he was to be entertained sickened the maid before his arrival by constant mention of his name. At the butcher's shop on Saturday morning to get the meat, the exasperated girl said to the butcher, "You would think that Jesus Christ was coming." Thomas Cook came. He conquered the girl by the breath of God which always seemed to be about him as a mantle. When he gave the invitation on Sunday night the maid responded, making public her profession of faith in Christ. On the following Tuesday the girl was at the butcher's shop again. The butcher, remembering her blasphemy on the preceding Saturday, asked the girl, with a grin, if Jesus Christ had come. With an earnestness unmistakable she answered: "YES. He CAME."

Thomas Cook had no commanding presence, no mellifluous voice,

no clever homiletical, no convincing logic. His irresistible power was the power of the Holy Spirit.

## IV. THE PROFIT OF A POWERFUL PULPIT

In a word it is this: it will result in effective evangelism.

### 1. There will result the sanctification of the saints.

The words "holy" and "sanctify" come from the same root word meaning "to set apart."

The fundamental idea of holiness in the child of God is separation to God.

This is not too popular a doctrine today. The word "holiness" and the word "sanctification" are not popular words. We prefer the words "flexibility," "finesse," or "savoir-faire." But God still thunders out, "Be ye holy, for I am holy." The Holy Spirit, Who is to dominate us, is referred to as the "Spirit of holiness." As Christians, we are temples of God, which Paul reminds us, are holy.

Many members think they are holy because they do not drink, cuss, play cards, gamble, steal, etc. Of the seventeen sins of the flesh mentioned in Galatians 5:19-21, more than half refer to attitudes and dispositions. A powerful pulpit will communicate to the saints the fact that the child of God is to be holy in his attitudes as well as in his acts, in his disposition as well as his deeds. God's Word places hatred, variance, wrath, and strife in the same category with adultery, drunkenness and murder.

In Ephesians 4 Paul says that Christ gave some "pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." A powerful pulpit will be used of God to develop the saints so that they in turn will assist the pastor by contributing to the edifying of the body of Christ.

The sanctification of the saints will convert many of our Christian Church members from stargazers into soul winners, from hinderers into helpers, from parasites into producers.

### 2. The profit of a powerful pulpit is the salvation of sinners.

I shudder when I realize that there are more than twice as many people on the earth today without Jesus than the total population of the earth when Jesus gave the Great Commission.

Remember that "it pleased God by the foolishness of preaching to save them that believe."

Take one example. As a result of Whitfield's preaching, thousands of sinners were saved. Many of the converts in turn became flaming torches for God. Hear again the names of some of these converts: Robert Robinson, the Baptist preacher of Cambridge—moving spirit in the struggle for non-conformist liberty and religious tolerance and author of the hymn, "Come Thou Fount of Every Blessing"; Thomas Rankin of Dunbar; John Fawcett of Yorkshire, author of "Blest Be the Tie That Binds"; John Edwards of Dublin; Thomas Adams of Minchinhampton; Cornelius Winter, who in turn won William Jay of Bath; Samuel Davies of Virginia; Samuel Cooper of Boston; Gilbert Tennent of Philadelphia; and hosts of others. At one time in Boston at least twenty preachers claimed George Whitfield as the one who had brought them to Christ.

May God give us revitalized pulpits in America!

"Perishing, Perishing! Thou wast not willing;  
Master, forgive and inspire us anew  
Banish our worldliness, help us to ever  
Live with eternity's values in view."

### 3. The profit of a powerful pulpit is the sublimation of society.

A powerful pulpit is the most potent force in making an impact upon society and changing the course of human events.

What a mess was Europe during the early part of the Eighteenth Century. Agnostics had been on a holiday. The books of Huxley, Morgan, and Hume, with their denials of all that was spiritually right and noble, were published and scattered with a reckless abandon. The populace in general regarded Christianity as a pipe dream and its teachings as fit only for ridicule. Voltaire, Europe's most popular writer, was read everywhere, for his books were translated and placed on sale in every area. Frederick the Great was a practical atheist. Men everywhere were hailing the disappearance of Christianity.

In those days to believe in the inspiration of the Bible was a bar to membership in the literary circles of Germany. Rationalism spread like a prairie fire in Norway, and Scotland languished under a star-

less spiritual midnight. The ministry has deviated from its message and preachers were referred to as "the apes of Epictetus."

Morality collapsed. Empty heads in the pulpits preached to empty spaces in the pew. And even the preachers revelled during the week in drinking and in carousels. Revolution was on in France. In England every sixth house became a grogshop. In the streets of London gin shops offered to sell enough gin for one pence to make one drunk, or enough for two pence to give a dead drunk. Free thinking clubs were everywhere. Crimes and outrages were perpetrated in broad daylight in the streets of London. England was headed for a revolution.

The deterministic and fatalistic and materialistic teachings of these agnostics saturated the thinking of the people and snapped the fetters of moral restraint.

But, thank God, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isaiah 59:19).

A few young men knew that the only salvation for the world from its impending doom and imminent destruction was a return to the message of the Bible. God raised up men like John and Charles Wesley and George Whitfield, who became flaming evangelists and carried the Bible message hither and yon.

They preached the Bible doctrine of sin, of hell, of grace, of salvation. There was a turning from sin. Multitudes of hearers, often in tears, clutched at the very garments of these preachers as they spoke. George Whitfield preached three hundred times from

the text, "Ye must be born again." Asked why, he responded, "Because ye must be born again." Multitudes wrestled with God in prayer during all-night prayer meetings. Great revivals swept the country. In the wake of this revitalized evangelical preaching was a higher standard of living. The Bible societies became more prominent than literary societies.

The impact of this evangelical preaching was to be felt all over the world. John Howard instituted prison reforms in Europe. J. Hudson Taylor founded the China Inland Mission in the next century, which by 1910 had sent out 968 missionaries. John Barnardo began his mission work in London, which resulted in the rescuing and training of seventy thousand waifs. William Booth organized the Salvation Army, which was to encircle the globe. Princeton University, the University of Pennsylvania, and many other universities are tributes to the evangelical preaching of George Whitfield.

Evangelical preaching in all of its simplicity was used of God to save a civilization and to purify the stream of humanity.

Revitalized pulpits in our land with the proper emphasis on evangelistic preaching will bring a new day spiritually and socially within our drink-hazed, lust-crazed, gold-glutted borders.

Forbid, O God, that we should minimize the place of the pulpit in evangelism.

I pray, and I hope that you also shall pray with me, "O God, help me to make my pulpit my Golgotha where I shall gladly give my life for the lives of my hearers. Grant that my sermons shall be drops of blood shed for the redemption of those who come to find the answer for their many needs."

“HUMAN STANDARDS OR DIVINE OBJECTIVES”

By: JOHN M. MCBAIN

JOHN M. MCBAIN, pastor of First Southern Baptist Church, Kansas City, Kans., was born Nov. 30, 1921 at Bottineau, North Dakota. He was educated at William Jewell College, a Baptist college in Liberty, Mo. He was ordained to the ministry by First Baptist Church, Limon, Colo., in 1941. Denominational experience for McBain includes moderator of St. Joseph (Mo.) Baptist Association, former member Missouri Baptist General Association executive board, member of executive board and executive committee of Kansas Convention of Southern Baptists, and member of education committee of Kansas Convention. Previous pastorates were in Kansas and Missouri.



2 Corinthians 10 (v. 12)

You may not agree with my interpretation of the context but I ask that you think with me concerning “Human Standards and Divine Objectives” as we look at this chapter.

1. CONTEXT

We often say that we do not believe in comparing preachers. Perhaps you and I are not guilty, but that does not mean that it isn't done in many of our churches. I suppose the greatest temptation to compare preachers is during the tenure of a pulpit committee, or during the first few weeks of a new pastorate. It was out of such a situation as this that our text was born in the heart of Paul.

I believe that the key to 2 Corinthians 10 is found in 1 Corinthians 3. The church in Corinth was divided. Tragically, it was divided over preachers. I suppose more churches have been divided over preachers than any other one thing. I do not mean that the preachers have divided the churches; whether guilty or only a victim of circumstances, they are often the excuse for the division. This was true in Corinth. For one said, “I am of Paul” and another, “I am of Apollos” and another, “I am of Cephas.”

I remember the late Dr. H. E. Dana characteristically spoke of it this way, “Some were followers of Paul, the former pastor. Some were followers of Apollos, the present pastor. Others were followers of Peter, the pastor back home in Jerusalem. And then some ‘Fundamentalists’ came along and said, ‘We are of Christ.’”

Really, this was no doubt much of the true situation. We might well look at it in the light of our own experience. Many of our churches are lacking in spiritual unity because of a “preacher loyalty” that seems to outshine their loyalty to Christ. Paul said, “Who is Paul, who is Apollos, but ministers by whom you believe . . . ?” Yes, who were they? Let us look at these two men for a few moments in the light of what the Scripture says about them.

Paul was the founding pastor of the church in Corinth. He has often been glamorized as “The greatest preacher since Christ.” The Scripture record does not seem to bear this out. He says here in our text, in quotation of some of the folks in Corinth, that “his bodily presence is weak.” I do not know what Paul looked like. Seemingly, when he walked out before the congregation there was nothing about his physical appearance that would demand respect. Nothing about his physical demeanor to make one feel that this is a great preacher and we

must hear him. His presence was weak. Perhaps it was due to the lingering effects of malaria contracted early in his missionary service. Someone has described Paul as being “a short, bald-headed, bow-legged, pidgeon-toed, short-sighted preacher shuffling his way down the road starting Baptist churches in every town he entered.” But the Scripture does say that he was weak in his physical appearance.

Another thing it says about him is, his speech was contemptible. He says himself, in 11:6, “Though I be rude in speech, but not in knowledge.” He admits that his oratory was not the greatest. We have glamorized Paul and made of him an outstanding preacher, but it was not exactly so. With all of the true greatness which he possessed, he was human. He could write powerful and weighty letters, but he had his limitations. He spoke in his own epistles more about his witnessing and weeping from house to house than he did of his public preaching.

Then we look at the other man, Apollos. The Scripture, in Acts 18, speaks of him as an Alexandrian Jew. Alexandria was the university center of that day. Anyone coming with such a description was being described as an educated, cultured man. The Scripture says he was “an eloquent man and mighty in the Scriptures.” That word eloquent carries the concept of “a man of words.” That could mean either of two things, and perhaps both. Either that he was a man familiar with words, a man of letters, meaning that he was educated, informed, trained; or that he was capable in the use of words. In this latter sense we find our common concept of the word eloquent. He was a man capable and familiar with words.

Sometimes a preacher's eloquence becomes a sin because his ability to speak glibly becomes an excuse for not studying. Eloquence is not a substitute for knowledge.

This educated, cultured young man came to the great city of Corinth. It was a great city in a “nation of philosophers.” The university trained, cultured young preacher came as pastor of “the First Baptist Church of Corinth.” Yes, he was eloquent but ignorant. “He knew nothing but the baptism of John.”

I am reminded of the boy who was given a duty by his Mother. When she scolded him for disobedience and asked, “Why didn't you do what I told you?” He replied, “Mother, you said so many words, I didn't know what you wanted.” Words! Words! Words! Too much of our preaching is like that. Some of our pulpit eloquence is just so many words that our people don't know what we want. They do not know what we mean because our message is lost among the words.

If he knew nothing but the baptism of John, his eloquence could not make up for his ignorance of the Crucifixion and Resurrection of our Lord or his ignorance of Pentecost. If he had never been to Calvary, had never seen the empty tomb and had not been in the upper room of prayer, he had no message and no power. Over there in Ephesus where he had previously followed Paul, we find that a good Deacon and his wife heard him preach eloquently one Sunday. They took him home for dinner, fed him fried chicken, mashed potatoes and gravy. When he was well fed and filled, we read that they “expounded unto him the way of God more perfectly” (Acts 18:26). Why was that necessary? “He was mighty in the Scriptures.” Mighty in the Old Testament Scriptures. Mighty in the prophecies, mighty in the explanation of dispensations perhaps, but when it came down to the vital message of the Gospel of Jesus Christ he was lacking. For he knew nothing of the

blood, the tomb and the Spirit, knowing only the baptism, repentance and faith of John in a coming Messiah. I believe that this is the reason that Paul wrote to that church in the midst of their divisions and comparing of preachers and said, "I was with you in weakness, and in fear and in much trembling. And my speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power" (1 Cor. 2:3, 4). We can see something of the background of the division when people were swayed by pulpit oratory because they did not have an appreciation for spiritual things and power.

Of course, there were some "displaced Baptists" there, whether they had moved their church letter or not I do not know, who said, "You ought to hear our preacher back home in Jerusalem. He stood up one day to preach and had 3,000 converts." Letter-writing Paul and wordy Apollos have neither one done this! Oh, how easy it is to compare preachers by conversions. Have you thought to analyze the difference between Peter's success on Pentecost and Paul's failure in Athens? Paul stood to preach when he was the only Christian in town. There had been no prayer meetings and no witnessing of disciples, and no one to say "Amen" as he talked of the Lord and the resurrection. When Peter preached, he had a church that was organized, agonized and energized by the Spirit for evangelism. How then can we compare the preachers? Such comparisons are unwise and foolish because they are by outward appearances and human standards!

I sometimes wonder what kind of a reaction was felt in Corinth when they received these letters from their former pastor. Brethren, imagine yourself pastoring today in a church divided over the preachers. Some wishing the former pastor hadn't left, some wishing the present pastor would leave, and some faithful souls gracious enough to love you. Then comes a letter from your predecessor that he expects you to stand up and read to the whole church. He writes and says, "You are nothing but babes, you are acting like children, when you divide up over your preacher preferences." And he begins to whip them like a loving father and says, "I am glad I baptized none of you." Read this to some folks today who so proudly acclaim, "I was baptized by Brother So and So, our former pastor." I thank God that I was not baptized by any preacher, but by a New Testament Church. The errors and failures of the pastor are no reflection on my baptism. Paul rebuked them for their divisions and preacher-loyalties on the basis of who had baptized them. People who so divide the fellowship of the church, and compare themselves among themselves are unwise, they just don't understand! They don't know the true situation of a New Testament Church.

## II. COMPARISONS

Let us look now at some of these comparisons. The methods of the ministry were being compared. The differing of the talents of the preachers is not a basis for evaluation of them. It is as if some said, "You read the letters of Paul and listen to the preaching of Apollos."

Some looked at the humble beginnings of that missionary who started the church and compared it with the more obvious successes of the following pastor. Paul said, I had to pull down the strong holds of sin and paganism. We did not use the weapons of the flesh. While I was with you in the flesh I did not walk nor fight after the flesh with such human weapons as criticism of others, gossip, and idle talk. With the presence and power of the Spirit we withstood Satan and fought against everything that exalted itself against the knowledge of God.

My words and my deeds are the same. I will not write you something in a letter and then not do it when I arrive. I will be as bold with you in person as I am in letters. Here, I believe, is an appeal for consistency on the part of preachers. While we as Southern Baptists are launching a Crusade for Christian Morality, perhaps we could start with "preacher's morality" and ministerial ethics. Consistency between preaching and practice are an essential in the Christian life. We preachers need to search our hearts and examine our lives honestly to be sure that the words we speak and the deeds we do are synonymous. Some of the inconsistencies of preachers are among the greatest

handicaps we have in the winning of the lost. The sinner ought not to look at men, this is human standards, but the world does not understand. We must outlive the sinner in love and purity if we would win him to Christ.

Human standards seem to say that one talent, one way of doing the work, is right. Any man who can't preach like Apollos surely is not a great man of God. Paul says, "If any man trusts to himself that he is Christ's, let him think of himself this again, that as he is Christ's, even so are we Christ's." Human standards compare men by their talents but divine objectives would "balance the talents" that a church might have a good growth. Every man has his call and talents to invest and use for Christ in the life of a church. I believe it is a blessing to a church that they can have a change of preachers. Perhaps in some cases it ought not to be so often—in others it ought to be sooner! Each man can make his contribution to the growing of a church. But if one man stays all the while there is the danger that it shall be all planting and no watering, and then where shall the increase be? Paul said, "One man plants and another man waters, but God gives the increase." Each man is a minister by whom some will believe and by the balancing of the talents of the ministers, God is able to grow a church with a well rounded character, knowledge, and spirit. It is unwise, therefore, for us to compare one preacher against another.

Each man also has his field of service into which God must call him. Paul says, "We will not boast of things without our measure, but according to the rule which God hath distributed to us." This rule is the line or limitation which God has set for each servant. He is saying, "I have stayed within the circle of God's call and will, therefore I must be measured by God's objective or purpose and not by human standards."

Paul had seen a circle drawn circumscribing Jerusalem. He had been, even before his conversion, an instrument of God to force Christians to go outside that circle into a larger, concentric circle to include Judea and Samaria. He was called of God in his first place of vital service in a larger rule to be Bible teacher in the church at Antioch. By the devotion of his life and dedication of his own ministry he was led of God to enter a larger sphere of service as he went into Galatia and Asia. Then again God called into another field as he pressed the frontiers back into Europe. Now he writes to the church in Corinth and says, "I had hoped that by the enlargement of your faith I might be sent to regions beyond you." He had his eye on Rome.

(May I pause to say, the church in Corinth was a non-missionary church. With repeated letters over a period of months and many pleadings Paul tried to get them to give liberally to a missionary project. No one of Paul's churches was as confused doctrinally and divided spiritually as this church. These things always accompany a non-missionary attitude. They did not respond either, to his hopes for support of his journey to Rome. So he entered imprisonment and Caesar paid the bill for the trip. The mission was accomplished but the Corinthian church missed the blessing and joy which they might have had, comparably with the church at Philippi.)

Paul had seen the rule of God drawing the enlarging circles of missionary endeavor. He noted that he had never worked where he had profited from another's labors. Always he had laid the foundation and another built thereupon. Thus, again, we cannot compare preachers by human standards because it is divine objectives and divine calls that determine the field of service in which we labor. Often we try to compare preachers by the size of church he is called to. Does God always call a man to a "bigger church?" I think God sometimes calls a man with larger experience to a smaller church to do a bigger job—Paul would have us to remember that one's talents and one's call are the determining factors, not the statistics and comparisons among ourselves by human standards. Then whether we are building foundations or superstructures is God's business. But whether we build them out of hay, straw or stubble, or out of gold, silver, and precious stones is our stewardship and for it we shall give an account. This is God's rule and a divine objective, not a human standard.

Every one of us who follows another must be mindful of his

contribution to our ministry. The pastor who glories in his victories without recognition of the former pastors of the field is hardly different from the evangelist who counts all the statistics of a revival for himself as if the pastor had not labored the months before. "He that glorieth let him glory in the Lord." I think of a recent joyful experience when a man stepped out during a revival service to profess faith in Christ. Some evangelists would have claimed the victory in cold statistics. But I know that the pastors before me had prayed and pleaded with that man. I know that his wife and her W.M.U. associates had prayed long for his soul. I had prayed for him and preached to him many times. I finally had the privilege of burying him in baptism. Who won that man? One planted the seed, many watered and cultivated but by God's Word I see that it was He who gave the fruit.

### III. COMMENDATION

"Not he that commendeth himself is approved, but whom the Lord commendeth." (v. 18) Men by human standards are always "measuring themselves by themselves." Human standards of success are too often based on getting ahead or above someone else. Paul asked, "Do you look on the outward appearance?" (v. 7) Once upon a time two preachers met in a corridor of a convention. One asked the other, "How is your church getting along?" The second replied, "Not so good, but thank God the others in our town are doing no better." That is a human standard that is beneath the level of a Christian, and it is unworthy of a servant of Jesus Christ.

As we consider the commendations of men, let us think about the stature of a man of God. The measuring of a man is an important question.

Remember Saul of Israel. He was a big man. He stood head and shoulders above any man in his kingdom physically and ruled over the people of God. On the throne he was a miserable failure, he was tall but small with jealousy. He was a regal man and an imposing character physically but a miserable failure because he was not a "man of God" in spiritual stature.

What is the stature of a man of God? When we come to measure them, there are some preachers who, like Saul, are tall and they have a commanding appearance. But when you find the real man he is not that big. A preacher friend of mine said some years ago, "You can measure the size of a Christian by the size of the things he fusses about." With this measure put along side of many of our preachers and people, alas, we have too many small people. W. L. Muncy, of Central Seminary, once said, "You will never split a Baptist church over the Virgin Birth or the Blood Atonement or the Inspiration of the Scriptures, but many a Baptist church has been split over the location of the piano in the auditorium." The Corinthian church split over which one of its pastors was the best! We need to develop men of God who are not fussing about little things, but who in the measurement of God are full-grown men.

Often we hear someone say, "I am as good as your deacons, etc." I have often told such, "You may be as good as the preacher or the deacons and better than some Sunday school teachers, but if you are not as good as God, you need redemption." These are human standards. God's objective says, "Be ye perfect (mature, full-grown, complete) as your Father in Heaven is perfect." How big is a Man of God? I believe to be a man of God, one ought to be tall enough to reach heaven from his knees, and his arms ought to be long enough and his heart large enough to embrace the world with his hands in his pockets.

Next, we must look at the measure of the ministry of a man. Where shall he have commendation for his ministry? Shall it be on a statistical basis? Suppose that my church has had more baptisms than any other church in our association? So what? Have we had more converts than Satan? Have we had as many converts as God intended? Shall we measure our ministry by human standards or divine objectives? Those who "measure themselves by themselves and compare themselves among themselves are not wise", Paul says. They just don't understand what it is all about.

I have recently changed church fields myself and I want to voice publicly that which I am sure every preacher among us has realized. When you come to close your ministry on a field and you look at those years in retrospect there is little honest consolation in cold statistics. The consolation for your service, toils and tears is found in the presence of God's commendation in your heart, you have done what God called you there to do. If a man must close a ministry without having done what God called him there to do, all the glowing statistics will not cover his failure nor name it success.

George Truett said, "To know the will of God is the greatest knowledge. To do the will of God is the greatest achievement." For a minister or servant of Jesus Christ, anything short of that is a shameful failure in the light of God's objective, no matter the flattery of human standards. I must always ask myself, "Am I the man, have I rendered the service that God planned when he bought my soul and life from the slave-mart of sin? Have I done the will of God or have I only stayed a step or two ahead of a neighboring church?"

Paul could have boasted of the churches that he had founded and the continents that he had rocked toward God, but with all of that of which he might have boasted by human standards, he could not die in peace until he reached Rome. That was the divine objective of his call from the day of his conversion.

This was Paul's devotion—"That I might apprehend that for which also I am apprehended of Christ Jesus" (Philippians 3:12). Always leaving human standards, personal attainments, and foolish comparisons behind, "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 13:14).

Here then is the commendation—that God is pleased because we have done that for which he saved and called us.

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

"After all he's done for me,  
How can I do less  
than give him my best  
and live for him completely?"

With the ransom price Christ has paid to redeem us, it behooves us to live above human, ordinary, worldly standards of success and seek the commendation of God rather than self or others. "Not he that commendeth himself is approved but whom God commendeth."

This must needs be our dedication—living and looking above human standards—"Let us run with patience (and persistence) the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising its shame, and is set down at the right hand of the throne of God" (Heb. 12:1, 2).

## MY GOD IS ABLE

By: W. D. MORRIS

WALTER DESMOND MORRIS has been pastor of First Baptist Church, Scotland Neck, N. C., since 1948. Born in Sunbury, N. C., June 26, 1906, he was educated at three Baptist schools—Campbell Junior College, Wake Forest College, and Southern Baptist Theological Seminary. Since his ordination to the ministry in 1928, Morris has been pastor of churches in Elizabeth City, N. C., and Norfolk and Roanoke, Va., before his present pastorate. He is serving currently as moderator of North Roanoke Baptist Association. In 1954, he was president of North Carolina Pastors' Conference.



Text: Matthew 20:22; Hebrews 7:25; Matthew 3:9.

Man is weak, God is strong. Man is sinful, God is holy and righteous. Man is flippant, God is steady. Man is limited, God is unlimited. Man is dependent, God is independent. At every turn of the road, man finds himself reaching out for assistance. Often he is compelled to rely upon his faith. After all, the Christian religion is founded upon the solid base of faith. Like Abraham of old, we are called upon to go out frequently not knowing whither we go. Some of God's children are too small in their own estimation, as were the children of Israel. When they turned back at Kadesh Barnea, afraid to enter the promised land. Some people do not think well enough of their ability. They are continually underrating themselves. However, there are many people in our world like James and John, as recorded in Matthew 20:22, who overrate themselves. It didn't take Jesus but one minute to put them in their place.

Note with me . . .

### I. THE INABILITY OF MAN

We know that man is a weak creature, and unable to achieve very little without the assistance of our Lord. This is particularly true in at least three different ways:

First, man is unable to handle temptation. We find a striking illustration of this in the story that the prophet Nathan told David, for the purpose of pointing out David's sin. Nathan told of a rich man with houses, flocks and land who selfishly stole the only lamb of a poor neighbor, and used it to provide a feast for his guest. This story touched David in the right place, for he had always been a generous, understanding sort of man. His anger went up at the injustice of the man of the story. "Whoever did that" David shouted to Nathan, "shall die."

It was then Nathan brought David to himself, as he said, "Thou art the man." David would never have believed that he could have stooped so low.

Had someone told him that he would have a loyal soldier killed and take his wife for himself, David would have said "That is ridiculous. I have been promoted to the kingship by the Lord."

However, one covetous look at the beauty queen, Bathsheba, and down he went. Simon Peter, one of our Lord's disciples, frequently found himself yielding to temptation. He told the other disciples that he did not know about their loyalty to Christ, but as for himself he would remain steadfast.

But in a little while Peter was tempted by the questions asked by a maiden, and he denied the Lord three times and deserted ranks.

It was the crowing of the cock, to which Jesus had referred, that reminded him of his boast, and as he went out to weep his way back to God, he no doubt decided that he was not able to handle temptation.

Many men start out in the Christian life thinking they will be able to meet and overcome temptation without any trouble, but it doesn't take long for them to be convinced differently.

Second, Man is unable to find security.

All of us want a certain amount of security. We want a nice home in which to live. We want a comfortable bed in which to sleep. We want money enough to pay our bills.

The foregoing is only temporary security. It doesn't go but so far, and there it stops. We are looking for a permanent security. A security that will not only take care of us in this life, but in the life hereafter.

In Matthew, Mark and Luke we have the account of the rich young ruler asking Jesus what was necessary for him to do to secure himself in the hereafter. Jesus told him that material things provide only a temporary security. Dispose of what you have and give it to the poor and thou shalt have treasures in heaven, and come follow me.

For permanent security man has to look to God.

Third, Man is unable to find peace.

Man wants peace with God, peace with himself and peace with others. This is the need of everyone. Nothing can take its place. Peace is the cry of the human heart. Where can we find this peace? George Truett raises several vital questions in this connection. He says: "Will property insure it? Will pleasures provide it?" The Disciples were in the upper room with the door closed for fear of the Jews. Jesus came and stood in the midst of them and said: "Peace be unto you." That is the peace that we are definitely in need of. A peace that can come only from God.

### II. GOD'S ABILITY

Where man is limited, God is unlimited. The limitations of man runs in every direction.

A. H. Strong in his systematic theology defines God as "The infinite and perfect spirit in whom all things have their source, support and end."

William N. Clarke defines God as "The personal spirit, perfectly good, who in holy love creates, sustains and orders all."

God is able to do any and all things consistent with his nature and purpose. God reveals his power in many ways. He can overcome any thing that stands in his way for the carrying out of his purposes.

God can take man, who was conceived in sin and born in iniquity, and make a new creature out of him.

God is able to save.

He is able to save from sin. He can save from that which destroys, deceives and decays. He can save from guilt, from wickedness, from filth.

God can save a man from the bottomless pit, from the evil one, from Satan. God is able to save a man unto eternity, unto

salvation, unto the city foursquare. Acts 16 we have the account of the jailer ready to take his own life, and Paul cried with a loud voice saying, "Do thyself no harm; for we are all here." Then he fell down before Paul and Silas and said, "Sirs, what must I do to be saved," and they said "Believe on the Lord Jesus Christ."

Yes, any man can be saved that is willing to meet the conditions of salvation. John the Baptist said "Repent ye; for the kingdom of heaven is at hand."

Jesus said to Nicodemus, "For God so loved the world, . . . that whosoever believeth in him should not perish, but have everlasting life."

Jesus said again, "He that confesseth me before men I will confess before my Father which is in heaven."

God is able to justify.

Dr. Mullins says: "Justification is a judicial act of God in which he declares the sinner free from condemnation, and restores him to divine favor."

Observe, "First that justification is a declarative act of God. The word of which our English word justify is the translation (Greek: dikaiōō) in the New Testament does not mean to make just or righteous, but to pronounce or reckon just."

Paul declares that in the gospel there is revealed a righteousness of God from faith unto faith. In Christ God has provided

a righteousness for which becomes, through the ground of our acceptance with God.

In Romans 3:23-26 the idea of justification is made most clear.

All have sinned—there are no exceptions.

All need a justification other than that which they can themselves provide.

God has set forth Christ to be a propitiation for our sins. We are on the grounds of this propitiatory work of Christ, declared to be just or reckoned as just. This justifying act of God was freely bestowed by his grace on conditions of our faith in Christ.

That God's declarative act of justifying the sinner is on the condition of faith is plainly seen.

When God justifies, a man is free from condemnation and is restored to divine favor. Justification is the bestowal of a new standing before God.

God is able to sanctify.

Sanctification is the setting of one apart to the service of God, belonging to God, and also becoming holy inwardly.

Purity within becomes evident as one serves without.

Sanctification is gradual, it is a life process.

## THE OFFENCE OF THE CROSS

By: JACK K. MABEN

JACK K. MABEN has been pastor of First Southern Baptist Church, Glendale, Ariz., since 1946. He is a native of Rotan, Tex., born Aug. 2, 1910. Educated at Arizona State College at Tempe and at Southwestern Baptist Theological Seminary, Fort Worth, Tex., Maben was ordained to the Baptist ministry in 1934. In addition to pastorates in Arizona, he was a chaplain in U. S. Army from 1943-46. He was president of Baptist General Convention of Arizona, 1953-55.



Gal. 5:11

As Paul preached Christ and him crucified he offended some of his hearers. "Unto the Jews a stumblingblock, and unto the Greeks foolishness."

- I Paul's interpretation of the meaning of the cross was an offence.
1. To Paul, the cross was the culmination of God's plan of redeeming sinful men.
  2. The death of Jesus was not weakness but the power of God unto salvation; not foolishness, but the wisdom of God; not shame, but glory.
  3. The cross was not merely indicative of the Fatherhood of God and the brotherhood of man, but an

effectual atonement for the sins of all men who would believe.

- II His emphasis upon the centrality of the atonement wrought on the cross was offensive. As Paul saw it the cross shed light upon
1. The doctrines of God and man.
  2. Sin and salvation.
  3. Regeneration and sanctification.
  4. The church, its order, officers, ordinances, and functions.
- III Paul's insistent application of the doctrines of the cross were particularly offensive.
1. That salvation is wholly of grace by faith and not of works.
  2. That dependence in any measure upon law, rites, birth, ceremonies, institutions, philosophies of men for salvation nullifies the grace of God as exhibited by Christ on the cross.
  3. The sole object of saving faith must be the person and work of Jesus.
  4. The redeemed person no longer belongs to himself; he is bought with a price and now belongs to God.

## ARE YOU A BLUNT AX?

By: G. AVERY LEE

A native of Oklahoma City, Okla., G. Avery Lee was born March 3, 1916. He received his education at Hardin-Simmons University and at the divinity school of Yale University. He was ordained to the Baptist ministry in 1937 at Abilene, Tex. He is currently the pastor of First Baptist Church, Ruston, La., having come there in 1948. Former denominational experience includes other pastoral work in Illinois, Connecticut, and Louisiana, and serving as Baptist student secretary on campus of Louisiana State University. He is present moderator of Concord Baptist Association, Louisiana, and has taken two preaching missions to Alaska. He is a contributor to Southern Baptist periodicals.



Can you think of anything more useless for its purpose than a dull ax or knife? The only thing to be cut with an edgeless knife is butter. How tantalizing it would be to have a nice, juicy, Kansas City, Golden Ox sirloin put in front of us and have an impossibly dull knife to use. Why, the very thought is enough to give a man ulcers.

It was not my fortune to know or hear the late, fabulous J. B. Gambrell. From what I've heard of him, he must have been a kindred soul with the writer of Ecclesiastes. Each man knew what life was all about. Their pithy comments made that life more fascinating for all. There's a sentence in Ecclesiastes which is striking in its ability to provoke thought. Listen:

"If the iron be blunt, and one does not whet the edge, he must put forth more strength; but wisdom helps one to succeed" (Ecc. 10:10, RSV).

It would seem that the ancient sage is trying to impress upon us that we could save ourselves a heap of hard work if we would prepare for a task before we start the work. Wisdom would prompt any workman to sharpen his tools before he attempts a job. But too many of us preachers become literalists concerning Paul's phrase about, "... the foolishness of preaching," and as a result, our axes get mighty dull.

The woodsman who has to fell a tree with a blunt ax must throw far more muscular energy into his strokes than he would were the edge of his ax properly whetted. Only Minnesota's fabled Paul Bunyan would fell a tree with one stroke of a blunt ax. And not many of us are homiletic Paul Bunyans.

You see, it is not necessarily the person who works the hardest who gets the most done. A workman whose tools are blunt must always work harder to accomplish the same amount of work as the workman with the sharp ax. And, of course, the more the cutting edge of an ax is used, the duller it becomes. To keep it sharp means that whetting is a constant process.

No one is more familiar with this truth, or ought to be, than the preacher. Today's pastorate with its variety and multiplicity of demands on a preacher's time, mind, heart, emotions, and physical energy expose him to the danger of leading a minimum spiritual life in a time of maximum need. The need for inner replenishment is an ever-recurring one and is inherent in the very nature of the preacher's task of constantly giving out. Without this inner replenishment, this sharpening process of what Emerson calls, "goodness with an edge," becomes blunt. Our conventional minimums leave us

futilely flailing away at a tree which a sharp-edged ax would fell at a stroke.

Halford Luccock says "the supreme preacher's parable" is that one of the friend at midnight, with its haunting confession of inner dullness. "A friend of mine in his journey is come to me, and I have nothing to set before him." Every Sunday friends, known and unknown, come to the preacher from journeys, often rough and hard, journeys through the week that have led through a dark woods or a dry forest, and without a renewed larder the preacher might have to say: "I have nothing to set before them."

If I may change the metaphor, that tragedy of empty shelves may even accompany all the marks of outward success.

If these friends are going to come, we have a responsibility to have something for them. I like that story told by a Negro preacher about how he feels that his congregation speaks to him.

"Well, preachuh, here we is. We been wo'kin' ha'd this week. We been pickin' cotton, an' totin' brick, an' diggin' ditches . . . Tell us, preachuh, what you been doin' this week? Is you been with the Lawd? If so, tell us what He got to say."

Heaven help the preacher who has not sharpened his spiritual perception by being with the Lord in prayer, meditation, and study before he stands to preach.

But not only is the preacher to be with the Lord, he must be with the people, too. He must know where the people live in every sense of the term. He must be involved in their crises great and small. If you would know the down-to-earth problems of people, listen to the so-called "country folk songs" on the juke boxes. You'll hear of life in real terms; such terms as: the girl who did him wrong, the best friend who stole the best girl, the attempt to drown sorrows that know how to swim, the seeking of pleasure in the honky tonks. You'll find out about what goes on in the secular world.

Then when the preacher stands and says that he has been with God, he can declare that God knows the bewilderment, and anxiety, and loneliness, and frustration, and guilt of His people. Not only does God know, He is concerned about every one of them. He is concerned about their character and their response to the Son.

When we reflect upon the needs of those who sit before us, and upon what God has provided to meet those needs in the gospel of Jesus Christ, we need never feel that we have nothing to set before those who come.

The history of Christianity pointedly reveals that it was sharp-edged preaching which started tremendous advances and new eras and opened new frontiers. In fact, every great advance of Christianity since the Resurrection came from a revival of such preaching.

At Pentecost it was Peter's sermon which got things started . . . Paul's preaching spearheaded the first century, and we ought not to forget the persuasive Appolos . . . Think of the preaching of John Wycliff and John Hus, the latter called "The Morning Star of the Reformation" . . . Martin Luther was primarily a preacher. It is said that he made a highway to God by preaching . . . It has been stated that John Calvin, Luther's

Geneva counterpart, preached 286 sermons and gave 186 lectures each year, in addition to his writing . . . Wesley and Whitfield, "preachers by the grace of God," brought a new surge of Christianity in the evangelical revival. Wesley is reported to have preached some 40,000 sermons. But even a Methodist Bishop, Francis McConnell, says that the number is "Suspiciously high." . . . Moody stirred two continents with his preaching . . . And today is no exception. What God has done through the ages by impassioned, dedicated, sharp-edged preaching—He can do again! Wherever a man will whet the resources of a first-class mind and a warm heart to the lancet-edge of proclaiming the truth of God, multitudes will listen with eagerness.

So far, what I have been saying is general. Let's narrow the focus and get more personal.

