

EXCERPTS FROM ADDRESS
Howard Butt, Jr.

America has its share of superstitions - some foolish some serious. The trivial bugaboos, like black cats and Friday the 13, are harmless. But some can be critically important.

The consequences can be tremendous when men challenge nonsensical beliefs. Particularly is this true when they repudiate cliches that never were correct but have been repeated for so long that they are accepted as true. Think of some that are believed and followed today.

I. You're Only Young Once.

This is the rational justification for the pleasure madness of America's youth. It is the historic quest of modern Ponce de Leons for the fountain of youth. But Jesus Christ has the eternal fountain of youth. Christ said man can be born again, can receive new life each. In Christ you can be young forever.

This is true because of the basic joy and happiness He puts at the heart of life. Some dreary, long-faced, painful piety passes in the name of religion today. It would endeavor to turn Christ, the king of happiness, into the world's kill-joy. But He is not that. Don't judge Him by these gloomy, drab, sombre caricatures. Real Christianity is always characterized by singing and life. The purpose and power He puts into our lives are the basis for a joy which is eternal. It means that we can be young forever.

II. When In Rome Do As the Romans Do.

This cliché expresses the modern doctrine of moral adjustment, adaptation and conformity. The greatest pressure of all is still social pressure, the disposition to drift downstream with the tide.

This is the business man who sacrifices principles for profit; the young person who minimizes basic moral and spiritual convictions to gain popularity; the minister who soft-pedals basic truths in order to please a congregation; the Christian who fails to boldly speak and live his faith for fear of criticism or sarcastic misunderstanding. Doing as the Romans do! There are also times when it is yellow.

What Christ demands is more than passively refusing to "go along." He calls for an active dedication. This total commitment is what made Christianity a young peoples movement at its very inception. No great world movement has ever made its impact by asking a pale, insipid, half-hearted allegiance from its followers. What mockery an easy Christianity is! There can be no such thing. The Christian faith is built on a cross of self-sacrifice! Let us beware, as Southern Baptists, lest we fall into the great 20th Century temptation of substituting quantity for quality. Let us never be so eager for the growth and expansion of our Churches and institution that we should 'water down' the strong demands of Christian discipleship and consecration that are inherent in a genuine experience of Christ.

The challenge that rests before our Church-related institutions of higher learning is qualitative and quantitative.

It is quantitative in that the collegiate population will have doubled by 1970 and great vision for expanded physical facilities is demanded. Time is of the essence.

It is qualitative in that Church-related colleges must freshly recapture the concept of distinctively Christian education, in which the primary point of reference for each course in every field is the Christian Philosophy. If we expand quantitatively but fail to lift the quality in distinctive spiritual emphasis, sacred money has been misspent. Dedicated dollars have been wasted.

III. You Can't Change Human Nature

This final cliché sums up the pessimism of current deterministic philosophy. In the gloom of our overwhelming tensions, problems, and crises in this mid-century generation men say human nature can't be changed. Jesus Christ says it must be changed (John 3) And His Cross offers power to change it.

Unfortunately, much of America's current spiritual interest shows a desire for religion without change. This may be magic and superstition, but it is certainly not Christianity. The New Testament demands for repentance and commitment are the only ground in which the Power of Jesus Christ can grow.

But granted that, Christianity can produce new men. I know, because it happened to me.

Southern Baptist

CONVENTION BULLETIN

Nineteen Fifty-Six

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For Free Distribution at Registration and Information Desks

THIRTY-THIRD VOLUME

KANSAS CITY, MISSOURI, SATURDAY, JUNE 2, 1956

FOURTH DAY

Southern Baptist Convention . . .

PROCEEDINGS

May 30 - June 2, 1956, Kansas City, Missouri

Thursday Night, May 31, 1956

90. With Vice-president Kyle Yates presiding, W. Hines Sims led in singing "To God Be the Glory," "At Calvary," "I Love Thee," "When the Roll Is Called up Yonder," "Oh That Will Be Glory," and "Amazing Grace."

91. Hugh Cantrell (Ark.) read 2 Corinthians 4:1-11, 5:14-21.

92. Secretary Porter Routh presented Merrill D. Moore, secretary of promotion, who presented the Promotion Report of the Executive Committee. Theo Sommerkamp and R. J. Hastings, who serve in the departments of Publication and Promotion, were recognized.

93. J. Norris Palmer (La.) presented the Promotion Report together with recommendation, which was adopted. (See page 28, *Book of Reports*.) Secretary Moore discussed the report and introduced E. Warren Rust (Tenn.) and Valda H. Cooper (Ky.), who bore testimony to the success and value of the promotion plans and methods in their respective churches.

94. On motion of Porter Routh (Tenn.) the Executive Committee report as a whole, including recommendations, was adopted.

95. The Baptist Hour Choir, R. Paul Green, director, sang "O Worship the King," a spiritual, "Shadrack," and "Beneath the Cross of Jesus."

96. Vice-president Kyle M. Yates led in prayer.

97. Secretary Baker James Cauthen presented the Foreign Mission Board report and moved its adoption. Motion passed.

98. Dr. Cauthen presented Eugene L. Hill (Va.), who presided during the Foreign Mission period and spoke on "The World in Need." The foreign missionaries present from the Orient were recognized as a group.

Other phases of the Foreign Mission program were, "Christ Meeting World Need: In the Orient," John A. Abernathy; "In Africa," George W. Sadler and Aletha Fuller; "In Latin America," Frank K. Means and Boyd Robertson. Groups of missionaries from Africa and Latin America were recognized.

W. Hines Sims led in singing "Lead On, O King Eternal."

Elmer S. West, Jr., presented missionary appointees "Commissioned for World Need." Mr. and Mrs. Charles Martin (Ala.), appointed to service in Japan, told of their call to mission service.

Claude Rhea (La.) sang "How Beautiful Upon the Mountains."

President Warren led the prayer of dedication.

Secretary Baker J. Cauthen brought the closing message on, "The Cry of a Lost World."

99. Courts Redford (Ga.) led the closing prayer.

Friday Morning, June 1, 1956

100. W. Hines Sims led in singing "He Leadeth Me," "Tis So Sweet to Trust in Jesus," and "Have Faith in God."

101. A. Douglas Aldrich (N. C.) read 2 Corinthians 6:1-18 and led in prayer.

102. Thomas T. Holloway (Texas), field secretary, presented the report of the American Bible Society. The Convention approved a request that information regarding the work of the Society be printed in the Convention Annual. A resolution under this head, submitted by James L. Sullivan (Tenn.), was automatically referred to the Committee on Resolutions.

103. W. O. Vaught (Ark.) presented a further report for the Committee on Committees, which was adopted.

COMMITTEE ON BAPTIST STATE PAPERS:
H. H. McGinty (Mo.), *chairman*, Leon M. Macon (Ala.), W. Barry Garrett (Ariz.), B. H. Duncan (Ark.), Floyd Looney (Calif.), W. G. Stracener (Fla.), John J. Hurt, Jr. (Ga.), Hoyt S. Gibson (Kans.), R. T. Skinner (Ky.), Finley W. Tinnin (La.), Clifton C. Thomas (Md.), Louie D. Newton (Ga.), W. C. Fields (Miss.), Lewis A. Myers (N. M.), L. L. Carpenter (N. C.), Jack L. Gritz (Okla.), C. Ervin Boyle (Ore.), S. H. Jones (S. C.), Richard N. Owen (Tenn.), E. S. James (Texas), Reuben E. Alley (Va.), B. J. Murrie (Ill.).

COMMITTEE ON CHRISTIAN VOCATIONS:
Allen W. Graves (Ky.), *chairman*, W. L.

(Continued on page 2)

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

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.

Information Available

Descriptive information concerning the visitors from Russia to the Convention is available in Booth 28 of the Exhibit Hall. Cost is 5 cents each.