A popular preacher's magazine has a column entitled, "Sermon Starters," in which a seed is planted which, with proper cultivation, could germinate and blossom into a full grown sermon. Reversing the topic, it is more pertinent for us to ask, "Have any of my sermons ever started anything?" Some of ours might have started a general exodus toward the exits, or flights of fancy into the regions beyond, but that's not what I mean.

A generation ago a series of books was published dealing with the future of various interests and vocations. The title given to the book on preaching, written by novelists Winifred Holtby, was, Eutychus, or the Future of the Pulpit. Eutychus, you remember, was the chap who went to sleep during one of Paul's sermons, if that's any consolation. What an indictment if any of our sermons inspired that book title! If Eutychus is to be the symbol of tomorrow's pulpit, then we be dull axes indeed!

Some sixty years ago in Chicago there was a preacher named Frank W. Gunsaulus. A powerful preacher he was. Some 4000 people would pack Plymouth church to hear him. One morning his subject was, "Youth Today," and Gunsaulus tore into it. He was pleading for the opportunity to be given for young men to realize their abilities. The solid men, still hot-blooded, who had made this pulsating city remembered their own hard youth as the preacher spoke.

"What is money?" he asked. "We have the money. A million dollars would found an institution here that would train able young men by the hundreds to be the industrial leaders of our mighty future."

In the audience sat Phillip D. Armour, giant of the meat packing industry. Frock-coated and severe, Armour lifted his big, square, iron-jawed face to listen to some of the good old rousing frontier religion mixed with the tough common sense of the preacher. Armour's eyes were glowing with enthusiasm and interest as he met Gunsaulus after the service and asked: "What would you do if you had a million dollars?" "I'd establish that institution right now," was the answer. "The million is yours," replied Armour. (If I'd been preaching my faith would probably have been so weak I'd have fainted dead away, right on the spot.)

Mr. Armour gave the million and added more millions in later years. From that sharp-edged sermon was born the Armour Institute of Technology, one of the world's great scientific schools, now merged with the Illinois Institute of Technology.

William Booth heard a sermon in a chapel at Gatehead-on-Tyne in England and walked out of the chapel to found the Salvation Army. Skeptical Wilfred Grenfell went with a group of curious medical students to hear Dwight L. Moody. That sermon sent Grenfell as the God-given missionary to Labrador.

The list of such individual responses to sermons is endless. But sermons have done more than start one man to work.

The blow that outlawed dueling in America was struck by the Reverend Mr. Eliphalet Nott in a hard-biting sermon in Albany, N. Y., shortly after Aaron Burr killed Alexander Hamilton. Dr. Charles H. Parkhurst stepped out of his fashionable Madison Avenue pulpit in New York and ripped into what

was known as the "Tenderloin" vice area. He gave the police the roughest shaking they ever had, and the sense of decency he awakened has not gone to sleep since.

And think these illustrations from an isolated past. On November 27, 1955, the Edward R. Murrow television show, "See It Now," presented the story of voting on the question of issuing bonds for the building of new schools in Jefferson County, Colorado. Every aspect of the debate on the bond issue was presented, including a sermon by a young Presbyterian preacher, Charles C. Griffin, of Golden, Colorado. The result of the election, 192 for to 183 against, can best be summed up in Mr. Murrow's own words: "It seems that the young minister's sermon may perhaps have just barely turned the tide at Golden . . . It was a very near thing."

How many times in human history that has been true! It was a very near thing, but a preacher whetted up his preaching to a cutting edge, and the tide was turned.

Today some fifty million Americans attend church with some degree of regularity. They listen to some twenty million sermons annually. Every conscientious preacher asks: "Will this sermon click? Will the message get across? Will it start anything? Have I whetted my mind, my heart, and my spirit to a sharp edge? Or am I a blunt ax?"

Despite the competing entertainment interests, the immense potential of starting something is present every time the preacher stands up to preach. This Sunday's sermon could start a spiritual awakening, like Jonathan Edwards. It could arouse a man to do something, like Gunsaulus. It could stir the conscience of a nation, like Nott.

Paul Butler, who edits the biennial collection called Best Sermons, says that he has read some 42,000 sermons in the past twelve years. For the 1955 edition he read 7,515 sermons. He says that if there is any one theme that marked these 1955 sermons more than any other it was faith.

Such compulsive preaching is the sharing of an intense faith and experience. Its aim is not to elaborate on a subject, but to transform a person. Its purpose is not to explain something, but to persuade people to think and to act in a certain way. And such preaching requires work.

Take a look at some contemporary masters of the pulpit. Agree with them or not, we must admire their craftsmanship. It is said that Harry Emerson Fosdick spends one hour in preparation for every minute he speaks. Ralph W. Sockman averages fourteen hours per sermon. Paul Scherer always uses a pencil on the first draft of his sermon to avoid the temptation of that "finished look." Clarence McCartney writes three successive outlines of five, seven, and nine pages before he dictates to a typist. These men use the grindstone before they stand up to share their convictions of faith.

Paul's defense before Agrippa is an unforgettable picture of such intense sharing. We see Agrippa sitting complacently as a judge to hear an unusual argument. But as Paul warms to his subject, and as his argument tapers to a point, Agrippa leans forward and his eyes are riveted upon Paul. He is literally on the edge of his seat. Then we hear his startled cry of amazement when it dawns upon him what Paul is doing: "Why, in a short time you think to make me a Christian!" He is almost stunned at the realization, "This man is talking to me, *me!*"

The whole matter has been lifted out of judicial forensics into the realm of personal evangelism. That is the matchless response for which we strive in every sermon, in every bit of conversation, whether we be before King Agrippa, Dean Astute of the graduate faculty, or Joe, the filling station operator.

When our homiletic ax is sharp and our blows telling and our wisdom keen, when our inner resources have been replenished by having spent time in the presence of God in prayer and meditation and study, when we have been out among the people and have become so aware of their needs that we are inflamed with a sense of righteousness, then our listeners will say: "Why, this man is talking to me. This man knows my needs, This man knows the realities of God. He would make *me* a Christian." That kind of preaching starts something!

## SPIRITUAL VALUES AND PASTORAL COUNSELING

By: R. LOFTON HUDSON

A famous Frenchman once said, "The greatest gift is the power to estimate correctly the value of things." But we must not think that forming values is an intellectual matter merely. We may know intellectually the value of many things but in our hearts not really care for anything but ourselves. We may know the price of everything but the value of nothing.

There are certain values which the minister of the gospel ideally holds dear. He feels them. He loves them. He is identified with them. The politician cannot seduce him into betraying them, the crowd cannot entice him away from them, his own desire for success must not water them down, and time must not deaden them. Without them the minister becomes a blind leader of the blind and a sounding brass and clanging cymbal.

I should like to set forth some of these values and show how they relate to the new and growing field of pastoral counseling.

Every human individual has a system of values. When he comes into the world his desires are few. He wants nourishment, proper temperature, affection, and to have his needs immediately met. As he makes the transition to adulthood he learns to value many other things, knowledge, beauty, freedom, prestige or status, friends, as well as the physical satisfactions. Man is a valuator. He may profess one set of values with his lips and hold an entirely different set in his heart. He may have a very few values or many. These values may be loaded with a great deal of emotion or held too lightly. But, one thing is certain, he holds to certain values, consciously or unconsciously.

Take the minister for example. He, like all the rest of humanity, has a set of values. It is to be hoped that these are high and noble values. Values which come from the Bible and from bathing the mind in the life and teachings of Jesus Christ. But because the minister is a sinner like the rest of his fellows, this is not always true. His values may be selfish ones, or merely a reflection of the society around him, or of his own immaturity. He may not form them for himself but adopt them after others have given birth to them, like adopting a child.

Perhaps the best way I can become conscious of my values, is to look at my schedule. What values compete for first place in my time-table? A pastor's day is like a handful of corn thrown to a flock of hungry fowls. There is just so much grain, not enough to go around. The chickens, the geese, the turkeys, and the guineas, all dive for their share. Some will be left without a bite. Some will get several grains. Some must go hungry. None will be filled. There simply is not enough to feed all. This is a picture of the busy pastor's day.

A minister's diary must be filled with many things. There is study and prayer; there is visiting of the sick and the unenlisted; there are funerals to be conducted, and weddings to be performed; there is the participation in secular community life; there are organizational and promotional meetings of the church and denomination; there is bulletin material to be written; telephone calls must be answered; family responsibilities must be met; and recreation must find its place, if the man of God is to keep fit. What on earth is the poor preacher to do? Throw himself out of gear and go whichever way pushes the hardest? Ask the leaders of the church which tasks they wish him to perform and which to be left undone? Or is he to become merely a professional pastor and do what tradition prescribes?

Here we are confronted with the problem of values. And the choice is not only between the good and the bad, between the worthwhile and the worthless, but between the good and the best. It is a painful choice. Shall the minister do what some disgruntled members wish or what God wills? Should he try to get by on the expected and expedient, or shall he choose to fashion his ministry after that of his Lord, regardless of the fashions of the times?

In our hierarchy of values, what comes first in our lives? This is our problem. What shall we put at the top of the list in our duties? How shall we evaluate the pressing opportunities that confront us?

Pastoral counseling is not entirely new in the history of Christianity. But today more than any time in history men and women are turning to the pastors of churches and asking for personal help in solving their personal problems. Perhaps this is due to three facts. First, we are finding out that our problems are inside us, in our wills and in our emotions. Second, through the growth of psychiatry and psychotherapy, popularized and advertised through lectures, magazines and newspapers, religion is recognized as having an important place in solving human problems. Third, more people than ever are told to "talk this over with your minister." Our faith holds out a salvation as the hope of every individual, and this word salvation includes being saved in this life as well as in the next.

We preach that "Christ is the answer." And men are looking for answers. We hear the Master say "Be thou made whole." And people are seeking wholeness. We proclaim that Jesus saves. And men and women know that they need saving. We talk of the abundant life. Then it is not strange that people turn to us when life seems too scant or when the stresses and strains of life become intolerable. Shall the hungry sheep look up and not be fed?

I must confess that I do not know the solution to this problem. It seems to me that each of us must find the solution as he is led of the Holy Spirit and in line with his concept of the Christian ministry, and in accord with his hierarchy of values.

Of one thing, however, I am sure. Counseling with people who are in trouble, and especially people who turn to the minister, must somehow fit into the pastor's schedule. I am not going to say that it must come ahead of preaching or soul-winning, for I do not believe that. But I believe that most pastors can find time for counseling and can be trained to save time by doing a certain amount of it well, if they see counseling in its proper light.

So when I speak of spiritual values and pastoral counseling, I am thinking of the values which require that we do our best to find time for counseling and that we remember our own values in the counseling process.

The first value that strikes me as important in counseling is that of informed honesty. It is one thing to be honest. It is another thing to be informed. The two together are a fine combination.

For example, the best thing for many a minister to do for some people is to say, "I am sorry that I cannot help you. I wish that I could. It seems to me that your problem may involve medical information that is not at my disposal. I believe that you ought to see a doctor who deals with such emotional disturbances."

Ministers are not doctors, especially they are not psychiatrists. And for the pastor to try to take over the work of a psychiatrist is sometimes futile and may be dangerous. I have known of ministers who tried to treat people who are depressed or those who are highly suspicious of other people or those who are without normal controls over their impulses, only to find that all their prayers and exhortation ended in failure. Sometimes their efforts may even do harm.

Because the individual's problem is an inner problem or for that matter a "mental" problem does not mean that it is in the province of the Christian ministry. Sometimes the best thing that a minister can do is to say to the individual one of three things: (1) "Frankly, I do not know what is wrong with you," or (2) "It seems to me that you may have to live with your problem, and here is how the grace of God can help you," or (3) "I wish I could help you but the only honest thing for me to do is to refer you to someone else who may help you."

I well remember a middle aged woman who sat in my study and cried and insisted that I must help her. She was deeply depressed though quite agitated and aggressive. "Do you mean to tell me," she wailed, "that you as a Christian minister cannot help me when I feel that I am lost and going to hell?" I insisted that I wanted to help and that my giving her the advice of going to a mental hospital was my best help at the moment. I knew that I could not talk her out of her delusion that she was hopelessly lost. She had trusted Christ and served him for years. Today she is active again in her church

and comparatively well, but it took months in a mental hospital to cure her.

Since, as one study shows 40 per cent of the mentally ill turn to a minister first for help, the opportunity of the Christian ministry is very great. Our big problem is that of evaluation. What is wrong with this person? Is this difficulty one that needs a physician or a preacher? Can I help this person toward recovery? And, if so, do I have the time or skill necessary to do so? And, if not, can I interpret to this person the kind of difficulty that is present and the resources available for adequate help?

It seems to me, more and more, that the pastor's greatest opportunity is in evaluating the nature of the troubles that people have and in steering them in the direction of help from other sources. Often this takes a number of interviews. A relationship must often be built first. And an unlimited amount of psychological knowledge is needed for this purpose. We need to be thoroughly informed as well as thoroughly honest. But it is sometimes the difference between getting help while help will do good or stringing the person along until the personality completely deteriorates.

Second, the pastor places great value on compassionate concern. It makes all the difference in the world, when you are in trouble, if someone really cares. Many people sink because they do not find anyone who really cares whether they sink or swim.

Most of us have heard pastors speak of those who come to them just to get an audience. Or they speak slightly of frustrated old maids who come again and again "just to have someone to talk to." It is said that if you give them advice they will never take it.

Well, the solution to that problem is to give less advice. If some of these complainers knew better techniques of counseling they would be able to help such chronic counselees and save their own time. Many of these troubled souls who seek help would go away helped if the pastor were to say, "What you are saying is that you feel such and such and it is very uncomfortable." Often they come again and again because each time they failed in their attempt to be heard.

The good counselor in any field finds himself saying again and again, "What is this individual trying to tell me? Why did he (or she) come to me? What is he feeling behind these words?"

Here the minister of the gospel is truly following his Master. "I sat where they sat," the prophet Ezekiel said. Can we sit where the divorcee, or the alcoholic, or the depressed person, or the aged man who hears voices, or the hysterical girl who has crying spells and cannot help it? Can we hear the story of a confused, anxiety-ridden individual and feel that "there, but by the grace of God, go I?" How would we feel if we were in their shoes? Would not the foot be pinched at the same place?

Our churches send medical doctors, nurses, teachers, and many other kinds of Christian servants into the dark mission fields of the world. We say that when they serve some of the other needs of these people, they can then point them to the Christ who is willing to save unto the uttermost.

In our pagan America, one of the greatest opportunities the churches have, is to listen with concerned ear to the heartbreaking stories of troubled people. It is a means of reaching them for the deeper meanings of the Christian faith. It is a way of proving our identity of Him, who beholding the multitudes had compassion on them. More than these, it is the very technique of curing the ill. Many a person will show great improvement in overcoming anxiety if they find a counselor who is mature enough to listen to them intently and really feel what they feel.

Or to turn the matter around, if you were in the boots of some who come to you for help, what could you desire more than to find someone who would listen to you and care deeply. Actually few people are really asking for pity or for advice or for instruction. They seek and need someone who will hear their story and say, "I see what you mean, and I can imagine that it hurts here and here." This is at the heart of pastoral counseling. It is the very heart of Christianity.

Third, the pastor, like other people who are in the helping business, must have great respect for freedom and responsibility.

The preacher, as well as the psychologist, insists that man has an area of freedom. It is this area that man finds at a given moment. He decides. He chooses. He selects. He directs. But this area in which man decides ranges all the way from a state of being in a stupor, in extremely sick people, to the almost perfect choices of a very good person.

What is it that enslaves us? Here the expert counselor must be extremely discriminating. He must decide two things: What kind of enslavement is this person experiencing? And what will it take to set him free? This is what the psychiatrists talk about as diagnosis or evaluation. How crippled is this person and in what way?

For example, a woman may come complaining to the minister that she feels that she has committed the unpardonable sin and that she prays and tries to trust Christ but never has assurance that she is saved. The ideas about her own unworthiness obsess her. She cannot throw them off, try as she may. What will the minister do with such a case? Read scriptures to her and try to convince her that she has the wrong conception of the unpardonable sin? If he does, he may wake up some morning to read about this woman's jumping off a bridge or taking an overdose of sleeping pills. It would be much better if he realized that her area of reasoning has been constricted, and that her emotional illness needs to be dealt with by an M. D. To counsel with her about her delusional guilt may actually increase her depression and prolong her trouble.

On the other hand, another person may complain of feeling lost and undone and need specifically the help of a minister.

I remember a young man who came to me who had both an emotional illness and a true sense of guilt.

He sat down in my study and began, "Preacher, what I have to tell you may shock you, but I am a thief." I asked him what he stole and he replied, "Dimes, only dimes."

"Do you mean to tell me that you go through a man's billfold and leave the bills and larger change, and take only dimes?" I asked.

"Yes, it is as strange to me as it is to you but that's the way it is."

He was an ex-service man in his early twenties. He had seen actual fighting in the foxholes of Italy. His stealing had been going on for about two years. He was a member of the church, had been since the age of twelve. He sang in the choir and was in other ways a very respectable young man.

"Why did you come to me at this time?" I asked.

"Well, it was like this. My fiance and I were walking around the campus yesterday afternoon and I finally got up the nerve to confess to her that I stole dimes. She looked me squarely in the eye and said, 'I want to ask you something, have you ever been born again?' I told her that I did not know but that I was a member of the church. I supposed that I had."

His story revealed that he had never prayed in all of his life. At least, that is what he said. When he thought of doing wrong he always thought, "What would mother think?" His mother, a neurotic invalid, was very possessive; and when he would go home on week ends she would complain if he went down to the corner drugstore to see the fellows. He said that often when he would steal, he would think that he hoped he would get caught and she would be disgraced and leave him alone.

In an environment of understanding and acceptance this young man realized that he was trying to throw off the yoke of his mother's controls and "love." Immediately he was free from his compulsion to steal dimes, and about the third interview he said that he realized that he had never become a Christian and that he wanted to do so. We prayed together. He accepted Christ as his Saviour and publicly professed him the next Sunday. I kept up with him for several years and his compulsion never returned. Today he is a valuable church member.

Here was both illness and sin. This young man was not free to quit stealing without counseling, and in his particular case he felt that he needed a minister. Certainly, his sin must be dealt with by his coming freely to the Savior and asking for forgiveness. But this too must be preceded by his achieving freedom from his mother, because she had become a kind of god to him and he was crippled.

Suppose I had violated this young man's own responsibility and had lectured him or advised him. His problem was not in the will, the will was not free concerning stealing. Or suppose I had consoled him and assured him that he would outgrow his problem. That would have been to prolong his bondage. He needed to be free to act, both regarding his stealing and toward God.

The reason ministers are told to help people "talk out" their problems, in some instances, is because this is a method of self-understanding and a step toward freedom. But this is not always true. In some instances, such as delusions and depressions, quite the contrary is true. Counseling in these cases means leading the person to

assume responsibility for taking treatment from someone who is trained in handling such cases.

Bondage is a varied thing in the human personality. Sometimes a person may be enslaved by a tyrannical, over-developed conscience. Sometimes by the lower impulses, the flesh. Sometimes by custom, society, friends, what one writer calls "anonymous authority." Sometimes by members of the immediate family. But always the pastor is interested in helping find freedom under God.

In pastoral counseling, in teaching, in the pulpit the aim is that each individual, by self-understanding, self-acceptance, and self-surrender, shall arrive at self-direction. But it is important that the minister realize that responsibility rests on the individual only to the extent that there is freedom. The truth is, only God knows how much responsibility the individual has, so only God can judge the individual.

This leads me to say that the minister can agree with the psycho-therapist that all counseling should be from a non-judgmental standpoint. We must accept the individual as God gives him to us. In such an atmosphere, it has been proven, the person who comes to us may increase his area of freedom, toward both God and man.

It is recorded of Jesus that he left the Gadarene demoniac "clothed, and in his right mind." A right mind, from a Christian standpoint, is a responsible mind. We are called to live in a state of constant responsibility. It is not enough for us simply to become adjusted to our environment. We are responsible before God to live for him as he makes his will for us known, adjustment or no adjustment.

A friend of mine said that she wanted to hear a sermon from this text, to which I have referred, Jesus left the man "sitting, and clothed, and in his right mind." But we need to remind ourselves that this high goal was not accomplished by preaching merely. Someone might say that neither was it accomplished by counseling. That is true. However, counseling is a method that has brought many self-destructive and socially-destructive people to their right-mindedness.

Our methods today have this in common with that of Jesus with the demoniac. First, both reach their ends by personal contact, by dealing with the individual directly and alone. Second, both may mediate the power and love of God. It was love reaching out to the needy, the demoniac; and counseling is Christian love in action, sharing the strength and skills of the pastor in a face to face interview. Third, the goal is the same, that the individual shall be restored to his normal useful self.

There is one other value which I should like to mention in connection with pastoral counseling. I refer to Christian maturity. This means simply that in both the counselor and the counselee the aim is growth, that we shall put away childish things. I shall not attempt to state the importance of personal growth. Surely all of us are committed to becoming as near as we can to the "stature of the fullness of Christ." We hope this for ourselves, but it is never entirely true. And we hold this before our congregations.

A few years ago a noted psychiatrist, Dr. William Menninger, wrote an article in *Pastoral Psychology* entitled "Tensions in Marriage." In it he outlined six main characteristics of a mature person. I should like to share them with you. They sound so very Christian.

A mature person (1) deals constructively with reality at its worst;

(2) finds more satisfaction in giving than in receiving; (3) is relatively free from tensions and anxieties; (4) is able to accept frustrations for future gains; (5) has the ability to learn to profit from experience; and (6) has the capacity to love.

I do not have time to develop these but they might easily be thought of as descriptions of Jesus Christ, and of Him alone. All of the rest of us are relatively immature.

The application of this concept of maturity to pastoral counseling is threefold. First of all, maturity is the goal of counseling. We must judge whether the person needs counseling on the basis of some criteria. Of course, the immature individual may need help when he either does not wish it or is so seriously impaired that he cannot accept it. In other words, it is often true that those who need it most desire it least.

On the other hand, sometimes people come to a counselor to find out if they are "all right" or if they need help. Without some kind of standard by which we judge the normal we would be without any objective guide in these matters. Maturity is the concept that enters into determining the degree of need and the individual's ability to take help.

Second, a certain degree of maturity on the part of the counselor is necessary for successful growth. Counseling technique is important. And a dynamic understanding of how the human personality functions is a necessary part of the training of a counselor. But perhaps the most important part of the counseling situation is the personal maturity of the counselor himself.

He must be able to love the troubled individual regardless of his degree of immaturity. He must be relatively free from tensions and anxieties. He must be open to learn from experience, his own and others. And so on throughout the whole list.

It is a known fact that a number of different techniques in counseling get good results. One may well surmise that the personality of the counselor, his capacity for love, for example, is the constant factor in these various successful methods. We love the individual in a healthy manner and he in turn learns to love himself and others, including God. At least, this is the goal.

Finally, Christian maturity is the hope and challenge with which every Christian pastor confronts his parishioners. It is not only the goal, as I have mentioned before, but the Christian believes that every person can make some progress in that direction. He is hopeful.

"Be ye therefore perfect even as your Father which is in heaven is perfect" is not a goal for the next life but a demand for this one. We may assume that every born again person will be normal only if he is reaching out toward self-fulfillment. This "reaching out" causes a certain amount of anxiety. It is the aim of the good counselor that both he and the counselee will be able to distinguish between normal growth anxiety and abnormal or crippling anxiety.

In closing I should like to say two things which seem to summarize what I have tried to point out. Our Christian values make counseling a necessary part of the Christian ministry. How can we help but talk to people about their problems if we love them? Likewise, our values require that we learn all we can about the best methods of helping sick and retarded individuals. After all, the test of pastoral counseling is not in the number of people who turn to us for help, but the number who go away from us capable of responding to both God and man.

## FRIDAY MORNING

- 9:00 Worship in Song—W. Hines Sims  
9:10 Scripture (II Cor. 6:1-18) and Prayer—  
A. Douglas Aldrich, North Carolina  
9:15 American Bible Society—Thomas T.  
Holloway, Texas, *Field Secretary*  
9:30 Committee on Committees  
9:40 Committee on Resolutions  
9:50 Miscellaneous Business  
9:55 Committee on Denominational Calendar  
—Albert McClellan, Tennessee, *Chairman*  
10:00 Combined Report of Special Committees  
on Baptist Papers, and Baptist Papers  
Circulation Campaign—B. J. Murrie,  
Illinois, and Louie D. Newton, Georgia,  
*Chairmen*  
10:20 Relief and Annuity Board Report—R.  
Alton Reed, Texas, *Executive Secretary*  
10:40 Chaplains' Commission of the S.B.C.,  
"Southern Baptists' Ministry to Military  
Personnel"—Alfred M. Carpenter, Georgia,  
*Director*  
11:20 Committee on Boards—E. Gibson  
Davis, Tennessee, *Chairman*  
11:35 Southern Baptist Foundation—T. L.  
Holcomb, Tennessee, *Executive Secretary*  
11:45 Music—Baylor University Choir, Euell  
Porter, *Director*, Texas  
11:55 Address, "Facing Our Fiercest Foe"—  
Millard J. Berquist, Florida  
12:30 Adjourn

## FRIDAY AFTERNOON

- 2:00 Worship in Song—W. Hines Sims  
2:10 Scripture (II Cor. 3:1-18) and Prayer  
—Forest Lanier, Georgia  
2:15 Memorial Service—E. D. Solomon,  
Florida  
2:30 BROTHERHOOD COMMISSION—  
George W. Schroeder, Tennessee, *Executive Secretary*  
3:00 Committee on Time, Place and Preacher  
3:10 Radio and Television Commission Report—  
Paul M. Stevens, Texas, *Executive Secretary*—  
Address: Roy O. McClain, Georgia  
3:40 Special Music—Baptist Hour Choir, R.  
Paul Green, *Director*  
3:50 Miscellaneous Business  
4:00 Address: "Separation and Spirituality"—  
Glenn L. Archer, District of Columbia,  
*Executive Director*, PAOU  
4:30 Adjourn

## FRIDAY NIGHT

- 7:00 Worship in Song—W. Hines Sims  
7:10 Scripture (James 1:12-22; Ephesians 6:10-20)  
and Prayer—T. Edward Damer, Missouri  
7:15 Youth Night Service—G. Kearnie Keegan, Tennessee  
Music—William Jewell College Choir, Henry L.  
Cady, *Director*, Missouri  
Address: Howard E. Butt, Jr., Texas  
9:30 Adjourn

## SATURDAY MORNING

- 9:00 Worship in Song—W. Hines Sims  
9:10 Scripture (Psa. 127; Ephesians 5:15; 6:4) and  
Prayer—Bob Patterson, Kentucky  
9:15 Education Commission—R. Orin Cornett, Tennessee,  
*Executive Secretary*  
9:35 Public Affairs Committee—C. Emanuel Carlson,  
District of Columbia, *Executive Director*—Report  
by Walter Pope Binns, Missouri, *Chairman*  
9:50 Music—Baylor University Choir—Euell Porter,  
*Director*, Texas  
10:00 Address: "Crusade for Christian Morality"—  
Clifton J. Allen, Tennessee  
10:30 Presentation of New Officers of the Convention  
10:45 Church Music Festival and Christian Home Service—  
Joe W. Burton, Tennessee; W. Hines Sims, Tennessee  
Choirs: Baptist Hour, Baylor University, William  
Jewell College, and festival choir from Kansas  
City churches  
Interview: "Christian Home Life in Russia,"  
Rev. Jacob Zhidkov, Moscow  
Address: "Fidelity in the Family," H. Guy Moore,  
Texas  
12:45 Adjournment

## COMMITTEE ON ORDER OF BUSINESS

HAROLD G. SANDERS, Florida, *Chairman*  
JAMES E. DAVIDSON, Alabama  
W. E. GRINDSTAFF, Oklahoma  
JOHN E. LAWRENCE, North Carolina  
MERLE A. MITCHELL, Missouri  
HENRY J. STOKES, Georgia  
S. A. WHITLOW, Arkansas

\* \* \*

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## BROTHERHOOD COMMISSION, S.B.C.

1548 Poplar Avenue  
MEMPHIS 4, TENNESSEE  
GEORGE W. SCHROEDER, *Executive Secretary*

## ORDER of BUSINESS

\*

# Southern Baptist Convention



"Righteousness exalteth a nation:  
but sin is a reproach to any people."

—Proverbs 14:34

\*

*Kansas City, Missouri*

*May 30-June 2, 1956*



**REPORT OF COMMITTEE**

**ON**

**ORDER OF BUSINESS  
SOUTHERN BAPTIST  
CONVENTION**

May 30-June 2, 1956  
Kansas City, Missouri

CASPER C. WARREN, *President*  
JOHN H. HALDEMAN, *First Vice-President*  
KYLE M. YATES, *Second Vice-President*  
JAMES W. MERRITT, *Secretary*  
JOSEPH W. BURTON, *Secretary*  
PORTER W. ROUTH, *Executive Secy.-Treas.*  
W. HINES SIMS, *Convention Music Director*  
H. MAX SMITH, *Organist*  
LOREN R. WILLIAMS, JOHN KOOISTRA, *Pianists*

THEME: "Righteousness exalteth a nation"—A  
Crusade for Christian Morality  
SCRIPTURE: "Righteousness exalteth a nation: but  
sin is a reproach to any people."  
(Proverbs 14:34)

**WEDNESDAY MORNING**

9:00 Worship in Song—W. Hines Sims, *Music Director, Tennessee*  
9:10 Scripture (Proverbs 14:34; Psa. 66:1-10, 67:1-7) and Prayer—Earl B. Edington, *Florida*  
9:15 Report on Registration, Appointment of Tellers, Presidential appointment of Committee on Committees and Committee on Resolutions—Joe W. Burton, *Tennessee*, and James W. Merritt, *Georgia, Convention secretaries*  
9:20 Committee on Order of Business—Harold G. Sanders, *Florida, Chairman*  
9:25 Welcome to Kansas City—Introduction of speaker by Conrad R. Willard  
Address: H. Roe Bartle, *Mayor of Kansas City*  
9:35 President's Address—C. C. Warren, *North Carolina*  
10:00 Hardin-Simmons University Quartet, *Texas*  
10:05 Executive Committee Administrative Report—Porter W. Routh, *Tennessee, Executive Secretary*

11:05 Miscellaneous Business\*  
11:15 Woman's Missionary Union—Mrs. George R. Martin, *Virginia, President*  
Address: Mrs. Edgar Bates, *Hamilton, Ontario*  
11:45 Fellowship in Song  
Special Music—Georgetown College Choir, A. Ray Baker, *Director, Kentucky*  
12:00 Convention Sermon—Harry P. Stagg, *New Mexico*  
James M. Baldwin, *Illinois, Alternate*  
12:45 Adjourn  
(There will be no Wednesday afternoon session)

**WEDNESDAY NIGHT**

7:00 Worship in Song—W. Hines Sims  
7:10 Scripture (Malachi 3:1-12; Luke 24:45-49) and Prayer—John W. Raley, *Oklahoma*  
7:15 Christian Life Commission—A. C. Miller, *Tennessee, Executive Secretary*  
Address: Congressman Brooks Hays, *Arkansas*  
7:50 Special Music—Ouachita College Choir, David Scott, *Director, Arkansas*  
8:00 Home Mission Board Report—Courts Redford, *Georgia, Executive Secretary*  
Address: "America for Christ"—Billy Graham, *North Carolina*  
9:45 Adjourn

**THURSDAY MORNING**

9:00 Worship in Song—W. Hines Sims  
9:10 Scripture (Deut. 31:12-13, 6:6-9; Romans 10:8-17) and Prayer—J. B. Jackson, Jr., *Colorado*  
9:15 Historical Commission—Norman W. Cox, *Tennessee, Executive Secretary*  
9:30 Committee on Baptist Film—Louie D. Newton, *Georgia, Chairman*  
9:40 Southern Baptist Hospitals—Frank Tripp, *Louisiana, Executive Secretary-Superintendent*  
10:00 Miscellaneous Business, Election of Officers\*  
10:30 Sunday School Board Report—James L. Sullivan, *Tennessee, Executive Secretary*

\*By Law 19—Limitations: One-third of the time for consideration of all reports before the Convention shall be reserved for discussion from the floor.

•Note: It is the responsibility of the person making the report to allow for one-third of the time for discussion from the floor. Guest speakers should be warned.

\*By Law 4—Election of Officers: The president, the first, and the second vice-presidents, and the secretaries, shall be elected not later than the second day of the Convention, their terms of office to begin at the final adjournment.

Election of officers shall be by ballot, provided, however, that if there is only one nomination, and no other person desires to nominate, the secretary or anyone designated for the purpose may cast the ballot for the Convention.

11:30 Recognition of Fraternal Messengers  
11:50 Special Music—Frank Boggs, *Florida*  
11:55 Baptist World Alliance Report—Arnold T. Ohrn, *District of Columbia, General Secretary*  
Address: Theodore F. Adams, *Virginia, President*  
12:30 Adjourn

**THURSDAY AFTERNOON**

2:00 Worship in Song—W. Hines Sims  
2:10 Scripture (I Cor. 4:1-21) and Prayer—Thomas W. Croxton, *Missouri*  
2:15 American Baptist Theological Seminary—L. S. Sedberry, *Tennessee, Secretary-Treasurer*  
2:35 Report of Seminaries:  
Southern Baptist Seminary—Duke K. McCall, *Kentucky, President*  
New Orleans Baptist Seminary—Roland Q. Leavell, *Louisiana, President*  
Southwestern Baptist Seminary—J. Howard Williams, *Texas, President*  
Southeastern Baptist Seminary—Sydnor L. Stealey, *North Carolina, President*  
Golden Gate Baptist Seminary—Harold K. Graves, *California, President*  
Seminary Extension Department—Lee Gallman, *Mississippi, Director*  
Address: Duke K. McCall, *Kentucky*  
3:55 Music—Claude Rhea, *Louisiana*  
4:00 Special Committee Report on Theological, Religious and Missionary Education—J. W. Storer, *Oklahoma, Chairman*  
4:20 Special Committee Report—To Study Policies and Procedures of Committee on Time, Place and Preacher—C. Roy Angell, *Florida, Chairman*  
4:30 Election of Officers (Continued)  
4:45 Adjourn

**THURSDAY NIGHT**

7:00 Worship in Song—W. Hines Sims  
7:10 Scripture (II Cor. 4:1-11, 5:14-21) and Prayer—Hugh Cantrell, *Arkansas*  
7:15 Executive Committee Promotion Report—Merrill D. Moore, *Tennessee, Director of Promotion*  
7:50 Special Music—Baptist Hour Choir, R. Paul Green, *Texas, Director*  
8:00 Foreign Mission Board Report—Baker James Cauthen, *Virginia, Executive Secretary*  
9:45 Adjourn



# BAPTIST PRESS

servicing Southern Baptist state papers as a news service

Theo Sommerkamp, *editorial assistant*  
127 Ninth Avenue, North  
Nashville 3, Tennessee

The following is a listing of materials in our file book on the 1956  
Southern Baptist Convention.

## Programs

Order of Business, Southern Baptist Convention  
Youth Night  
Woman's Missionary Union  
Pastors' Conference  
Foreign Missions Night  
What Takes Place When (2 pages)

## Bulletins

Wednesday, May 30, 1956  
Thursday, May 31, 1956  
Friday, June 1, 1956  
Saturday, June 2, 1956

## Speeches

Quotations from Billy Graham (3pp.) M.  
"The Cry of a Lost World" (4pp.) M. Baker J. Cauthen  
Excerpts from remarks of Brooks Hays (3pp.) M.  
"The Demands of a Growing Denomination Upon Religious Education" (3pp.) M.  
J. P. Edmunds  
"Faith Seeking Understanding" (6pp.) M. Duke K. McCall  
Excerpts from address of Howard Butt, Jr. M.  
"Christ For All The World - Now!" (3pp.) M. Roy G. McClain  
"Crusade For Christian Morality" (3pp.) M. Clifton J. Allen  
"Facing Our Fiercest Foe" (5pp.) Millard J. Berquist  
"We Must Worship" M. (3pp.) Blanche Hodge  
"The Contemporary World and the Christian Witness" P. (3pp.) Paul Geren  
"Betrayed By Beverage Alcohol" P. (3pp.) Duke McCall  
"Handmaids of the Lord" P. (3pp.) Mrs. Edgar Bates  
"The World Is Too Big" P. (3pp.) Albert McClellan  
"The Day of March Has Come" P. (2pp.) Monroe Swilley  
"Sunday School Board to Request Privilege of Changing Name" M. (2pp.)  
James L. Sullivan  
Welcome Address - Conrad R. Willard

Speeches (cont.)

The Measure of a Man (4) Harry P. Stagg  
What a Woman Has to Give to Missions (3) Mrs. Edgar Bates  
The Challenging Hour (3) C. C. Warren  
Southern Baptist and the Negro (2) T. B. Mason  
The Baptist World Alliance (2) Theodore F. Adams  
Separation and Spirituality (4) Glenn L. Archer  
The Chemistry of the Cross (3) Angel Martinez  
Thanks a Million --Glenn Braswell  
Address of Welcome --W. T. Holland  
The Christ We Preach --J. D. Carroll  
A Study In Elbows and Fingertips --Clarence W. Cranford  
The Place of the Pulpit In Evangelism (4) John Edmund Haggai  
Human Standards or Divine Objections (3) John M. McBain  
My God Is Able (2) W. D. Morris  
The Offence of the Cross--Jack K. Maben  
Are You a Blunt Ax? --G. Avery Lee  
Spiritual Values and Pastoral Counseling (3) R. Lofton Hudson  
The Fellowship of Kindred Minds (2) Theodore F. Adams  
Christian Education Is Missions (2) Thomas Taylor  
Bothered By Brevities and Inspired By Imoralities (5) Robert G. Lee

Amendments

Amendment of Constitution of SBC, Article IV

Other Material

Map

Letter to editors

Proposal about Miami Baptist Hospital by C. Roy Angell

Outlines for Southern Baptist Editors (4 pp.)

Resolutions

Local Baptist Church

Elections

Pastors' Conference - New Officers

Woman's Missionary Union

Southeastern, Southwestern, and Western Religious Education Association Officers

Officers of Public Relations Association

Committees

Members of Committee on Time, Place, Preacher

Entertaining 1957 Southern Baptist Convention at Chicago (2pp.)

Committee on Committees

Committee on Resolutions

Changes of Committee on Boards

Christian Vocations

Denominational Calendar

Committee on Boards

Reports

Joint Meeting of Southeastern, Southwestern, and Western Associations

Woman's Missionary Union

|                          |          |          |              |             |
|--------------------------|----------|----------|--------------|-------------|
| Board Members by States: | Ala.     | Ga.      | Mo.          | Tex. (2pp.) |
|                          | Arizona  | Ill.     | N. M.        | Va.         |
|                          | Ark.     | Ky.      | N. C.        |             |
|                          | Cal.     | La.      | Okl.         |             |
|                          | D. of C. | Maryland | S. C.        |             |
|                          | Fla.     | Miss.    | Tenn. (3pp.) |             |

Report of Woman's Missionary Union

Report of Carver School of Missions and Social Work

Report of Home Mission Board (2pp.)

Report of Christian Life Commission of SBC (2pp.)

Report of Special Committee on Baptist Film

Report of Southern Baptist Theological Seminary of New Orleans

Report of Southern Baptist Theological Seminary

Report of Southern Baptist Hospital Board

Report of Southeastern Baptist Theological Seminary  
Report of Historical Commission  
Report of Golden Gate Baptist Theological Seminary  
Report of American Baptist Theological Seminary  
Report of The Baptist World Alliance  
Report of Southwestern Baptist Theological Seminary  
Report of Baptist Sunday School Board  
Report of Seminary Extension Department  
Should SBC Study Its Agency Work?  
Actions Taken at the Convention meeting of SBC Executive Committee, May 29  
Theological Education, Actions taken, May 31  
Executive Committee Promotion Report (7 pp.)  
News Release for Saturday, May 26  
Convention to Decide About Miami Hospital (2pp.)  
Report of Executive Committee (2pp.)  
Report of Foreign Mission Board  
Report of Special Committee on Theological Education  
Report of Southern Baptist Foundation  
Report of Committee on Baptist State Papers (2pp.)  
Report of SBC Committee on Baptist State Papers Circulation Campaign  
American Bible Society  
Report of Chaplains' Commission of Southern Baptist Home Mission Board  
Report of Relief and Annuity Board of SBC  
Report of Brotherhood Commission of SBC  
Report of SBC Committee on Denominational Calendar (3pp.)  
Baptist Joint Committee on Public Affairs  
Report of Education Commission (2pp.)  
Picture Possibilities (4pp.)  
SBC Information Sheet (3pp.)  
Southern Baptist Convention Directory (8pp.)  
A Guide for Newspaper Men  
1955 in Retrospect  
Meet the President (2pp.)  
Two Baptist Press Pre-convention releases

Total number of pages, not counting programs and Convention Bulletins  
is 218.

# Southern Baptist

# CONVENTION BULLETIN

Nineteen Fifty-Six

PRINTED DAILY DURING SESSION BY ORDER OF THE CONVENTION

For Free Distribution at Registration and Information Desks

THIRTY-THIRD VOLUME

KANSAS CITY, MISSOURI, WEDNESDAY, MAY 30, 1956

FIRST DAY

## EXECUTIVE COMMITTEE REPORT

### Administrative Recommendations

#### Recommendation No. 8

1. We recommend that the period from 1959 to 1964 be designated as "The Baptist Jubilee Advance."

2. We recommend that the annual emphases be as follows: Evangelism through co-operative witness (in reference to the simultaneous revival movement), 1959; evangelism through Bible teaching and training, 1960; evangelism through stewardship and enlistment, 1961; evangelism through church extension, 1962; evangelism through world missions, 1963; and the Third Jubilee Celebration, 1964.

3. We recommend that the agencies and institutions of the Southern Baptist Convention plan their five-year program from 1959 to 1964 within the framework of these emphases where possible.

4. We recommend the adoption of the following as the purpose for the Baptist Jubilee Advance:

At the 1955 Southern Baptist Convention in Miami, it was voted "to confer with representatives of other Baptist conventions in North America, looking toward a five-year program of advance which will culminate in 1964, the date of the one hundred fiftieth anniversary of the organization of Baptist work on a national level in the United States and North America."

At the meeting of the American Baptist Convention, it was voted: "That we heartily welcome the proposal of the Southern Baptist Convention and request that the Department of Evangelism of the Home Mission Society consider the implementation of American Baptist Convention participating in the

Evangelistic Crusade and urge that the long-range objectives leading to the Sesquicentennial be referred with our cordial endorsement to the appropriate committee of the General Council for further development."

The National Baptist Convention of the U.S.A., Inc., took action in its September, 1955, meeting, endorsing the movement. At the organization meeting in Chicago on December 8, 1955, called by Dr. C. C. Warren, representatives were present from the Southern Baptist Convention, the American Baptist Convention, the National Baptist Convention, U.S.A., Inc., the National Baptist Convention of America, the North American Baptist General Conference, and the Baptist General Conference of America. Canadian Baptists have since expressed a desire to participate.

The resulting movement, called the Baptist Jubilee Advance, has as its purpose the dramatization and deepening of the Baptist witness to the world. It is to begin with a concerted evangelistic effort by all participating Baptist bodies in 1959, followed by appropriate co-ordinated emphasis in 1960, 1961, 1962, and 1963, and culminating in 1964 in the celebration of the Third Jubilee. Specifically:

1. It is an attempt to quicken, in professed believers in Christ, a sense of responsibility for carrying out all phases of the Great Commission with zeal and fervor.
2. It is an attempt, on the part of Baptists in the United States and Canada, to "see together" the gigantic task before us. It is not, however,

(Continued on page 5)

## SUGGESTED Order of Business SOUTHERN BAPTIST CONVENTION

May 30-June 2, 1956

Kansas City, Missouri

CASPER C. WARREN, President  
W. HINES SIMS, Director of Music

### WEDNESDAY MORNING

- 9:00 Worship in Song — W. Hines Sims, Music Director, Tennessee
- 9:10 Scripture (Proverbs 14:34; Psa. 66:1-10, 67:1-7) and Prayer—Earl B. Edington, Florida
- 9:15 Report on Registration, Appointment of Tellers, Presidential appointments of Committee on Committees and Committee on Resolutions—Joe W. Burton, Tennessee, and James W. Merritt, Georgia, Convention secretaries
- 9:20 Committee on Order of Business — Harold G. Sanders, Florida, Chairman
- 9:25 Welcome to Kansas City—Introduction of speaker by Conrad R. Willard  
Address: H. Roe Bartle, Mayor of Kansas City
- 9:35 President's Address — C. C. Warren, North Carolina
- 10:00 Hardin-Simmons University Quartet, Texas
- 10:05 Executive Committee Administrative Report—Porter Routh, Tennessee, Executive Secretary
- 11:05 Miscellaneous Business
- 11:15 Woman's Missionary Union—Mrs. Geo. R. Martin, Virginia, President  
Address: Mrs. Edgar Bates, Hamilton, Ontario
- 11:45 Fellowship in Song  
Special Music — Georgetown College Choir, A. Ray Baker, Director, Kentucky
- 12:00 Convention Sermon — Harry P. Stagg, New Mexico  
James M. Baldwin, Illinois, Alternate
- 12:45 Adjourn  
(There will be no Wednesday afternoon session.)

### WEDNESDAY NIGHT

- 7:00 Worship in Song—W. Hines Sims
- 7:10 Scripture (Malachi 3:1-12; Luke 24:45-49; and Prayer—John W. Raley, Oklahoma
- 7:15 Christian Life Commission—A. C. Miller, Tennessee, Executive Secretary  
Address: Congressman Brooks Hays, Arkansas
- 7:50 Special Music—Ouachita College Choir, David Scott, Director, Arkansas
- 8:00 Home Mission Board Report—Courts Redford, Georgia, Executive Secretary  
Address: "America for Christ"—Billy Graham, North Carolina
- 9:45 Adjourn

### THURSDAY MORNING

- 9:00 Worship in Song—W. Hines Sims
- 9:10 Scripture (Deut. 31:12-13, 6:6-9; Romans 10:8-17) and Prayer—J. B. Jackson, Jr., Colorado

(Continued on page 3)

## OFFICERS OF THE SOUTHERN BAPTIST CONVENTION

**President**—Casper C. Warren, Charlotte, North Carolina

**First Vice-President**—John H. Haldeman, Miami, Florida

**Second Vice-President**—Kyle M. Yates, Houston, Texas

**Secretaries**—James W. Merritt, Gainesville, Georgia  
Joe W. Burton, Nashville, Tennessee

**Treasurer**—Porter Wroe Routh, Nashville, Tennessee

**WHAT TAKES PLACE WHEN****Southern Baptist Conventi n**

Adams, Theodore F., address, Thursday, 11:55 a.m.  
 Allen, Clifton J., address, "Crusade for Christian Morality," Saturday, 10 a.m.  
 American Bible Society, Friday, 9:15 a.m.  
 Appointment of Tellers, Committee on Committees, and Committee on Resolutions, Wednesday, 9:15 a.m.  
 Archer, Glenn L., address, "Separation and Spirituality," Friday, 4 p.m.  
 Baptist World Alliance, Thursday, 11:55 a.m.  
 Bartle, H. Roe, Mayor of Kansas City, Mo., Welcome to Convention, Wednesday, 9:25 a.m.  
 Bates, Mrs. Edgar, address, Wednesday, 11:15 a.m.  
 Berquist, Millard J., address, "Facing Our Fiercest Foe," Friday, 11:55 a.m.  
 Brotherhood Commission, Friday, 2:30 p.m.  
 Butt, Howard E., Jr., address, Friday, 7:15 p.m.  
 Chaplains' Commission, Friday, 10:40 a.m.  
 Christian Home Service and Church Music Festival, Saturday, 10:45 a.m.  
 Christian Life Commission, Wednesday, 7:15 p.m.  
 Commission on American Baptist Theological Seminary, Thursday, 2:15 p.m.  
 Committee on Baptist Film, Thursday, 9:30 a.m.  
 Committee on Baptist State Papers and Baptist Papers Circulation Campaign, combined report, Friday, 10 a.m.  
 Committee on Boards, Friday, 11:20 a.m.  
 Committee on Committees, Friday, 9:30 a.m.  
 Committee on Denominational Calendar, Friday, 9:55 a.m.  
 Committee on Order of Business, Wednesday, 9:20 a.m.  
 Committee on Resolutions, Friday, 9:40 a.m.  
 Committee on Theological, Religious, and Missionary Education, Thursday, 4 p.m.  
 Committee on Time, Place and Preacher, Friday, 3 p.m.  
 Committee to Study Policies and Procedures of Committee on Time, Place, and Preacher, Thursday, 4:20 p.m.  
 Convention Sermon, Harry P. Stag, Wednesday, 12 noon.  
 Education Commission, Saturday, 9:15 a.m.  
 Election of Officers, Thursday, 10 a.m.  
 Election of Officers, Thursday, 4:30 p.m.  
 Executive Committee Administrative report, Wednesday, 10:05 a.m.  
 Executive Committee Promotion report, Thursday, 7:15 p.m.  
 Foreign Mission Board, Thursday, 8 p.m.  
 Fraternal Messengers, Recognition of, Thursday, 11:30 a.m.  
 Graham, Billy, address, "America for Christ," Wednesday, 8 p.m.  
 Hays, Brooks, U. S. Congressman, address, Wednesday, 7:15 p.m.  
 Historical Commission, Thursday, 9:15 a.m.  
 Home Mission Board, Wednesday, 8 p.m.  
 McCall, Duke K., address, Thursday, 2:35 p.m.  
 McClain, Roy O., address, Friday, 3:10 p.m.  
 Memorial Service, Friday, 2:15 p.m.  
 Miscellaneous Business, Wednesday, 11:05 a.m.  
 Miscellaneous Business, Thursday, 10 a.m.  
 Miscellaneous Business, Friday, 9:50 a.m.  
 Miscellaneous Business, Friday, 3:50 p.m.  
 New Officers, Presentation of, Saturday, 10:30 a.m.  
 Public Affairs Committee, Saturday, 9:35 a.m.  
 Radio and Television Commission, Friday, 3:10 p.m.  
 Relief and Annuity Board, Friday, 10:20 a.m.  
 Secretary's Report on Registration, Wednesday, 9:15 a.m.  
 Seminaries, Report of, Southern, New Orleans, Southwestern, Southeastern, Golden Gate, Thursday, 2:35 p.m.  
 Seminary Extension Department, Thursday, 2:35 p.m.  
 Southern Baptist Foundation, Friday, 11:35 a.m.  
 Southern Baptist Hospitals, Thursday, 9:40 a.m.  
 Sunday School Board, Thursday, 10:30 a.m.  
 Warren, C. C., President's address, Wednesday, 9:35 a.m.  
 Woman's Missionary Union, Wednesday, 11:15 a.m.  
 Youth Night Service, Friday, 7:15 p.m.

**PLEASE HELP**

The Convention Bulletin wants to carry the names of all the new presidents of alumni groups. Please get them to Albert McClellan or Frances Davis in the Press Room.

**ATTENTION, BOARDS AND COMMITTEES**

Section C of Bylaw 14 reads as follows: "All recommendations of each board, institution, commission, special committee, and standing committee shall be printed together at the end of its report before they may be considered by the Convention. In case any agency, or committee, shall be unable to comply with this requirement, its recommendation shall be printed in the Convention Bulletin before consideration and action by the Convention."

**MESSENGERS, NOTE!**

All messengers under nine years of age, and all over eighty, please report to Theo Sommerkamp in the Press Room, Room 403, at ten o'clock, Thursday morning. It is very important and will not take much time.

**ATTENTION, MESSENGERS!**

By action of the Convention, all seats in Municipal Auditorium are reserved for messengers until time for each session to open beginning with the Wednesday morning session. After the session begins no seat reservations will be held for messengers and will be open to the public at large. Ushers will be so instructed.

Ushers have been requested to admit to the auditorium prior to the opening of a session only those who wear Convention badges.

This plan to reserve seats for messengers only until the moment each session begins was adopted by the Executive Committee on recommendation of its Committee on Convention Arrangements, in response to the following action of the 1952 Convention in Miami:

"That this Convention ask the Executive Committee to implement in any necessary way the action of the 1949 Committee regarding the seating of messengers so as to guarantee seating for all messengers at all sessions at all future Conventions."

The Executive Committee adopted the following report of the Committee on Convention Arrangements, R. Lofton Hudson, chairman:

"We recommend that at the 1953 Annual Convention and at subsequent Conventions (a) an adequate number of seats in the Convention Hall be held for messengers until the scheduled time for each session to open, beginning with the Wednesday evening session; and (b) that admission to the section or sections reserved for messengers be upon presentation of Convention badge."

**REGISTRATION**

Registration of messengers is at the 13th Street Foyer of the Municipal Auditorium.

The constitutional provision for registration, as stated in the Southern Baptist Convention Constitution, is as follows:

"Article III. Membership. The Convention shall consist of messengers who are members of missionary Baptist churches co-operating with the Convention as follows:

"1. One messenger for each regular Baptist church which is in friendly co-operation with this Convention and sympathetic with its purposes and work and has during the fiscal year preceding been a bona fide contributor to the Convention's work.

"2. One additional messenger from each such church for every 250 members; or for each \$250.00 paid to the work of the Convention during the fiscal year preceding the annual meeting.

"3. The messengers shall be appointed and certified by the churches to the Convention, but no church may appoint more than ten (10)."

The registration of messengers began on Tuesday morning and will continue through Saturday noon. The registration desk will be open in the afternoon each day through Friday.

The Convention registration desk does not register visitors.

The record registration of messengers at the Southern Baptist Convention was at Houston in 1953, when the total reached 12,976; the smallest was 103 at Charleston, South Carolina, in 1849. Joe W. Burton, secretary.

**CONVENTION SPEECHES FOR SALE**

Copies of many of the speeches for the convention will be for sale in the convention exhibit hall beginning Thursday morning at 8:30. Prices 7c or 4 for 25c.

No speech or address will be sold until after it is delivered.

**THE CONVENTION BULLETIN**

In accordance with the rules of Convention Procedure, four issues of the Convention Bulletin will be issued during the current annual meeting. The bulletins will be at the Registration Desk in the Main Foyer of the Auditorium each morning, Wednesday, Thursday, Friday, and Saturday.

The Bulletin is published under the direction of Albert McClellan, the press representative. He is assisted by Mrs. Frances Davis.

The journal of each day's proceedings, together with lists of committees and boards appointed, and important resolutions, recommendations, and announcements, will be published each morning.

All announcements, forthcoming recommendations, etc., intended for publication in the Bulletin must be handed to the press representative not later than the close of the morning sessions.

**Suggested Order of Business . . .****SOUTHERN BAPTIST CONVENTION**

(Continued from page 1)

- 9:15 Historical Commission — Norman W. Cox, Tennessee, Executive Secretary  
 9:30 Committee on Baptist Film—Louie D. Newton, Georgia, Chairman  
 9:40 Southern Baptist Hospitals — Frank Tripp, Louisiana, Executive Secretary-Superintendent  
 10:00 Miscellaneous Business, Election of Officers  
 10:30 Sunday School Board Report—James L. Sullivan, Tennessee, Executive Secretary  
 11:30 Recognition of Fraternal Messengers  
 11:50 Special Music—Frank Boggs, Florida  
 11:55 Baptist World Alliance Report—Arnold T. Ohrn, District of Columbia, General Secretary  
 Address: Theodore F. Adams, Virginia, President  
 12:30 Adjourn

**THURSDAY AFTERNOON**

- 2:00 Worship in Song—W. Hines Sims  
 Scripture (1 Cor. 4:1-21) and prayer—Thomas W. Croxton, Missouri  
 2:15 American Baptist Theological Seminary—L. S. Sedberry, Tennessee, Secretary-Treasurer  
 2:35 Report of Seminaries:  
 Southern Baptist Seminary—Duke K. McCall, Kentucky, President  
 New Orleans Baptist Seminary—Roland Q. Leavell, Louisiana, President  
 Southwestern Baptist Seminary — J. Howard Williams, Texas, President  
 Southeastern Baptist Seminary—Sydney L. Stealey, North Carolina, President  
 Golden Gate Baptist Seminary—Harold K. Graves, California, President  
 Seminary Extension Department—Lee Gallman, Mississippi, Director  
 Address: Duke K. McCall, Kentucky  
 3:55 Music—Claude Rhea, Louisiana  
 4:00 Special Committee Report on Theological, Religious and Missionary Education—J. W. Storer, Oklahoma, Chairman  
 4:20 Special Committee Report—To Study Policies and Procedures of Committee on Time, Place and Preacher—C. Roy Angell, Florida, Chairman  
 4:30 Election of Officers (Continued)  
 4:45 Adjourn

**THURSDAY NIGHT**

- 7:00 Worship in Song—W. Hines Sims  
 Scripture (2 Cor. 4:1-11, 5:14-21) and Prayer—Hugh Cantrell, Arkansas  
 7:15 Executive Committee Promotion Report—Merrill D. Moore, Tennessee, Director of Promotion  
 7:50 Special Music—Baptist Hour Choir, R. Paul Green, Director, Texas  
 8:00 Foreign Mission Board Report—Baker James Cauthen, Virginia, Executive Secretary  
 9:45 Adjourn

**FRIDAY MORNING**

- 9:00 Worship in Song—W. Hines Sims  
 Scripture (2 Cor. 6:1-18) and Prayer—A. Douglas Aldrich, North Carolina  
 9:15 American Bible Society—Thomas T. Holloway, Texas, Field Secretary  
 9:30 Committee on Committees  
 9:40 Committee on Resolutions  
 9:50 Miscellaneous Business  
 9:55 Committee on Denominational Calendar — Albert McClellan, Tennessee, Chairman  
 10:00 Combined Report of Special Committees on Baptist Papers, and Baptist Papers Circulation Campaign—B. J. Murrie, Illinois, and Louie D. Newton, Georgia, Chairmen  
 10:20 Relief and Annuity Board Report—R. Alton Reed, Texas, Executive Secretary  
 10:40 Chaplains' Commission of the S.B.C., "Southern Baptists' Ministry to Military Personnel"—Alfred M. Carpenter, Georgia, Director

- 11:20 Committee on Boards — E. Gibson Davis, Tennessee, Chairman  
 11:35 Southern Baptist Foundation—T. L. Holcomb, Tennessee, Executive Secretary  
 11:45 Music—Baylor University Choir, Euell Porter, Director, Texas  
 11:55 Address, "Facing Our Fiercest Foe"—Millard J. Berquist, Florida  
 12:30 Adjourn

**FRIDAY AFTERNOON**

- 2:00 Worship in Song—W. Hines Sims  
 2:10 Scripture (2 Cor. 3:1-18) and Prayer—Forest Lanier, Georgia  
 2:15 Memorial Service — E. D. Solomon, Florida  
 2:30 BROTHERHOOD COMMISSION—Geo. W. Schroeder, Tennessee, Executive Secretary  
 3:00 Committee on Time, Place and Preacher  
 3:10 Radio and Television Commission Report—Paul M. Stevens, Texas, Executive Secretary—Address: Roy O. McClain, Georgia  
 3:40 Special Music—Baptist Hour Choir, R. Paul Green, Director  
 3:50 Miscellaneous Business  
 4:00 Address: "Separation and Spirituality"—Glenn L. Archer, District of Columbia, Executive Director, PAOU  
 4:30 Adjourn

**FRIDAY NIGHT**

- 7:00 Worship in Song—W. Hines Sims  
 7:10 Scripture (James 1:12-22; Ephesians 6:10-20) and Prayer — T. Edward Damer, Missouri  
 7:15 Youth Night Service—G. Kearnie Keegan, Tennessee  
 Music—William Jewell College Choir, Henry L. Cady, Director, Missouri  
 Address: Howard E. Butt, Jr., Texas  
 9:30 Adjourn

**SATURDAY MORNING**

- 9:00 Worship in Song—W. Hines Sims  
 9:10 Scripture (Psa. 127; Ephesians 5:15; 6:4) and Prayer—Bob Patterson, Kentucky  
 9:15 Education Commission—R. Orin Cornett, Tennessee, Executive Secretary  
 9:35 Public Affairs Committee—C. Emanuel Carlson, District of Columbia, Executive Director—Report by Walter Pope Blinn, Missouri, Chairman  
 9:50 Music — Baylor University Choir — Euell Porter, Director, Texas  
 10:00 Address: "Crusade for Christian Morality"—Clifton J. Allen, Tennessee  
 10:30 Presentation of New Officers of the Convention  
 10:45 Church Music Festival and Christian Home Service—Joe W. Burton, Tennessee; W. Hines Sims, Tennessee  
 Choirs: Baptist Hour, Baylor University, William Jewell College, and festival choir from Kansas City churches.  
 Interview: "Christian Home Life in Russia," Rev. Jacob Zhidkov, Moscow  
 Address: "Fidelity in the Family," H. Guy Moore, Texas  
 12:45 Adjournment

**COMMITTEE ON ORDER OF BUSINESS**

Harold G. Sanders, Florida, Chairman; James E. Davidson, Alabama; W. E. Grinstead, Oklahoma; John E. Lawrence, North Carolina; Merle A. Mitchell, Missouri; Henry J. Stokes, Georgia; S. A. Whitlow, Arkansas.

**NURSERY**

Kansas City will provide a nursery for children under three years of age on the mezzanine floor of the arena. It will open fifteen minutes before each session and close fifteen minutes after sessions are over. Only children of registered messengers or missionaries living outside of Kansas City can be admitted, and the nursery can only care for fifty children. No meals will be served. There is no charge.

**CONVENTION CHAIRMEN**

- CONRAD R. WILLARD, *General Chairman*  
 W. T. HOLLAND, *General Co-chairman and Secretary*  
 LUNCHEONS AND BREAKFASTS—Loren S. Goings  
 INFORMATION—Alvin G. Hause  
 PULPIT SUPPLY—Roy S. Dinkins  
 FINANCE—W. Ross Edwards  
 REGISTRATION—Arthur Norton  
 RECEPTION AND TRANSPORTATION—Eugene Foreman  
 POST OFFICE—George Wilson  
 PUBLICITY—Clayborn E. Landers, W. Jack Wilson, and W. T. Holland  
 RESERVATIONS—Allard Garren, Paul M. Lambert, and Guy L. Prather  
 EXHIBITS AND DISPLAYS—R. Lofton Hudson  
 GENERAL ARRANGEMENTS—J. T. Elliff  
 USHERS—E. Paul Fisher  
 PAGES—Paul Elledge  
 PARKING—L. C. Pennington  
 NURSERY—R. L. Decker  
 FIRST AID—Harold T. Dill  
 WIRE RECORDER—Ralph T. Boggs  
 MUSIC—John Kooistra

**TELLERS**

- Chester L. Quarles, Mississippi, *Chairman*  
 B. Locke Davis, Alabama  
 H. C. Seefeldt, Arkansas  
 Floyd Looney, California  
 H. Ray Watson, Colorado  
 A. L. Carnett, Florida  
 O. Norman Shands, Georgia  
 Bluford M. Sloan, Illinois  
 E. N. Wilkinson, Kentucky

**CONVENTION HYMNBOOKS**

Through co-operation of Convention Press, Baptist Hymnal has been placed in the auditorium for all sessions. Show appreciation by taking good care of their property and by leaving the hymnals in the seats at the close of each session. After the Convention is over, the hymnals will be on sale at a discount at the Book Store.

**FIRST AID ROOM**

The First Aid Room, operated by the Kansas City Red Cross, is located on the first floor of the Arena Promenade. It will be opened during all Convention sessions.

**POST OFFICE**

The Post Office is located in the Box Office quarters of the Music Hall in Municipal Auditorium. The hours are from eight a. m. until one hour after the close of the morning session, daily.

**TELEGRAMS**

All telegrams will be delivered to the Information Booth located in the foyer at the main entrance of the Auditorium.

**FINANCIAL STATEMENT**  
**SHOWING AGGREGATE ASSETS AND LIABILITIES OF AGENCIES OF**  
**THE SOUTHERN BAPTIST CONVENTION**

**December 31, 1955**

**A S S E T S**

|   |                 |   |              |                  |            |
|---|-----------------|---|--------------|------------------|------------|
| <b>FOREIGN MISSION BOARD</b>                          |                 | Christian Life Commission ....              | 505.06       |                  |            |
| Current assets .....                                  | \$ 9,923,019.34 | Education Commission ....                   | 1,000.00     |                  |            |
| Property fund assets .....                            | 191,809.94      | Brotherhood Commission ....                 | 16,119.95    |                  |            |
| Permanent fund assets .....                           | 3,386,080.22    | American Baptist Theological Seminary ..... | 39,263.10    | 612,003.94       | 630,228.87 |
|   |                 |   | 1,242,840.35 |                  |            |
| <b>HOME MISSION BOARD</b>                             |                 | <b>CHRISTIAN LIFE COMMISSION</b>            |              |                  |            |
| Current assets .....                                  | 786,290.68      | Current assets .....                        | 1,046.08     |                  |            |
| Property fund assets .....                            | 5,906,621.11    | Fixed assets (less depreciation) .....      | 856.10       | 1,902.18         |            |
| Permanent fund assets .....                           | 1,520,584.26    | <b>EDUCATION COMMISSION</b>                 |              |                  |            |
| Church building loan fund assets....                  | 2,128,297.19    | Current assets .....                        | 2,894.45     |                  |            |
| Church extension loan fund .....                      | 3,284,222.88    | Fixed assets (less depreciation) .....      | 2,908.15     | 5,802.60         |            |
| Memorial fund .....                                   | 316,934.83      | <b>BROTHERHOOD COMMISSION</b>               |              |                  |            |
| Trust and specially designated fund assets .....      | 1,358,286.19    | Current assets .....                        | 54,306.74    |                  |            |
|   |                 | Fixed assets (less depreciation) .....      | 58,093.18    |                  |            |
| <b>RELIEF AND ANNUITY BOARD</b>                       |                 | Permanent fund assets .....                 | 18,275.54    | 130,675.46       |            |
| Current assets .....                                  | 728,647.36      | <b>RADIO AND TELEVISION COMMISSION</b>      |              |                  |            |
| Earning assets .....                                  | \$41,092,016.73 | Current assets .....                        | 142,926.64   |                  |            |
| Less: Amounts included in assets of other agencies:   |                 | Fixed assets fund (less depreciation) ..... | 137,913.08   |                  |            |
| Southwestern Baptist Theological Seminary .....       | 23,305.55       | Contingent fund assets .....                | 25,000.00    | 305,839.72       |            |
| Foreign Mission Board .....                           | 1,319,962.44    | <b>HISTORICAL COMMISSION</b>                |              |                  |            |
| Other assets .....                                    | 211,079.92      | Current assets .....                        | 12,708.50    |                  |            |
|   |                 | Fixed assets (less depreciation) .....      | 10,078.52    |                  |            |
| <b>SUNDAY SCHOOL BOARD</b>                            |                 | Other assets .....                          | 70,514.63    | 93,301.65        |            |
| Current assets .....                                  | 7,763,484.31    | <b>EXECUTIVE COMMITTEE</b>                  |              |                  |            |
| Less: Bulletin royalties due to Executive Committee.. | 12,477.89       | Operating fund assets .....                 | 207,968.10   |                  |            |
| Fixed assets (less depreciation) .....                | 8,047,126.50    | Fixed assets .....                          | 65,265.78    |                  |            |
| Reserve fund assets .....                             | 2,986,420.06    | Budget and trust fund assets .....          | 240,700.76   | 513,934.64       |            |
| Other assets .....                                    | 141,403.50      |   |              |                  |            |
|   |                 | Total assets .....                          |              | \$131,241,242.62 |            |
| <b>SOUTHERN BAPTIST HOSPITAL, NEW ORLEANS, LA.</b>    |                 | Total assets for 1954 .....                 |              | \$111,014,053.79 |            |
| Current assets .....                                  | 476,423.96      |   |              |                  |            |
| Fixed assets (less depreciation) .....                | 4,259,485.17    |   |              |                  |            |
| Investment fund assets .....                          | 40,054.46       |   |              |                  |            |
|   |                 |   |              |                  |            |
| <b>SOUTHERN BAPTIST HOSPITAL, JACKSONVILLE, FLA.</b>  |                 |   |              |                  |            |
| Current assets .....                                  | 303,013.54      |   |              |                  |            |
| Fixed assets (less depreciation) .....                | 4,895,795.71    |   |              |                  |            |
|   |                 |   |              |                  |            |
| <b>SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY</b>      |                 |   |              |                  |            |
| Current assets .....                                  | 198,606.91      |   |              |                  |            |
| Permanent fund assets .....                           | 3,052,379.77    |   |              |                  |            |
| Fixed assets .....                                    | 5,531,370.78    |   |              |                  |            |
|   |                 |   |              |                  |            |
| <b>SOUTHEASTERN BAPTIST THEOLOGICAL SEMINARY</b>      |                 |   |              |                  |            |
| Current fund assets .....                             | 66,984.85       |   |              |                  |            |
| Capital fund assets .....                             | 2,359,564.99    |   |              |                  |            |
| Permanent fund assets .....                           | 4,274.62        |   |              |                  |            |
| Special fund assets .....                             | 24,349.39       |   |              |                  |            |
|   |                 |   |              |                  |            |
| <b>AMERICAN BAPTIST THEOLOGICAL SEMINARY</b>          |                 |   |              |                  |            |
| Current assets .....                                  | 50,763.54       |   |              |                  |            |
| Fixed assets .....                                    | 679,350.61      |   |              |                  |            |
| Permanent fund assets .....                           | 15,425.00       |   |              |                  |            |
|   |                 |   |              |                  |            |
| <b>SOUTHERN BAPTIST THEOLOGICAL SEMINARY</b>          |                 |   |              |                  |            |
| Current assets .....                                  | 604,613.89      |   |              |                  |            |
| Endowment and loan fund assets....                    | 3,507,329.12    |   |              |                  |            |
| Plant fund assets .....                               | 7,903,958.68    |   |              |                  |            |
|   |                 |   |              |                  |            |
| <b>GOLDEN GATE BAPTIST THEOLOGICAL SEMINARY</b>       |                 |   |              |                  |            |
| Current assets .....                                  | 61,028.77       |   |              |                  |            |
| Fixed assets .....                                    | 1,114,442.10    |   |              |                  |            |
| Permanent fund assets .....                           | 10,344.02       |   |              |                  |            |
|   |                 |   |              |                  |            |
| <b>NEW ORLEANS BAPTIST THEOLOGICAL SEMINARY</b>       |                 |   |              |                  |            |
| Current assets .....                                  | 122,854.11      |   |              |                  |            |
| Plant fund assets .....                               | 5,144,162.07    |   |              |                  |            |
| Permanent and contingent reserve fund assets .....    | 716,402.22      |   |              |                  |            |
|   |                 |   |              |                  |            |
| <b>SOUTHERN BAPTIST FOUNDATION</b>                    |                 |   |              |                  |            |
| Current assets .....                                  | 16,702.66       |   |              |                  |            |
| Fixed assets (less depreciation) .....                | 1,522.27        |   |              |                  |            |
| Trust fund assets .....                               | 1,854,844.29    |   |              |                  |            |
| Less: Amounts included in assets of other agencies:   |                 |   |              |                  |            |
| Sunday School Board .....                             | 150,000.00      |   |              |                  |            |
| Foreign Mission Board .....                           | 25,000.00       |   |              |                  |            |
| Relief & Annuity Board .....                          | 246,000.00      |   |              |                  |            |
| Home Mission Board .....                              | 410,000.00      |   |              |                  |            |
| New Orleans Theological Seminary .....                | 10,300.00       |   |              |                  |            |
| Golden Gate Theological Seminary .....                | 24,300.00       |   |              |                  |            |
| Executive Committee .....                             | 315,912.27      |   |              |                  |            |
| Historical Commission .....                           | 4,439.97        |   |              |                  |            |

Note: The assets of the Relief and Annuity Board consist largely of funds held in trust for meeting payments under the various pension and retirement plans.

**LIABILITIES TO CREDITORS, ETC.**

|  |  |   |                 |
|--|--|---|-----------------|
| <b>FOREIGN MISSION BOARD</b>                         |  | Current obligations .....               | \$ 7,957.78     |
| <b>HOME MISSION BOARD</b>                            |  | Notes payable—bank .....                | \$ 1,800,000.00 |
|  |  | Accounts payable .....                  | 16,279.97       |
|  |  |   | 1,816,279.97    |
| <b>RELIEF AND ANNUITY BOARD</b>                      |  | Escrow funds and accounts payable ..... | 94,045.86       |
| <b>SUNDAY SCHOOL BOARD</b>                           |  | Accounts payable .....                  | 1,322,715.26    |
| <b>SOUTHERN BAPTIST HOSPITAL, NEW ORLEANS, LA.</b>   |  | Current liabilities .....               | 372,128.95      |
|  |  | Deferred liabilities .....              | 785,520.80      |
|  |  |   | 1,157,649.75    |
| <b>SOUTHERN BAPTIST HOSPITAL, JACKSONVILLE, FLA.</b> |  | Current liabilities .....               | 333,199.70      |
|  |  | Deferred liabilities .....              | 1,532,798.21    |
|  |  |   | 1,865,997.91    |
| <b>SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY</b>     |  | Current liabilities .....               | 19,380.75       |
|  |  | Building liabilities .....              | 15,806.85       |
|  |  |   | 35,187.60       |
| <b>SOUTHEASTERN BAPTIST THEOLOGICAL SEMINARY</b>     |  | Current fund liabilities .....          | 1,926.40        |
|  |  | Capital fund liabilities .....          | 400,000.00      |
|  |  |   | 401,926.40      |
| <b>AMERICAN BAPTIST THEOLOGICAL SEMINARY</b>         |  | Accounts payable .....                  | 422.48          |
| <b>SOUTHERN BAPTIST THEOLOGICAL SEMINARY</b>         |  | Current liabilities .....               | 84,027.92       |
|  |  | Plant fund liabilities .....            | 535,403.07      |
|  |  |   | 619,430.99      |
| <b>GOLDEN GATE BAPTIST THEOLOGICAL SEMINARY</b>      |  | Current liabilities .....               | 4,186.19        |
| <b>NEW ORLEANS BAPTIST THEOLOGICAL SEMINARY</b>      |  | Current liabilities .....               | 28,205.46       |
|  |  | Plant fund liabilities .....            | 11,614.85       |
|  |  |   | 39,820.31       |
| <b>SOUTHERN BAPTIST FOUNDATION</b>                   |  | Accounts payable .....                  | 162.68          |
| <b>CHRISTIAN LIFE COMMISSION</b>                     |  | Accounts payable .....                  | 498.46          |
| <b>EDUCATION COMMISSION</b>                          |  | Current liabilities .....               | 1,113.13        |
| <b>BROTHERHOOD COMMISSION</b>                        |  | Current liabilities .....               | 10,889.43       |
| <b>RADIO AND TELEVISION COMMISSION</b>               |  | Accounts payable .....                  | 37,626.56       |
| <b>HISTORICAL COMMISSION</b>                         |  | Current liabilities .....               | 221.60          |
| <b>EXECUTIVE COMMITTEE</b>                           |  | Accounts payable .....                  | 1,512.60        |
|  |  |   |                 |
|  |  | Total liabilities .....                 | \$ 7,417,644.96 |
|  |  | Total liabilities for 1954 .....        | \$ 4,263,776.07 |

## EXECUTIVE COMMITTEE REPORT

(Continued from page 1)

- either a movement toward organic union or a program to emphasize, rehearse, or even consider, past or present differences.
- It is a program focusing the efforts of Baptists on common goals and objectives, which each participating body can achieve within the framework of its own organization. It is not a stereotyped program to be handed down by a central committee to the participating bodies.
  - It is an effort to bring about, in the Third Jubilee year of 1964, the greatest achievements of any single year in Baptist history, to give to the world a dramatic presentation of what Baptists stand for and what they have done, and to gain a mighty impetus for even greater achievements for God's glory in the years ahead.