PROCEEDINGS

(Continued from page 1)

Howse (Tenn.), G. Kearnie Keegan (Tenn.), Elmer West (Va.), Bill Cody (Va.), Margaret Bruce (Ala.), Raymond Rigdon (Tenn.), John Tubbs (Va.), L. O. Griffith (Ga.), Ralph Phelps (Ark.), Rebecca Tune (Okla.), Helen Gardner (Tenn.), Keener Pharr (N.C.), Herbert Baucom, Jr. (N.C.), Chester Swor (Miss.), Edward Hurt, Jr. (Tenn.), Howard Reece (D.C.).

COMMITTEE ON DENOMINATIONAL CALENDAR: Albert McClellan (Tenn.), *chairman*, James L. Sullivan (Tenn.), Baker James Cauthen (Va.), Alma Hunt (Ala.), Merrill D. Moore (Tenn.), Courts Redford (Ga.), R. Alton Reed (Texas), George W. Schroeder (Tenn.), Frank Tripp (La.), C. C. Warren (N. C.), Orin Cornett (Tenn.), Forrest C. Feezor (Texas), Charles W. Pope (Tenn.), W. Malcolm Fuller (Va.), Sam D. Russell (Okla.), Paul Stevens (Texas), Frank A. Hooper (Ga.).

COMMITTEE ON BOARDS: John E. Barnes (Miss.), *chairman*, T. K. Rucker (Ark.), Sam Maddox (Ala.), Joe Music (Ariz.), W. B. Timerlake (Calif.), Herman Ihley (Ga.), John Phillips (Ill.), Clinton B. Coats (Ky.), Truman Aldridge (La.), W. Clyde Adkins (Md.), T. W. Croxton (Mo.), J. Boyce Brooks (N. C.), Murray Fuqua (Okla.), George Moore (S. C.), Warren Rust (Tenn.), Joe Weldon Bailey (Texas), Charles L. Harmon (Va.), Frank Brasington (D. C.), Cecil Carroll (Fla.), A. A. Dulaney (N. M.).

104. Louie D. Newton (Ga.) presented the report of the Committee on Resolutions, and action was taken as follows:

RECOMMENDATION NO. 1 (approved): The Ninety-ninth Session of the Southern Baptist Convention (111th year), meeting in Kansas City, Missouri, May 30-June 2, 1956, expresses appreciation to the Baptists and other Christian friends of Kansas City and neighboring communities, to Mayor H. Roe Bartle and other civic leaders and organizations, to the *Kansas City Star* and *The Kansas City Times*, to its news agencies, to the radio and TV stations, to the hotels and motels and restaurants, and to its general public for the cordial welcome to this commanding city and the countless courtesies and excellent services which we have enjoyed during our pleasant and rewarding visit to Kansas City.

RECOMMENDATION NO. 2 (approved): WHEREAS, this Convention recognizes, first, that widespread distribution of the printed Word of God is a basic need in mission work around the world, and second, that missionary advance calls for even greater distribution of Bibles, New Testaments, Gospels, and other individual books of the Bible; and

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

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

RECOMMENDATION NO. 3 (approved): Inasmuch as the greatest source of primary historical resource materials that concern our churches is in their minutes and other records; and

Inasmuch as these valuable materials are subject to loss from a variety of reasons such as fire, careless handling, etc.; and

Inasmuch as in their present situation they are available to historians and others doing historical research only by traveling to the individual churches; and

Inasmuch as the Historical Commission of the Southern Baptist Convention is prepared to microfilm them at a very nominal cost and thereby to protect them perpetually from loss, make them more serviceable to the use of the churches, and to make prints available to libraries and research students;

THEREFORE, BE IT RESOLVED BY THE SOUTHERN BAPTIST CONVENTION IN SESSION NOW ASSEMBLED: That the said Convention request the churches to have their minutes and other vital records microfilmed by the Historical Commission of the Southern Baptist Convention.

RECOMMENDATION NO. 4 (approved): We recommend that this Convention authorize its President to file with the proper authorities of the United States Government a petition to prohibit the sale and serving of alcoholic beverages on airplanes in flight within the territory of the United States.

RECOMMENDATION NO. 5 (In lieu of the resolution offered by James M. Bullman (N.C.), the Committee brought the following recommendation, which was approved after unsuccessful attempts to amend and table):

Since the resolution offered by James M. Bullman (N.C.) raises the question of the relation of the Southern Baptist Convention to local churches and other Baptist bodies, and refers in part to a previous action of this Convention on this vital principle, we recommend that this Convention reaffirm the full statement referred to in the resolution, adopted in 1948, as recorded on pages 32-33, 1928 Annual, entitled "Relation of Southern Baptist Convention to Other Baptist Bodies."

105. Harold G. Sanders (Fla.) called attention to the illness of E. D. Solomon (Fla.), appointed to present the Memorial Service, and his inability to attend the Convention. Leon M. Latimer (S.C.) was named to present the Memorial Service.

106. Secretary Merritt moved, and it was carried, that the reading of the Convention Minutes be omitted and the proceedings as published daily in the

Convention Bulletin be approved as the record with authority for any necessary clerical adjustments to be made by the Secretary.

107. Duke K. McCall (Ky.) moved, and it was carried, that Recommendation No. 3 of the Committee to Study Theological, Religious, and Missionary Education (see page 281, *Book of Reports*) be amended to read as follows:

That Bylaw 9-(5)-(g) of the Convention's Bylaws be amended to read: "To recommend to the Convention a comprehensive budget for the Convention and for all its agencies, which budget shall include the budgets of all the agencies of the Convention as approved by the Executive Committee, together with the percentage of Convention funds which may be allocated to each cause. The Executive Committee shall not recommend any percentage allocation of funds for any agency or institution for which the Convention does not elect (or, in the case of *The Southern Baptist Theological Seminary*, nominate) trustees or directors.

108. Albert McClellan (Tenn.) presented the report of the Committee on Denominational Calendar which, together with Recommendations No. 1 and 2 (as printed on page 277 of the *Book of Reports*) was adopted.

109. B. J. Murrie (Ill.) and Louie D. Newton (Ga.), chairmen of the special committees on Baptist Papers and Baptist Papers Circulation Campaign, presented the reports of their respective committees which, together with recommendations (see pages 273 and 276 of the *Book of Reports*), were adopted. The Convention expressed appreciation of valuable service rendered by Louie D. Newton as chairman from the beginning of the Baptist Papers Circulation Campaign.

110. R. Alton Reed (Texas), executive secretary, presented the report of the Relief and Annuity Board, which was adopted following discussion by Dr. Reed and Fred W. Noe, R. S. Jones, L. Taylor Daniel, and Floyd Chaffin of the Relief and Annuity Board staff.

111. Alfred Carpenter (Ga.), director, presented the report of the Chaplains' Commission and introduced E. L. Ackiss (Ga.), George W. Schroeder (Tenn.), J. M. Crowe (Tenn.), Albert McClellan (Tenn.), George W. Cummings (Ga.), associate director, who spoke to the report. Members of the Chaplains' Commission and chaplains present were recognized. This report was adopted as a part of the Home Mission Board report presented Wednesday night.

112. E. Gibson Davis (Tenn.), chairman, with the assistance of members of the Committee, presented the report of the Committee on Boards, which was adopted. (See page 3, Friday's Bulletin.)

113. T. L. Holcomb (Tenn.), executive secretary, presented the report of the Southern Baptist Foundation, which was adopted. Members of the Foundation were presented by states to the Convention. President Warren paid tribute to Dr. Holcomb, who is retiring from the Foundation secretaryship.

(Continued on page 3)

PROCEEDINGS

(Continued from page 2)

114. W. Hines Sims led in singing "Saviour, Like a Shepherd Lead Us."

115. The Baylor University Choir (Texas), Ewell Porter, director, sang: "The Holy City," "The Love of God," and "When I Survey the Wondrous Cross."