C. C. Warren, *Chairman*  
J. Howard Williams  
Porter Routh

### Recommendation No. 9

We recommend to the Southern Baptist Convention:

"That we recognize and emphasize the essential unity of all our denominational work both Southwide and State. And that we reaffirm the principles of co-operation as set forth in the Southern Baptist Convention *Annual* for 1934, pages 48-49, and 1951, page 40, with the following amendment and corrections, to-wit:

"a. Since the Cooperative Program is a joint enterprise of the various state conventions and the Southern Baptist Convention through which the churches carry out their world-wide denominational program, and in the interest of clearness and understanding among our people, we suggest that expense chargeable to the whole Cooperative Program be cared for as follows:

"(1) That we share in the administration and promotional expenses directly related to the operation of the Cooperative Program and the Woman's Missionary Union, this including appropriation to State paper.

"(2) We recognize that the Ministers Retirement Plan is an appropriate charge against the whole program.

"(3) That for the sake of uniformity and clarity in reporting the above the executive secretary of the Executive Committee and the several state secretaries undertake to work out uniform systems of accounting and reporting.

"(4) That we fraternally urge in every state that expense chargeable to the whole Cooperative Program be kept at a minimum, holding ever before us the ideal of the 50-50 division of both state conventions and the Southern Baptist Convention, and it is our further conviction that the items to be deducted before distribution should be limited to those above set forth.

"(5) Since, in the rapidly changing conditions which affect our plans, it would seem wise for us to have as circumstances may direct, mutual consultations concerning our expanding programs, we respectfully recommend periodic conferences for this purpose.

"(6) We further recognize the right of any state which chooses not to deduct any items before division between State and Southern Baptist Convention objects and to adjust their percentages accordingly—it being clearly understood that any state dividing on a straight percentage distribution is in complete harmony with the principles of this understanding.

"(7) That we look with favor as an ideal upon a single percentage distribution between State and Convention-wide causes of Cooperative Program funds."

James W. Merritt, *Chairman*  
G. Allen West, Jr., *Secretary*  
M. H. Mabry  
A. Barnum Hawkes  
W. Douglas Hudgins  
Kendall Berry  
Purser Hewitt  
James L. Monroe  
J. Norris Palmer

### Recommendation No. 10

WHEREAS, at the meeting of the subcommittee on the Third Jubilee Program held March 15 in Nashville, it was agreed that if Southern Baptists are to be thinking in terms of an enlarged program of activity during the period 1959-64, it will be necessary even now to think in terms of enlisting young people to serve as educational directors, music directors, church secretaries, writers, and in other full-time Christian vocations, as well as those who feel the call to definite service as ministers or missionaries at home and abroad, and

WHEREAS, the Trustees of Southern Baptist Theological Seminary passed the following resolution in their annual session, March, 1956:

In view of the urgent need of multitudes of young people in our churches for clarification and direction of their sense of call to full-time Christian service:

And in view of the growing size and complexity of our churches and the increasingly heavy demands made on their pastors; and in view of the growing needs of churches, boards, and agencies for specialized workers in the varied fields of Missions, Religious Education, and Church Music:

#### BE IT RESOLVED,

That a committee be named by the Southern Baptist Convention to study these needs and their supply; to seek proper means of confronting young people who feel the call of God to full-time Christian service with the opportunities and possibilities of Missions, Religious Education, and Church Music as Christian vocations; to suggest provision of appropriate recognition and status; and to seek a unified and effective approach to their enrollment in our Baptist colleges and seminaries to the end that they may be adequately equipped for their divinely appointed life work.

AND WHEREAS, in a meeting of representatives of the various areas of our

(Continued on page 6)

## DATES!!!

### WEDNESDAY, MAY 30

Southwestern Alumni Association Promotional Committee Dinner — 5 p.m., Music Room, Muehlebach Hotel.

Southwestern Seminary Trustees Luncheon—1:30 p.m., Room No. 4, Muehlebach Hotel.

President and Vice-President of Southwestern Alumni Association Dinner — 5 p.m., Music Room, Muehlebach Hotel.

William Jewell College Luncheon — Grand Ballroom, Muehlebach Hotel.

New Orleans Seminary Luncheon — 1:30 p.m., Muehlebach Hotel.

Southern Baptist Seminary Luncheon—1 p.m., Grand Ballroom, Muehlebach Hotel.

Carver School of Missions Dinner — 7:00 p.m., Masonic Temple.

Union University Alumni Association Dinner — 5:30 p.m., Tea Room, Muehlebach Hotel.

Carson-Newman Alumni Dinner— 5:30 p.m., Bretton's Restaurant, 1215 Baltimore.

Central Baptist Seminary Luncheon—1:30 p.m., Central Seminary campus.

### THURSDAY, MAY 31

Yale Fellowship Luncheon — 1:30 p.m., Muehlebach Hotel.

Chaplain's Association Breakfast— 7:15 a.m., Hotel Phillips.

Southwestern Annual Alumni Association Breakfast — 7:00 a.m., Grand Ballroom, Muehlebach Hotel.

Southeastern Alumni Breakfast— 7:30 a.m., Muehlebach Hotel.

Ouachita Alumni Luncheon—1:30 p.m., Wishbone Restaurant.

Baptist Public Relations Association Annual Meeting—4:30 p.m., 4th Floor Conference Room, Municipal Auditorium.

### FRIDAY, JUNE 1

Foreign Mission Board Breakfast — 7:30 a.m., Aladdin Hotel.

Foreign Mission Board Reception — 4:30-6:00 p.m., Little Theater, Municipal Auditorium.

Southern Association Baptist Colleges and Schools Breakfast— 7:30 a.m., Myron Green Cafeteria.

## EXECUTIVE COMMITTEE REPORT

(Continued from page 5)

denominational life, called upon instruction of the Third Jubilee Committee by President C. C. Warren, in Kansas City, May 28, to discuss the matters set forth above, there was unanimous agreement that action should be started to meet this need, which group therefore brings the following recommendation:

We recommend that the Executive Committee be requested to ask the Southern Baptist Convention to appoint a committee of representatives of the various areas of our denominational life to study this matter and report its findings to the Executive Committee for appropriate action.

### Recommendation No. 11

We recommend to the Southern Baptist Convention that we authorize the Foreign Mission Board to apply to the Corporation Commission of the State of Virginia for an amendment to its Charter aforesaid in order to increase the maximum number of members constituting said Board from fifty (50) to one hundred (100) members.

### Recommendation No. 12

We recommend that the Golden Gate Theo. Seminary be authorized to change its Charter to provide that Article VIII shall read: "The Articles of Faith" by which this institution shall be guided in its doctrinal statement shall be that statement approved by the Southern Baptist Convention in 1925, as reported in the *SBC Annual* for that year, page 71.

### Recommendation No. 13

We recommend that the annuity rates of all the agencies of the Convention shall be as recommended by the Relief and Annuity Board, as found on page 179 of the 1956 *Book of Reports*, in keeping with Section IX of the Business and Financial Plan of the Convention.

### Recommendation No. 14

We recommend that Article XIV of the Business and Financial Plan of the Southern Baptist Convention be amended to read:

No new enterprise, involving expenditure of money, shall be author-

ized by the Convention except upon favorable action by the Convention in two succeeding annual meetings; provided, however, that this restriction shall not apply to a recommendation of an agency of the Convention concerning its own work. *In the event any new hospital propositions are made, they must be considered as new enterprises of our Convention, whether money is involved at the time of the acquiring of such property or not, and must be presented to two succeeding Conventions.*

### Recommendation No. 15

We recommend the appointment of a committee by this Convention to make such study, and we further recommend that this committee consist of one member from each co-operating state, as defined in Bylaw 17 of the Convention, and three members at large, to be appointed by the president, the first and second vice presidents, and the senior secretary of the Convention. It being understood that no employed personnel of the Convention shall be appointed to the committee.

It shall be the purpose of this committee to study the functions of the agencies and boards of the Southern Baptist Convention, and their relationship with the churches; with the state conventions, and with other agencies and boards of the Convention, with a view of finding the most effective way of promoting the Kingdom through the Southern Baptist Convention. The committee shall be authorized to employ such professional assistance as it may deem wise in making this study with the understanding that the total expenditure for the year shall not exceed \$25,000. This committee can make such recommendations as it may deem wise to the Southern Baptist Convention at its meeting in Chicago in 1957, and any recommendations contained in the committee's report shall be made available

to the Baptist Press at least two months prior to the next meeting of the Convention, in order that our Baptist constituency may have ample time to study them.

### Recommendation No. 16

We recommend that Dr. E. Leslie Carlson of Fort Worth be named as fraternal messenger to the Swedish Baptist Conference. It being understood that this will not involve the Southern Baptist Convention in any expense.

## Convention Broadcasts and Telecasts

Arranged by Jack Wilson for the Southern Baptist Radio and Television Commission

WDAF-TV—9-9:30 P.M.—

Billy Graham message—Wednesday.

WDAF-TV—

Kansas City personnel for Southern Baptist Convention will be interviewed Saturday, June 2. No time set.

KCKN—9 A.M.—

Howard Butt, Corpus Christi, Texas, interview—Saturday, June 2.

KCMO—Wednesday—

Interviews with various Convention personalities to be scheduled.

Starting Sunday, June 3, the NBC-sponsored weekly religious radio program will carry on tape out of New York for four consecutive Sundays, highlights of the Southern Baptist Convention meeting here in Kansas City. Name of this program is "Faith in Action," produced by Miss Dorothy Culbertson, who is on hand for the Radio-TV commission meeting.

### EXPENSES OF SPECIAL COMMITTEES APPOINTED BY THE CONVENTION IN MIAMI TO MAY 1, 1956

|   |            |
|---|------------|
| Committee on Order of Business.....       | \$ 603.80  |
| Committee on Denominational Calendar..... | 427.33     |
| Committee on Boards.....                  | 1,933.65   |
| Theological Education Committee.....      | 2,815.39   |
| Baptist Film Committee.....               | 114.65     |
| World Evangelization Committee.....       | 306.15     |
| TOTAL .....                               | \$6,200.97 |

**CONVENTION MUSIC**

W. Hines Sims, secretary of the Church Music Department, Baptist Sunday School Board, is the director of music for the Convention. The organist is H. Max Smith, First Baptist Church, Oklahoma City, Oklahoma, and the pianists are Loren R. Williams, Baptist Sunday School Board, Nashville, Tennessee, and John Kooistra, Bethany Baptist Church, Kansas City, Missouri.

Daily, organ music will begin 20 minutes before each session opens and congregational singing will begin 10 minutes early for the purpose of familiarizing messengers with the new hymnbook, Baptist Hymnal.

Instruments for the Convention, Baldwin Model 10, organ, Baldwin concert grand piano, and Baldwin pianos are courtesy of the Baldwin Piano Company, Kansas City, Missouri. O. M. Wilson, manager, and Frank D. White, manager, organ department.

**WEDNESDAY MORNING, MAY 30**

11:45 Georgetown College Choir, A. Ray Baker, Director, Kentucky.

**WEDNESDAY EVENING, MAY 30**

7:50 Ouachita College Choir, Arkansas, David Scott, Director.

**THURSDAY MORNING, MAY 31**

11:50 Solo, Frank Boggs, Florida.

**THURSDAY AFTERNOON, MAY 31**

3:55 Solo, Claude Rhea, Louisiana.

**THURSDAY NIGHT, MAY 31**

7:50 Baptist Hour Choir, Texas, R. Paul Green, Director.

**FRIDAY MORNING, JUNE 1**

11:45 Baylor University Choir, Texas, Euell Porter, Director.

**FRIDAY AFTERNOON, JUNE 1**

3:40 Baptist Hour Choir, Texas, R. Paul Green, Director.

**FRIDAY NIGHT, JUNE 1**

7:30 William Jewell College Choir, Missouri, Henry L. Cady, Director.

**SATURDAY, JUNE 2**

9:50 Baylor University Choir, Texas, Euell Porter, Director.

10:45 Church Music Festival and Christian Home Service.  
Festival Choir—Baptist choirs of Kansas City area  
Baylor University Choir  
William Jewell College Choir  
Baptist Hour Choir

**S-h-h-h-h!**

Municipal Auditorium will be a better place to have the Convention, if you will remember to be quiet as you enter the doors.

**ATTENTION,  
MINISTERS' WIVES**

A ministers wives' tea is planned for Thursday in the Tea Room of the Muehlebach Hotel at 5 o'clock. All ministers' wives are invited.

**RADIO AND TV TIME**

Radio and television time for the Southern Baptist Convention is being arranged locally this year by Jack Wilson, pastor of Holmeswood Baptist Church, Kansas City, in co-operation with the Southern Baptist Radio-TV Commission.

**RECORDERS**

Tape recording facilities are again available at the Convention through the Radio and Television Commission. Recorder space is on the west side of the Mezzanine in the Exhibit Hall. Ken Yarbrough is in charge of this public service feature. Fee for recorder service is \$5. Copies of the major Convention addresses on tape are available. Place your order at Booth 26 in the Exhibit Hall. Scotch recording tape is also available at the booth. Three dollars for a 1200-foot reel.

**CARILLONIC BELLS**

Schulmerich Carillons, Inc., will have an installation of their Carillonic Bells to serve the Convention. In addition to the amplification of these bells from the roof of the Auditorium, there is a demonstration booth of their equipment within the Exhibit Hall.

**FOLIOS FOR SALE**

The press room has a limited number of extra complete press folios prepared for reporters. These contain all available speeches, reports for the W.M.U., pastors' and general conventions, plus a handbook, book of reports, notebook, "We Southern Baptists," and numerous other items. It will enable you to make a complete report to your church. The price is \$10 payable in advance. Make applications at the press room, Room No. 403. The supply is very limited.

**SPECIAL MUSIC FOR  
WEDNESDAY**

11:45 a.m.—"Now Thank We All Our God"—Carl F. Mueller

"Let us Break Bread Together"—Arr. Noah F. Ryder

"God's Son Has Made Us Free"—Arr. Oscar R. Overby

Georgetown College Choir, Georgetown, Kentucky, A. Ray Baker, Director

7:50 p.m.—"Jesus, Our Lord, We Adore Thee"—Will James

"There Is a Balm In Gilead"—William L. Dawson

"The Beatitudes" — Leonard S. Glarum

Ouachita College Choir, Arkadelphia, Arkansas, David Scott, Director.

**1955 SOUTHERN BAPTIST STATISTICS**

|                                      | 1955          | 1954          | Gain        | Per Cent Gain |
|--------------------------------------|---------------|---------------|-------------|---------------|
| Associations .....                   | 1,049         | 1,032         | 17          | 1.6           |
| Churches .....                       | 30,377        | 29,899        | 478         | 1.6           |
| Open country .....                   | 14,779        | 14,660        | 199         | .8            |
| Village .....                        | 4,863         | 4,891         | -28         | -.6           |
| Town .....                           | 3,925         | 4,064         | -139        | -3.4          |
| City .....                           | 6,810         | 6,284         | 526         | 8.4           |
| Baptisms .....                       | 416,867       | 396,857       | 20,010      | 5.0           |
| Additions by letter.....             | 542,348       | 517,388       | 24,960      | 4.8           |
| Membership .....                     | 8,474,741     | 8,169,491     | 305,250     | 3.7           |
| Number of Sunday schools.....        | 29,498        | 29,279        | 219         | .7            |
| Sunday school enrolment.....         | 6,641,715     | 6,356,489     | 285,226     | 4.5           |
| Vacation Bible school enrolment..... | 2,652,788     | 2,570,290     | 82,498      | 3.2           |
| Number of Training Unions.....       | 21,217        | 20,322        | 895         | 4.4           |
| Training Union enrolment.....        | 2,223,502     | 2,062,952     | 160,550     | 7.8           |
| *W.M.U. enrolment .....              | 1,245,358*    | 1,302,060*    | -56,702*    | -4.4          |
| *Brotherhood enrolment.....          | 404,281*      | 273,406*      | 130,875*    | 47.9          |
| Church property.....                 | 1,323,453,534 | 1,162,761,138 | 160,692,396 | 13.8          |
| Mission gifts.....                   | 58,360,247    | 52,926,157    | 5,434,090   | 10.3          |
| Per capita mission gifts.....        | 6.89          | 6.48          | .41         | 6.3           |
| Total gifts.....                     | 334,836,283   | 305,573,654   | 29,262,629  | 9.6           |
| Per capita total gifts.....          | 39.51         | 37.40         | 2.11        | 5.6           |
| Pastors salary.....                  | 67,208,154    | 62,370,843    | 4,837,311   | 7.8           |

\*The Royal Ambassador enrolment was included with the W.M.U. in 1954, but is included with the Brotherhood in 1955.

## SPECIAL MUSIC FOR THURSDAY

11:50 A.M.

"He's Got The Whole World In His Hand"—Spiritual

Frank Boggs—First Baptist Church, Tallahassee, Florida

3:55 P.M.

Medley—"Lord, I Want to Be a Christian," and "If With All Your Hearts"  
Claude Rhea—New Orleans Seminary, New Orleans, Louisiana

7:50 P.M.

"Sun of My Soul"—Arr. Warren M. Angell

"Shadrack"—Spiritual

"Beneath the Cross of Jesus"—Arr. Warren M. Angell

Baptist Hour Choir, R. Paul Green, Director of Choir

## SPECIAL MUSIC FOR FRIDAY

11:45 A.M.

"God of Our Fathers"—Arr. Gearhart

"The Holy City"—Arr. Roy Ringwald

"When I Survey the Wondrous Cross"—Arr. Roy Ringwald

Baylor University Chapel Choir, Waco, Texas, Euell Porter, Director

3:40 P.M.

"I Love Thy Kingdom, Lord"—Arr. Nobel Cain

"Jesus Walked This Lonesome Valley"—Spiritual

"Alas, and Did My Saviour Bleed"—

Arr. W. J. Reynolds  
Baptist Hour Choir, Fort Worth, Texas,  
R. Paul Green, Director of Choir

7:30 P.M.

Special Music by:

"The Bisonettes"—Oklahoma Baptist University, Shawnee, Oklahoma

Mercer Shaw—Soloist, Oklahoma Baptist University, Shawnee, Oklahoma

Dick Baker—Soloist and Pianist, Dallas, Texas

William Jewell College Choir, Liberty, Missouri, Henry L. Cady, Director

## SPECIAL MUSIC FOR SATURDAY

9:50 A.M.

"All Hail The Power of Jesus' Name"

"The Love of God"—Allan James

"O Day of Rest and Gladness"—Arr. Roy Ringwald

Baylor University Chapel Choir, Waco, Texas, Euell Porter, Director

10:45 A.M.

CHURCH MUSIC FESTIVAL AND CHRISTIAN HOME PROGRAM

Festival Choir—Choirs from Kansas City area

Baylor University Chapel Choir—Euell Porter, Director

William Jewell College Choir—Henry L. Cady, Director

Baptist Hour Choir—R. Paul Green, Director

## SUPPLY PASTORS IN KANSAS CITY BAPTIST CHURCHES

### SUNDAY, JUNE 3

BALES—A.M., Edmund Haggai; P.M., Baker James Cauthen

BETHANY—A.M., C. C. Warren; P.M., Frank K. Means

BIRCHWOOD—A.M., Baker James Cauthen

BLUE RIDGE—A.M. and P.M., John W. Kurtz

CALVARY—A.M., James L. Sullivan; P.M., D. M. Nelson

PARKWAY—P.M., Herbert A. Sargeant

ROANOKE—A.M., G. Howard Linton

SWIFT AVENUE—A.M., R. B. Armstrong

TEMPLE—A.M., A. C. Miller

LIN-WAYNE—A.M., Darrell Gout

ANTIOCH—A.M. and P.M., Paul Hatfield

ARMOUR HEIGHTS—A.M., Courts Redford

LEEDS—A.M., B. J. Murrie

TABERNACLE—A.M., Frank K. Means; P.M., Harry McKnight

TRINITY—A.M., Carl G. Campbell

## PHOTOGRAPHERS, PLEASE

News photographers are welcome to the Convention hall. A single request is made of them, however. Please refrain from flashing bulbs at the climax of inspirational addresses. Such disturbances bother the speaker and interrupt the attention of the messengers. If you want a picture of a speaker, "shoot" him when he first steps to the pulpit stand, or while he is still in his introductory remarks. Refrain from flashing after he has started the main part of his address. Thanks.

## SPEECHES FOR SALE

Many of the addresses made during the Pastors' Conference and W. M. U. Convention were prepared for distribution to the daily and weekly newspapers. The left-over copies are for sale in Booth 28 of the Exhibit Hall. Come early for your copies.

## NOTES

For Immediate Release  
Quotations from Mr. Billy Graham's  
Message to the Southern Baptist  
Convention on the Evening of  
May 30th at Municipal Auditorium

The world is now in the midst of the greatest religious awakening in history. Christian leaders all over the world agree that it is easier to win men to Christ now than at any time since Christ. This can be the church's finest hour. While there is room for optimism, there is no room for boasting or complacency. The growth of the world population is still outstripping the growth of the Christian church.

Peace - There are many signs indicating that we could have one of the longest eras of international peace the world has ever known. However, as long as man's heart remains unchanged, there is ever present the awesome possibility of a devastating global conflict at any time. The church holds the key. To the church has been committed the gospel of Christ which can transform men. If the church fails, the world could explode within this century, and civilization could be wiped out.

Race - I agree with Dr. Warren that the race question should not be reopened at this convention. We took a courageous stand two years ago at St. Louis; however, we cannot bury our heads in the sand like the proverbial ostrich and pretend it does not exist. The problem of race is not localized. Wherever there are racial minorities, there are serious problems. I have observed this in India, Japan, North Africa, and I understand it is the same in Russia. This convention should lead the way in the betterment of race relations. If we fail at this point, we may eventually find our spiritual power waning and our thrilling statistics only hollow echoes. It will

take courage, prayer, humility, love, and above all, patience. As we have led all denominations in our evangelistic emphasis, so let us lead in the improvement of race relations.

Churches need to be extremely careful about taking people in who have not had a personal experience with Christ. Many churches are filled with people who have had no "personal encounter" with God.

A new type of worldliness is creeping into our churches. We are unwittingly being taken up by the spirit of the world. We might as well face it squarely. Television has brought the night club and barroom into the home. It is too early to tell what impact television is going to have on church life. In America, Sunday evening attendance is already declining in many areas, and spiritual life is being blunted in some cases. However, television is here to stay whether we like it or not. We must readjust our church programs, and certainly we must make an all-out effort to get as many religious programs on TV as possible. If we fail in reaching people through the medium of TV, we may lose the battle for the morals of America.

There is a desperate need for every Baptist to have a systematic daily devotional life. There are no short cuts to victory over temptation. Daily Bible reading, prayer, and soul winning should be the watch words of every Baptist.

The average American preacher's sermons today are too general and complicated for the man in the pew to understand. Preaching must be direct, personal, simple, Biblical, authoritative, and short. Most sermons are too deep

and too long. I found in my evangelistic preaching I get more results with a short, direct sermon than a long one. I heard about a preacher that regularly preached an hour and a half and wondered why the congregation was getting smaller.

Our institutional life must recognize its responsibilities in evangelism. Every doctor and nurse in our hospitals should be evangelists. Every professor in the classrooms of Baptist schools should be evangelists strengthening the faith of some, while winning others to Christ. Any professor who deliberately causes students to doubt their faith in Christ should not be teaching in a Baptist institution.

GODS ANSWER TO WORLD NEEDS

"THE TASK OF WORLD MISSIONS IS NOT A WORTHY ACTIVITY IN WHICH TO ENGAGE AT OUR  
OPTION OR CONVENIENCE BUT A MANDATE OF OUR MASTER WHICH WE MUST OBEY"  
—GABRIEL J. CAUTHEN



IMAGINE 30,000 SOUTHERN BAPTIST PULPITS DEDICATED TO A WORLD MINISTRY... THE  
RESULTING PRAYER... THE HARNESSING OF VOICES... THE SUPPLY OF MISSION VOLUNTEERS

### FOREIGN MISSIONS NIGHT PROGRAM

MAY 31

# SOUTHERN BAPTIST CONVENTION

KANSAS CITY, MISSOURI

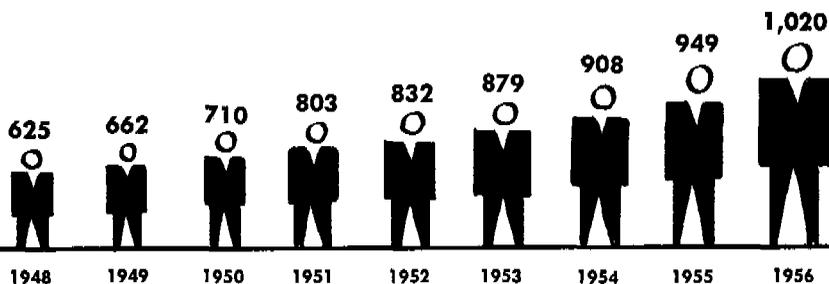
MAY 30 - JUNE 2, 1956



# MISSION VOLUNTEERS

The Foreign Mission Board believes that the appointment of dedicated, well-trained missionaries is the wisest response to world need. Today we are seeing more young people volunteer for missionary service. At the present time the Department of Missionary Personnel is in contact with over 4,000 young people who are seeking God's guidance in the matter of missionary service. Prospects are good for the appointment of at least 125 new missionaries this year. It is our firm expectation that before the 1964 celebration of the triennial convention organization, we will have passed the present minimum objective of 1,750 missionaries.

## NUMBER OF MISSIONARIES (January 1, each year)



# MISSIONARY ADVANCE

Missionary advance is underway in 35 countries and territories around the world. Approximately 1,060 missionaries are representing Southern Baptists with far-reaching programs of evangelism, church development, leadership training, Christian education, medical and benevolent work.

Urgent needs continue in Africa, Europe and the Near East, in Latin America and the Orient. The area secretaries have received calls for more than 500 new missionaries. And already we have requests from overseas totaling more than \$3 million—for buildings, salaries, direct evangelistic undertakings—which cannot yet be met. Last year the Board voted to enter East Africa and East Pakistan as soon as personnel and financial resources are available.

Missionary advance must continue. The world mission task is the business of each individual church and each church member. The Foreign Mission Board is the channel through which this growing compassion for the world is expressed.



# Program

FOREIGN MISSIONS NIGHT - MAY 31

*Theme: "God's Answer to World Need"*



BAKER J. CAUTHEN

The World In Need.....Eugene L. Hill



JOHN A. ABERNATHY

Christ Meeting World Need:

In the Orient.....John A. Abernathy

In Africa.....Aletha Fuller

In Latin America.....R. Boyd Robertson

"Lead on, O King Eternal".....Hymn No. 417

Commissioned for World Need.....Missionary Appointees,  
presented by Elmer S. West, Jr.

"How Beautiful Upon the Mountains".....Claude Rhea

Prayer of Dedication.....C. C. Warren



ALETHA FULLER

The Cry of a Lost World.....Baker J. Cauthen

Benediction.....Courts Redford



*The Foreign Mission Board*

*cordially invites you to a reception*

*to meet*

*missionaries, Board members and the headquarters staff*

FRIDAY AFTERNOON      JUNE FIRST      FOUR THIRTY TO SIX  
LITTLE THEATRE      MUNICIPAL AUDITORIUM      KANSAS CITY, MO.



R. BOYD ROBERTSON

# WHAT ABOUT OUR WORLD STEWARDSHIP?

The growing conviction of Southern Baptists about world missions is reflected in a larger world stewardship through the Cooperative Program and the Lottie Moon Christmas Offering.

Since the Advance Program began in 1948, the Foreign Mission Board's income has increased year by year as these figures indicate.

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## FOREIGN MISSION BOARD INCOME

|      | THROUGH THE<br>COOPERATIVE PROGRAM | FROM THE LOTTIE<br>MOON CHRISTMAS OFFERING | TOTAL<br>RECEIPTS* |
|------|------------------------------------|--|--------------------|
| 1948 | \$2,107,984.71                     | \$1,669,683.38                             | \$ 5,113,579.91    |
| 1949 | 2,304,010.31                       | 1,745,682.81                               | 5,439,615.19       |
| 1950 | 3,015,294.64                       | 2,110,019.07                               | 6,079,390.93       |
| 1951 | 3,451,421.77                       | 2,668,051.30                               | 6,957,309.00       |
| 1952 | 3,888,035.88                       | 3,280,372.79                               | 8,032,967.73       |
| 1953 | 4,098,520.73                       | 3,602,554.86                               | 9,201,060.83       |
| 1954 | 4,772,123.14                       | 3,957,821.00                               | 10,137,532.90      |
| 1955 | 5,311,630.83                       | 4,628,691.03                               | 10,838,862.34      |

\*Includes Cooperative Program, Lottie Moon, designations, etc.

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At the present stage of growth and stewardship in our Convention, a tithe of our total gifts for foreign missions would enable us to expand our world ministry 300 per cent. Can you imagine what results will come . . . what blessings will follow . . . when Southern Baptists devote at least a tenth of the money given through the churches to share the Gospel with the millions outside our country who have never heard?





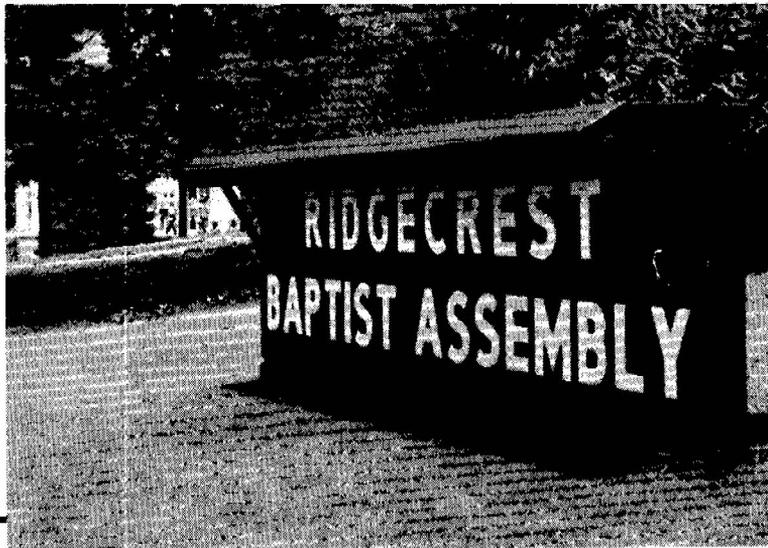
**GLORIETA**

**JULY 5-11**

ATTEND ONE OF THE  
**1956 FOREIGN MISSIONS  
CONFERENCES**

**RIDGECREST**

**AUGUST 16-22**



**LAST CALL!** This summer the Foreign Mission Board is sponsoring two air tours to areas where Southern Baptist missionaries work. The Orient Tour, June 23—July 28, will include Hawaii, the Philippines, Hong Kong, Formosa, Japan and Korea. The party in the South America Tour, July 2—August 3, will visit Colombia, Ecuador, Peru, Chile, Argentina, Uruguay, Paraguay, Brazil, and Venezuela.

For information and reservations contact Dr. Rogers M. Smith at the Foreign Mission Board, Box 5148, Richmond 20, Virginia.

Southern Baptist Convention  
1956 - at Kansas City, Mo.  
Office of Press Representative  
Albert McClellan

Immediate Release

#### RESOLUTION

WHEREAS the Supreme Court of North Carolina has dispossessed the majority of the members of a local Baptist Church of their property following the decision of those members to discontinue affiliation with the Southern Baptist Convention;

AND WHEREAS , "because of the North Carolina decision, no longer is there unanimity of opinion among the highest courts of this land as to the degree of congregational autonomy or polity possessed by the membership of a Baptist Church" (Luther D. Burrus, The Seminary Review, Vol. II, no. 2);

AND WHEREAS in the trial of this church case certain prominent persons connected with the Southern Baptist Convention gave testimony which contradicted the historic Baptist principle of the complete autonomy of the local church;

AND WHEREAS, following from the above-stated considerations, confusion has arisen as to just what is the relation between a local church and the Southern Baptist Convention;

BE IT THEREFORE RESOLVED that we now reaffirm the following statement on Baptist congregational principle which was issued by the 1928 Southern Baptist Convention:

"All Baptist general bodies are voluntary organizations....Churches may cooperate with these general organizations but always on a purely voluntary basis and without surrendering in any degree their right of self-determination." (See W. W. Barnes, The Southern Baptist Convention: A Study in the Development of Ecclesiology; The Southern Baptist Convention: 1845-1953);

BE IT FURTHER RESOLVED that we now repudiate the following definition of the nature of a Baptist Church which was issued by the 1954 North Carolina Supreme Court decision:

In the event of a split within a local church, that "part of congregation which remains true to faith, customs, usages and practices accepted by both factions prior to dissension, is entitled to control and management of church property." (North Carolina Supreme Court Reports, Vol. 241, No. III).

Southern Baptist Convention  
1956 - at Kansas City, Mo.  
Office of Press Representative  
Albert McClellan

Immediate Release

Southern Baptist Pastors' Conference  
New Officers

Chairman-----James Wesberry, pastor, Morningside Baptist  
Church, Atlanta, Ga.

Vice-Chairman-----Warren Hultgren, pastor, Trinity Baptist  
Church, Lake Charles, La.

Secretary-Treas.-----Ross Edwards, pastor, Slope Park Baptist  
Church, Kansas City, Missouri

May 31, 1956

Richmond, Virginia---The Southern Baptist Foreign Mission Board, by appointing 19 more young people for service, brought the number of active Southern Baptist foreign missionaries to 1045. At its semi-annual meeting here, the board also voted to buy new property on Monument Ave. in Richmond, about 18 blocks from its present headquarters.

-0-

New York City---Five Russian Baptists were to arrive here May 18 for a month's visit with Baptists in the United States. They are to appear at both the annual meeting of the Southern Baptist Convention at Kansas City, Mo., and that of the American Baptist Convention, at Seattle, Wash. They include four men and one woman, headed by Jakov Zhidkov, president of the Evangelical Union of Christian Baptists and a vice-president of the Baptist World Alliance.

-0-

Hillsboro, North Carolina---Charles E. Maddry, retired executive secretary of the Southern Baptist Foreign Mission Board, and Mrs. Maddry were honored here April 15 on their golden wedding anniversary. It was also Maddry's 80th birthday celebration. Maddry was head of the Foreign Mission Board from 1933 to 1945. Since 1951, he has been pastor of First Baptist Church in Hillsboro.

-0-

Richmond, Virginia---The Southern Baptist Foreign Mission Board has closed the record books on the 1955 Lottie Moon Christmas Offering, which aids foreign mission enterprises. The offering totaled \$4,628,691. This was \$670,870 more than 1954 Lottie Moon offering total.

-0-

Nashville, Tennessee---Twenty-eight well-known Southern Baptist pastors and denominational leaders have issued an appeal for a Christian spirit in race relations. Speaking as a group of individuals and not for the Southern Baptist Convention or any of its agencies, the men said the problem should be considered prayerfully and in Christian love toward all men. Signers included Theodore F. Adams, president of the Baptist World Alliance, and C. C. Warren, president of the Southern Baptist Convention.

-0-

Zurich, Switzerland---George Raymond Beasley-Murray, tutor in New Testament languages and literature at Spurgeon's College, London, England, has accepted a teaching post in Baptist Theological Seminary, Ruschlikon-Zurich. He has been on the faculty of Spurgeon's College since 1950.

-0-

Amagi Sanso, Japan---60 Baptist women leaders from nine Asiatic countries met here to organize the Baptist Women's Union of the Pacific and Southeast Asia. The meeting was sponsored by the women's department of the Baptist World Alliance. Countries represented were Burma, Malaya, Philippines, Hong Kong, Formosa, Okinawa, Korea, Hawaii, and Japan. Mrs. George R. Martin, president of the Woman's Missionary Union of the Southern Baptist Convention, was present.

-0-

Fort Worth, Texas---A new series of 13 films based on the parables of Jesus has been released by the Southern Baptist Radio and Television Commission. According to Paul M. Stevens, director of the Commission, they will be offered to Russian Baptists for showing. This is in reply to Russian Premier Bulganin's recent offer to exchange educational films on an international basis.

-0-

Georgetown, Kentucky---A drama group at Georgetown (Baptist) College here will tour England for six weeks in July and August, 1958. A dozen actors and actresses in the group will present two dramas--an American comedy for theater performances and an original religious drama for church appearances.

-30-

## HANDMAIDENS OF THE LORD

By: MRS. EDGAR BATES

MRS. MARION (EDGAR) BATES was born in Hanamakonda, India, of missionary parents, but reared in Ontario, Canada. Her training and education was at McMaster University, Hamilton, Ont., Toronto General Hospital, and McGill University, Montreal, Quebec. Baptist denominational experience includes having served as president of the Toronto Woman's Missionary Society, president of the WMS of Ontario and Quebec, vice-president of Baptist Convention of Ontario and Quebec, and chairman, North American Women's Union of the women's department of the Baptist World Alliance. She is now a vice-president of the Baptist World Alliance. Mrs. Bates is now dean of women at McMaster University.



Mary Beard has said that this may be the most benighted century in history. There is beginning to be apparent in the thinking of many of our foremost scholars the suspicion, indeed the fear, that the twentieth century is a period of decadence as against the nineteenth century's title of century of progress. It has been said that it is a century crimson with the bloodiest wars in history.

What is certain is that a new way of life—forced upon us by the Atomic age—is struggling to emerge, but we do not know what form it will take. One surety is apparent, the machine age holds out the promise, for the first time since man trod this planet, of the possibility of the conditions of the good life for all men. But the twentieth century has not found the balance-wheel which will prevent its destroying itself and civilization.

The Christian has the answer; the longing for God, for the eternally good and lovely is natural to man, it is mankind's most divine endowment. Gandhi told friends near the close of his life—"I have not found Him but I am seeking after Him. It is an unbroken torture to me that I am still so far from Him." The conversion of the world to Christianity must come about through Christ's followers. And it seems to me that somehow we must recapture the distinctive spirit that set Christians apart in the early days. So long as there is little difference between the point of view of Christians and of the world, it is unlikely that Christianity will make a strong appeal.

When Christ said to His disciples, "I have taken you out of the world," He certainly did not mean that He had taken them out of human society with its duties and obligations, Heaven is not only a faraway place to which we hope to go, it is the presence of God in which we ought to live. Victor Hugo put it sufficiently when he said, "Religion must be followed by all types of people. When we walk on the ground one foot is always lifted and the other one adheres to the earth—we walk and go forward." What an apt illustration of the progress of the Christian as he lives his life on earth—one foot here, and one in the hereafter. We should never forget Paul's rebuke to the recreant brethren of the church of Corinth—"You are behaving like ordinary people." Jesus, Himself set the example. In a world where hate was rampant, Jesus stood for the gospel of goodwill; among a people who were intensely nationalistic, he was internationally minded; in a day of racial barriers, Jesus ignored the barriers or broke them down. Amidst war, injustice, iniquity, he stood for peace, for justice, for righteousness.

The world expects us to mirror our Lord and Saviour—and rightly. You will remember the question put by Philip in the Upper Room, "Lord", he said, "show us the Father and it sufficeth us." Is there a more fundamental question or a more

searching enquiry? "Show us the Father," said Philip as the shadows deepened in the Upper Room. And Jesus answered that request greatly—and for all time. "Have I been so long time with you and yet hast thou not known me, Philip? He that hath seen me hath seen the Father."

And so as the shadows deepen over this twentieth century, the world says to Christians, "Show us the Father." And waits and watches for a witness that will be truly Christlike,—for men and women of extra-ordinary patience, courtesy, tact, courage; of extraordinary justice, magnanimity and good will; human beings who keep on trying out these virtues, putting them to the test no matter how hard the going may be or how quixotic they seem.

We, here, have accepted Christ as Lord and Saviour,—we are handmaidens of the Lord. And it is ours to mirror Him so that the world may see Him—and through Him the Father; to serve Him day and night, taking first Peter as our injunction concerning living, our guide and polestar. In that epistle we are enjoined to bear ourselves as servants to a Master, as obedient children—and all is finally crystallized in that memorable verse "Because it is written, be ye holy for I am holy."

Out of this instruction emerge certain qualities which must go into the building of a Christian life and a Christian world—qualities which we must exhibit—and teach—as the Lord's handmaidens. Chief among these are faith, hope, joy, love, peace, humility, forgiveness. It is of four in particular that I wish to speak tonight.

The first quality of which I should like to speak is forgiveness. Forgiveness has been called the forgotten fundamental. In 1 Peter 3:9 we are told, "Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that you should inherit a blessing." It is a high—we often feel almost impossible—standard set for us when we remember our Lord on the cross, "Father, forgive them." But Jesus won the dying thief; redemptive, forgiving love is at the center of the universe. There is today, in our mission in Bolivia, a church which was born out of the suffering and forgiveness of one humble Aymara Indian family. In one of the smaller cities a carpenter, his wife and his mother were baptized on an Easter Sunday some seven years ago,—humble folk who would, one would think, have little influence. But the baptism of Antonio and his household occasioned an outburst of fanatical opposition in the neighborhood which is strongly Catholic as is so much of Latin America. Persecution was centered on Antonio and his family because his neighbors were well aware he was respected and liked as an honest man, a fine workman and an unselfish sympathetic human being to whom many turned in time of trouble. Also they knew that he and his wife were doing their utmost to win others to their Lord. One day some of his enemies threw a hand grenade over the wall into the patio of Antonio's home. Quickly retreating to a safe distance, they waited to see the house blown skyward. But the lives of those inside were miraculously spared—the bomb failed to explode. Then a group of neighbors, madly infuriated and perhaps slightly intoxicated, forced their way into Antonio's home and gave him and the other adult members of his family a severe beating. Although Antonio is a big man and could have defended himself against his attackers, he had resolved not to do so. He had read in the New Testament, the injunction of Christ, "Resist not evil . . . Love your enemies; bless them that curse you; do good to them that hate

you and pray for them that despite use you." He acted accordingly, with the complete and uncomplaining assent of his consecrated wife and mother. His hostile neighbors were amazed at his reaction to their cruelty. They had expected him to retaliate but instead, throughout the assault, all three adults spoke to their assailants with tender concern about the Lord who had died to save them. By their gracious spirit, Antonio and his family won their enemies' esteem and then their friendship. As they presented to them the message of the gospel which had transformed their lives, one by one the erstwhile enemies were converted. Just last year a new mission was opened, the staunchest members of which were formerly avowed persecutors.

I have seen this same spirit of forgiveness manifested in many places and under differing circumstances. I have not forgotten the outgoing and forgiving love of our Danish Baptist brothers and sisters in 1947. Wounds caused by war were still raw and bleeding. But word came that fifteen German Baptists had been cleared by their government and allowed to come to our B.W.A. meeting in Copenhagen. Danish people, whose memories must have retained vivid pictures of midnight burning of homes and ruthless slaying of hostages in retaliation for acts of resistance against the occupying German troops, collected clothing and met the little delegation at the border of the country. They removed their ragged apparel and clothed them in decent suits and shoes,—given sacrificially by Danish Baptists. On the other side of the coin, I remember the German hostess in the Seminary at Hamburg, Germany, where we met in 1951 with the members of the European Baptist Womens' Union. Her husband, a fighter pilot, had been shot down over Memel and had disappeared into a Russian concentration camp from which no news had emanated; her brother had been killed by bombs from the Western powers, the remaining members of her family had perished during the blitz over Berlin. With cheerful, eager grace she saw to the comfort of those of us who had come from former enemy countries. "My one remaining desire and comfort" she explained, "is to help others."

Being handmaidens of the Lord calls for the forgiving spirit, calls for it insistently and as a final appeal. And it admits of a far wider application than to individuals. It applies to various groups within Christendom to communions and denominations. The story of religious groups shows only too clearly the rancor, prejudice and ill will which so sadly mar the Christian witness. The great doctrine of forgiveness applies to race and nations; it embraces color and class. It knows no bounds. There is much to forgive before international concord is attained. Into our Twentieth century atmosphere of suspicion, hatred, mounting arms race, must come the mind of Christ, the friendly hand-clasp and words and deeds of sympathy and good will—through the handmaidens of the Lord.

The second quality in a Christian life of which I should like to speak is Faith. Faith became a word with a new reference when Christ came. It became a Christian word, associated with Christ. In the gospels we learn of Christ's personal faith. Leslie Weatherhead wrote, "The faith of Jesus in God is a lamp which I press to my breast and its light never goes out." Also we learn of faith centered in God through Christ. Faith draws us to things that can be experienced now. Dean Inge points out that the writer of the Epistle to the Hebrews has done for Faith what Paul in 1 Cor. 13 did for love. He has given us a magnificent hymn in honor of Faith, and also he has laid down for all time the essentials of Christian faith;—he has shown us the roots of it and the fruits of it, how it begins and where it ends.

Our religious life must begin with Faith. This is an act of self-consecration. It is the resolve to live as if certain things were true, in the confident assurance they are true. And as we practice Faith, our service and devotion will stamp God's likeness on our souls. Only as Christ's followers are like Him, can they see Him as He is. And as we seek to translate spiritual into temporal values, the watching world catches glimpses of the Father in whom we believe and to whom we have committed our lives in Faith, our wills, our intellects, our affections—our all.

From our Canadian mission in India comes a moving story of a humble handmaiden of the Lord who so lived her faith that many saw, marveled, and in the end followed her to the feet of Christ.

She was a young widow named ManiKyam (Jewel) living in a farming village on the Valluru field. She was indeed to become one of the Redeemer's jewels to suit her name, but no one knew that in the first days of missionary contact with her. She was just another of India's young women who are left widows early with four children on her hands. She was as devout a Hindu as her neighbor and relatives. She worshiped idols of Lord Krishna and Vignesvarudu. Daily she performed her obeisance to the sun and the ritual at the tiny, sacred Fulasi tree. At certain times she would lick the old stone tail of an immense cement bull, reverently touching her forehead to its sacred posterior. Yet in all this she was searching, still seeking the God behind religion.

Now and then Christian Biblewomen and a missionary came to Valluru on tour. They spoke of the "good news of salvation," of finding God through a Saviour Jesus Christ by name; of how he brought redemption from sin; joy and peace to the soul. For four years, ManiKyam listened, pondered and wondered. Yet, while her mind pondered Christianity, her hands and lips practiced Hinduism. She hesitated to follow a new, untried, unacceptable way.

One day, however, she felt an inner compulsion, too great to withstand any longer. She went into the cattleshed behind her house, fell on her knees and prayed to Jesus. That day she gave up the inner sanctuary of her being to Christ as Master. She lacked courage, however, to openly declare her new allegiance. And it was several months before it was discovered. Then her relatives realized that she had ceased to perform Hindu worship. Even then they did not take her seriously until a Sunday in 1945. On that day she walked off to Mendapet, two miles away, to church. She carried a cotton bag in which she had folded an extra plain white sari. A cousin accompanied her—probably out of curiosity. After the church service, pastor and congregation walked down to the canal to hold a baptismal service. ManiKyam was baptized—and her cousin hurried home ahead to tell the family what had transpired.

So it was that ManiKyam arrived to find a family council gathered against her. That day, and for the ensuing week, every bribe and threat in their power was used. An old aunt spoke up, "I'll give you another acre of land if you give up Christ, just admit you're in the wrong." Unswervingly loyal, ManiKyam replied, "Your land cannot save me. Your money can't. Only Christ can and I want Him." She went to draw water next morning. "Stop", thundered her elder brother. "You have defiled our caste. You are unclean. You may not draw water." Man can live without food, but not without water. What was she to do? On another street lived a woman of the same caste who had been baptized previously. She allowed ManiKyam to draw water from the well in her yard.

The house in which she lived was deeded in ManiKyam's own name—yet her brother refused her the right of taking rice from the storeroom—her own grain! She was not afraid. She knew her Lord would not forsake her. She voluntarily left her own home as they were all so perturbed at being with her and went to live in the thatched cattleshed beside the house. In sunny weather the leaf room provided a kind of shelter, but against the rain there were no protecting walls. She had not even a brass pot to draw water.

She waited there, deserted and despised by her family but with the faith of God in her heart and joy in her salvation. Three days passed while the family tried her without grain. But her Christian neighbor sent food. On the third day her brother came and said, "ManiKyam, you may take two bags of rice." This, remember, was her own grain.

For one year, the family kept her in total estrangement, as she lived in the cattleshed. Former friends shunned her. But she learned to grow in Christ and they could not help but be influenced by the kindly witness of her life. Once the same

aunt who had tried so hard to make her renounce Christ became ill with a fever. As the aunt lay on the verandah groaning, ManiKyam—ruled by the spirit of Christ—walked to her bedside to leave there the one and only fever pill she had. She could not touch water to give the patient a drink as her touch meant dirt and defilement. But the aunt took the pill, recovered and from that day began to see ManiKyam's faith in a new light. A religion that would return good for evil must have something worth-while in it.

Finally she won her way back into the house. But, though her family looked after her children well, ManiKyam had only rice—no money, no clothes. How long can two or three grains last in a country that is hard on clothes? She was nearly in rags and for a time was ashamed to go to church. Then, she said, "I realized that the Lord looks in the heart and I needed that spiritual food which I could receive in church. I never held back again no matter how old my clothes were."

Across the years, ManiKyam's family has watched and listened. In 1955, her aunt became Christian, her mother "stands a bit" when others bow their heads to pray; her brother is beginning to listen. How did his change come about? Through her unswerving kindness. Today ManiKyam is an employee of our mission—an untrained, half-day Biblewoman. Many are the women who have been helped on their spiritual pilgrimage through her. Although she is untrained academically, ManiKyam is exceedingly well-trained in the deep things of the Spirit of God. Picture her sitting clad in a plain white widow's sari, hair oiled and combed back smoothly into a side-swept bun, talking with intensely earnest face, shining eyes and a radiant smile, telling other women of what Christ has done for her, how He brought victory in her life and how He has rewarded her Faith. Who can doubt that someday the Master will call her gently to His side, saying tenderly, "Well done, good and faithful Jewel of Mine."

We may never be called upon for a trial of faith such as this handmaiden. We do believe that God is and that He is the rewarder of them that diligently seek Him. What that reward will be we do not know. But we do know that Faith, as so beautifully described by Hartley Coleridge is,

"an affirmation and an act  
which makes eternal truth be present fact"

The third quality of a Christian life is Hope. Hope is the great quality that informs all the Christian world in varying intensity—from person to person and from age to age. Its terms of reference must always be in the future,—concerning things that can never be experienced here. Hope is the anchor that enters within the veil of death. Hope through Christ haunts, comforts and elevates the Christian soul. It is surety that there is life after death. Physical death is a mystery that is either cold or kind. But hope assures eternal life. On Good Friday the Christian world celebrates the Festival of Faith, but on Easter Sunday we celebrate the great Festival of Hope. It is the factor in our Christian faith that can overcome bereavement—the sharpest challenge to our trust in God. When pain cuts deeply into life, there is room for nothing else. Those are the hours in men's lives when the most faultless piece of reasoning is of no use to them. Life holds nothing but desolation and sorrow and says nothing else to them. *Then*, we remember that Paul tells us "Christ is Himself our Hope; Christ in us is the Hope of glory." Hope tells us that God provided some better thing, something which one day, though not now, we shall know to be better than we hoped for.

A heart-broken Russian mother who had lost her baby wandered one morning into one of our large Toronto churches.

She heard the Bible preached. When the service was over, she lingered until the preacher was free. Then she said, "When I heard you speak with that Book in your hand and tell of the God of the Book, I was comforted, for it told me of the God my heart needs." She had been seeking for something to assuage the terrible ceaseless, inescapable pain of ir retrievable loss. She found it in the Hope brought to us on that first Resurrection morning, the hope by which Christ's followers have lived and died down the long years since. As handmaidens of the Lord, it is our task to reveal an even firmer faith in the promises of God. We should mirror that same quality which radiated from the writer of those magnificent words, "In all these things (tribulation, distress, peril and so on) we shall be more than conquerors through Him who loves us." How compelling and attractive are those in whom such Hope is manifest. They are a source of joy to all with whom they come in contact, smoothing the troubles and wiping away the tears of life.

And the fourth quality of a Christian life is love. "Above all things put on love," exhorts the Apostle Paul, who wrote the most exquisite poem in all literature on the theme of love. 1 Cor. 13. Those of us who seek to mirror our Father should never descend into the lowlands of racial, creedal or class hate. We must never be caught off guard—it is our part to practice outgoing, selfless, self-giving love that gives with no thought of appreciation, with no thought of loss or gain. I wonder if the reason that we sometimes feel our love for God to be weak and unreal is that we seldom use it. Surely, if we seek more often to express our love for God in action, it will become stronger, more compelling, more truly the central force in our lives. Plato banned the stage from his ideal state as pictured in the Republic. Why? Because, he contended, stage tragedies aroused emotions of pity which, since the tragedy was make-believe, could never be expressed in action and were therefore definitely harmful. So, each time we deny ourselves the privilege of expressing our love for God in action, we weaken our capacity to witness again. What we do and give to our Lord is the exact measure of our love for Him.

This love and giving has two-fold expression; spiritual in the form of worship; material in the form of giving. Will you allow me to say just a personal word about those of us on this continent who are our Lord's handmaidens? In all our great, global denominational picture, we are the fortunate. Yet I know, in humility, that our witness is often not as bright, clear, compelling as that of our sisters in other lands. Do we, perhaps, forget that the Christian gospel is irresistible only when expressed in a Christian life. When we undertake an office, do we remember that the work we do is for the glory of God—not for recognition or appreciation by others? Do we realize that what we give is not just a gift but an outward expression of our Love for our Saviour? Do we recognize that our spiritual life—our secret and devotional turning to God, is the most important facet of our work for Him?

Forgiveness, faith, hope, love, these are qualities of the Christian life toward which we should strive. But in closing, may I leave with you those moving words of Evelyn Wetherill's, "The first thing is to get firmly in our minds, that the only doer of all our work is God Himself. You and I are simply small tools of different kinds which He picks up and uses; and through which the moulding and shaping of men's souls is done. Hence, however successful we may sometimes seem to be, or however fruitless some of our best efforts appear, there is nothing in that either to flatter self-love or to induce despair."

In this most important of all earthly tasks, we cannot think in terms of race; of color; of superior opportunity and endowments; of personal triumph. For us, as His handmaidens there can be, only, those simple but all-embracing words, "Use me, Lord—just as Thou wilt and when and where."

## THE DAY OF MARCH HAS COME

By MONROE SWILLEY

SCRIPTURE: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isaiah 60:1).

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### INTRODUCTION

Not long ago a newscaster who had just returned from a trip to the Far East made an address before a civic club in one of our southern cities. The title of his address was "The Road to Survival in a Divided World." He discussed at length the various barricades that men are building in an effort to isolate themselves from the rest of the world. He said this came to him in a new light when he boarded a plane and began to look back upon the earth from his vantage point, eighteen to twenty thousand feet in the air. Then it was that the walls and fences tended to disappear.

Our point of view generally depends on where we are. The higher we rise and the more we look at life and the world through the eyes of God, the walls come tumbling down, for there are no boundaries in God's sky.

In an era when man holds within his hand the power for his own annihilation, he must find the moral and spiritual strength which can control these terrifying powers. For the preservation of our lives, our homes, our culture, and our faith, we need to unite in one of the greatest missionary offenses the world has ever known.

Many years ago Dr. John R. Mott traveled over America challenging students of our colleges and universities with the magnificent idea of the evangelization of the world in this generation. Modern science has placed in our hands the means. We have the resources in terms of personnel and economic strength.

### DISCUSSION

#### 1. World Conditions Demand Bold Strategy.

There is a vast moral and spiritual vacuum in the world today which offers an unparalleled opportunity for the Christian message. A tremendous burst of freedom is being felt around the world. People who have been at the bottom of the pile for so long are now coming out from under it. The non-white, non-Western, non-Christian masses of the earth are beginning to march toward a new day. They are not primarily interested in our economic or political ideas, and yet they are looking for those ideals and spiritual values that will throw a great horizon around their lives.

A Japanese Christian talking with an American visitor in his home in Hiroshima, described something of the terror of the explosion of the atomic bomb. In a quiet moment he went on to say, "The explosion of that bomb not only shattered our homes and blasted our lives, but it also seared our souls. We are

looking to you and our friends in America to share with us the light you have for the darkness of our souls." Multimillions are in spiritual slavery. One-third of mankind lives underneath the ominous shadow of Communism. There is spiritual need and hunger in the hearts of millions. There are open doors on every hand. Modern man is standing at the crossroads looking up into the sky and crying out, "I want! I want God!"

There is an interesting lesson to be learned from the operators of our circuses. After long months of winter quarters they begin their preparations for carrying their performances to the cities, towns, and villages of America. A cry rings through the grounds as the happy workmen go singing to their jobs. "Let's get the show on the road," is heard again and again. This cry needs to be heard by our Christian forces throughout the southland today.

#### 2. Mobilizing the Resources of a Denomination.

At a meeting of the Southern Baptist Convention in St. Louis in June, 1954, a Committee on World Evangelization was appointed. The resolution calling for the appointment of this committee was interlaced with words such as, "appalling crises," "adequacy of the gospel," "time—incredibly short," "iron and bamboo curtains," "step-up the tempo." The Convention unanimously and enthusiastically approved the proposal. The Committee on World Evangelization has been giving careful consideration to the scope and nature of this work and to a proposed plan for enlisting our people in carrying out these spiritual objectives. Early in its work, the Committee decided that it should concern itself with the total mission program of the Southern Baptist Convention. In keeping with this over-all objective, all of the agencies of our Convention are to be used in enlisting all of our people in the work of missions.

It was decided that the month of June be set aside each year as a special month for our churches and denomination to present to our young people the claims of Christ for the dedication of their lives to special Christian service. Our colleges and seminaries are using every means at their disposal to tap the resources for missionary volunteers among the 10,000 ministerial students now enrolled in their student bodies. The Home Mission Board is promoting a plan whereby we can co-operate with other Baptist bodies, such as the American Baptist Convention and the Negro Baptist Convention, in a great nation-wide evangelistic crusade during the year 1958-59.

In 1959 definite plans will be announced for a five-year program of advance which will culminate in 1964, the date of the 150th anniversary of the organization of Baptist work on a national level in the United States and North America. The various states are planning state-wide world mission conferences similar to our State Evangelistic Conferences, in which world missions will be given the major emphasis. This same idea is being applied to existing state meetings, such as Sunday School, Training Union, and Baptist Student Union Conventions.

#### 3. Activating the Local Church.

The primary responsibility for the success of the program of world evangelization rests upon the local pastors and churches. From these individual units alone can come the missionary personnel and the financial resources to carry out this task.

There is a line in a Hindu poem which goes something like this, "If thou wouldst know the taste of butter, O disciple, then

you must churn the milk." During the past years Southern Baptists have really been "churning the milk." There has been a vast increase in the budgets of our churches. All of us are happy at this evidence of growth, but there is one thing that is giving us great concern: we are spreading too much of the butter on our own bread.

When we look at a man's check stubs we can form a fairly accurate estimate about where his heart is. What do the budgets reveal about the conditions of the hearts of our people? Thousands of our churches give less than 10% of their annual budget for outside causes. It is the unusual church that gives as much as 25% or 30%, and an exceptional one that will endeavor to divide on a straight fifty/fifty basis. While it is essential that we keep the home base strong, we must not become so interested in buildings and mechanics that we fail to feel the heartbeat of God and are unready to respond to the call of world need.

#### 4. Lifting Our Battle Song.

Some years ago a splendid Christian man made a speech in the House of Parliament. After he had finished, one man remarked to him, "After hearing you speak today you would have thought the Kingdom of God had come." The gentleman replied, "It may not have come for England; it may not have come for you; but it has come for me."

There is this recognition of the fact of personal responsibility

that will enable the program of advance to be accelerated, and to become a vital force in the making of a new and better world.

During one of the great battles of Napoleon, his forces were having a very difficult time attaining their objective. They were pressed back on every hand. The day was far spent, and it seemed as though defeat was to be the only outcome. The Little Corporal turned to his drummer-boy and said, "Lad, beat a retreat." The boy looked up into the face of his great leader and replied, "I can't, sir. You never taught me how to beat a retreat, but I can beat a charge," and with that the drum began to roll. The music swept over the field of battle. Tired and discouraged men returned to their tasks with inspired determination and force. Victory was seized from the very jaws of defeat. The time has come for Southern Baptists to lift their battle cry.

*"Lead on, O King Eternal,  
The day of march has come;  
Henceforth in fields of conquest  
Thy tents shall be our home.  
Through days of preparation  
Thy grace has made us strong,  
And now, O King Eternal,  
We lift our battle song."*

—ERNEST W. SHURTLEFF

## THE MEASURE OF A MAN

By: HARRY P. STAGG

TEXT: Rev. 21:17. "According To The Measure Of A Man"  
Brother President and dear fellow workers of this Convention:

It is with a sense of deepest humility that I accept this place of honor, responsibility and opportunity. This experience comes because of appreciation of the Southern Baptist Convention for the rapid expansion of western missions and pioneer territory. I am here today with a deep feeling of representing those who have so sacrificially and faithfully led in the development of our faith and practice in this vast new empire, where forty million souls are unaffiliated with any church. There are many fellow ministers who would be more worthy and fitting to stand in this place. However, it is significant that you have invited a speaker today from the western end of the historic Santa Fe Trail, and from Glorieta Pass, in the rugged Rockies, through which trod the earliest civilization on the North American Continent, and from which today the gospel is beamed around the world. Likewise, it is significant that this momentous convention, so far-reaching in furthering the kingdom of God, is now in session so near the spot in Independence, Missouri, where the wagon trains and pony express began their western trek.

Eighty years before the Pilgrims landed at Plymouth Rock the Conquistadores of ancient Spain gazed upon our colorful Indian villages which have changed but slightly in a thousand years. Ten years before the Mayflower docked, bearing precious dreams and hopes of a full freedom in a new world, old Santa Fe was already a flourishing capital. These early explorers penetrated the Southwest with an all consuming spirit of conquest in matters material, political and religious. It was to their descendants, and to the transients of business and pleasure, streaming across the desert like an ant trail from West to East and East to West, in 1849, that Hiram Reed, in the market place of the Santa Fe Plaza, preached the first evangelical New Testament gospel message, in accordance with Baptist faith, practice and principle.

Approximately another one hundred years rolled by like a recording tape on the march of human affairs before this spark: The doctrine of personal approach to the throne of grace, individual regeneration, personal endowment of spiritual power, and complete expression of religious liberty was fanned into an effective flame, sweeping onward across the sun-kist valley of Arizona, to the Gold Coast of California, up to the snow-capped mountains of Washington, and echoing eastward to the Atlantic coast.

It is also very significant that, in the wisdom of God, in directing the scientific developments so seriously affecting the human relationships of this universe, permitted the first atomic explosion to be conducted in the shadows of this ancient civilization, thus welding into one, the oldest and the newest of American heritage in the hottest and brightest flash of all man made history. This brilliance was exceeded only by that light from heaven that arrested Saul of Tarsus on the road to Damascus and transformed the persecutor into a preacher, and by the glorious brightness of the presence of God at the dawn of that morning, when the cold, dead, human body of the Lord Jesus Christ came forth from Joseph's new tomb, glorified and immortalized. The far-reaching influences of these transactions have caused the spotlight of the world to be focused on industry, politics, military prowess, and religion, in our beloved America. God uses man in his management of human relationships.

In the light of this glorious gospel and its conquering power, let us consider some of the principles involved in the measure of a man. The measure of a man determines the course of destiny among the masses. Civilizations hang in the balance today, waiting for a man who can measure up to the needs of this hour.

In Proverbs 16:11 we have these words: "A just weight and balance are the Lord's: all the weights of the bag are his work." Deut. 25:13-15: "Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee."

In Ephesians 4:7, 13-16 we have grace given by the measure of the gift of Christ, and the appeal to measure up to the fullness of the stature of Christ.

From our Scripture references we have sought to set forth the Bible principle that all just weights and all just measures are the Lord's. No human intelligence, or wisdom, is sufficient to deal justly, honestly, and sympathetically with a fellow man. All of the attributes of kindness, consideration, sympathetic appreciation, truth, honesty, integrity and righteousness, must come from God, the creator and preserver of this universe. Therefore, the only hope for peace, prosperity and brotherly consideration among the peoples of this world is in accepting God's plan and standards in the measure of a man.

The government of our own United States of America, established by the people, of the people, and for the people, exercises thereby the authority over its citizens in setting up the standards of protection and equitable considerations of exchange in relationships to one another. The food and drug act sets limitations of quality and measurement. Weights and measures of commodities are established. The value and exchange in money ratios are fixed. The time pieces of the nation must be corrected to the one standard from Washington. The musical instruments of the nation must conform to that standard tone to establish the pitch. Peace and harmony prevail when citizens of this nation are obedient to these measures and standards of tone to keep in tune, one with another, and in step with the established rhythm.

A contract was recently let at White Sands Proving Ground for several miles of track for the sled piloted, by the son of one of our foreign missionary couples, Col. Stapp, at the highest rate of ground speed ever achieved by man. The exact precision of these rails demands that the work be done at night, because of temperature effects, and the finished product must not vary more than twice the thickness of a human hair.

A modern jet bomber has 14,698 rivets in one wing, each of which must fit within fifteen ten-thousandths of an inch. Even a small scuff on a wing surface will reduce the speed twenty miles an hour.

If such precision is required by man in his experiments for progress, how much more has God, in his authority and ownership, the right to expect of us a keener perception of precision in things spiritual.

Mr. Webster defines measure as "The extent of a thing, the length, breadth, thickness, circumference, or capacity. It means

to value, or as in combat with swords, it means the reach of the one engaged." Shall we consider this in connection with the measure of a man: as to his value, as to his capacity, and as to his reach. What measure do we find according to a man?

Life seems to be one serious crisis after another, and the measure of a man is determined by his ability to readjust, refocus, rearrange, re-evaluate and re-engage in the better conquest. The measure of a man in his attitude towards his fellow man may be expressed by the nature of his activities. He may trade or just tirade. He may transport or just import or deport. He may transfigure, or he may trample. He may transform or he may just deform. He may transcend or he may just descend. He may transmit or he may just demit. He may transfer, or he may defer. He may translate or he may just be too late. He may transpire or he may just aspire. He may inspire or he may just expire. It all depends upon the source of his standards of measure, his recognition and conviction concerning them.

A man may be measured in his attitude towards evil. Some seem to feel the need of indulgence in evil in order to understand it. We do not need to experience evil to understand its damaging effects. Jesus did not. We cannot show just indifference toward evil, we must openly oppose it. Some would pretend to face evil with ignorance, but ignorance of sin cannot be maintained. Some of us show only indignation toward evil and strive to force others from participation therein. You cannot have enough authority to make a man do what he does not want to do by conviction.

King Saul said, "I have played the fool," when he disobeyed God and kept back the spoils which he had been commanded to destroy. We cannot fool God. We find out the truth of the statement "to obey is better than sacrifice." He seemed sorry only that he got caught. Our prisons are full of sad spectacles of humanity who must, by force, be separated from society for its own protection. Man cannot set his will against the will of God, or against the will of society, or against the will of the authority of his own established government, and not pay the serious penalty involved therein.

Moses has been recognized as the meekest man, Solomon the wisest man, and Samson by far the strongest man, who ever lived. Even though he had strength to lift the gates from the city and carry them single handed to the top of the hill, or to meet a lion and to tear him apart with his bare hands, as one would pull apart the tender limbs of a little lamb, or to take the jaw bone of a donkey and slay the enemy, yet he did not have the moral fiber to withstand the temptations of three beautiful and fascinating females. After breaking his vow to God and man, and reposing, in his final relaxation, his head in the lap of a Delilah, at the shout of the Philistines, he arose to measure himself as heretofore, but knew not that the Spirit of the Lord had been removed from him.

Man, by his own moral measure refrains not from adultery, drunkenness, gambling and debauchery. Man, by his own ethical measure is incompetent to the true, the right, the fair, the honest dealings. Man, by his own spiritual measure is entirely inadequate for the conquests and demands that can only be met by superhuman, Spiritual forces. Human systems, based on moral, ethical or spiritual measures, are ineffective weapons in combat with spiritual wickedness in higher places, and the personal ability of a spiritual Satan.

Man's conduct is not determined by the type or amount of his information, or his intellectual ability, but by his affection, by his spiritual affinities. We do that which we want to do most, not that which we know to be right. Therefore, our religious convictions control our conduct to the extent of our devotion thereto. Religion really determines the food we eat and the manner in which it is prepared; the kind of dress we wear, the style as well as the material; the dwelling in which we live, the architecture as well as the substance. Our mode of life, our attitude toward the universe and toward our fellow man in all relationships, is measured by our religion, or that of the majority of those among whom we live.

Governments are controlled by religion. This is expressed

mainly in two directions. First, by absolute control, wherein an organized religion, by force, completely dominates the government and is sustained by the financial support therefrom. The second is an indirect method which is assumed voluntarily and is expressed only through the spiritual inner convictions of the individuals who make up the citizenship and governmental agencies. Their sense of devotion and responsibility is measured by their religious conscience in their choices. The cherished principle of religious liberty and separation of church and government can only be fully expressed through the complete dedication of the individual in authority or command, to the spirit of the New Testament Christianity, which is the only religion on earth devoted to personal liberty, the sovereignty of God, the dignity of individual human life, and the entire freedom of worship.

The measure of man has always been seeking to integrate religions. The children of Israel failed to keep their possession of the Holy Land, because they introduced the false religions round about them. This came mainly under Solomon's rule as he sought to establish world alliances by marrying the princesses of the leading nations then involved, each one of whom brought their own idolatrous worship into the Holy City. The integration of these religions broke the faith of the people with the true God, in compromising their doctrine and practice, which neutralized the effectiveness of their worship.

Religions have claimed unlimited devotions and sacrifices from their seekers. Mighty temples have been erected to the living and to the dead, expressing the utmost in architectural strength, beauty and costliness, to the utmost of man's measure in conception and contribution, and yet with all of this expenditure of toil and treasure, religions have not been sufficient to answer the continuous cry, "Shew us the Father and it sufficeth us" John 14:8. The altars and inscriptions to many gods persists even to our day, very little change from the hour that Paul proclaimed the gospel on Mars Hill of ancient Athens.

Through the centuries various tribes have been more or less isolated from the rest of the world. They have been able to largely maintain and to protect their own traditions, customs, mannerisms and worship. The small trickle of missionaries from other nations and other religions have really disturbed them very little, but now we face a new day.

The peoples of this world, every tribe and tongue, color, race and creed, are being hurled with supersonic speed into the atomic age. Fantastic and unbelievable miracles are being wrought among us hourly. Planes without wings are being flown, the sun is being used for refrigeration, and gasoline can be made from water. Truly we know not what a day may bring forth.

Among the many changes which are inevitable, is the mixing and mingling of the people of this globe. No longer is it possible to protect your tribe with its traditions and customs and peculiar religious rituals. The supreme tests is upon us, but what religion can measure up to this atomic atmosphere, attitude and attainment? Is the world spiritually prepared to accept these miracles and revolutionize living standards, or will they be rejected and thus doom suffering humanity to another dark sentence.

We are told in the second chapter of the book of Ephesians, "That at that time you were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world: But now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity, thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God."

The attempt to integrate religions brought destruction around the golden calf under the leadership of Aaron, even while Moses was in the mountain top to receive the commandments of the true God. "In time past at this ignorance God winked, but now commandeth all men to repent; and in times past he suffered the nations to walk in their own ways. Now he calls all to repentance until we all come into unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

America may be able to assimilate in a democratic political freedom the various races, colors, languages, customs and traditions, but America can never survive the integration of the various religions of the world. The compromise of doctrinal convictions will neutralize the operational functions. To compromise the principles involved in the process, will neutralize the practices invoked in the product. Religions are built upon human philosophies. They contain many commendable principles with high moral and ethical ideals set forth in their noble aspirations. But religions based upon human systems, no matter how wise, moral, ethical, or beautiful in their search for purity, cannot propagate eternal life. Jesus said, "I am the resurrection and the Life. I give unto them eternal life. I am come that they might have life."

There are some crosses in the natural kingdom that can propagate one generation, but the offspring thereof cannot reproduce. Integrated religions cannot reproduce. The compromise will neutralize. The religion that serves the atomic age of tomorrow must be viril, able to produce and reproduce, it must be supernatural, superhuman and Spiritual. It must be connected with John 17, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

In the study of Romans, first chapter, 1 Corinthians chapter 10, we find that from the Bible point of view religions do not bring people in touch with God, though they do reveal the universal feeling of all mankind for the need of worship. Man in sin is evil and cannot be made better or improved. He must be created anew completely. In our natural measure we not only do sinful things but love to do them. We become adherents to religions but we experience Christianity. The measure of a man reveals personal sins, domestic sins, social sins, and religious sins. Paul said, "Christ came to save sinners, of whom I am chief." "The Son of man is come to seek and to save that which was lost."