116. Millard J. Berquist (Fla.) addressed the Convention on "Facing Our Fiercest Foe."

117. Millard J. Berquist (Fla.) led the closing prayer.

Friday Afternoon, June 1, 1956

118. With Vice-President Halderman presiding, W. Hines Sims led in singing "Stand Up, Stand Up for Jesus," "More About Jesus," and "Higher Ground."

119. Forest Lanier (Ga.) read 2 Corinthians 3:1-18 and led in prayer.

120. Leon M. Latimer (S.C.) led a memorial service. W. Hines Sims led in singing "Jerusalem the Golden." Dr. Latimer was assisted by Beverly V. Tinnin (Texas), who read the tribute to L. L. Gwaltney; S. H. Jones (S.C.), to A. L. Goodrich. Dr. Latimer led in prayer, and Frank Boggs (Fla.) sang "When They Ring Those Golden Bells."

121. George W. Schroeder (Tenn.), executive secretary, presented the Report of the Brotherhood Commission, which was adopted. John W. McCall (Tenn.) and Charles H. Heacock (Tenn.) were called to the platform to receive tributes for their long and effective service as members of the Brotherhood Commission. L. H. Tapscott (Tex.), Lucian E. Coleman (Ky.), and James M. Sapp (Tenn.), associate secretary, discussed phases of Brotherhood work.

122. R. Lofton Hudson (Mo.) presented the report of the Committee on Time, Place, and Preacher and recommended that H. H. Hobbs (Okla.) be appointed to preach the Convention sermon, with Carl E. Bates (Texas) alternate, that Louisville, Kentucky, be the place of meeting in 1959 and that May 20-23 be the time. These recommendations were adopted.

123. A motion to request the Committee on Order of Business to omit afternoon sessions at the 1957 session in Chicago was passed. At this point the gavel was returned to President Warren.

124. Paul M. Stevens (Texas), executive secretary, presented the report of the Radio and Television Commission. Baker James Cauthen (Va.) was presented as the Baptist Hour speaker to succeed Roy O. McClain (Ga.), who has requested that he be relieved of this assignment for the present.

Roy O. McClain (Ga.) brought an address, "Christ for All the World Now," and the Baptist Hour Choir, directed by R. Paul Green, sang "I Love Thy Kingdom, Lord," a spiritual, "Jesus Walked This Lonesome Valley," and "Alas, and Did My Saviour Bleed." The report was adopted.

125. Duke K. McCall (Ky.) reported the following as the newly elected

Trustees of The Southern Baptist Theological Seminary:

State	Name	Term Expiring
Dist. of Col.	John Holt	1961
Florida	O. LaFayette Walker	1961
Georgia	W. Griffin Henderson	1961
Mississippi	Van H. Hardin	1961
Mississippi	Howard E. Spell	1961
New Mexico	Jack R. DeVore	1961
N. C.	F. Orion Mixon	1961
N. C.	R. W. Kicklighter	1961
N. C.	L. L. Carpenter	1961
Oklahoma	Sidney M. Maddox	1960
S. C.	James F. Burriss	1961
S. C.	Cort R. Flint	1959
Texas	Herbert Howard	1961
Virginia	J. P. Allen	1961
At large	Russell Proctor (Ky.)	1961
At large	W. G. Violette (Ky.)	1961

126. Duke K. McCall (Ky.) moved to reconsider the amendment to Bylaw 9-(5)-(g) which he proposed and which was adopted Friday morning (see Item 107). The Convention then passed a motion by Dr. McCall that this amendment be stricken.

127. Porter Routh (Tenn.) moved that it be the sense of this Convention that the method of selecting the trustees of The Southern Baptist Theological Seminary satisfies Bylaw 9-(5)-(g) and Bylaw 21.

128. Glenn L. Archer (D.C.), executive director, Protestants and Other Americans United for Separation of Church and State, was introduced by Louie D. Newton (Ga.) and brought an address on "Separation and Spirituality."

129. Louie D. Newton (Ga.) led the closing prayer following the singing of America.

SERVICE WELL DONE

Many thanks to Mid-West Stencil Company, Kansas City, for the use of their efficient RONEO Duplicating machine and 22 modern typewriters. Thanks also to Mr. John E. Shoaf, their representative, for his untiring service.

CHANGES OF COMMITTEE ON BOARDS

Arkansas, omit James G. Harris; District of Columbia, change spelling to E. A. McGriff; Louisiana, add to new members—Clark C. Claire, Executive Committee, 59, 920 Ockley Dr., Shreveport, La.; Louisiana, omit Joel C. Murphy; North Carolina, correct spelling McCraw, G. Carl; Oklahoma, correct spelling Nicholson, Robert H.; South Carolina, omit McLin, William R.; South Carolina, add to re-elected members—Adams, Horace G., 251 Kings Street, Charleston, S. C., Executive Committee, 59; Tennessee, omit H. B. Cross; Tennessee, add to new members—Gregg, James, Lockeland Baptist Church, Nashville, Tennessee, Historical Commission, 59; Texas, add to re-elected members—Harris, James G., Univ. Bapt. Church, Fort Worth, Texas, Radio and TV, 59.

RELATION OF SOUTHERN BAPTIST CONVENTION TO OTHER BAPTIST BODIES

Southern Baptist Convention, Chattanooga, Tennessee, 1928 Proceedings, Pages 32-33

According to instructions of the Convention, we submit the following statement of principles:

The relations between this Convention and other Baptist bodies can be understood in the light of a few basic New Testament principles, as follows:

The primary and fundamental principle is the direct relation of the individual soul to Jesus Christ as Saviour and Lord. To his own Master every Christian stands or falls.

All Christian relationships are free and voluntary. To become a Christian is not to be coerced into obedience to Christ, but to choose Him voluntarily and freely. Christ's authority is accepted as final for the believer in all things when He is thus chosen freely as Lord and Saviour.

The relations of the believer with other Christians are also free and voluntary and subject only to the authority of Jesus Christ.

A church of Christ is a free and voluntary association of believers, in His name, in obedience to His command, and for the carrying out of His purposes.

It follows that each church is autonomous or self-determining in all matters pertaining to its own life and activities. It is not subject to any other church or organization of any kind whatsoever, but only to Christ and His authority.

All Baptist general bodies are voluntary organizations, established by individuals who wish to co-operate for some common end or ends in the kingdom of God. This Convention is not an ecclesiastical body composed of churches, nor a federal body composed of state conventions. Churches may seek to fulfill their obligation to extend Christ's kingdom by co-operating with these general organizations, but always on a purely voluntary basis, and without surrendering in any way or degree their right of self-determination. These associations, unions, or conventions vary greatly in form, in size, in purpose, in territorial extent and in conditions of membership. But they are all similar to churches in the fundamental principle of their organization and life in that each is independent of all others in its own work, free fraternal, autonomous, or self-determining in its sphere and activities.

The principle of co-operation between individuals and churches and general bodies in pursuit of great common ends is also a basic teaching of the gospel. In all co-operative endeavor the principle of autonomy or self-determination should be carefully conserved.

There is no relation of superiority and inferiority among Baptist general bodies.

(Continued on page 4)

RELATION OF SOUTHERN BAPTIST CONVENTION TO OTHER BAPTIST BODIES

Southern Baptist Convention, Chattanooga, Tennessee, 1928 Proceedings, Pages 32-33

(Continued from page 3)

All are equal. All make their appeal directly to individuals and churches. Each determines its own objectives—financial or otherwise—and allocates its own funds to the interests promoted by it. Each defines and fixes its own sphere of activities. But all is done with due consideration and regard for the functions of other Baptist bodies.

The powers of Baptist general bodies are never legislative, but always advisory in their relations to churches, and to each other.