Those who are consecrated to false systems of worship do not consider their need to be saved from religion. Other religions have palliatives for distress brought on by sin, but do not produce conscious need as does Christianity. Their comfort is commensurate with their realization of need. They are not conscious of the need of Christ to comfort and save from sin. But when Christ and the cross are presented, great disturbance follows. That is why all other religions attempt to throw up a shield of protection for their people against the introduction of Christianity. Many are moral and religious but not Christian.

When Jesus came the world was divided into four main types; the moral type, expressed by the Jew; the intellectual type, expressed by the Greek; the political type, expressed by the Romans; and the commercial type, expressed by the Phoenicians. Jesus could not be placed in any type. He introduced a new form of life and a new measure for man in his relationships to God and his fellowman. Christianity is the only religion that gives back more than it exacts from its followers. Christianity is the only productive religion. War, famine, and pestilence are caused by religion. The starving multitudes in slavery today are there because of religion. Christianity, only, produces all that people need. Seek you first the kingdom of God and His righteousness and all these things, food, clothing, shelter, and necessary support will be added. The greatest demonstration in the history of the world has been made in America. Our major problem is a surplus of goods.

It is very significant the new nation of Israel has been established mainly upon the strength, spirit and financial assistance produced under the influence of the Christian faith in America. Christianity not only is the only religion that produces sufficient goods to divide with others around the world but is the only religion that would produce the spirit to share that produce after it is accumulated. The soothsayers of Belshazzar's feast were not acquainted with God's handwriting. The measure of a great leader is determined by the character of those who follow him.

Religion without a divine Saviour is incompetent. 1 Corinthians 1:24 states, "Christ, the power of God." Human systems are doomed unless they measure up to His standards. Jesus said, "At least believe me for the works sake." In Christianity we have a Person, not just a program. We have the Divine, not just the human. We have the Spiritual, not just the moral and ethical. We have the supernatural and not just the natural. Faith in Christ is the process, and character of the individual is the product. Man sins against God most in his religion. People desire religion to condone what they want to do.

Christianity demands that we give up self and obey God. We have a revelation but we need a demonstration. We have preached Christ, exalted him, worshiped him, and "Crowned him Lord of All" in music, but we yet have to live the sermon on the mount. Someone has said that man has learned how to fly in the air like a bird and learned how to swim in the ocean like a fish, but has never been able to walk on earth like a man.

To live the way Jesus lived is the only thing that can change this world. A declaration of faith is not sufficient. To find the measure of the fullness of the stature of Christ is to "follow me." Our weakness is not in the lack of understanding but in the lack of courage to execute the commands of Christ. Does Christianity cost more than government, or war, or famine? He must have had complete hope in his followers when he said, "And ye shall receive power, and greater things than these shall ye do, because I go to my Father. Ye are the salt of the earth." The measure of a man can only be complete when he is connected with the measure of God and is willing to yield himself in the spirit of 2 Corinthians 4:5, "And ourselves your servants for Jesus Sake."

The measure of God has no limits. He made the world and all things therein, he holds the destiny of man and of the universe in His hand. He made the weights for the wind and measured the waters. He sets the measure for the rain and the harvest. The stars and the planets of heaven obey His will to exact precision. Only man, of all His creation, has not chosen to follow in complete obedience. God's love knows no measure in meeting human sin because He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He is able to save unto the uttermost all that come unto God through faith in him. He is not willing that any should perish but that all should come to repentance. "Though your sins be as scarlet, they shall be as white as snow." He measures full redemption in the needs of forgiveness.

God's love knows no measure in meeting human needs. Jesus went about doing good. He healed the sick, opened the eyes of the blind, caused the dumb to speak, the deaf to hear, fed the hungry and raised the dead. He wept with Mary and Martha, and His heart was deeply touched when the rich young ruler turned away. His grace is sufficient for every experience and all things do work together for good to them that love God and are called according to His purpose. Even in the empty tomb, the sorrowing women saw an angel.

The sermon on the mount does not abrogate the ten commandments, but offers inspiration, courage and power to execute the spirit thereof. The measure of a man with God would place the love of God first. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and all thy mind, and thy neighbor as thyself. Thou shalt have no other Gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in earth

beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them."

After the establishment of the supreme love of God the Father through faith in His Son, the Lord Jesus Christ, and our appreciation of the office work of the Holy Spirit to convict the world of sin, righteousness and judgment, the measure of a man would reach out to the consideration of his brethren. By this we know that we have passed from death unto life, if we love one another. The sermon on the mount and the measure of a man with God would have you go beyond these principles, even to love for your enemies. Matthew 5:44, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven." As a supreme test of manhood, in battle or in crisis, will separate the men from the boys, so likewise this passage of scripture "love your enemies," separates

the Christians from the non-Christians. The application of this philosophy would quickly clear our world situation.

In man's measure with God love never faileth. In chapter 17 of John, Jesus prayed that to His followers might be imparted that love wherewith the Father loved Him before the foundation of the world and that the unity of that love being one with Him might convince the world that God had sent him to bring the message of eternal life and "That the world may know that thou hast sent me and has loved them as thou hast loved me."

My dearly beloved, this, according to the measure of a man, redeemed from sin by the blood of Christ, empowered by the Holy Spirit of God, a loving expression of supreme love of God to mankind, is the hope of the world. Potential tragedy is eminent. The urgency of the hour cannot be overly emphasized. Christ is a must of this generation.

## WHAT A WOMAN HAS TO GIVE TO MISSIONS

By: MRS. EDGAR BATES

MRS. MARION (EDGAR) BATES was born in Hanamakonda, India, of missionary parents but reared in Ontario, Canada. Her training and education was at McMaster University, Hamilton, Ont., Toronto General Hospital, and McGill University, Montreal, Quebec. Baptist denominational experience includes having served as president of the Toronto Woman's Missionary Society, president of the WMS of Ontario and Quebec, vice-president of Baptist Convention of Ontario and Quebec, and chairman, North American Women's Union of the women's department of the Baptist World Alliance. She is now a vice-president of the Baptist World Alliance. Mrs. Bates is now dean of women at McMaster University.



In speaking to you this morning, I shall ask you to focus attention on two matters—or rather—on two facets of one matter that is of supreme importance to all of us—the missionary enterprise. These two facets are the urgency of the world situation as regards the missionary outlook and the past, present, and potential service of women in the Master's cause.

The problem of today's world is to give to all individual members of the human family the greatest happiness and peace of mind possible. Christian teaching with emphasis on the worth of the individual, the idea of human brotherhood, and the understanding of coming into a harmonious relation with God the Creator and Saviour can give this happiness and peace as can no other religion, idea or agency. Christians, therefore, must try to give to all men the opportunity of understanding these teachings and of realizing them in practice. This is the Christian's heritage and responsibility. Anyone who accepts the universal Sovereignty of Christ is bound to seek by all means in his power to get it established. In claiming freedom of Christian experience for ourselves, we must needs demand it for others.

If we do not demand for others the freedom we claim for ourselves, we shall quickly lose it for both. The world has not outgrown selfish love—personal considerations, community interests, party affiliations, racial prejudices, national pride—because it has not yet learned the purpose of Christ. It can only learn these through His disciples. In Christ's teachings and example, no lines are drawn as to the worth of the individual in His kingdom or as His follower. All serve without emphasis on position, mental capacity, state of health, ability to pay. There are no distinctions of color, creed, race or sex.

And having accepted the truth of the supremacy of the call for mission work and the urgency of its need in today's world, I should like to turn discussion to the second facet of the matter—to the present and particularly to the great potential services of women in missions.

In the early days of mission work the task used to be largely in the hands of men. But that is to be expected since most of the leadership in all the professions, in political, social and economic fields was male until the beginning of the present century. A startling change has occurred across the past fifty years and I could illustrate this no better than by quoting an eminent British churchman. A few years ago, Canon Charles E. Raven of Great Britain, writing in "The Fellowship Magazine" of the United States, remarked that "among all the achievements of the past century, those discoveries and developments that have transformed the life of man and altered the

very meaning of time and space it may be doubted whether any is so profoundly significant and in the long run so beneficial as the emancipation of women." Each war of our period has shaken our social fabric and in so doing has shaken women loose from some of the inherited limitations and prejudices encircling them. So overwhelming has been the realization of women's services during the war years that the ideas behind their participation were finally crystallized in that phrase of the United Nations Charter (issued some months before VJ day), which calls for fundamental freedoms for all without distinction as to sex.

I think of your own General Douglas MacArthur who made the enfranchisement of Japanese women a major plank in his program for remodeling Japan. To his attending staff, he gave his reason on the "Bataan," as they were flying to Japan. For many years he had believed that the intervention of American women in politics was one of the great stabilizing events in American history, reflecting as it did, the wisdom of the home in the nation's government. Therefore, for the stabilization of Japan, he quickly drew Japanese women into the electorate with the consent of the new Japanese government.

May I say to you, in all humility and sincerity, that for the stabilization and ongoing of Christ's Kingdom, every resource should be tapped? The magnitude of the task demands this. The command "Go ye into all the world and preach the gospel" is to all of Christ's followers—men and women. Because the fulfilling of it is a co-operative venture, greater success is possible if the participants understand fully the contribution that can be made by each other. I do not intend nor wish to enter into a man versus woman debate. Quite simply I should like to make an honest effort to bring into focus the special gifts that women possess and the contribution they can—and should—make to the mission enterprise. And in so doing, I should like to read a quotation coming to us across the centuries. Bunyan in his "Pilgrim's Progress" has an interesting testimonial to the value of women's loyalty and service during Christ's earthly pilgrimage. "I will say again that when the Saviour was come, women rejoiced in him before either man or angel. I read not that ever any man did give unto Christ so much as one groat; but the women followed him and ministered to him of their substance. 'Twas a woman that washed his feet with tears, and a woman that anointed His body to the burial. They were women that wept when He was going to the Cross, and women that followed Him from the Cross and that sat by His sepulchre when He was buried: they were women that were first with Him at His resurrection morn and that brought tidings to His disciples that He was risen from the dead. Women, therefore, are highly favored and shew, by these things, that they are *sharers with us* in the grace of life."

Initially, a missionary program demands aggressive, forward movement. All of the methods we have developed to further it are begun—preaching, teaching, healing, giving to the new converts opportunity for service. But the holding of any expanded kingdom and integrating it permanently, demand other tactics. And the gifts of most women fit them especially for this latter phase. Women have a peculiar contribution to make because of their nature. Because of their primary function of motherhood, they have a different outlook than men. They, by nature, nurture. Their offspring are their first care. They are subjective, self-effacing, intuitive, listening, persistent, patient, quietly determined—putting all their energies and talents into keeping alive the children of their care. Men are protective but

on the outwardly aggressive side—fencing off danger but not nurturing.

I should like to touch briefly on just a few of these special gifts of women to illustrate my meaning. First, I believe they have the gift for listening—attentive, imaginative, sympathetic listening. In our spiritual lives, are we not apt to think more of speaking to our Lord than of our Lord speaking to us? We come to the throne of grace with the glad and solemn purpose, "I will speak now unto the King," and we pour out our hearts before Him. But that is only half-communion. We miss the full blessing if we are contented with this one-sided audience. "Be still and know that I am God" is the directive which we too often forget.

The habit of non-listening is equally prevalent in all the everyday affairs of life. Women, however, have been sensitized to the importance of listening throughout their long history. They listen to the ceaseless, "What is that?" of children, to the doings of neighbors, to these varied little things that go to make up life. In the zenanas of India and the harems of the near East they have listened to the storytellers. Later came the missionaries and the Bible women with a greater story to tell, a story of a Saviour who loved women too. The movement of the caste women in India toward Christianity has largely come about through women listening in their homes to the gospel. They, in turn, told of what they had heard to their husbands and sons. Of these some taunted, some listened, some persecuted. Slowly but in ever increasing numbers, the men, through their women are coming to a belief in Jesus Christ and are accepting Him as their Redeemer. This movement has been strengthened by the age-old emphasis in India on the basic importance of family life. May I say that both in India and elsewhere, the day-by-day home life of missionaries on the field has been, and is, one of the strong, powerful and winning missionary methods. That silent but unanswerable example of a united Christian family has brought many to the Saviour. And at the heart of the home is the mother. When missionary history is written the names of wives should stand proudly and equally with those of husbands.

Who among us can forget the inspiration and practical ability of Ann Judson, wife of Adoniram, in those difficult first days of the Burma mission? You will remember how, as a girl of twenty-one she accompanied her young husband to that unknown country whose ruler was the most despotic, unpredictable of all kings; how her gentle sweetness, ethereal beauty and steel strong faith undergirded all of the undertakings of her husband and his associates. I quote one utterly moving instance of her steadfast support as portrayed in Honore Willsae Morrow's unforgettable book "Splendor of God." The occasion was the prolonged imprisonment of Adoniram and five co-workers in the appalling filth and brutality of a Burmese jail. Somehow Ann received permission to visit and the account proceeds. "Her face was as the face of an angel to men lying in the pit of hell. She alone kept their faith alive, burning with however feeble a spark. She was their one reliance in a Burma gone amok. . . ."

A second gift is a capacity which embraces patience and tenacity. When these qualities fuse and women apply their quiet persistence to an enterprise, they are sometimes startlingly successful. As we look at the field of politics, we find an example of these attributes in Gandhi's passive resistance campaign. Women who had never taken part in activities outside of their homes flocked to enroll themselves as his followers—and so forged for him a powerful, unyielding weapon. Lenin was a shrewd evaluator of the power of aroused women. He realized that his revolution would never succeed without their aid—and promised them the franchise. The women of Russia with their terrible tenacity and unanswering persistence pushed the revolution to a successful outcome. I covet that tenacity and persistence for the cause of Jesus Christ. How the Herculean task will be accomplished I do not know—but I am convinced that, by unceasing prayer, we can hasten the day.

I think of the marvelous Baptist women of East Germany and East Berlin whom I have been privileged to meet during visits to West Berlin. Shabby, thin desperately weary women with marks of deprivation and bereavement plainly etched on

every face, they are nonetheless living their faith with a joyous gaiety and happy serenity that are at once heart-warming and heart-breaking. Day after difficult day they read God's word and seek Him in prayer in homes where even their children view them with suspicion because of the teachings to which they are exposed in school and in their contacts with others. It takes courage of a rare kind to witness faithfully under such circumstances—and grace of an even rarer kind to witness with quiet, consistent happiness and joy. Most of us can meet an emergency with dignity and quietude—but it is given to few to have the higher quality of living with grace and unswerving faith under sordid, suspicion—fraught, danger—laden, day-by-day isolated conditions.

A third gift, women can give is that of organization, of attention to detail. On the whole (and this is where the relationship in mission work must be complementary), women fill in the broad outline of planned achievement and carry out the detail. A striking example of this is furnished by the report of the World Health Organization in 1951 in the matter of meeting health needs all over the globe. Teams of doctors and nurses were set up to cope with the problems of malaria, tuberculosis, maternal and child health, venereal disease; malnutrition and environmental sanitation. Seventy-four such teams are now in action. Demonstration areas were formed in places with few resources and great need and these went in to show what could be done. These teams teach and establish local work and then move on to other "sore spots." The tribute paid to the nurses of the groups is great and thought-provoking. Says the report, "In countries where medicine is highly developed and nursing is not, the health status of the people does not reflect the advanced stage of medicine. Nursing is the vitalization of the health service. The report goes on to state that it is observed that where nurses have been streets are tidier, conveniences have been installed and are used and children in school have toothbrush drill, using, if necessary, twigs and charcoal for toothbrush and powder. This report highlights two of women's greatest gifts, both in the field of genius for detail, for teaching and nursing.

In the field of nursing, there is great, universal need. According to United Nations information, there are an estimated one billion people today in desperate need of health services. To assist them to regain or to build for the first time, adequate bodily health—and with it some measure of economic security is surely one of the most urgent requirements of a complete missionary program. The value of the enlistment of the gifts of women in this line has long been recognized by missionary leaders. I think of our own Canadian Baptist mission field in Bolivia where, because of the strong nationalist feeling, no foreign doctors save the famous Dr. Beck have been allowed to practice. But missionary nurses have done and are doing a magnificent work, not only in their profession but in winning souls to Christ. For in India, nursing was thought to be below the dignity of all save those girls who were good for nothing else. Christian nurses have shown what nursing really means. Until recently it was only in mission hospitals that women performed all of the duties that fall to a nurse. When a Hindu woman was asked for an explanation of this she said simply, "Because they are Christian."

In the field of teaching it has always been recognized that homes are the first schools and mothers the first teachers. The most important of women's tasks is the rearing of human beings in co-operation with their husbands. Once the child has become a living breathing entity the mother becomes, often unconsciously, the teacher of her child.

Many of you have heard of Sadhu Sundar Singh, one of the greatest witnesses for Christ in the long history of India. Born a Brahman and a Hindu he came to the kingdom through a conversion experience as direct as that of Paul. Thereafter he felt constrained to give himself wholly to the preaching of the Word. His tribute to his mother's influence is moving. He remarked—"She early impressed on me the rule that my first duty in the morning was that I should pray to God for spiritual food and blessing, and that only after that should I breakfast. Her bosom was for me my best theological school." Although the Sadhu was later to leave Hinduism and accept Christ, his

spiritual life was early formed by a devout mother—teaching by example as well as precept. It is in the home that the foundations of the kind of world in which we live are laid. As for the women who are not mothers in the natural sense, they are almost universally mother-hearted. And so it is that in the early formative years, women are the teachers of the race.

This is vitally important in missions. The teaching element in missions is part of the Great Commission. Communists recognize even more clearly than we its value. And from the beginning, our missionaries have been alert to the need and opportunity of reaching and training the minds of the people. In thinking of and preparing for this address I contacted a number of missionaries—from Burma, India, South America. Independently of each other they wrote that they felt that women converts as a rule displayed the greater patience necessary for instructing—particularly at the nursery school and kindergarten level. These two latter have been almost wholly a development brought about by women.

Finally, and perhaps as a summation of all her other gifts is woman's genius for being human. In our materialistic age we have placed far less value upon the qualities for being human than we have upon those for accomplishment in the arts, sciences and technologies—our values have become confused and we have almost forgotten what the true ones are. Civilization itself may come to a premature end unless the significance of feminine qualities is recognized in time—compassion, forbearance and a concern for individual life.

This genius for human relations is noticeable in emotional reactions; in practical matters; in spiritual life. Because women are tuned to sensitivity in human relations, their sympathy is easily aroused—they can imagine themselves into another's position. I have been interested in seeing, when visiting various missions, how unceasingly women leaders sense anxiety in missionary homes over straitened circumstances, personal health problems or other intimate matters. They see the overall picture quite clearly also, but they are alive to the personal difficulties of the fields. Men coming to a station may be quite unaware of the shifts and subterfuges resorted to in order to conceal real and pressing need—but women have shared those experiences and move to alleviate them. Women's famous intuition is in essence the ability to "re-experience the other person's state unconsciously and emotionally."

For the most part women are busily creative living the life that men paint and write about. Because they are the bearers of life, it is a primary experience for them which men know only at second remove. And through that experience, they retain the wonder of the miracle of creation and of the miracle of love—both of which are generative of the religious spirit. Men are interested in the performances of a task; in the solving of a problem. Women are concerned with the human meaning of a problem and with ministering to a need in terms of that

meaning. The world of \_\_\_\_\_ is highly competitive in terms of achievement. Women, on the whole, simply are not competitive. Love is their metier. They are more actively interested in human relationships where they can creatively love and be loved.

Women are realists. But because they are creatures of the future through their children they are also visionaries in the sense of believing in improving the world. And that not by force but by love. They believe that what gives life dignity and importance is the amount of love expended in human relationships. Professor Frederick H. Lund, in a study of human beliefs, found "women were more confident of the practicability of the Golden Rule; more convinced that the world came into existence through the creative act of a Divine being." Is not this a supremely important and valuable contribution in today's world? They find it not too difficult to follow our Lord's command, "Love thy neighbour as thyself." And they are unceasingly grateful to the Master who lifted them from the depths of degradation to a place of honor through the example of His love and respect for His mother, indeed for a Martha and a Mary—and not even excluding a Magdalene.

These, then, are some of the gifts which I conceive women have to bring to missions—listening, intuition, patient persistence, self-effacing determination; nurturing. Surely they are significant. If you agree with me I would ask that our mission—and church leaders—give women the opportunity to exercise these gifts in the missionary enterprise. Make them full partners in our undertakings—acquaint them with the complete program, give them a sense of being needed in the co-operative efforts of their churches. Often I fear, women are confined to the preparation of church suppers, of sewing for the needy, etc.—which are necessary and helpful tasks. But if their sights were lifted to far horizons, the whole program of the church would be enriched, strengthened and vitalized. Share knowledge, planning and work with them. It is encouraging to see how in many places, men and women are serving jointly on mission boards, finance committees, other church organizations. It seems to me a foretaste of the day when ability and consecration will be the sole considerations in allocating authority in a completely shared church program.

And second, will you encourage more women to accept the responsibilities of their gifts? The only way to develop the capacity to carry responsibility is to practice being responsible. This demands the use of imagination, perception and judgment—and these develop only through experience. Throughout nine-tenths of the long history of mankind women have been in subordinate and cramped positions. More of them need encouragement to move out into a wider sphere of usefulness.

The Lord's business requires the best use of the gifts of all of His disciples. Let us utilize more fully the contributions that women can make.

## THIS CHALLENGING HOUR

By C. C. WARREN

Southern Baptists meet today on the threshold of their most challenging hour. A decade ago stars of hope appeared on the horizon of our war-ridden world, only to fade before a mad race for atomic superiority which now threatens the destruction of every sign of life on earth. The accomplishments of man for a thousand years hang in the balance and civilization, like a time bomb, seems to be ticking away to its final blast.

In His great eschatological discourse on the Mount of Olives two days before His crucifixion, our Lord said, "And there shall be upon the earth distress of nations in perplexity—men's hearts, failing them for fear—watch ye therefore, and pray always that ye may be accounted worthy to escape—and to stand before the Son of Man."

In our world that is shaken to its very foundation, God has placed Southern Baptists in a strategic position "for such a time as this." There are more evangelical Christians per capita in our territory than in any other area on earth; of these Southern Baptists constitute about one-half. What then, is the challenge of this hour for us? I am deeply conscious of my limitations as an interpreter at this point, but after prayerful consideration, I am venturing to suggest some things which I trust will be at least thought-provoking and helpful.

### I. We are challenged by a unique relationship

Like the disciples on the Mount of Olives with Jesus, we, too, believe that we are among those whom He has chosen, blessed, trained, and equipped for a significant part in the accomplishment of His redemptive purpose.

#### A. New Testament truths

To us has been bequeathed New Testament truths that will endure until our Lord's return. We believe that God is the supreme personal spirit, omnipotent, omniscient, and omnipresent. We believe that Jesus Christ was and is God's incarnate son; born of a virgin, He is both deity and humanity. We believe that He lived a sinless life, that he was crucified, buried, and rose again. We believe that when it became expedient for Him to return to the Father, His promise was fulfilled in the coming of the Holy Spirit, who took up his abode as administrator in the infant church. We believe that salvation is by grace alone and that every person is competent to come into the presence of Almighty God without the aid of a priestly intermediary. We believe that a New Testament Church is an organized body of baptized believers, equal in rank and privilege, united in the faith concerning what Christ has taught, covenanted to do what He has commanded and co-operating with other like bodies in kingdom movements. We believe that evangelism should ever be our chief concern and that New Testament evangelism is incomplete until the "evangelized" become "evangelists."

#### B. Heroic personalities

Our basic doctrines have survived through heroic personalities, because these doctrines are dearer than life itself. Baptist history is verily dotted with illustrations of men who have died for their faith. Names like Bunyan, Milton, Carey, Judson, Rice, Spurgeon, Johnson, Carroll, Scarborough, Mullins, Robertson, Sampey, Truett, Wallace, and others, constitute a vital part of the heritage that now challenges us.

Meeting here in this great metropolis, we are mindful, also, that it was none other than John Calvin McCoy, the son of

a Baptist preacher, Isaac McCoy, who came here with his father in 1829 and founded Kansas City in 1838. While we would express our humble gratitude to God for those valiant veterans of the cross of other days, let us be reminded that all of God's great are not dead. During the past summer it was my privilege, along with others, to spend a couple of hours at Nazareth, where we had a most delightful visit at our church, school, and orphanage which were housed there at the time. As we were boarding our bus to leave, some 300 Arab children lined up behind our half-dozen missionaries to wave their goodbys. Some member of our group began to sing "Bless Be The Tie." Others joined in, but in a matter of seconds we realized that we had made a serious blunder. The song faded into silence—the silence into sobs, as the wife of one of our missionaries, baby in her arms, leaning against her husband, wept as though her heart would break. As our bus rolled away, we realized afresh that we visitors were among the most favored group of people on earth; while our dear friends, 6,000 miles from their homes and loved ones, were left to face deprivation, discomforts, and discouragements that we had never known.

When I think of Dr. Lovegren, superintendent of our hospital at Ajloun, and the courageous manner in which he and his co-workers faced barbaric persecution recently, or of the words of his companion, "I had rather die in my place than live a million years with memory that I had run away," I know that all of God's great are not yet dead. Many are they who still "climb the steep ascents of heaven through peril, toil and pain. Oh, God, to us may grace be given to follow in their train."

#### C. Unparalleled progress

God's blessings upon Southern Baptists have been phenomenal. Much of it will be revealed in the reports that are brought to this convention. In figures released by our statistician on March 1, we noticed that the total membership of our 30,377 churches was 8,474,741. At that time we were reporting the organization of nine new churches and 8,000 baptisms each week. The membership of our approximately 30,500 churches has grown beyond the eight and one-half million mark. Our total receipts last year reached about \$334,000,000 of which approximately \$60,000,000 was given for missions. Truly we can say with the Psalmist, "The Lord hath done great things for us, whereof we are glad."

### II. We are challenged by tensions which have occasioned the distress of nations

While recounting God's blessings, wisdom demands that we take cognizance of the things that threaten our very existence today. Some would prophesy that we are entering a new era of dense darkness, while others would presage the imminent coming of the Son of Man. Probably no hour in Southern Baptist history has confronted us with such a variety of threats, problems, and opportunities. Certainly it is timely for us to hear again the words of our Lord, "In patience possess your souls."

#### A. The threat of war

The threat of war comes now with increasing horror, as the day of cobalt bombs and guided missiles becomes a reality. It seems that we are now forced to choose between the abolition of war and the end of the human race. If man is to prevent war, he must destroy the roots of war. It is therefore imperative for us to try as never before to convince

people everywhere that security for all mankind is to be found only in spiritual reality. Jesus, the Prince of Peace, enunciated this great truth in His conversation with Nicodemus when He said, "Ye must be born again." Spiritual regeneration is the only hope of our world today. Unless the Holy Spirit of God can find an earthly habitat in the hearts of men, He has no way of giving direction that will lead us to a permanent and lasting peace.

#### B. Another problem which poses for us more immediate concern is in the realm of racial understanding

Two years ago this convention recognized that the Supreme Court decision relative to segregation was in harmony with the constitutional guarantee of equal freedom to all citizens and with the principle of equal justice and love for all men. The far-reaching implication of this decision has become the most disturbing issue in many parts of our Southland. I concur in the feeling that it will be unwise for us to reopen any discussion of it here. It may be well for us to remember, however, that extremists and agitators have, and will perhaps continue, to do incalculable harm. Those who follow such a course overlook the fact that economic and social relationships which have been from one to three hundred years in the making, simply cannot be changed overnight. On the other hand, open defiance of the constitutional principle will endanger our foreign mission work throughout thirty-five areas of the earth and play right into the hands of the Communist who will welcome the privilege of ridiculing, not only our democratic form of government, but the type of Christianity which seeks to win the world. I wonder if it has occurred to you that 94 per cent of the people of this world do not live in the United States. What a comparatively small number are we! What a precarious position we occupy! What a responsibility God has placed upon us! It behooves us, therefore, in this situation where there has been a remarkable lack of humility, to humble ourselves before God and realize afresh that Christian love as exemplified by Christ is the supreme law of all human relations. If we who profess to know and love him, show the courage, prudence, patience, and understanding called for by the President of the United States, we will find the solution for this question on the local level and demonstrate to the world that men of every race can live together in peace.

#### C. Safeguarding our liberties

Again, if we are to be true to the priceless heritage that is ours, we must continue on the alert to safeguard our religious and civil liberties. Trite but true, eternal vigilance is the price of liberty. We must proclaim fearlessly and unceasingly that we are unalterably opposed to any effort, program, propaganda, device, or scheme that tends to enslave man's conscience. If and when more tax funds are made available for non-public schools, demands for parochial and religious schools to share in them will skyrocket. If and when the principle is accepted that religious schools are to be supported from the public treasury the principle of separation of church and state will be gone forever. If this principle is taken from us, the collapse of our democratic form of government is inevitable. Forbid it, Almighty God!

#### D. Divisive issue from within

A fourth thing which calls for our prayerful watchfulness is conflicting opinions that divide within our own ranks. Our very size is becoming more and more a threat to our unity. The strategy of Satan is to divide and conquer. Divergent viewpoints in such a large group are inevitable, but let us differ as Christians. Let us freely express our opinions based on convictions, but let us at all times securely safeguard our fellowship.

"Like a mighty army, moves the church of God,  
Brothers we are treading where the saints have trod.  
We are not divided, all one body we,  
One in hope and doctrine, one in charity."

Thirty-one years ago, after struggling for decades for a plan through which we might channel our gifts in equitable fashion

in order to carry out best the great commission, we adopted the Cooperative Program. Until God gives us a better plan, let us stand by it. I speak not in total condemnation of all special offerings, but if in our thinking, sentiment replaces sense and we fail to recognize some limitation at this point, I predict that the time will come when we will be back where we were thirty-five years ago. If certain phases of our work deserve and demand greater support, we had better readjust our percentages than to kill the goose that lays the golden egg.

#### III. We are challenged by the promise of victory through a mighty offensive

In closing, I would call your attention to the challenge which comes to us in the promise of victory through a mighty offensive.

Not long after admonishing His disciples, "Watch and pray that ye may be accounted worthy to escape all these things—and to stand before the son of man," He met them for the last time on earth and said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." The present tense in Greek denotes not time, but kind of action. When our Lord said, "Go," He meant to keep on going. This great commission is our commission still.

Worthiness to stand before the Son of Man demands nothing short of our best. When the great apostle wrote to the church at Thessalonica in the midst of conditions somewhat similar to those which confront us today, he said, "We waxed bold in our God to declare unto you the Gospel, not as pleasing man, but God which trieth our hearts."

If we are to accept the challenge of today, I believe, if you will permit me to use a military term, that we must launch for Christ the greatest offensive in human history. I am not thinking in terms of a shooting war, as you know. Ours is a conflict between ideas and ideals. "We wrestle not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places." Jesus came into such a world and having the resources of heaven and earth at His command, He chose preaching, teaching, and healing to meet the destructive ideologies of paganism. The same choice constitutes our definite and unmistakable challenge today. A wise general once said, "The greatest defense is a mighty offence, where the enemy considers us most vulnerable." At these points let us mobilize our forces to the limit and attack without delay.

#### A. The local church

If Satan ever really trembled it must have been when Jesus said, "I will build my church." My first appeal, therefore, is that we launch a mighty offensive for Christ to reproduce the New Testament pattern in every Southern Baptist Church. Our next obligation is to bring our people to a better understanding of the fundamental doctrines of our faith. Then let us teach our people to proclaim daily what we believe. Many puritanical ideals deserved to live, but they died as dead as a doornail because they were not continually proclaimed.

The theme of this convention, "Righteousness Exalteth A Nation," calls attention to our Crusade for Christian Morality which is long overdue. Early Christianity met a pagan civilization and turned it upside down, or perhaps more properly we should say, right-side-up. I believe that Christianity can do it again if we will dare to express in our daily lives what we profess with our lips. Christianity stands or falls upon the facts.

#### B. "No Man's Land"

Again, I call upon you, my fellow pastors, to launch a mighty offensive in what has been referred to as "No Man's Land," that area in the immediate vicinity of your local church or in unchurched areas where countless, Godless thousands live. My concern for this group is well-known among you. I claim no credit for pioneering in this field. I have only tried to be faithful to my calling.

"Naught have I gotten but what I received,  
Grace hath bestowed it since I first believed.  
Boasting excluded, pride I abase,  
I'm only a sinner saved by grace."

But with all the energy of my being, I would call upon you to realize the importance of this phase of our work. The forces that would rule this world are seeking the masses. Some of the wisest of the land have boldly predicted that by the end of this century, just forty-four years hence, this world will either be dominated by Christian forces or enslaved by totalitarian power. While we are grateful to Almighty God for all that is being done in our churches, the teeming multitudes without Christ throughout this land of ours can never be reached by the present number of churches alone. We simply must organize more churches and more missions. We know from experience that new units reach more people. For example, the net gain of our Sunday school enrolment for five years prior to the Million More in '54 campaign was ten percent in our older churches; while in the new churches, the average net gain during the first year of organization was 65 per cent. In new churches and missions we will reach more, teach more, and win more people to Christ. Less than one-fifth of the members of my church—those working in our missions last year—won half of the people who were baptized into our membership.

Furthermore, we have scarcely begun to tap the financial resources in this field. I am thinking of a church less than three years old that gave last year \$8,000 to the Co-operative Program. Another church in my association organized in 1950 has a budget of \$48,000, while still another, organized in 1954, has oversubscribed a budget for this year of \$60,000.

Progress made in this so-called "No Man's Land" has been most encouraging in many sections of our country, but in the overall picture it is by no means commensurate with our ability and what God expects of us for such a time as this.

I, therefore, venture the hope that this convention may request that the secretaries of its Home Mission Board, the Sunday School Board, the Brotherhood, and our state secretaries work together in presenting to us a program that will challenge our people to double the number of Southern Baptist churches and to increase the number of our missions to twenty thousand before the celebration of our third jubilee in 1964.

#### C. Samaria and to the uttermost

The larger sphere of Christ's commission comes also to challenge us in a special manner in this hour. It calls for joining hands with other Baptist bodies in a great nation-wide effort to set forward the kingdom of our Lord as never before.

With the advance plea of Theron Rankin still ringing in our ears, last year in Miami this convention adopted the report of its committee on World Evangelization and called upon the Home Mission Board and the Executive Committee to work out a program for the home front, designed to step up our efforts to win America and the world to Christ and to celebrate in

worthy fashion the Sesquicentennial of the Triennial Convention. We have been cheered greatly by the cordiality and enthusiasm with which this movement has been received. Immediately following the action of our convention in Miami last year, the American Baptist Convention endorsed it wholeheartedly. Then came the endorsement of the National Baptist Convention of the U. S. A. Inc., and representatives of five other Baptist bodies soon added their approval. We are confident that others will approve when they understand clearly that our purpose is not to rehash past or present differences, nor for organic unity, but rather to demonstrate that born-again believers can make a special simultaneous effort to win lost people to Christ and carry out the Great Commission of our Lord. I believe that Baptists can work toward the achievement of certain common goals as a worthy recognition of God's blessings upon Baptist work in North America for 150 years. We dare to hope and venture to predict that the climax of our Baptist Jubilee Advance in 1964 may bring together 100,000 Baptists, (perhaps in Philadelphia), to praise God from whom all blessings flow; while in every nation on earth, where Baptist missionaries have gone, another 100,000, or more, will join in singing,

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

This is no time for drooping heads, lagging feet, limited visions, little plans, or selfish quibbling; it is truly a time for greatness!

Now is the time to join in a prayer uttered by one of our seminary presidents when he said, "God grant that our most glorious era may be yet ushered in by an evangelistic crusade that is spiritually sane in its approach, scripturally true in its message, spirit-guided in its methods, soul-saving in its imperative, society-purifying in its application, sin-destroying in its power and world-girdling in its scope." Such is the challenge of this hour.

On last July 3, it was my blessed privilege to stand on the Mount of Olives. After thinking again about the words of prophecy to which we have referred, I said to myself, "Can it be possible that I am actually standing on the place from which my Lord left the earth and returned to heaven?" I felt that I could almost hear the Heavenly messenger saying, "Ye men of Galilee, why stand ye gazing into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Then mindful that no man knoweth the hour of His return, I prayed with agonizing fervor, "Oh, Lord, in the light of your goodness to Southern Baptists, in view of the distress of nations, and the perilous times through which we are passing, lead us back to the "Mount of Hope" and revitalize our faith. Spirit of the living God, energize our lives for maximum service that whether we face new darkness or dawn we may be accounted worthy to stand before the Son of Man.

## THE FELLOWSHIP OF KINDRED MINDS

By: THEODORE F. ADAMS

President of the Baptist World Alliance and pastor of First Baptist Church, Richmond, Va., is THEODORE F. ADAMS. He was born in Palmyra, N. Y., Sept. 26, 1898 and educated at Denison University and Rochester Theological Seminary. He serves as trustee of the University of Richmond, a Baptist school, and board member for Virginia Baptist Children's Home. Adams is author of books and articles. He is former pastor of churches in Toledo and Cleveland, Ohio.