The co-operation of Baptist general bodies with each other may be desirable from time to time for the sake of greater economy and efficiency. But there are dangers connected with such co-operation due to misunderstanding, confusion of thinking, and sometimes to trespassing upon the rights of co-operating bodies by one or other of the parties to the arrangement.

One of the present danger points is the co-operative relations between the Southern Baptist Convention and the various state conventions. This Convention disclaims all authority over any state convention, but wishes to define its own functions and activities in relation to state bodies. The following points should be stressed:

1. The co-operative relations between this Convention and state bodies as now established are limited to the one matter of collecting funds for Southwide and state objects in conjunction with a unified appeal for the objects. The state convention boards are at present recognized by this Convention as collecting agencies for Southwide as well as for state funds. This arrangement, however, is not an essential in Baptist organization, but is made simply as a matter of convenience and economy, and may be changed at any time.

2. The fact that the state bodies first handle the funds and are more directly related to the churches in the matter of collections does not alter the basic relations involved. For the practical ends in view this Convention co-operates in the unified appeal for funds through state agencies. But in principle it retains as inalienable and inherent the right to direct appeal to the churches. Furthermore, in all matters other than money raising it retains complete control of its own affairs, with the right to fix its own objectives and to determine the amounts of money allocated to its various objects.

3. The power of appointing the members of all committees and boards of this Convention resides in the Convention itself. When it is desirable that states, as such, or other territorial subdivisions

of this Convention's area, be represented on the boards or committees of this Convention, this arrangement can easily be effected by consultation with the respective groups involved. But the power to appoint directly or to nominate the members of its own committees and boards must be retained.

4. The practice of careful discrimination and mutual respect as between the state bodies and this Convention is called for. The main functions of this Convention and of state bodies remain inviolable. Neither body may impose its will upon the other in any manner or degree at any time. Conference and discussion between committees of the respective groups are always proper in regard to matters involved in joint effort and in so far as necessary to promote good will and mutual understanding. As the work is at present conducted such matters are the division of funds into state and Southwide, ways and means of promoting interest in the various causes, and the burden of cost of collections to be apportioned to state and Southwide funds. These are all matters involved in the one matter of joint effort; viz., the collection of money. In all other matters this Convention pursues its own objects in its own way. It has no authority to allocate funds or to divert funds from any object included in a state budget. In like manner no state body has any authority to allocate funds to or divert them from any object included in the Southwide budget.

5. The observance of the above principles by this Convention and by state bodies is essential to the integrity and perpetuity of this Convention. Unless the Southern Baptist Convention insists upon its own autonomy in all phases of its own work a process of disintegration, loss of power and initiative, and gradual decline is inevitable.

6. It is important that the Executive Committee of this Convention receive instructions to conduct all negotiations with representatives of state or other bodies necessary to clarify relations and bring about a satisfactory adjustment, with a view to complete and hearty cooperation in all matters of common interest.

Future S. B. C. Dates

1957 Chicago, May 29-June 1

1958 Houston, May 20-23

1959 Louisville, May 20-23

BPRA OFFICERS

New officers of the Baptist Public Relations Association are: President, Art Davenport, Oklahoma; Program Vice-President, Harold Ingraham, Tennessee; Membership Vice-President, Marjorie Saunders, Texas; Secretary-Treasurer, Theo Sommerkamp, Tennessee, and Newsletter Editor, L. O. Griffith, Georgia.

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

FIRST BAPTIST CHURCH—Harry McKnight

ALUMNI PRESIDENTS

SOUTHERN SEMINARY—Franklin Owen, Owensboro, Kentucky.

SOUTHWESTERN SEMINARY—Brooks Wester, Brookhaven, Mississippi.

GOLDEN GATE—Earl Bigelow, Concord, California.

SOUTHERN BAPTIST COLLEGE, ARKANSAS—Bald Knob, Arkansas.

SOUTHWEST BAPTIST COLLEGE, Missouri, Orville Haines.

Urgent Request!

HR 4627 is a Congressional bill in the House of Representatives to prohibit the inter-state advertising of alcoholic beverages.

S 923 is a bill in the Senate for the same purpose. Write to Congressman Percy Priest, House Office Bldg., Washington, D. C., urging him and his committee to report favorably on HR 4627. Write Senator W. G. Magnuson to report favorably on Bill S 923.

WHAT TAKES PLACE WHEN

Southern Baptist Convention

Christian Home Service and Church Music Festival, Saturday, 10:45 a.m.

Education Commission, Saturday, 9:15 a.m.

New Officers, Presentation of, Saturday, 10:30 a.m.

Public Affairs Committee, Saturday, 9:35 a.m.

SOUTHERN BAPTIST CONVENTION
Kansas City, May, 1956
Office Press Representative
Albert McClellan

RELEASE: Morning Papers
Saturday, June 2

CHRIST FOR ALL THE WORLD --NOW!
By: Roy O. McClain

I. OURS IS A UNIVERSAL GOSPEL

The genius of Christian faith is its universalism. The good news of salvation is global news; everybody can get in on this good thing. In His parable about the Great Supper, Jesus issued an invitation that is now twenty centuries old: "Come for all things are now ready." The kingdom table is set with the bounty of God's providence and there are places aplenty for all who would eat. Man, a creature of time and space limited by his own provincial outlook, never so misunderstands Christ as when he thinks of Him as limited by section, class or race. Macedonia is still calling. Troas is overpopulated by Christians who will not heed the call.

Our world needs to be told this refreshing truth today that Jesus included everyone; and if any man goes to hell, he must do so past Calvary. Its tired old systems, the upsurge of bitterness and strife, class against class, race against race...the world is past due for this saving message. A caring Christ still includes a Roman centurion, Ethiopian eunuch, a Syrophenician woman, and a Gadarene demoniac. The household of faith is no exclusive fraternity, no snob hill, no privileged 400; instead, it is a marching army of boys and girls, statesmen, laywomen, Barbarian, Scythian, bond and free, male and female, oriental and occidental, rich and poor, young and old. Within the province of this invitation are those behind the iron curtain, every mortal near the bamboo curtain. Oh, the Bible is replete with this searching truth: "Other sheep have I which are not of this fold." "Whosoever will may come and drink of the water of life freely." The Bible has been translated into 1,092 languages or dialects and it says more than 2,000 times in each one of them, "Come." If the gospel has nothing else to recommend it than this, it would stand out as the tallest tree in the forest of religious truth.

Yet, it remains an ironical commentary on Southern Baptists that the very gospel they deem so right and orthodox does not inspire them to share it in a concerted, wholehearted way with all the world. Since everyone is either actually or potentially a child of God, there is no alternative to telling that story to the peoples of the earth.

II. WE ARE CALLED TO MAKE ARTICULATE THE UNIVERSAL GOSPEL OF GOOD NEWS

Herein is the divine right of missions: God has created man for His own purposes and to reclaim fallen humanity from its idols of brass, stone and stubble is not only a calling but a divine imperative. We are commanded to make articulate this universal gospel. Christianity is not one among many good religions; it is the only one that tells of a Saviour which is Christ the Lord. Dumb idols need to be dethroned. The heart was made for God's residency.

"If, drunk with power, we loose wild tongues
That have not thee in awe,
Such boastings as the Gentiles use,
Or lesser breeds without the Law.

Lord God of Hosts, be with us yet,
Lest we forget, lest we forget."

The world is being fed an unpalatable diet of specious gospels and Christ stands outside ignored and rebuffed. A secularistic materialism demands allegiance among us moderns extolling the virtues of the god of gadgets. Laissezfaire libertines are preaching their gospel of easy religion to the audiences of the world. But no alien faith is quite so consuming and deceiving as the godless lines of Marxism. In 1904 one atheist rallied behind him seventeen people who believed his words. By 1918 these seventeen had become forty thousand. In 1955 the seventeen had become nine hundred million! And that in less than half a century! Now why? What were they saying that so many heard and heeded? It spoke of a classless society and introduced just another of the old classes. Its phenomenal spread is best explained by one premise: they ardently believed their religion and used every conceivable means to propagate it. By rickshaw and riverboat, by word of mouth,

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by grapevine to Tibet, radio, television, novels, poetry, prose, editorials, lectures, harangue, intimidation, cinema, mass rallies.... they used all these means to get their message across. And that without counting the cost. A greater proportion of their victories were won by default. After our so-called "victory" in the Far East we left a vacuum in the minds and hearts of the people by forgetting that a filled stomach is no substitute for a filled brain and heart. It is one thing to expel devils from the house but something else to equip the house with appropriate furniture. Have we not more to say to this kind of world than Communists? Can't we match by intelligent choice what they have done by coercion, fear and hatred?

Like the Syrian lepers who ate from the enemy's storehouse and forgot their starving families, we "do not well. This is a day of glad tidings and we hold our peace." If the experience of regeneration is not worth recommending it to someone else, one wonders if the experience has ever happened. Herein is the greatest shortcoming of our local churches: we do everything better than our personal soul winning. Our kind of witness would never have changed Caesar's household! And yet, we are vocal on all things else. Extolling the merits of every bar of soap, bag of beans, size of cars, we are glib and vocal. Fashions, current events, changing modes, prices, predictions....these all are subjects of endless commentaries. Yet, the same tongues become inarticulate when the good news that Jesus has died for the world is at stake. It was said of the German von Moltke that "He could be silent in seven languages." It does look as though we could be vocal in at least one!

When the war ended my first reaction as I stood in a ravine on Okinawa was to shout at the top of my voice to the men down the ravine, "The war is over." We always say the things in which we have real interest.

The need to tell the world NOW is beyond exaggeration. The air waves are cluttered with religious schisms, cultism, half-truths, commercial racketeering and pseudo-paganisms pawned off in the name of "gospel preaching." One so-called "faith healer" recently reported an annual gross of \$3,000,000. Much of this money was from pockets of Southern Baptists. Though none of us ministers would think of turning over our pulpits to such sects and cults, we are doing something more serious: permitting the air waves to be monopolized by default. Oh, the need is imperative--right now--that we make articulate this gospel for everybody everywhere!

III. A VISION OF TOMORROW: RADIO AND TELEVISION MISSIONARIES

This universal gospel needs universal media for its proclamation. It would take us another century to station personnel in places of remote geography where we can now go by radio. The Baptist Hour is best thought of as a missionary. As a home missionary it reaches millions who are never present in any church. To these the plan of salvation is presented in direct honesty. To the shut-in multitudes, the program beams a note of assurance and hope. To the millions who listen, representing the household of faith, the program serves not as competition to the local pastor, but as an assistant pastor. It confirms the truths he is presenting.

As a foreign missionary, it can pioneer in areas where we have no open doors. Take the case of Ceylon for instance: Radio Ceylon is the world's largest shortwave broadcasting station. It reaches a potential audience of seventy-two million English speaking people. The Baptist Hour will be broadcast in a few weeks through this outlet. In Africa, the Near East, Indonesia, Arabia, New Zealand, and on thousands of islands the music of the Baptist Hour could inspire where there are few if any musical instruments. Quality gospel music is at a minimum, and we could pipe ours to the uttermost parts of the world. The preaching on this program is designed to champion but one cause--that of Christ's claims for a dying world. It speaks of a generation devoid of staid ecclesiasticism, of life in total surrender to God. Without fads, isms or gimmicks, it seeks to cut through the superficial and come to full grips with the core of the gospel.

A recent letter from a Lutheran missionary in India brought a plea for a stronger and clearer radio signal to beam The Baptist Hour program which he heard each Sunday. Nearly half of the written responses to the program come from other than Baptist listeners.

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In our vision for tomorrow is the unquenchable desire to publish the great commission all over the world. Not just on little out-of-the-way places, but in the great metropolitan centers, many of which are but modern Babylons. This universal gospel needs a universal means of dissemination. We dream of a model program without financial embarrassments, devoid of advertising anything except the truth as revealed in Christ Jesus. The day of prayer cloths, gospel charms, sentimental mementoes...oh, may it be short-lived!

IV. WHAT WE WILL NOT SHARE WE CANNOT KEEP

The mystery of the gospel is a trusteeship; man is entrusted with its propagation. The judgment of God is always imminent where sorry stewardship is represented. To handle this Holy promise is not a right but a responsibility. Like a legacy of millions to a pauper are the words to the Ephesian church, "Behold, I set before you an open door which no man can close." But, if we refuse to walk through that door, our doom is no reflection on the mercy of God. What we will not share we cannot keep! Keeping the mystery is contingent upon sharing it.

Like yeast, our lives are to be mixed up in the process of making good bread. Though losing individual identity, if the job is done, this is the purpose of life in the kingdom.

No words ring with finality and certainty like those of Jesus when He said, "He that would save his life shall lose it." And the truth is equally applicable to a denomination. Mending the fences of denominational well-being is not half so much the calling of God as building fences of salvation around the hordes who are lost in sin. The surest way our denomination can be assured of its role in the future is to lose itself in sacrificial service to the whole wide world. No fact is more sobering than the wisdom of admitting that no person or group of persons is indispensable to God. This historical fact has seen the rise and fall of many groups who felt they were in the stream of "chosen" people. Let this fact stand as a bold reminder: what we will not share with others we cannot keep for ourselves.

When history finally is written, a major part of its interpretation may be the simple deduction that they who controlled the media of communication won the war of ideas. We are in a struggle; the stakes are high, and the contest is unto death.

Said Napoleon, as he stood in a room with maps of the world all around the walls, "See those British Isles painted in red on the map of the world? Were it not for that red spot, I would conquer the world." Sin has made its bid, saying, "Were it not for that red spot on Calvary...the blood of Jesus Christ...sin would conquer the world." Let us tell the whole wide world this truth--now--by every means available. I know not what the future holds, but I know who holds the future. Do not say, "Look what the world has come to." Instead, "Look what has come to the world!"

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Albert McClellan

For Release: Afternoon Paper
Saturday, June 2

CRUSADE FOR CHRISTIAN MORALITY

by
Clifton J. Allen
Editorial Secretary, Baptist S. S. Board

Five years ago a committee of the United States Senate was charged with the responsibility of investigating crime conditions throughout the nation. The committee went from city to city. The hearings were televised, so that the citizens of our nation had a revealing and shocking experience. They saw a parade of witnesses from the underworld. They heard the evidence of organized crime, of gambling and liquor combines, of murder syndicates, of labor rackets, of political bribery, and of immorality made big business.

One of the members of that committee, Charles W. Tobey, in reporting the ugly picture of crime, said, "Something very serious had happened to the moral fiber of the generation" (The Return to Morality, p. 88). That is exactly what had happened. Moral values had been mocked. Moral ideals had been ridiculed. Moral standards had been flouted. Moral obligations had been ignored. Moral lapses had been laughed at. Moral consequences had been treated with contempt. Moral strength had been lost. Something alarmingly serious had happened to the moral fiber of the generation.

What has been the result? A large segment of American life has been enveloped in moral corruption. On every hand there has been immoral practice and unseemly behavior. Moral ideals have been sacrificed for money deals. Virtue has been sacrificed for vice. Self-control has given place to self-indulgence. A conviction about right has been dulled by compromise with wrong.

Moral Crisis Calls for Action

The Crusade for Christian Morality is a response to the moral crisis of our times. This Crusade came into being as representatives of Southern Baptist agencies faced the question, What should be the response of Southern Baptists to the desperate need for a moral awakening? Representatives of the Sunday School Board, the Home Mission Board, the Christian Life Commission, the Baptist Brotherhood, the Woman's Missionary Union, the Executive Committee, the state convention secretaries, and the editors of the state papers shared their convictions that aggressive action must be taken to enlist our total Southern Baptist life in a crusade for Christian morality.