I am deeply grateful for the privilege of sharing in this pastors' fellowship and of bringing a message based on the larger fellowship we share in the Baptist World Alliance. In that fellowship are 21,000,000 baptized believers in more than a hundred national bodies around the world. In their name, I bring you greetings and the assurance that around the world are hundreds of other devoted Baptist pastors who share the basic convictions and Bible-centered faith we cherish.

I want us to think together about a text that became more meaningful to me than ever before as I preached from it in Russia last summer. Wherever we went in the USSR, preaching in our Baptist churches, we presented to the pastor a copy of the Bible in Russian. Bibles are scarce and precious in Russia, so we were glad to give each Pastor a new Bible, not only for the service it would be to him but also as a symbol of the fact that we believe in the same God, preach from the same Word, and serve the same Christ. I would hold in my hands a Russian Bible and an English Bible and remind them that they could read one, and I could read the other, but that it was the same Word of God. The walls of most Russian Baptist churches are adorned with a number of great texts from the Bible. I would usually pick a text that was a favorite of theirs and mine, 1 John 1:7, "The blood of Jesus Christ, his Son cleanseth us from all sin." I would, however, use the whole setting of that verse as I want to do this afternoon, God is light—if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."

How wonderful it is to walk in the light of God's love and truth as revealed in Christ and to know that "God is light" and in Him is no darkness at all. Certainly there is plenty of darkness about us in the world today. We face many lands and people who are under the shadow of death. The darkness of ignorance and fear, of sin and hate cover much of the world. It is our privilege to preach the Christ who is the light of the world and the hope of all mankind and to challenge the forces of evil in His name. As Dr. Frank Price truly says, "Christianity in such an age is not frightened but stimulated."

We are faced today with a war of beliefs on a world front. I realized this anew when I visited the University of Moscow. There I saw a beautiful new campus with many fine buildings already built and others under construction. It is part of a system of education that is producing more engineers and scientists than we are training in our country. All those who graduate from this university are steeped in communism and atheism and in the conviction that religion is the opiate of the people. Wherever they go as technical experts in other lands, as well as their own, they are proclaiming a godless philosophy, contrary to nearly everything you and I hold most dear.

That this conflict of beliefs is real is evidenced by the statement of Whitaker Chambers, who you will remember was once a communist and then deserted the party and testified for this country. Chambers said, "When I left the communist side to come to the democratic side, I left the winning side to join the losing side." Such a statement challenges us to our best

effort for we dare to believe that Christ and His kingdom can and will win in the world struggle now going on. "This is our faith tremendous, our wild hope who shall scorn, that in the name of Jesus, the world shall be re-born."

I once saw in sharp contrast in another land this conflict between godless and Christian teachings and practices as I visited two communities in Southern Germany. I went first to Dachau and saw the horrible chambers where men and women were gassed and burned just because of their political or religious beliefs. It was a place of horror never to be forgotten. Then I visited Reidlingen, a lovely community that has a Baptist settlement on the edge of town. The little Baptist church is there because of the vision and generosity of a Christian mayor who made it possible for them to leave a refugee camp, build their own homes and their own church home, and establish a life in that community. I stood one day in the little church they had built and saw how they had put in a lovely stained-glass window a statement of their trust in the greatness of the God who had been their salvation. They used the old verse, "Let all the earth keep silence before Him."

We Baptists, walking in the light of God's love and truth as revealed to us in Jesus Christ, can have a wonderful fellowship, though we have many diversities of life and work. We have Baptists of every race, with varying national backgrounds and political convictions, and yet we are one in Jesus Christ. "The fellowship of kindred minds is like to that above." We share the basic beliefs that are common to all true Christians and have our own Baptist distinctives as well. We are bound together by a common faith and hope and love rooted in the risen and redeeming Christ, and in the New Testament as our sole and sufficient basis of faith and practice. As Dr. George Truett well said, standing on the steps of the Capitol in Washington with the Bible in his hand, "If the world goes to pieces, we shall reconstruct it on the basis of this book."

Baptists around the world believe the competence of the individual soul under God and that we need no priest or intermediary, save only Jesus Christ. We share a common faith in freedom of conscience, religious liberty, the right to believe or disbelieve, the right of every man to proclaim his faith and to worship as conscience dictates. We believe in a regenerate church membership and the baptism of believers only by immersion. We are buried with Christ in Baptism and raised to walk with Him in newness of life and in the fellowship of other baptized believers in a New Testament church. We practice democracy in the local church and in all our co-operative effort, for we believe in the priesthood of all believers and have learned what God can do with ordinary people fully committed to Christ and His Kingdom.

"A noble army, men and boys, the matron and the maid,  
Around the Saviour's throne rejoice in robes of light  
arrayed.  
They climbed the steep ascent to Heaven through peril,  
toil, and pain.  
Oh, God, to us may grace be given to follow in their train."

We share this faith with Baptist believers in many lands, many of them suffering persecution for Christ's sake. As one Baptist leader well said when he returned from a visit to Russia recently, "There is a struggle going on between teachers and parents for the souls of the children." The struggle in that land is between atheism and Christianity. In ours and in other countries, it is a struggle between secularism and materialism on one hand and Christian faith and fellowship on the other hand. How much the struggle means can be illustrated in an experience we had in a lovely Christian home in Russia. The

father was a deacon in the local Christian church where we worshiped and preached. He invited us to his home for dinner and as we ate together a choir of young people sang hymns and folk songs for us. On the wall of the dining room were Scripture mottoes such as can be seen in many an American home. At the close of the dinner, he informed us that his daughter was that day celebrating her eighteenth birthday, and we were happy to share in the observance. Then he told us that the past Sunday, having reached the age of eighteen when young people are permitted by the government to join the church, she had indicated her acceptance of Christ as Saviour and a desire to be baptized and unite with the church. She would doubtless be kept on probation for at least a year before being baptized, but the deacon and his wife were overjoyed that their child with all the background of atheism in her school life, had accepted Christ as her Saviour and given her life to Him. We shared his joy, as you would have, if you could have been with us. The fellowship of kindred minds and hearts binds us together in Christ Jesus in spite of differences of language and race and nationality.

We are also bound together because we have a common and glorious gospel to proclaim, "The blood of Jesus Christ, God's Son, cleanseth us from all sin." We know that in Christ we have the message of salvation the world needs.

"There was no other good enough  
To pay the price of sin.  
He only could unlock the gates  
Of Heaven and let us in."

Each of us needs this message for ourselves. How good it is to find forgiveness for our own sins for we "all have sinned

and come short of the glory of God." We ministers are subject to all the temptations and sins that are common to humanity, and we have our own ministerial sins as well. The saved must, in turn, seek to win others for it is our glorious privilege to bear our own personal witness to what Christ has done for us.

The lost are all about us. "Behold how many still are lying about in the dark prison house of sin." To them we have a gospel of hope, a message of forgiveness and peace.

Some time ago at Silver Springs in Florida I saw a graphic illustration of what it means to be what Jesus called "a fisher of men." I looked out through the glass side of a boat below the surface of the water and saw the wonderful world of shining beauty in which fish live. I realized then that when we fish for fish we take them from a beautiful life to death, but that when we fish for men, we take them from death to a beautiful life in Jesus Christ. What a privilege and what a gospel we proclaim.

We have the answer a lost world needs, for ours is a living Lord and Saviour. I thought of that as I saw the tomb in the Red Square in Moscow, where were enshrined the bodies of Lenin and Stalin. As I came out of that tomb, I could not help but think of the contrast between the faith of an atheist and of a Christian. Men can only put dead bodies in tombs. Lenin is dead. Stalin is dead. They lie in their tomb. But Jesus' tomb is empty. Jesus lives. We serve a living Saviour, and we know that in God's good way and time, the kingdoms of this world will become the kingdoms of our Lord and of His Christ. Serving such a kingdom is your privilege and mine. Surely as we labor in His service in our day and generation the fellowship of kindred minds is like to that above.

## CHRISTIAN EDUCATION IS MISSIONS

By: THOMAS H. TAYLOR

THOMAS H. TAYLOR, born July 5, 1885, is a native of May, Texas. He is a graduate of Baylor University. Taylor served as secretary of faculty, business manager, and dean of Howard Payne College before becoming its president in 1929. He served the Baptist institution, located in Brownwood, Tex., as president until retiring in 1955. He is a past district governor of Rotary International and past chairman of the state board of public welfare. A layman, he was ordained a deacon in Coggin Ave. Baptist Church, Brownwood, in 1932. He was three times vice-president of the Baptist General Convention of Texas.



Fifty-one years ago I attended my first Texas Baptist Convention. The meeting was in the Carroll Chapel at Baylor University, one frosty night in mid-November. I arrived at the meeting late and was told I would have to go to the gallery. The only gallery I knew about was father's open front porch on the old farm. So I said to the usher, "It will be a little cold out there." And he said, "Maybe the preachers will warm you up." I was ushered into the gallery of the Carroll Chapel and seated behind a pillar. I had never seen a pillar before and thought it was something to sleep on.

But I did not sleep in that meeting. It was the first time I saw that great triumvirate of Texas Baptist giants, R. C. Buckner, president of the convention, presiding with a chrysanthemum for a gavel. And J. B. Gambrell, a great leader and secretary who came from Mississippi. And B. H. Carroll, great disciple of orthodoxy.

B. H. Carroll made his report on ministerial education. I have a copy of that report today. And after his report, a young preacher named I. E. Gates got up to speak and demonstrated beyond all question the need for ministerial education.

In that meeting fifty-one years ago, I became convinced that the greatest assets Baptists have is our preachers. We should be proud of our ministry. Other fine Christian denominations do not have preachers in such great numbers. Baptists with their armies of fine men in the ministry can hope to take the lead in bringing the world to Christ.

But I had intended to tell you about Dr. Carroll's speech at Waco in 1904. I am sitting in the gallery behind the pillar looking down on the stage at the Texas Baptist Convention.

Dr. Carroll said Christian Education is justified by the testimony of church history. He said that one hundred years before, in 1804, there were two kinds of Baptists in the United States. We have made great progress since then. We now have seventeen different kinds of Baptists, nearly as many as Heinz' pickles. But thank the Lord, we do not have the sour pickle any more.

Dr. Carroll said that in 1804 there were the Hardshell Baptists with about 150,000 members and the Missionary Baptists with about the same number. You will recall that it was felt necessary to name many of our early churches as Missionary Baptist churches.

Dr. Carroll said that the Missionary Baptists adopted a double program of Christian education and Christian missions and that the Lord had blest them with opportunities in this free America and they had grown vastly in numbers and resources. While the Hardshell Baptists in 1904 had about the same number they had had in 1804.

Then he stated in the second place, that Christian Education was taught in the New Testament. So I got my New Testament and read it through. I could not find Christian Education in the Concordance. And after reading the New Testament entirely through I was greatly disappointed. I did not find Baylor University, or Mississippi College, or Howard Payne College mentioned anywhere. Later I became the private secretary for B. H. Carroll and I asked him about Christian education in the New Testament. He said I would find it in the great commission: "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

Dr. J. B. Gambrell toured the South and talked on the subject, "The Whole Gospel to the whole world."

And the talk of that day was, the gospel train travels on two tracks, Christian education and Christian missions.

Then Dr. George W. Truett started a campaign to found the Texas Baptist Memorial Hospital and he talked of the three-fold mission of preaching, teaching and healing.

To the present day we have been thinking that our Christian work is carried on in three separate channels of evangelism, education and benevolence. For many years I believed that the gospel train did travel on two tracks of missions and Christian education with even a third track of hospitals and orphans' homes.

But I have changed my mind, the gospel train travels on one track. Our institutions are great mission stations. In Buckner Home every child is saved when he comes to the age of accountability. In Baylor Hospital, a former student of mine, B. F. Bennett, is the chaplain. His annual report shows the many hundreds of people saved under his ministry.

Joel Ferguson went to Africa, a product of Howard Payne College, and the Southwestern Baptist Theological Seminary. And in Africa he built a Christian school as a great fortress to reach unsaved people. And nearby is a Baptist hospital.

It is a great mistake to think of missions and education as separate movements. Like the knights of old who disputed about the shield, one saying it was silver and the other that it was gold, they found it was silver on one side and gold on the other. Missions and education are both the same thing.

We have great interest in missions, city, associational, state, home and foreign. This interest should be magnified many times. In view of Communism threatening to destroy both religion and democracy, Christians should face the world with the zeal of crusaders.

But interest in and support of Christian Education has not kept pace with interest in Missions. The day could come when we might have great missionary funds and no missionaries to go. So I repeat my ungrammatical subject: Christian Education is Missions. An individual who designated all his gift to foreign missions was no friend of foreign missions. We need to strengthen the great fortress at home.

From the halls of these Southern Baptist colleges go preachers, missionaries, laymen, fine Christian young people, singers and educational workers and wonderful Christian women to serve the Lord at home and abroad.

Then also, the Baptist College is missionary on its own campus. Thousands of young people are called into service on the college campus. Then each year every Baptist college has an old fashioned revival. Not just a religious emphasis week for study but a revival meeting with great hours of decision. I have seen old teachers shed tears and almost shout with joy as their students would come to the Lord.

I remember when I was dean of the college. A dean is an officer to keep the students from having any fun. Rules are relaxed during the December revival meeting. Some students take advantage. Late one afternoon I wandered into the library. I heard the murmur of gentle voices behind the book stacks. I thought some boy and girl had assembled themselves to exchange expressions of mutual affection and appreciation. I

went tiptoeing back. It was not a boy and girl at all. The old gray-haired mathematics professor was down on his knees praying with a lost student. That night that student gave his heart to God.

And I thought to myself when I saw that fine boy come down the aisle, isn't that the kind of a mathematics professor we ought to have in all our schools both public and private, men and women who know what a straight line is—the shortest line between a lost boy and a loving Saviour.

Looking back over fifty years of contacts, I repeat, the gospel train travels on one track, the Great Commission. And Christian education and missions are the same thing, one movement to tell the world about our Saviour.

## (NEWS COPY)

### BOTHERED BY BREVITIES AND INSPIRED BY IMMORTALITIES

By: ROBERT G. LEE

The High Hills Baptist Church, near Sumter, S. C., was organized January 4, 1772, by Rev. Joseph Reese and given permanent location on land bought from Gen. Thomas Sumter. In 1774 this church ordained young Richard Furman, whose patriotic oratory caused Lord Cornwallis to put a price on his head. In the graveyard near the "meeting house" where he was ordained is a tombstone with words that show how—years ago—some parents were bothered in mind and burdened in heart because of the brief life of their young daughter, Mary Jane Allen, who died in 1836. The words are:

"How short the state of human things  
How transient are its joys;  
The flower that in the morning springs  
The evening blasts destroy."

Other tombstones in this old graveyard over which the snows of 184 years have fallen and the winds of 184 summers have blown have these dates engraved:

"Born 1817—died 1831"  
"Born 1803—died 1837"  
"Born 1796—died 1831".

Bothered was I by the brevity of these dates.

On the tombstone of Dwight L. Moody I read these words: "He that doeth the will of God abideth forever" (1 John 2:17). In a book I read that selfsame day in which I read the inscription on Moody's tomb, I read this tribute to Gen. Robert Edward Lee:

"Lee—history's most splendid combination of military and moral greatness—an Alexander without arrogance, a Caesar without assassins, a Napoleon without tyranny. Death did not take him from the South. His example of serenity in defeat and loyalty to a despairing land will gather beauty from the centuries. He sits by every Southern fireside to counsel love of country and home. He stands in every Southern hall of state to prompt the holiest impulses of patriotism, the profoundest measures for the common good."

An hour later—in perusal of an old scrapbook—I read this verse about Edison:

"He captured light and caged it in a glass,  
Then harnessed it forever to a wire;  
He gave men robots with no back to tire  
In bearing burdens for the toiling mass.  
He transmuted metal into human choir—  
Banished night along the Great White Way,  
While continents converse through skies o'erhead—  
And yet fools say that Edison is dead."

In the High Hills graveyard I was bothered—thinking of brevity. In the Northfield burial ground I was inspired—thinking of immortalities.

Scanning the pages of a book, I was inspired—thinking of how General Lee being dead yet speaks. Searching through an old scrapbook, I was inspired—meditating on the truth that Edison still lives.

Daniel Webster, in the last moments before he went into the Great Silence, saw those who stood around his couch and wiped the death dew from his brow—and slowly but distinctly uttered the words: "I still live." Inspired by his words about immortality I was—just as I am inspired in knowing that the Christian as he passes through and over "death's cold sullen stream" can say, "I still live"—as he places his feet on the evergreen shore and "shakes from his skirts the dewdrops of death."

Bothered by brevities! Inspired by immortalities! "We have searched it. So it is" (Job 5:27).

There are

#### I—SOME BREVITIES THAT DO NOT BOTHER US

For example:

1. The brevity of Lincoln's Gettysburg address does not bother us. We are amazed at its brevity and inspired by its immortality.
2. The shortness of some sermons does not bother us. One preacher was spoken of as "a long-winded Sabbath drawler of old sour distilled from some worm-cankered homily." Note these comments: "His was a meandering course in which the preacher aimed at nothing and hit it." "Interminably that day the preacher dealt in an indescribable agglomeration of pious sombrosities."

When I spoke at Third Baptist Church, St. Louis, on one occasion, just as I started into the pulpit, Louise Walker, a one-time Bellevue member, handed me a small calendar. Indicating what? That a short sermon would be preferable. Once at Bellevue a man came late. I was in the midst of my sermon. In a whisper he asked the usher: "How long has he been preaching?" "About forty years" was the answer. "Then he must be about through." Stressing what? It was a relief to know that I was coming to a close.

Somebody asked: "What is an optimist?" The answer was: "A woman who puts her shoes back on when the preacher says, 'Finally, brethren.'" In this day of sermonettes people are not bothered by the brevity of sermons. In this day of sermonettes that produce Christianity, there are those who would have us shorten our sermons as the Indian did his name.

An Indian petitioned a judge of an Arizona court to give him a shorter name. "What is your name now?" asked the judge. "Chief Shriil Train Whistle," he said. "And how do you propose to shorten it?" asked the judge. The Indian folded his arms and solemnly grunted, "Toots."

One woman complained to her pastor of the length of his sermons. "Don't I give you the sincere milk of the Word?" he asked. "Yes," said she, "but I want concentrated milk."

3. Nor are we bothered by the brevity of the reign of the wicked. We are bothered when the wicked reign at all. But we are not bothered when they reign briefly. In 1 Kings 16 we learn that Elah, who loved the bottle, who reigned in Tirzah two years, was dethroned by Zimri:

"And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead" (1 Kings 16:10).

Then Zimri reigned seven days in Tirzah. Then all Israel in wrath made Omri king. Then Omri and all Israel besieged Tirzah—and the treasonable Zimri "went into the palace of the king's house and burnt the king's house over him with fire, and died" (1 Kings 16:18). And many were glad his reign was brief.

If the reign of the wicked were as brief as a lightning flash instead of as the long period of plague, many would rejoice. Had Hitler or Mussolini or Stalin reigned for a week only—nobody would have been bothered by such brevity.

One of Shakespeare's characters said of Lady Macbeth: "She should have died sooner."

Had Jezebel, vilest of the vile women, reigned one week instead of over twenty years—how blessed it would have been.

But note that

#### II—BY BREVITIES PEOPLE ARE BOTHERED.

1. The brevity of Life bothers.  
Such bothered Job.

"Now my days are swifter than a post: they flee away, they see no good. They are passed away as the swift ships: as the eagle that hasteth to the prey" (Job 9:25-26). "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (Job 14:1-2). "My days are swifter than a weaver's shuttle" (Job 7:6).

Such bothered Moses. "For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away" (Psalm 90:9-10).

Such bothered David. "Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity" (Psalm 39:5). "My days are like a shadow that declineth; and I am withered like grass" (Psalm 102:11).

Such bothered the good King Hezekiah. "Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me" (Isaiah 38:12).

Yes, I think we are sometimes bothered by the truth that life is so brief—"a vapour that appeareth for a little while and then vanisheth away"—"a passing shadow"—just like one thin footprint upon a sea-lashed shore, just like the stay of the postman at the door, just like the glimpse of a passing ship. Yes, in duration, when compared with eternity, only a burst of music down a busy street, only a quick sob in the night.

Sometimes imagining and wondering about the wonderful things they would have done had they lived longer, I am bothered by this brevity of the lives of some men and women. I am not bothered when I think of Enoch who walked with God and lived 950 years (Gen. 5:11). But bothered am I when I think that John Keats lived just twenty-six years. Much of his poetry equaled that of Shakespeare. I wonder what he would have written had he lived twice twenty-six years.

I am not bothered thinking of Noah, a preacher of righteousness, who lived 930 years (Gen. 9:29). But bothered am I when I remember that Robert McCheyne died at thirty and David Braner at thirty. What would these blessed two have done had they lived and death's scythe had cut them down in their sixties.

I am not bothered about the days of Jared who lived in the remote depths of the long ago—and died at 962 years of age. But bothered am I to think that Stephen Foster died at thirty-eight and Franz Schubert at thirty-one, having written 110 musical compositions, and Tostoy at thirty-eight. Lord Byron died at thirty-six when he was years young. Shelley, who died at thirty, said to Leigh Hunt: "I do not write any more. I have lived too long near Lord Byron—and the sun has extinguished the candle." Paul Lawrence Dunbar died at thirty-four. I wonder at the enrichment that would have come to the world had he lived until fifty. Edgar Allen Poe put down his weirdly potent pen at forty.

I am not bothered when I read that the first man earth ever knew—Adam, the product of a direct, creative act of God—died after he had lived 930 years. But bothered am I that Henry Grady died at thirty-nine—having made one speech only twenty minutes long which bolted two antagonistic sections in fraternal light.

I was not bothered as to the years he lived when I stood by General Sumter's tomb and learned that he died at ninety-eight. I was not bothered when a few weeks ago I got a letter written in his own hand from Dr. David Ramsay—ninety-nine years old, a Sir Galahad of God. But bothered was I when I learned that Philip Bliss—hymn writer and singer—died at thirty-eight, in 1876, ten years before I was born. How little the time Blind Tom, the Negro musician, lived. "Blind Tom" was a historic case of a phonographic mind without mentality. He could play any piece of music, no matter how difficult, from memory—after hearing it once. He could repeat speeches in many languages that he heard. But he made his own thoughts known in grunts. He could play 5,000 of the greatest classics—and he entranced tens of thousands. How many more would have been had he lived longer.

I am not bothered when I remember that Methuselah, earth's oldest man (who doubtless died in the flood), saw life's sunset at 969. But I am bothered when I recall Cecil Rhodes' sober words: "So much to do; so little done. Goodnight."

And when I remember the sad wail of a little mother—only twenty-six, whom I had baptized when she was a girl and whom I married when she was twenty. She said: "Oh! I am so young. I don't want to die and leave my husband and children."

Paul said: "The time is short." And we are sometimes bothered by that truth. John Bright—in grief because of the death of his bride of two years—was bothered by the little while he had her.

"A little way to walk with you, my own—  
Only a little way.  
Then one of us must weep and walk alone  
Until God's day.

"A little way! It is so sweet to live  
Together, that I know  
Life would not have one withered rose to give,  
If one of us should go.

"And if these lips should ever learn to smile  
With thy heart far from mine,  
'Twould be for joy that in a little while  
They would be kissed by thine."

Bothered by the brevity of Bright's happy married life we can be. But we are inspired when we remember that later he went to work to repeal the oppressive Corn Law. Using his own grief creatively, he threw himself heart and soul into a crusade that grew out of his new-found sympathy for others who suffered. We are inspired when we learn that his name lives gloriously in English history.

We think of how God gives the rocks 1,000,000 years, the trees 1,000 years, the elephant 100 years, and man, only a little lower than the angels, threescore years and ten. Man, made in the image of God, with empires in his brain, with kingdoms in his heart, takes the wings of the airplane and flies to the uttermost parts of the earth; even as, with his telescope, he visits star lands 100 million miles away—in a universe where it would take a beam of light moving at 183,000 miles per second 500 million years to make one circuit of the universe. Surely man was not brought forth to live and die like a frog in a well. Man's majestic endowments demand immortality in this development. Here men are like trees in a nursery—planted for a long growth, but also for transplanting.

Sometimes we are saddened by

### III—BREVITY OF CONTINUANCE OF MEN'S ACCOMPLISHMENTS.

Saddened we are to think of how Babylon—glorious and great—became a vermin-infested, animal-prowling jungle. Sobered we are when we think of ancient Rome with her close-meshed code of laws and her victorious legions became as a branchless tree dishonorable, fruitless. Regret assails our minds when we think of how ancient Greece, with all her art and philosophy and athletic prowess and philosophers, became a molded crust in history's garbage can. Saddened we are when we read history's book and learn how ancient Egypt, with all her wealth and wonders, became a shabby sexton of splendid tombs. And we are awed into fear and trembling for other nations of our world today when we remember that ancient Spain, with her piratical ships that harassed all seas and filled the nation's coffers with gold, felt the hand of God's retributive Providence—and became a lousy, drowsy beggar watching a broken clock.

Not only so. We are somewhat disturbed—knowing that Pericles ruled Athens for thirty years, but before his death saw that classic land enter upon the beginning of the end.

Then, too, Alexander, "the youth who all things but himself subdued," built an empire that went down in ruins almost as quickly as his own brilliant career of thirty-three years.

Forget not that Caesar was one of the greatest men that ever lived, but he was not great enough to rise from the position of chief of the party to that of chief of a nation—and he was cast off—leaving no system of government that would last. And Cromwell, the first one to stretch a Psalm into a war drum, was a most extraordinary man, but his commonwealth lasted only one year, eight months, and five days after his death.

And Frederick carved out a splendid military state. But when his hand was withdrawn, the Prussian monarchy hastened on to the battlefield of Jena—where it went up in powder and smoke. And Napoleon wove from the crimson threads of the French Revolution a fabric of empire—that dazzled the world. But, like a fallen Mars, at St. Helena, "a chained Prometheus, the world exultant at his fall", with empires still rising and falling in his brains, he dreamed that his empire's vanished splendor was still but a dream.

Such brevities bother us in that they create in us fears lest our work shall be of short duration.

But that brings us now to think about some realities—of our

#### IV—INSPIRATIONS BORN OF IMMORTALITIES REALITIES THAT ENDURE

##### 1. The Enduring Word of God

Isaiah, in whose proclamations of truth was the growl of the Assyrian wolf, the thunders and lightnings of Mount Sinai, and foregleams of Calvary, declaring that all peoples are of a temporary nature with glory that fades and is soon gone, said: "The grass withereth, the flower fadeth: but the word of our God shall stand for ever" (Isaiah 40:8).

The Bible has its origin and source in God. "All Scripture is given by inspiration of God" (2 Timothy 3:16). Holy men of God (2 Peter 1:21), moved by the Spirit of God, were able to reveal the will of God without foreknowledge or premeditation (Matt. 10:19-20). Inspiration included the thought and words that were best suited to express the mind and will of God (2 Cor. 2:12-13). The words of the sacred writers and speakers are God's words—and therefore all Scripture comes from God. As to the whole of the Bible, I hold to the verbal inspiration of the Scriptures, and that the Bible is the Word of God—authoritative, authentic, inerrant, inspired in totality, personal in application, regenerative in power, the miracle Book of harmony in infinite complexity. By this we stand and this we proclaim in the face of the destructive criticism and all ancient and modern infidelity. I say to the whole world that the whole Book, both the Old and New Testaments, are the product of the "breath of God." What "Moses saith" and "David saith" and "Isaiah saith" and the Prophets—Peter, Paul, John—and the entire Scripture saith is exactly and absolutely what "God saith."

The Blessed Book, hory with age, antedates in its earliest portions all other books. Wonderful in its antiquity, it never becomes antiquated. "Time writes no wrinkles on its brow. In spite of its age it flourishes in the vigor of immortal youth. It liveth and abideth forever. Wonderful in the unity of its sixty-six books, written not by one man or by many men in one year and in one place, but written by about forty writers, covering a period of 1600 years, it is a Book with one message—progressive, constructive, cumulative, complete. The perfect unity is accounted for by the fact that although there were many writers, there was but One Master Mind.

Wonderful in its authority is the Book which is immortal. Claiming attention and obedience from mankind, it enforces its claims in accents of an authority as unyielding as eternal hills. It offers the first word and demands the last word by its unequivocal "Thus saith the Lord." It is the final court of appeal. God has magnified his Word above all his name. There it is supreme in its authority.

Wonderful God's Word in its indestructivity. God and all his power are on the side of the Book. This being so, who can prevail against it. Enemies of the Bible have in all ages sought its destruction. But, like the Israelites under the Egyptian persecution, the more they persecuted it the more it grew until today it travels more highways, walks more bypaths, knocks at more doors, and speaks to more people in their mother tongue than any book the world has ever known, can ever know, will ever know. All its enemies of nowadays and yesteryears have not shortened its march of triumph by one step, nor weakened its life by one heartbeat, nor diminished its light by one beam, nor caused one rent in its vesture untouched by moth, nor stolen one drop from the hive of its honey.

Wonderful in its simplicity—so devised that the wayfaring man though a fool may not err therein—the simplicity showed how God hid his counsels from the wise and prudent and revealed them unto babes. Full of contradictions only to those who will not submit themselves to it, its message is as clear as crystal and simple as the letters of the alphabet—meeting and supplying the deepest need of any tongue, color, class. This Book "liveth and abideth forever"—Christ being the one dominating character in the Book—Creator, Mediator, Redeemer, Conqueror—his personality vitalizing and energizing the Book, the center of which is his Cross, the circumference of which is his glory. Mighty inspiration have we thinking upon the immortality of the Book, "quick and powerful and sharper than any two-edged sword"—the best weapon with which to conquer sinners and the only means of comforting the saints.

I like to repeat what the great and glorious A. Z. Conrad wrote:

"The Bible—There It Stands!" was written by A. Z. Conrad, pastor of Park Street Congregation Church, Boston. It tells us how that the Bible always "stands" regardless of what happens in this world, for it is God's eternal Word.

"Century follows century—There it stands.  
Empires rise and fall and are forgotten—There it stands.  
Dynasty succeeds dynasty—There it stands.  
Kings are crowned and uncrowned—There it stands.  
Despised and torn to pieces—There it stands.  
Storms of hate swirl about it—There it stands.  
Atheists rail gainst it—There it stands.  
Agnostics smile cynically—There it stands.  
Profane prayerless punsters caricature it—There it stands.  
Unbelief abandons it—There it stands.  
Higher critics deny its claim to inspiration—There it stands.  
Thunderbolts of wrath smite—There it stands.  
An anvil that has broken a million hammers—There it stands.  
The flames are kindled about it—There it stands.  
The arrows of hate are discharged against it—There it stands.  
Radicalism rants and raves against it—There it stands.  
Fogs of sophistry conceal it temporarily—There it stands.  
The tooth of time gnaws but makes no dent in it—There it stands.  
Infidels predict its abandonment—There it stands.  
Modernism tries to explain it away—There it stands.

—Words of Cheer."

The Bible has survived more battles than all the armies of the world, has withstood more sieges than all the citadels of the universe, has been swept by more storms than all the oceans, has been assailed and yet more honored and loved than any book, and yet has survived while kings and institutions and nations have died. Today this Book is above and beyond all books in influence as a river is beyond a rill in reach, as Niagara is beyond a mud puddle in power.

Inspired, never bothered, are we—thinking of the

##### 2. Enduring Church of God

We think of the eternal Jew—puzzle to the world, for thousands of years, only the Bible holding the clue to their survival, the powers of their persistence in existence forever baffling the rationalistic historian. Never popular, all efforts to destroy them have failed. Enslaved in Egypt, they, led by God, escaped to found a nation. Carried into captivity in Babylonia, they returned bearing the spoils of their conquerors. Subjugated by the Romans, they refused to accept the blessings of the Pax Romans. When Titus destroyed their Temple, he just scattered their seed abroad. The eternal Jews—some nations excluding them, some nations grudgingly admitting them, some nations persecuting them, some nations driving them out, some nations seeking their utter extinction—were here almost since Time began. They will remain at last when Time itself becomes a mere heartbeat in the vast bosom of Eternity.

More glorious and certain things can be spoken of the victorious church of the Lord God.

Jesus, thinking upon the faith held sincerely in Peter's throbbing heart, said:

"And I say also unto thee, That thou art Peter, and this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18).

Not to enter into the long-living dispute as to what all these words mean, not to argue as to whether this means Peter or Peter's confession or the Lord's Messiahship, not to analyze or rebuke the claims of the papacy, we are inspired by the truth that nothing shall swallow up his church, that Christ's church for which Christ gave himself shall never cease to exist. All the forces of evil, all the combines of iniquity, all the Macbeths of villany, all the Midases of avarice, all the Delilahs of devilment and deceit, all the Ananiases and Sapphiras of falsehood, all the Ahabs of corruption, all that the devil and his forces can muster in opposition and attack will never bring the church to defeat.

I do not say that any ecclesiastical organization will last forever, but that which the churches of Jesus represent of truth and make dominant in the world will last when the planets have gone to their graves and the Milky Way is wrapped in a winding sheet of dust.

God never meant for the coroner or undertaker to do work for his church. The ages will furnish no coffin or shroud for his church. Burial will never be. No power of man, no lapse of time, will bring the church to naught. Though the church has been marched against by the world-conquering might of the Caesars and has had to meet the persecution of apostate ages, it still survives. Not the lions of the Coliseum, nor the horrors of the catacombs, nor the pains of rack or the flames of the stake have been able to conquer it. Like the desert bush aflame with descendent deity, burning without being consumed, the church has proved imperishable. Storms have beaten against the church. Floods overflowed it. Winds and waves raged and do rage against it. But all in vain. Thrones and empires

have risen and have fallen in the lapse of ages, strewing their wrecks upon the shores of time, but Christ's church remains. Her light still shines. Her voice still vibrates. Her conquests still multiply. Her life is "hid with Christ in God"—and is unassailable by the antagonistic forces of her enemies. Evermore around her, above the shades of mortality, circle the stars of God. Exalted far above the changes and fluctuations of terrestrial things, they reflect in their undimmed and deathless glory that stability which Christ conferred upon the church by his divine decree: "On this Rock will I build my church"—and no persecutions, no schisms, no sneers of villainous scoffers, no apostasy, no scientific movement, no sceptic's pen, no infidel's mouth shall prevail against the church of our living Lord.

Spurgeon spoke of what life the church has in these words:

"Plunge Christ's church under the wave, and she rises the purer for her washing. Thrust her in the fire, and she comes forth, the more bright for her burning. Cut her in sunder, and each piece will make another church (local). Behold her, and, like the Hydra of old, she will have 100 heads for any one you cut away. Strip her naked, and she will come forth clothed with garments of praise. Starve her for a period, and she will come forth with bread in her hands for the hunger of the world."

Today I hear a Voice above the snarling clamors of the day, saying: "The gates of hell shall not prevail." I hear a Voice above the clash of armor and armies: "The gates of hell shall not prevail."

I hear a Voice above the tumult and shouting: "The gates of hell shall not prevail." I hear a Voice above the crash of falling thrones: "The gates of hell shall not prevail."

I hear a Voice above the sneers of those who sit in the seat of the scornful: "The gates of hell shall not prevail." I hear a Voice above the unfounded claims of liberalism: "The gates of hell shall not prevail." I hear a Voice amid the silence of the tombs of nations: "The gates of hell shall not prevail."

'Tis the Voice of the Christ who said to the stormy sea, "Peace;" to the soiled, sinful woman, "Go in peace;" to the dying thief, "Today shalt thou be with me in Paradise;" to the dead in Bethany's graveyard, "Lazarus, arise;" to the disciples, "All power is given unto me in heaven and in earth. Go!"

Not bothered and burdened are we, but mightily inspired by the truth of the

## V—IMMORTALITY OF MAN'S INFLUENCE

We read: "For none of us liveth to himself, and no man dieth to himself" (Romans 14:7). We read: "Abel . . . being dead, yet speaketh" (Heb. 11:4). We read: "And the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever" (1 John 2:17).

Influence—not calculated by mathematics, not deducible by logic, not reflected in a mirror, not defined by demonstrations, not weighable on scales, not measurable by the surveyor's chain, not producible on musical instruments, not possible of isolations, not scrutinizable by the microscope, not observable by telescope, not buryable by morticians—is the total effect of one life on other lives, and is just as mysterious and real and effectual as the germination of seeds.

Abel, being dead, keeps on talking. The man who does the will of God keeps on living. And no man can go through life insulated or isolated no more than sin is an isolated fact, the responsibility of which began and ended with the individual transgressor—because sin is a part of a vast network and entanglement.

When a man dies he is not done with the world—and the world is not done with him. There is much about a man, be he good or be he bad, which cannot be confined in a coffin, hauled away in a hearse, and buried. Greatly affected are we by what other men did. We eat from orchards we did not plant, drink from wells we did not dig, reap from fields we did not sow, warm ourselves at fires we did not kindle, find refuge under roofs we did not build. Every clicking telegraphic instrument says that Prof. Samuel F. B. Morse "being dead yet speaks." Every cablegram declares that Cyrus Field still lives. Every telephone call says that Alexander Graham Bell is alive, though in his grave.