We are to think of this crusade, therefore, not as an official campaign, but as a co-operative movement in Southern Baptist life to alert Christians to the reality of a worldwide moral crisis and to arouse them to serious concern for a revival of moral living. The agencies which have joined vigorously in the promotion of the crusade have been the ones preparing materials for the educational program of the churches and those which have a function in terms of Christian social action. It has been our prayer and hope that every board and institution and agency of the Southern Baptist Convention, every state convention, every association, every church, every pastor and teacher and editor, would join in the effort to give a telling witness to the moral content of our Christian faith.

The apostle Paul warned about such a crisis as we face, called on the Christians to wake up, and made this earnest appeal: "Let us put aside the deeds of darkness, and put on the weapons of light. Let us live becomingly for people who are in the light of day, not in carousing and drunkenness, nor in sexual immorality and licentiousness, nor in quarreling and jealousy. Instead, put on the Lord Jesus Christ, and put a stop to gratifying the evil desires that lurk in your lower nature" (Romans 13:12-14, Williams).

This is the most urgent duty we face, as individuals, as a denomination, and as Christian citizens in a democratic nation.

The present moral crisis is occasion for the most serious concern. Let me call attention to reliably reported facts which have alarming import: Three out of four college students drink some kind of beverage alcohol. Crime is costing each American family \$500 per year, which is ten times the amount given to the churches. The crime rate is increasing four times as fast as the population rate. Fifty million Americans each year wager thirty billion dollars, six billion of which is the operators' take. Their profit is more than the combined profits of a hundred of the largest manufacturing concerns in our nation.

(more)

But the reason for the gravest concern is what is taking place in the prevailing tone of American life. Moral character has dropped to a dangerous level due to lust for money, sex indulgence, and low ideals of integrity and purity. There is humiliating evidence that large numbers of church members have suffered the moral contamination of dishonest practices, sex familiarities, and social jealousies. We are all exposed to the peril of this deadly contagion. Christians are in danger of corruption by a philosophy of self-expression, self-indulgence, and naturalism. Children and youth have suffered the blight of moral degeneracy on the part of adults. And men and women have lost their moral vision and strength through compromise with the world and submission to the lusts of the flesh.

The Crusade for Christian Morality is an effort on the part of Southern Baptists to come to grips with the imperative need for a moral revival that will make Christian moral living the highest goal in American life.

Moral Revival Calls for Bible Teaching

Let me stress a second reason for this crusade. It has grown out of a recognition of the moral content of Bible teaching. From the first book of the Bible to the last, the strongest sort of emphasis is placed on the obligations of right living. The message of the Bible is the message of redemption, and it is also the message of righteousness. These are the two great pillars of truth in the Word of God. They can never be separated. In our zeal to preach and teach the way of salvation through faith in Christ as Saviour, we must not fail to preach and teach the way of right living in response to Christ as Lord.

Something serious has happened to the moral fiber of our generation because we have neglected the moral imperatives in the Ten Commandments. We need to hear again the voice of the Almighty, "Thou shalt not." We need to regard the word of the psalmist, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." We need to hearken to the voice of the prophet: "Let justice roll down as waters, and righteousness as a mighty stream."

More important still, Christians must turn back to the teachings of the New Testament. In the Sermon on the Mount we learn from Jesus the principles of moral living. They are the principles of personal purity, absolute truthfulness, generosity, love, even for one's enemies, respect for persons, and willingness to endure mistreatment rather than engage in strife. These are the marks of the Christian, and these are the moral demands of the kingdom of God. Have we forgotten the words of Jesus? "By their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."

The tragic indictment of modern Christianity is that it has lost something of the dynamic of the moral witness of the gospel. Too many Christians have become guilty of profanity, jealousy, adultery, dishonesty, slander, and addiction to strong drink. Too many have allowed their freedom to become an excuse for the indulgence of the flesh. And because of this, the name of Christ suffers reproach and the enemies of Christ ridicule the church for failure.

What we need is a revival of emphasis on the moral content of Bible teaching. Children must learn the meaning of right and wrong. Young people must be inspired by the ideals of moral excellence. Mature men and women must learn anew the demand for self-control and self-sacrifice, as the way to moral strength. Christians everywhere must be mastered by the conviction that they have been delivered from the bondage of sin that they may live like the redeemed of the Lord.

Moral Obligation Calls for Commitment

Such is the necessity of the Crusade for Christian Morality. It has become a ringing challenge to Southern Baptists to reaffirm our commitment to the Christian way. Moral living according to the New Testament pattern is our supreme obligation. This must be our response to the moral nature of God, to the moral quality of our salvation, and to the moral demands of Christ's Lordship.

This commitment must, first of all, be personal. Moral responsibility is personal. Moral excellence is the result of personal discipline and devotion. Moral character is a personal achievement. Christ calls every Christian to walk the high road of honesty, purity, justice, and love. Every Christian is a saint and is obligated to demonstrate to the world the quality of Christlike goodness.

(more)

The crusade calls for commitment to courageous moral action. Christians must take a stand for right living, for social justice, for civic righteousness, and for moral standards in government and industry. The forces of evil will fight back. There will be those to ridicule and to criticize. There will be threats and opposition. But the time has come for Christians to become soldiers in a warfare against evil - against every vicious force that degrades character, generates strife, fosters corruption, and spreads crime. Pastors must become true prophets of God in declaring the whole counsel of God about moral values and immoral living. Christian men and women must be willing to suffer for righteousness' sake.

Southern Baptists are called on to engage in a crusade that will fan the flame of a moral awakening. Our churches need to face their responsibility for the moral nurture of individuals, for the moral rehabilitation of wayward Christians, and for the moral uplift of the nations's life.

We could have through this crusade, under the blessing of God, a rebirth of moral idealism, a revival of moral character, and a new dynamic for moral action that would become a telling witness for Christ around the world.

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Albert McClellan

Immediate Release

SPECIAL COMMITTEE ON CHRISTIAN VOCATIONS

Allen W. Graves, Louisville, Ky.

W. L. Howse, Nashville, Tenn.

G. Kearnie Keegan, Nashville, Tenn.

Elmer West, Richmond, Va.

Bill Cody, Richmond, Va.

Margaret Bruce, Birmingham, Ala.

Raymond Rigdon, Nashville, Tenn.

John Tubbs, Richmond, Va.

L. O. Griffith, Atlanta, Ga.

Ralph Phelps, Arkadelphia, Ark.

Miss Rebecca Tune, Tulsa, Oklahoma

Miss Helen Gardner, Memphis, Tenn.

Keener Pharr, Charlotte, N. C.

Herbert Baucom, Jr., Oxford, N. C.

Howard Reece, Washington, D. C.

Chester Swor, Clinton, Miss.

Edward Hurt, Jr., Memphis, Tenn.

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COMMITTEE ON DENOMINATIONAL CALENDAR

Albert McClellan, Chairman, Executive Committee of SBC, Nashville, Tennessee
James L. Sullivan, Sunday School Board, Nashville, Tennessee
Baker James Cauthen, Foreign Mission Board, Richmond, Virginia
Miss Alma Hunt, Woman's Missionary Union, Birmingham, Alabama
Merrill D. Moore, Executive Committee of SBC, Nashville, Tennessee
Courts Redford, Home Mission Board, Atlanta, Georgia
R. Alton Reed, Relief and Annuity Board, Dallas, Texas
George W. Schroeder, Brotherhood Commission, Memphis, Tennessee
Frank Tripp, Southern Baptist Hospital, New Orleans, Louisiana
C. C. Warren, President of Southern Baptist Convention, Charlotte, N. C.
Orin Cornett, Education Commission, Nashville, Tennessee
Forrest C. Feezor, State Executive Secretary, Dallas, Texas
Charles W. Pope, State Executive Secretary, Nashville, Tennessee
W. Malcolm Fuller, Bristol, Virginia
Sam D. Russell, Oklahoma City, Oklahoma
Paul Stevens, Radio and TV Commission, Ft. Worth, Texas
Frank A. Hooper, Chairman of Executive Committee of SBC, Atlanta, Georgia

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Committee On Boards

John E. Barnes, Chairman, Hattiesburg, Mississippi
T. K. Rucker , Foros City, Arkansas
Sam Maddox, Dothan, Alabama
Joe Music, Phoenix, Arizona
W. B. Timberlake , Sacramento, Calif.
Herman Ihley, Elberton, Georgia
John Phillips, Carmi, Illinois
Clinton B. Coots, Ashland, Kentucky
Truman Alldredge, Minden, Louisiana
W. Clyde Atkins, Baltimore, Maryland
T. W. Croxton, Sedalia, Missouri
J. Boyce Brooks, Allendale , North Carolina
C. Murray Fuquay, Oklahoma City, Oklahoma
George Moore, Creswell, South Carolina
E. Warren Rust, Knoxville, Tennessee
Joe Weldon Bailey, Dallas, Texas
Charles L. Harmon, Bluefield, Virginia
Frank Brasington, Washington, D. C.
Cecil Carroll, Jacksonville, Florida
A. A. Du Laney, Roswell, New Mexico

SEPARATION AND SPIRITUALITY

By: GLENN L. ARCHER

The Baptists were the first to conceive Church-State Separation; they should be the first to defend it. John Bunyan spending years of his life in Bedford jail and Roger Williams fleeing to Rhode Island in the midst of a bitter New England winter, are the symbols of something that has become as truly American as it is Baptist. They have taught us that religion is a personal matter between a man and his God, a matter too sacred for the dictation of any state or church.

Like all men of courage Roger Williams, like John Bunyan before him, refused to compromise his convictions. He was banished to the wilderness but his views lived after him in the model code of the commonwealth of Virginia and in the First Amendment of the United States Constitution. POAU, the organization I represent here today has but one purpose:—to preserve for all Americans what the Baptists gave them.

Surely this principle of avoiding official interlocking of church and state has been a good one. It has served us well. The gigantic strides the Baptists have taken in recent years, the glowing reports of progress now being heard in this Convention, are sure indications that the church is thriving in this land. With more than 33,000 churches and nearly eight and a half million members you Southern Baptists certainly cannot claim that church-state separation has inhibited you. Another prominent denomination, the Roman Catholic, has scored far more significant achievements in this land than it has in many other lands where it has attained the religious monopoly it seeks. Contrast its parishes, its schools, all its institutions and the devotion of its people as you find them in America with what you find in these other lands—and you will see the difference. Certainly there are no large groups of Communists among the Roman Catholics of the United States as there are among the Roman Catholics of Italy, to give but one example. The Catholics have achieved much here and they can thank church-state separation for it.

So it has been with the Methodists, the Lutherans, the Presbyterians, the Episcopalians and all the larger and smaller religious groups of this country. They have not been held down, handicapped, crippled because the government did not pay their bills and build their churches and schools. They have, on the contrary, marvelously grown and thrived. I am no theologian. Perhaps I cannot accurately gauge the effect of church-state separation on the religious experience of the people. But I will say this thing which observation of clerical-dominated lands has taught me. You can put all of the state's power into the service of the church, you can build a cathedral on every corner, you can put an image of the virgin on every lamp post and a statue of a saint in every park—and still have millions who do not know why God sent His Son into the world. . . . Let us say only that the principle of church-state separation has served us well.

Now the amazing, the incredible has happened. Today this sacred principle of law which guarantees our religious freedom is under the fierce assault of the very people to whom it has brought the greatest prosperity—the hierarchy of the Roman Catholic Church. There can be no doubt about this for the hierarchy has itself boldly proclaimed it. The official pronouncement of the bishops of this church on November 21, 1948 referred to the principle of separation as "the shibboleth of doctrinaire secularism." It called upon the faithful to work "patiently and persistently" for its destruction. The more recent statement of November 19, 1955 called for renewed effort in

the same direction. The principle is being undermined by 15,000 parochial schools with their four million pupils taught by 120,000 garbed sisters. It is being destroyed in the minds of many additional children who are being brain-washed by the teaching of tax-free garbed sisters in so-called public schools in thirty-eight states as of right now. It is being denounced by 590 Roman Catholic publications reaching twenty-two million Americans. It is being undermined by more than 1,500 Roman Catholic hospitals operating under a code which differs in considerable respects from the enlightened code of our medical profession. It is questioned by 150 Roman Catholic action organizations geared to influence every segment of American life—educators, lawyers, veterans, labor groups, editors, doctors and nurses, movie, radio and television—even Boy Scouts and Girl Scouts.

While the ends sought by these groups are ostensibly noble, the whole purport of them is to carve out a powerful, self-conscious enclave in American life. All of these organizations exist to enhance the power and prestige of the Roman Catholic Church and complete its domination of American culture. All of them exist to reduce or destroy the principle of church-state separation and the principle of equality of all faiths before the law. In operations subtle and overt they seek to bring to this one church official recognition, preferment and prestige, and to insure its dominance of American culture.

What we must understand is that this or that seemingly innocent request of the hierarchy for special favor is part of a master plan. The Roman Catholic drive in the United States is but a phase of the drive that has so tragically succeeded in other lands. Let us analyze this effort. When the hierarchy seeks tax funds for its sectarian schools its objective is not to educate American children. Or, it is that only incidentally. The first object is to make Catholics. The next object is to get control of all education—to achieve the result achieved already in Belgium where, according to a former premier, there are now two kinds of schools: the church schools paid for by the state and the state schools dominated by the church. In the opening phase of this drive modest goals are sought. Then, as progress continues, the goals become more and more ambitious as deference becomes preference, preference becomes monopoly, and monopoly becomes domination, and clerical domination spells the doom of personal salvation as we understand religion. See how the strategy changes and the goal remains. In the early days of our republic Roman Catholics used the principle of separation as their shield of protection. It was they who brought suits in the courts to drive God—the Protestant God, they called it—out of the public schools. Now look who is complaining because the public schools are "godless." The explanation is clear. The Roman Catholic hierarchy wants only a Roman Catholic God and the only schools they want are the ones they control. The goal is the same—domination.

When the Roman Church demands an American ambassador to the Vatican their demand is not aimed at the spiritual regeneration of either America or the Vatican. Nor is the aim to work for peace as all these highly pious protestations make out. The aim is to secure public recognition of Roman Catholicism, to designate it as the preferred religion. The end sought is prestige, advantage, power for this politico-religious organization. As this group gains the preferment and power they seek, the liberty of others is curtailed. All around the world these operations are ultimately the same.

When the Roman Church seeks public subsidies for its ac-

tivities in this country, this is merely part of that great world-wide Vatican operated movement that drives toward cultural and political dominance everywhere. The authority which teaches Spanish young people that it is quite proper and, indeed, their Christian duty to enter Protestant chapels and destroy their equipment, is the same authority which teaches four million American Catholic children that their religion alone is right and all others are counterfeit. When the Roman Catholic Bishops plead with the faithful to work "patiently and perseveringly" for the destruction of the separation of church and state, they are aiming ultimately at the official establishment of their church here. What they plan to achieve is a Spain-like or Italy-like result in the United States. What they are striving to attain is one church on the inside—fat, sleek, favored, rich with the publican's funds—and the other churches on the outside, sneered at, frowned on, harrassed, suppressed.