Every reaper says McCormick still roams wheatfields. Every discovery by astronomers says Galileo still lives. Every anaesthetic says Simpson and Long still live. Every X-ray picture says Roentgen "being dead yet speaketh." Every printed page says Gutenberg speaks through the printing press. Every cotton gin says Eli Whitney "being dead yet speaketh." Every play by Shakespeare says the great dramatist still plays his part on the stage of the world.

Every steamboat says that Robert Fulton, who launched his first steamboat on the Seine in 1803 and another on the Hudson in 1807, still is walking in influence on the face of the deep. Through his vaccination Jenner lives—preventing smallpox. Through his ether, G. W. T. Morton lives on—making operations painless. Koch and Loeffler live on in that they clipped the black wings of diphtheria that once fluttered over cradles everywhere. Every glow of incandescent light and the phonograph compressing Caruso into the microscopic point of a needle, say that Edison, though dead, yet speaks.

All of which is to say that no man who liveth to serve others ever dies. Life and death are intertwined. Life runs to death; and out of death life forever springs. Countless are the dead that are living—some in music, some in sculpture, some in inventions, some in the institutions of mankind.

"I lay in dust life's glory dead,  
And from the ground there blossoms red  
Life that shall endless be."

When Victor Hugo died, his funeral procession was witnessed by millions. Ten thousand soldiers were used to keep order. That is not so much to be remembered as one thing he said—teaching us that men do not close their account with the world at their death: "When I go down to the grave I can say, like many others, I have finished my work. But I cannot say I have finished my life. The tomb is not a blind alley. It is a thoroughfare. It closes with the twilight and opens with the dawn."

When our garments have been moth-eaten, when our photograph has faded, when our house has been pulled down, when our grave has sunk as level as the road, our subtle image will remain among men, in blackness or beauty, influencing posterity. Our physical life is a span, our moral life is a millennial.

Dr. Ragsdale's history of Georgia Baptists records the interesting fact that the entire funeral expense of the peerless Georgian and Southern leader, Jesse Mercer, was \$2.50. The bill was charged to the estate of Jesse Mercer and was itemized as follows: "To making a rough box and materials found, \$2.00. Plank for same, 50¢. Total, \$2.50." Dr. Ragsdale comments: "A plain pine box carried on a one-horse wagon without a single flower." But today his influence, worth more than one million times \$2.50, walks among Georgia Baptists as a benediction. And of Columbus Roberts, the greatest friend of education among Georgia Baptists, through his gifts will bless generations in centuries to come.

How we are inspired by the immortality of influence—by the truth that when we live for God no coffin can confine us. About many noble men and women what Thoreau said about John Brown when he was hanged is true: "I meet him at every turn. He is more alive than he ever was."

How we are inspired by the truth that

## VI—CHRIST LIVES FOREVER

Jesus Christ is the First and the Last (Rev. 1:17). He himself said: "I am he that liveth, and was dead; and, behold, I am alive for evermore. Amen; and have the keys of hell and of death" (Rev. 1:18).

And this Christ Jesus, "the same yesterday and today and forever" (Hebrews 13:8), is Literature's loftiest ideal, philosophy's highest personality criticism's supremest problem, theology's fundamental doctrine, spiritual religion's cardinal necessity—personally, socially, politically, economically, educationally, scientifically, nationally, internationally, the only hope of our head-dizzy, body-weary, soul-sick, heart-aching, sin-smitten, war-scarred world. Down from the heights of deity to the depths of humanity he came—to lift up, not cast down; to deliver, not doom; to bless, not curse; to save man, not destroy men. In life—misunderstood, misinterpreted, maliciously maligned—he was heaven's bread for earth's hunger, Heaven's water for earth's thirst, Heaven's light for earth's darkness, Heaven's glory for earth's shame, Heaven's grace for earth's guilt, Heaven's peace for earth's strife, Heaven's love for earth's hate, Heaven's wealth for earth's poverty, Heaven's clothing for earth's nakedness, Heaven's salvation for earth's damnation, Heaven's life for earth's death.

Though he never wrote music or owned a musical instrument, his name sounds down the corridors of the centuries like the music of all choirs, visible and invisible, poured forth in one anthem.

Though he wrote no book, rode in no auto, never had his picture taken, never was stamped with the imprint of Senate—and exhibited no diploma from any school, history with him left out is like astronomy with stars omitted, like botany with flowers forgotten, like geology with rocks thrown away. Though he had no stenographer and no pocketbook and owned no real estate, this Jesus is

embedded in the world's history, regnant in the world's art, vocal in the world's music, eloquent in the world's literature, vital in the world's political areas and arenas.

That Christ lives is testified to by historians with their Christ-pointing events, by chronologists with their Christ-honoring dates, by geographers with their Christ-blessed places, by architects with their Christ-honoring buildings, by painters with their Christ-praising pictures, by sculptors with their Christ-glorifying statues, by poets with their Christ-loving verses, by theologians with their Christ-devoted institutions, by pulpits with their Christ-exalting sermons, by writers with their Christ-saturated literature, by churches with their Christ-worshipping memorials.

Of all examples of influence, Jesus is the most vivid and far-reaching. Born to poverty, toil and hardship, he was a member of a small and despised race which lived under a foreign yoke, and whose national existence was destroyed less than forty years after his death. Though he wrote no poems, gave birth to no elaborate code of laws, spent but three brief years in public life, and was put to death as a malefactor, amid the insults and yells of an infuriated mob, he wielded a power incalculable.

Many attacks have been made upon Jesus. He came unto his own and his own received him not. Killing him, they buried him in a tomb hewn out of solid rock—and sealed it with a heavy stone, and set a guard there to watch. But the third day he arose from the grave and smashed at one blow Death's empire of skulls and skeletons—because, as Peter said, "it was impossible for him to be holden of it."

Today he is being crucified afresh and buried over and over again. Once more he is being betrayed in the house of his friends. Some say, "He was not divine," but they cannot deny that he lived divinely. Some have tried to divest him of his miraculous power, but he remains immortally the greatest of all miracles. Some deny the efficacy of his vicarious death, but none can rob the cross of its power. Some have denied the fact of his resurrection, but none can deny that Jesus lives—lives in his church, lives in our Christian institutions, lives supremely in our great missionary enterprises, lives in men and women who, as Paul says, are "always bearing about in the body the dying of the Lord Jesus that the life also of Jesus might be made manifest in their bodies," knowing that his true followers are "always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in their mortal flesh" (2 Cor. 4:10-11). Christ lives—acknowledging no mastery in hostile circumstances.

"No fable old, nor mythic lore,  
Nor dreams of bards and seers,  
No dead fact stranded on the shore  
Of the oblivious years.

"But warm, sweet, tender, ever yet  
A present help is he;  
And faith has still its Olivet,  
And love its Galilee."

Inspired are we by the immortality and eternity set forth in these words: "And Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail" (Heb. 1:10-12).

"Jesus Christ the same yesterday, and today, and forever" (Heb. 13:8).

Starry worlds may fall as ripe figs shaken from the tree. But the Morning Star will never be blotted from the heavens. The earth by mighty quakes may be shaken, but the Rock of Ages will never be shaken from its foundation. The same Christ who fed 5,000 will

feed. The same Christ who cured Bartimaeus will illumine all blindness. The same Christ who made the dumb speak will put on every tongue a hosanna. The same Christ who awoke the dead from the sarcophagus will yet rally all the pious dead in glorious resurrection.

Gratefully inspired are we—knowing that through this living Christ, we have the

## VII—PRECIOUS TREASURES OF GOD'S ETERNITIES.

"The eternal God is our refuge" (Deut. 33:27).

"The King eternal, immortal, invisible" (1 Tim. 1:17), enables us to "obtain the salvation which is in Christ Jesus with eternal glory" (2 Tim. 2:10), "according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:11). Jesus "the author of eternal salvation" (Eph. 5:9), "by his own blood entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12), and through the eternal Spirit offered himself without spot to God, to purge your conscience from dead works to serve the living God" (Heb. 9:14)—making it so that we could "receive the promise of eternal inheritance" (Heb. 9:15). "The God of all grace hath called us unto his eternal glory by Jesus Christ" (1 Peter 5:10). "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23)—according to "the promise which he promised us, even eternal life" (1 John 2:25).

This eternal Christ through whom we have eternal life is the one and only way to the eternal city which hath foundations whose maker and builder is God. In this city of eternal holiness, where the light is the face of Jesus, the joy the presence of Jesus, the melody the name of Jesus, the harmony the praise of Jesus, the theme the work of Jesus, the employment the service of Jesus, the duration thereof the eternity of Jesus, "we count not time by years."

Here, on earth, so many things are temporary. Here our friendships are temporary. Here our joys are transient. Here our possessions take wings. Here we spend our years as a tale that is told. Here where man "cometh forth like a flower, and is cut down", where "he fleeth as a shadow and continueth not" (Job 14), we have our loved ones such a little while.

Once, years ago, I led to faith in Christ a lovely young woman and a fine young man. Sweethearts they. I baptized them the same night. Later I married them. A year later there came into their home a little child whose little hands had as mighty a grip on their young hearts as the warrior's grip on his sword hilt in battle. One night, about midnight, the father phoned me from the hospital and spoke of how critically that little seven-month-old child was. With agony in his voice he said: "Pastor, we need you so. Please come to the hospital, room 620."

I went. Two doctors were there—concerned and serious and helpless and hopeless to rescue the child from death. With all eyes fastened upon the little face and with skilful hands ministering, the little one passed away. I tried to bring comfort, but I fear all my words were as a few drops of rain to dispense with drouth. The undertakers came in about an hour. After some questions, they wrapped up the little body in a shawl and started out with it. The little mother cried: "Oh! let me have my baby just one more night. Please—just one more night!" The fine young husband turned to me and said—in distress: "Preacher, what shall I tell her?" I said: "Let her have it—just one more night." The undertaker put the child, wrapped in a beautiful shawl, in her arms. I went home with them.

She sat there with that little dead baby in her lap and cooed and talked to it. But there was no light of life in its eyes, no laughter in its mouth, no warmth in its little body. Yet she had it—just one more night.

But there is a land where there is no night—where we shall have our redeemed loved ones not "just a little while," but forever. A man's mind must be deranged and his heart hard who will not be inspired thinking of and toward such an immortality.

# Southern Baptist CONVENTION BULLETIN

Nineteen Fifty-Six

PRINTED DAILY DURING SESSION BY ORDER OF THE CONVENTION

For Free Distribution at Registration and Information Desks

THIRTY-THIRD VOLUME

KANSAS CITY, MISSOURI, THURSDAY, MAY 31, 1956

SECOND DAY

Southern Baptist Convention . . .

## PROCEEDINGS

May 30 - June 2, 1956, Kansas City, Missouri

### Wednesday Morning, May 30

1. The ninety-ninth session of the Southern Baptist Convention (one hundred and eleventh year) was called to order at 9:00 a.m. by President Casper C. Warren (N. C.) in Municipal Auditorium, Kansas City, Missouri.

2. W. Hines Sims (Tenn.), music director, introduced H. Max Smith, Convention organist, and Loren R. Williams and John Kooistra, pianists, and led in singing "America," "God Our Father We Adore Thee," and "Saviour Like a Shepherd Lead Us."

3. Earl B. Edington (Fla.) read Proverbs 14:34; Psalms 66:1-10 and 67:1-7 and led in the opening prayer.

4. Secretary Joe W. Burton (Tenn.) reported an enrolment of 8,892 messengers. It was moved and carried that these messengers constitute the Convention and that duly accredited messengers from churches in co-operation with the Convention who arrive later be recognized as members of the Convention when they have enrolled on the basis of membership as set forth in Article III of the Constitution.

5. Secretary James W. Merritt (Ga.) announced the appointment by the President of the following committees:

Committee on Committees (see page 4 of this Bulletin for listing), Committee on Resolutions (see page 4), Tellers (see page 3 of Wednesday's Bulletin).

6. On motion the Convention voted to sustain the President in his ruling that an effort by someone to secure recognition on grounds of personal privilege was out of order at this point.

7. Harold G. Sanders (Fla.), chairman, presented the report of the Committee on Order of Business which was adopted following an unsuccessful attempt to amend the report.

8. Following the introduction of John B. Pugh (Mo.), who was present when the Convention met in Kansas City in 1923, Conrad R. Willard (Mo.), chairman of the local committee on Convention Arrangements, presented Mayor H. Roe Bartle of Kansas City, who welcomed the Convention and presented keys to the city to President Warren and

Theodore F. Adams (Va.), president of the Baptist World Alliance.

9. With Vice-President John H. Haldeman (Fla.) in the Chair, President Warren delivered his presidential address.

10. A motion was made and adopted that President Warren's address be printed in the Minutes of this Convention and that the secretaries of the Sunday School Board, the Home Mission Board, the Brotherhood Commission, and the executive secretaries of the various state conventions be requested to formulate plans to implement the challenge of President Warren that we double the number of our preaching stations in the time set forth in his presidential address.

11. W. Hines Sims led the Convention in singing "He Leadeth Me."

12. With President Warren again presiding, the Hardin-Simons University Quartette (Texas), composed of Paul Royal, Melvin Jasick, Euclid Moore, and Eddie Gray, was presented and sang "Just When I Need Him Most" and "I Stand Amazed in the Presence."

13. Porter Routh (Tenn.), executive secretary of the Executive Committee, presented the administration report of the Executive Committee.

14. In introducing the report, Secretary Routh announced that Cooperative Program gifts for the five months of this year have set a new high record for the thirty-one year period of the Cooperative Program's history. He then presented Austin Crouch (Tenn.) and Duke K. McCall (Ky.), former executive secretaries, and Dr. Crouch led in prayer. Dr. Routh announced that Robert L. Lee had recently been installed as secretary for Louisiana; and Willis J. Ray, secretary for Colorado; that W. Barry Garrett had been named acting secretary for Arizona, and that W. C. Fields had been chosen as editor of the *Mississippi Record*, succeeding A. L. Goodrich, deceased.

15. Frank A. Hooper, Jr. (Ga.) paid tribute to Secretary Porter Routh; then presented Recommendation No. 1 of the Executive Committee report which, on motion, was adopted. (See page 27, *Book of Reports*.)

(Continued on page 3)

## SUGGESTED

Order of Business

## SOUTHERN BAPTIST CONVENTION

May 30-June 2, 1956

Kansas City, Missouri

CASPER C. WARREN, President  
W. HINES SIMS, Director of Music

### THURSDAY MORNING

- 9:00 Worship in Song—W. Hines Sims  
9:10 Scripture (Deut. 31:12-13, 6:6-9; Romans 10:8-17) and Prayer—J. B. Jackson, Jr., Colorado  
9:15 Historical Commission — Norman W. Cox, Tennessee, Executive Secretary  
9:30 Committee on Baptist Film—Louie D. Newton, Georgia, Chairman  
9:40 Southern Baptist Hospitals — Frank Tripp, Louisiana, Executive Secretary-Superintendent  
10:00 Miscellaneous Business, Election of Officers  
10:30 Sunday School Board Report—James L. Sullivan, Tennessee, Executive Secretary  
11:30 Recognition of Fraternal Messengers  
11:50 Special Music—Frank Boggs, Florida  
11:55 Baptist World Alliance Report—Arnold T. Orr, District of Columbia, General Secretary  
Address: Theodore F. Adams, Virginia, President  
12:30 Adjourn

### THURSDAY AFTERNOON

- 2:00 Worship in Song—W. Hines Sims  
2:10 Scripture (1 Cor. 4:1-21) and prayer—Thomas W. Croxton, Missouri  
2:15 American Baptist Theological Seminary—L. S. Sedberry, Tennessee, Secretary-Treasurer  
2:35 Report of Seminaries:  
Southern Baptist Seminary—Duke K. McCall, Kentucky, President  
New Orleans Baptist Seminary—Roland Q. Leavell, Louisiana, President  
Southwestern Baptist Seminary — J. Howard Williams, Texas, President  
Southeastern Baptist Seminary—Sydney L. Stealey, North Carolina, President  
Golden Gate Baptist Seminary—Harold K. Graves, California, President  
Seminary Extension Department—Lee Gallman, Mississippi, Director  
Address: Duke K. McCall, Kentucky  
3:55 Music—Claude Rhea, Louisiana  
4:00 Special Committee Report on Theological, Religious and Missionary Education—J. W. Storer, Oklahoma, Chairman  
4:20 Special Committee Report—To Study Policies and Procedures of Committee

(Continued on page 4)

## FIRST AID ROOM

The First Aid Room, operated by the Kansas City Red Cross, is located on the first floor of the Arena Promenade. It will be opened during all Convention sessions.

## POST OFFICE

The Post Office is located in the Box Office quarters of the Music Hall in Municipal Auditorium. The hours are from eight a. m. until one hour after the close of the morning session, daily.

## TELEGRAMS

All telegrams will be delivered to the Information Booth located in the foyer at the main entrance of the Auditorium.

## SPECIAL MUSIC FOR THURSDAY

11:50 A.M.

"He's Got The Whole World In His Hand"—Spiritual

Frank Boggs—First Baptist Church, Tallahassee, Florida

3:55 P.M.

Medley—"Lord, I Want to Be a Christian," and "If With All Your Hearts"

Claude Rhea—New Orleans Seminary, New Orleans, Louisiana

7:50 P.M.

"Sun of My Soul"—Arr. Warren M. Angell

"Shadrack"—Spiritual

"Beneath the Cross of Jesus"—Arr. Warren M. Angell

Baptist Hour Choir, R. Paul Green, Director of Choir

## CONVENTION HYMNBOOKS

Through co-operation of Convention Press, Baptist Hymnal has been placed in the auditorium for all sessions. Show appreciation by taking good care of their property and by leaving the hymnals in the seats at the close of each session. After the Convention is over, the hymnals will be on sale at a discount at the Book Store.

## NURSERY

Kansas City will provide a nursery for children under three years of age on the mezzanine floor of the arena. It will open fifteen minutes before each session and close fifteen minutes after sessions are over. Only children of registered messengers or missionaries living outside of Kansas City can be admitted, and the nursery can only care for fifty children. No meals will be served. There is no charge.

## WHAT TAKES PLACE WHEN

### Southern Baptist Convention

Adams, Theodore F., address, Thursday, 11:55 a.m.

Allen, Clifton J., address, "Crusade for Christian Morality," Saturday, 10 a.m.

American Bible Society, Friday, 9:15 a.m.

Archer, Glenn L., address, "Separation and Spirituality," Friday, 4 p.m.

Baptist World Alliance, Thursday, 11:55 a.m.

Berquist, Millard J., address, "Facing Our Fiercest Foe," Friday, 11:55 a.m.

Brotherhood Commission, Friday, 2:30 p.m.

Butt, Howard E., Jr., address, Friday, 7:15 p.m.

Chaplains' Commission, Friday, 10:40 a.m.

Christian Home Service and Church Music Festival, Saturday, 10:45 a.m.

Commission on American Baptist Theological Seminary, Thursday, 2:15 p.m.

Committee on Baptist Film, Thursday, 9:30 a.m.

Committee on Baptist State Papers and Baptist Papers Circulation Campaign, combined report, Friday, 10 a.m.

Committee on Boards, Friday, 11:20 a.m.

Committee on Committees, Friday, 9:30 a.m.

Committee on Denominational Calendar, Friday, 9:55 a.m.

Committee on Resolutions, Friday, 9:40 a.m.

Committee on Theological, Religious, and Missionary Education, Thursday, 4 p.m.

Committee on Time, Place and Preacher, Friday, 3 p.m.

Committee to Study Policies and Procedures of Committee on Time, Place, and Preacher, Thursday, 4:20 p.m.

Education Commission, Saturday, 9:15 a.m.

Election of Officers, Thursday, 10 a.m.

Election of Officers, Thursday, 4:30 p.m.

Executive Committee Promotion report, Thursday, 7:15 p.m.

Foreign Mission Board, Thursday, 8 p.m.

Fraternal Messengers, Recognition of, Thursday, 11:30 a.m.

Historical Commission, Thursday, 9:15 a.m.

McCall, Duke K., address, Thursday, 2:35 p.m.

McClain, Roy O., address, Friday, 3:10 p.m.

Memorial Service, Friday, 2:15 p.m.

Miscellaneous Business, Thursday, 10 a.m.

Miscellaneous Business, Friday, 9:50 a.m.

Miscellaneous Business, Friday, 3:50 p.m.

New Officers, Presentation of, Saturday, 10:30 a.m.

Public Affairs Committee, Saturday, 9:35 a.m.

Radio and Television Commission, Friday, 3:10 p.m.

Relief and Annuity Board, Friday, 10:20 a.m.

Seminaries, Report of, Southern, New Orleans, Southwestern, Southeastern, Golden Gate, Thursday, 2:35 p.m.

Seminary Extension Department, Thursday, 2:35 p.m.

Southern Baptist Foundation, Friday, 11:35 a.m.

Southern Baptist Hospitals, Thursday, 9:40 a.m.

Sunday School Board, Thursday, 10:30 a.m.

Youth Night Service, Friday, 7:15 p.m.

## RADIO AND TV TIME

Radio and television time for the Southern Baptist Convention is being arranged locally this year by Jack Wilson, pastor of Holmeswood Baptist Church, Kansas City, in co-operation with the Southern Baptist Radio-TV Commission.

## PHOTOGRAPHERS, PLEASE

News photographers are welcome to the Convention hall. A single request is made of them, however. Please refrain from flashing bulbs at the climax of inspirational addresses. Such disturbances bother the speaker and interrupt the attention of the messengers. If you want a picture of a speaker, "shoot" him when he first steps to the pulpit stand, or while he is still in his introductory remarks. Refrain from flashing after he has started the main part of his address. Thanks.

## CARILLONIC BELLS

Schulmerich Carillons, Inc., will have an installation of their Carillonic Bells to serve the Convention. In addition to the amplification of these bells from the roof of the Auditorium, there is a demonstration booth of their equipment within the Exhibit Hall.

## SPECIAL MUSIC FOR FRIDAY

11:45 A.M.

"God of Our Fathers"—Arr. Gearhart

"The Holy City"—Arr. Roy Ringwald

"When I Survey the Wondrous Cross"—Arr. Roy Ringwald

Baylor University Chapel Choir, Waco, Texas, Euell Porter, Director

3:40 P.M.

"I Love Thy Kingdom, Lord"—Arr. Nobel Cain

"Jesus Walked This Lonesome Valley"—Spiritual

## RECORDERS

Tape recording facilities are again available at the Convention through the Radio and Television Commission. Recorder space is on the west side of the Mezzanine in the Exhibit Hall. Ken Yarbrough is in charge of this public service feature. Fee for recorder service is \$5. Copies of the major Convention addresses on tape are available. Place your order at Booth 26 in the Exhibit Hall. Scotch recording tape is also available at the booth. Three dollars for a 1200-foot reel.

## More Speeches For Sale

In Booth 28 of the Exhibit Hall you may buy speeches of the Pastors' Conference, W.M.U. Convention and the Southern Baptist Convention. Buy them to take the convention home with you in printed form. Price, 5 cents each.

**PROCEEDINGS***(Continued from page 1)*

16. L. M. Walker (N.M.) presented Recommendation No. 2, which was adopted. (See page 27, *Book of Reports*.)

17. W. Douglas Hudgins (Miss.) presented Recommendation No. 3, which was adopted. (See page 27, *Book of Reports*.)

18. Carl E. Bates (Texas) presented Recommendation No. 4, which was adopted. (See page 28, *Book of Reports*.)

19. After presenting Mrs. R. L. Mathis (Texas), who was elected president of Woman's Missionary Union, Auxilliary to the Southern Baptist Convention, on May 29, 1956, Mrs. George R. Martin (Va.) presented Recommendation No. 5, which was adopted. (See page 28, *Book of Reports*.)

20. J. D. Grey (La.) presented Recommendation No. 6, which was adopted. (See page 28, *Book of Reports*.)

21. Homer G. Lindsay (Fla.) presented Recommendation No. 7, which was adopted. (See page 28, *Book of Reports*.) At this point Vice-President Haldeman was called to the Chair.

22. C. C. Warren (N.C.) presented Recommendation No. 9, which was adopted. (See page 5, Wednesday's Bulletin.)

23. James W. Merritt (Ga.) presented Recommendation No. 9, which was adopted. (See page 5, Wednesday's Bulletin.) At this point President Warren again took the chair.

24. E. N. Wilkinson (Ky.) presented Recommendation No. 10, which was adopted. (See page 5, Wednesday's Bulletin.) Duke K. McCall (Ky.), in endorsing this recommendation, stated that a recommendation of similar character in the report of The Southern Baptist Theological Seminary would not be presented.

25. John W. Wood (Va.) presented Recommendation No. 11, which was adopted. (See page 6, Wednesday's Bulletin.)

26. C. Vaughn Rock (Ariz.) presented Recommendation No. 12, which was adopted. (See page 6, Wednesday's Bulletin.)

27. Oliver R. Shields (Mo.) presented Recommendation No. 13, which was adopted. (See page 6, Wednesday's Bulletin.)

28. J. Winston Pearce (Md.) presented Recommendation No. 14, which was adopted. (See page 6, Wednesday's Bulletin.)

29. Douglas M. Branch (N.C.) presented Recommendation No. 15, which was adopted. (See page 6, Wednesday's Bulletin.)

30. E. H. Pruden (D.C.) presented Recommendation No. 16, which was adopted. (See page 6, Wednesday's Bulletin.)

31. Albert McClellan (Tenn.) and Merrill D. Moore (Tenn.), associate secretaries of the Executive Committee, were presented.

**DATES!!!****THURSDAY, MAY 31**

**Yale Fellowship Luncheon**—1:30 p.m., Muehlebach Hotel.

**Chaplains' Association Breakfast**—7:15 a.m., Hotel Phillips.

**Southwestern Annual Alumni Association Breakfast**—7:00 a.m., Grand Ballroom, Muehlebach Hotel.

**Southeastern Alumni Breakfast**—7:30 a.m., Muehlebach Hotel.

**Ouachita Alumni Luncheon**—1:30 p.m., Wishbone Restaurant.

**Baptist Public Relations Association Annual Meeting**—4:30 p.m., 4th Floor Conference Room, Municipal Auditorium.

**Baylor Alumni Luncheon**—12:30 p.m., Temple Baptist Church, 9th and Harrison Streets.

**FRIDAY, JUNE 1**

**Foreign Mission Board Breakfast**—7:30 a.m., Aladdin Hotel.

**Foreign Mission Board Reception**—4:30-6:00 p.m., Little Theater, Municipal Auditorium.

32. The Administration Section of the Executive Committee report was adopted as a whole.

33. When an effort was made to discuss the question of eligibility for Convention membership under a point of personal privilege, and an appeal made to the Convention to over-rule the President's decision that all such questions are in every case to be referred to a Committee on Credentials, the President's ruling was sustained.

34. Mrs. George R. Martin (Va.) moved the adoption of the report of Woman's Missionary Union. The motion prevailed, and Mrs. Martin presented Mrs. Edgar Bates, Hamilton, Ontario, Canada, dean of women, McMaster University (Hamilton, Ontario) and vice-president from Canada of the Baptist World Alliance, who addressed the Convention.

35. W. Hines Sims led the Convention in singing "Amazing Grace."

36. The Georgetown College Choir (Ky.), led by A. Ray Baker, director, sang "Now Thank We All Our God," "Let Us Break Bread Together," and "God's Son Has Made Us Free."

37. Following the reading of Ephesians, Chapter 1 and 4:13, by James M. Baldwin (Ill.), Harry P. Stagg (N.M.) preached the Convention sermon, using as a text Revelation 21:17. Prior to the sermon, at the request of President Warren, Dr. Stagg presented his father, a retired minister who is nearing ninety years of age.

38. Following prayer, led by Dr. Stagg, the Convention adjourned.

**CONVENTION MUSIC**

W. Hines Sims, secretary of the Church Music Department, Baptist Sunday School Board, is the director of music for the Convention. The organist is H. Max Smith, First Baptist Church, Oklahoma City, Oklahoma, and the pianists are Loren R. Williams, Baptist Sunday School Board, Nashville, Tennessee, and John Koolstra, Bethany Baptist Church, Kansas City, Missouri.

**THURSDAY MORNING, MAY 31**

11:50 Solo, Frank Boggs, Florida.

**THURSDAY AFTERNOON, MAY 31**

3:55 Solo, Claude Rhea, Louisiana.

**THURSDAY NIGHT, MAY 31**

7:50 Baptist Hour Choir, Texas, R. Paul Green, Director.

**FRIDAY MORNING, JUNE 1**

11:45 Baylor University Choir, Texas, Euell Porter, Director.

**FRIDAY AFTERNOON, JUNE 1**

3:40 Baptist Hour Choir, Texas, R. Paul Green, Director.

**FRIDAY NIGHT, JUNE 1**

7:30 William Jewell College Choir, Missouri, Henry L. Cady, Director.

**SATURDAY, JUNE 2**

9:50 Baylor University Choir, Texas, Euell Porter, Director.

10:45 Church Music Festival and Christian Home Service.

Festival Choir—Baptist choirs of Kansas City area

Baylor University Choir

William Jewell College Choir

Baptist Hour Choir

**ATTENTION,  
MINISTERS' WIVES**

A ministers wives' tea is planned for Thursday in the Tea Room of the Muehlebach Hotel at 5 o'clock. All ministers' wives are invited.

**PLEASE HELP**

The Convention Bulletin wants to carry the names of all the new presidents of alumni groups. Please get them to Albert McClellan on the stage or Frances Davis in the Press Room.

**MESSENGERS, NOTE!**

All messengers under nine years of age, and all over eighty, please report to Theo Sommerkamp in the Press Room, Room 403, at ten o'clock, Thursday morning. It is very important and will not take much time.

**Suggest d Order f Business . . .****SOUTHERN BAPTIST  
CONVENTION***(Continued from page 1)*

on Time, Place and Preacher—C. Roy Angell, Florida, Chairman

- 4:30 Election of Officers (Continued)  
4:45 Adjourn

**THURSDAY NIGHT**

- 7:00 Worship in Song—W. Hines Sims  
7:10 Scripture (2 Cor. 4:1-11, 5:14-21) and Prayer—Hugh Cantrell, Arkansas  
7:15 Executive Committee Promotion Report—Merrill D. Moore, Tennessee, Director of Promotion  
7:50 Special Music—Baptist Hour Choir, R. Paul Green, Director, Texas  
8:00 Foreign Mission Board Report—Baker James Cauthen, Virginia, Executive Secretary  
9:45 Adjourn

**FRIDAY MORNING**

- 9:00 Worship in Song—W. Hines Sims  
9:10 Scripture (2 Cor. 6:1-18) and Prayer—A. Douglas Aldrich, North Carolina  
9:15 American Bible Society—Thomas T. Holloway, Texas, Field Secretary  
9:30 Committee on Committees  
9:40 Committee on Resolutions  
9:50 Miscellaneous Business  
9:55 Committee on Denominational Calendar—Albert McClellan, Tennessee, Chairman  
10:00 Combined Report of Special Committees on Baptist Papers, and Baptist Papers Circulation Campaign—B. J. Murrie, Illinois, and Louie D. Newton, Georgia, Chairmen  
10:20 Relief and Annuity Board Report—R. Alton Reed, Texas, Executive Secretary  
10:40 Chaplains' Commission of the S.B.C., "Southern Baptists' Ministry to Military Personnel"—Alfred M. Carpenter, Georgia, Director  
11:20 Committee on Boards—E. Gibson Davis, Tennessee, Chairman  
11:35 Southern Baptist Foundation—T. L. Holcomb, Tennessee, Executive Secretary  
11:45 Music—Baylor University Choir, Euell Porter, Director, Texas  
11:55 Address, "Facing Our Fiercest Foe"—Millard J. Berquist, Florida  
12:30 Adjourn

**FRIDAY AFTERNOON**

- 2:00 Worship in Song—W. Hines Sims  
2:10 Scripture (2 Cor. 3:1-18) and Prayer—Forest Lanier, Georgia  
2:15 Memorial Service—E. D. Solomon, Florida  
2:30 BROTHERHOOD COMMISSION—Geo. W. Schroeder, Tennessee, Executive Secretary  
3:00 Committee on Time, Place and Preacher  
3:10 Radio and Television Commission Report—Paul M. Stevens, Texas, Executive Secretary—Address: Roy O. McClain, Georgia  
3:40 Special Music—Baptist Hour Choir, R. Paul Green, Director  
3:50 Miscellaneous Business  
4:00 Address: "Separation and Spirituality"—Glenn L. Archer, District of Columbia, Executive Director, PAOU  
4:30 Adjourn

**COMMITTEE ON RESOLUTIONS**

Louie D. Newton, Georgia—*Chairman*  
Perry F. Webb—Texas  
R. A. Herring—North Carolina  
Walter P. Binns—Missouri  
John H. Buchanan—Alabama

**COMMITTEE ON COMMITTEES**

W. O. Vaught, Arkansas—*Chairman*  
Jas. H. Butler—Alabama  
Paul W. Davis—Arizona  
Elmer L. Gray—California  
Malcolm B. Knight—Florida  
Leslie S. Williams—Georgia  
William J. Purdue—Illinois  
Fred T. Moffatt—Kentucky  
Millard B. Box—Louisiana  
Harry P. Clause—Maryland  
G. Norman Price—Mississippi  
W. Ross Edwards—Missouri  
R. Knolan Benfield—North Carolina  
John B. Shelton—Oklahoma  
J. S. Day—South Carolina  
W. Fred Kendall—Tennessee  
T. A. Patterson—Texas  
Cecil Cook—Virginia  
S. L. Morgan, Jr.—District of Columbia

**THANK YOU**

Through the courtesy of the Mid-West Stencil Company, the press room has the use of a new electric RONEO duplicating machine. The company is also furnishing typewriters for the press room.

**FRIDAY NIGHT**

- 7:00 Worship in Song—W. Hines Sims  
7:10 Scripture (James 1:12-22; Ephesians 6:10-20) and Prayer—T. Edward Damer, Missouri  
7:15 Youth Night Service—G. Kearnie Keegan, Tennessee  
Music—William Jewell College Choir, Henry L. Cady, Director, Missouri  
Address: Howard E. Butt, Jr., Texas  
9:30 Adjourn

**SATURDAY MORNING**

- 9:00 Worship in Song—W. Hines Sims  
9:10 Scripture (Psa. 127; Ephesians 5:15; 6:4) and Prayer—Bob Patterson, Kentucky  
9:15 Education Commission—R. Orin Cornett, Tennessee, Executive Secretary  
9:35 Public Affairs Committee—C. Emanuel Carlson, District of Columbia, Executive Director—Report by Walter Pope Binns, Missouri, Chairman  
9:50 Music—Baylor University Choir—Euell Porter, Director, Texas  
10:00 Address: "Crusade for Christian Morality"—Clifton J. Allen, Tennessee  
10:30 Presentation of New Officers of the Convention  
10:45 Church Music Festival and Christian Home Service—Joe W. Burton, Tennessee; W. Hines Sims, Tennessee  
Choirs: Baptist Hour, Baylor University, William Jewell College, and festival choir from Kansas City churches.  
Interview: "Christian Home Life in Russia," Rev. Jacob Zhidkov, Moscow  
Address: "Fidelity in the Family," H. Guy Moore, Texas  
12:45 Adjournment

**COMMITTEE ON ORDER OF BUSINESS**

Harold G. Sanders, Florida, Chairman;  
James E. Davidson, Alabama; W. E. Grindstaff, Oklahoma; John E. Lawrence, North Carolina; Merle A. Mitchell, Missouri; Henry J. Stokes, Georgia; S. A. Whitlow, Arkansas.

**Conv ntion Broadcasts  
and Telecasts**

Arranged by Jack Wilson for the  
Southern Baptist Radio and Television  
Commission

**WDAF-TV—**

Kansas City personnel for Southern Baptist Convention will be interviewed Saturday, June 2. No time set.

**KCKN—9 A.M.—**

Howard Butt, Corpus Christi, Texas, interview—Saturday, June 2.

Starting Sunday, June 3, the NBC-sponsored weekly religious radio program will carry on tape out of New York for four consecutive Sundays, highlights of the Southern Baptist Convention meeting here in Kansas City. Name of this program is "Faith in Action," produced by Miss Dorothy Culbertson, who is on hand for the Radio-TV commission meeting.

**NEW OFFICERS****(SBC AFFILIATED ORGANIZATIONS)**

Carver School Alumni . . . Mrs. David F. Boyd, Georgia, president; Mrs. Walter Lee Robertson, Texas, vice-president; Miss Hilda Mayo, North Carolina, treasurer; Miss Elaine Neeley, Kentucky, and resident secretary, Miss Norma Baker, Louisville, Kentucky.

**S-h-h-h-h!**

Municipal Auditorium will be a better place to have the Convention, if you will remember to be quiet as you enter the doors.

**THE CONVENTION BULLETIN**

In accordance with the rules of Convention Procedure, four issues of the Convention Bulletin will be issued during the current annual meeting. The bulletins will be at the Registration Desk in the Main Foyer of the Auditorium each morning, Thursday, Friday, and Saturday.

The Bulletin is published under the direction of Albert McClellan, the press representative. He is assisted by Mrs. Frances Davis.

The journal of each day's proceedings, together with lists of committees and boards appointed, and important resolutions, recommendations, and announcements, will be published each morning.

All announcements, forthcoming recommendations, etc., intended for publication in the Bulletin must be handed to the press representative not later than the close of the morning sessions.