We must understand the world-wide context of Roman Catholicism or we do not understand it at all. We live in one world. The great forces operative today are world-wide in their scope. They are one and the same wherever we find them and whatever guise they may assume at the moment. Surely Communism has taught us this. Communism is one. A Communist in Budapest or Peiping or Rome has the same ultimate goal as a Communist in New York or Chicago, the same ultimate goal as a Communist in Moscow. Now much the same thing is true of other powerful political and social movements such as Vatican dominated Roman Catholicism. The means may differ from time to time. The strategy may vary from place to place. Yet the eventual goal is the same. What this movement seeks everywhere is its own aggrandizement and domination. Where the Roman Catholics are a minority the hierarchy piously requests religious freedom; where they are a strong majority it arrogantly demands the end of others' freedom. What we must understand is that any step toward preferential treatment of the Roman Church or tax support for its sectarian activities, is a step toward that.

The mention of Communism and Roman Catholicism in the same breath sets in motion an interesting train of thought. No fact more clearly establishes the gullibility of the public than this—that they have swallowed the idea cleverly spread by Roman Catholic propagandists, that the Roman Church has been the nemesis of Communism. There is nothing whatever to the claim. The truth is that lands dominated by Roman Catholic clericalism have been the softest spots for Communist penetration. Look at Italy itself, the home of the Vatican, a country claiming 99 per cent Roman Catholic population. At the last election the Italians gave 38 per cent of their vote to the Communist ticket. In Spain the dictator doesn't even dare to have an election. In a fit of absent-mindedness someone recently took a poll of students at the University of Madrid. 80 per cent of those polled expressed their disapproval of both the political regime and the church which so closely embraces it. But that is another story.

We have poured close to six billion dollars into Italy to keep that Roman Catholic land from going Communist. We're not having much luck even with Claire Boothe Luce on the job. What's the trouble? Well, I'll tell you the trouble. What we are doing in the case of Italy and these other church-states is to subsidize the kind of religious tyranny of which the people are thoroughly sick. It is a curious thing, isn't it, how these church-states we are trying to save from Communism subject our Protestant brethren to a tyranny as bad as the Communist tyranny itself. As a matter of fact, our brethren behind the iron curtain are freer to preach and hold their services than they are in Spain or Italy or many of the Latin countries. Remember this: Billy Graham has been invited to preach in Russia. But he has not been invited to preach in Italy. He would not be free to preach there. He would not be free to preach in any land where a clerical tyranny rules the roost and Protestants are subjected to all manner of indignity and discrimination. Any suppression of religious liberty in an iron curtain country is big news. But when it happens in one of these other countries it is always hushed up. One wonders why.

Let us have the truth out here today. The truth is that the

clerical-fascist tyranny of Spain reduces our brethren to the status of second class citizens and drives them into ghettos. The truth is that the Vatican inspired police of Italy have made life miserable for eight Protestant groups trying to operate in that unhappy land. The truth is that it is priest-inspired mobs in some instances that have demolished Protestant churches and attacked Protestant people in Colombia. If we had just one United States Senator who would take the floor and say: "I propose we give not one solitary American dollar to any nation that refuses religious freedom to any man"—that would be a brand new day in our history. If that were to be the rule the billions we are spending might have a chance to do some good.

The vice-president, when speaking in Latin America, was beguiled into saying the Roman Church as "the greatest bulwark against Communism." What he should have called it was the point par excellence of Communist penetration. It is not surprising that a Roman Catholic speech writer should have put that in Mr. Nixon's speech. What is surprising is that American Protestants let the statement go unchallenged. So far as I know only POAU and its vice-president Dr. John A. Mackay spoke up and refuted the false statement. The truth is that religious liberty, as Americans know it, has been ruthlessly ground to pieces by these two great systems of authoritarian power—Communism and Roman Catholic clericalism. That suave propagandist, Bishop Sheen, has ingenuously remarked that there are but two roads for the world to take—the one to Moscow, and the other to Rome. He needs to be told that so far as freedom-loving Americans are concerned neither one of these roads is safe since the end of both is tyranny.

To understand the drive of the Roman Church in the United States one must be conversant with its total world plan. One must examine its centuries' old strategy. One must study its laws and dogmas, its aims and actions all carefully designed to envelop whole nations and cultures. One must read a book like H. G. Wells' *Crux Ansata*. No stone is ever left unturned. No short-term trick is missed; no long term strategy is overlooked. No method that will serve the purpose is neglected. Every emotion is played upon; every desire, every yearning of man is harnessed. Every means, any means is justified—only let the end be served.

The hierarchy's plans are all well co-ordinated. No one knows when or where its hydra-headed power will strike. One day a Protestant missionary who has worked in a Roman Catholic dominated country for many years discovers, after a furlough, that he cannot obtain permission to re-enter. The explanation: Roman Catholic pressure in the State Department. The next day it is an arrangement our leaders have blithely agreed to, which would have deprived Roman Catholic Americans in the armed forces the right to marry non-Catholics in Spain unless a priest performed the ceremony. The explanation: the same. Another day it is a treaty agreed to by our State Department and recommended for Senate approval, from which the traditional "freedom of religion" clause has been mysteriously omitted. The effect would be to deny Americans on Haitian soil the right to worship God in their own way and to pave the way for the omission of this freedom clause from more important treaties. Always the culprit is the same. The most astute pressure group in Washington, perhaps in the world, has been at work.

When we contemplate this colossus we might well despair for freedom's cause. Let me tell you, friends, I often read these days that story about David and Goliath. When I read what he accomplished with that little sling of his I am profoundly encouraged. We often seem to be small and very much alone in this struggle. Yet we know the need for our work is great and pressing. If there were no such organization as POAU we should instantly have to create it. There are, to be sure, any number of fine inter-denominational agencies that might be looked to for leadership in this area. Yet in instance after instance you will discover that they are chronically incapacitated for such activity. As church groups, for example, they are unsuited to the role of plaintiff in litigations. Yet we know very well that it takes court action to correct evils and to secure observance of the law. Or, they may be federated groups representing independent bodies and, as such, have no authority to speak or act

for all. Or, they may be groups where extreme caution must be practiced and near unanimity secured before action can be taken. Or, again, they may feel themselves in a sensitive position so far as financial support is concerned. Relationships of theirs might be disturbed if they were to assume strong leadership in the church-state field.

This is, of course, no reflection on any group. I only want to point to the fact that there is one Protestant organization and one only, that is designed explicitly to provide the kind of leadership that is needed. We are not officially related to any other group. We are on our own, and being on our own, we are free to act decisively in any situation. The organization known as POAU was created by outstanding leaders of the major bodies of Protestantism to do this job. This is what we are for—to move in swiftly and decisively where the principle of separation is threatened, to do without delay or apology the thing that needs to be done. When the people of Bradfordsville, Kentucky found their school closed by a Roman Catholic school board and their children subjected to the teaching of nuns in another quasi public school, they appealed to POAU. When Jersey City's great medical center costing more than \$40,000,000 was turned over to Seton Hall, a Roman Catholic institution, in response to earnest appeals of our constituents we were in Jersey City the very next day. We began then and are continuing the lengthy legal proceedings that we hope will be successful in restoring these valuable installations to the people of Jersey City. How could any Protestant group you know about possibly have taken such action? When the State Department tried to slip through the treaty with Haiti to which I have alluded, it was POAU that discovered it. We promptly protested and alerted other Protestant groups as to what was going on. When the Christian Brothers, a Roman Catholic order, sent their high priced legal talent to Washington to assure the continuance of tax exemption for the brandy and wine they produce, they found POAU barring the way. Now, it seems they may have to pay their taxes the same as other distillers.

We need you. We need you imperatively to give your financial and moral support to our work. But this other fact is also true—I say it humbly and respectfully—you need us, too. We are working for you; we are working for all the American people doing a job that must be done if we are to keep freedom unimpaired.

Since it began operations in 1948 POAU has succeeded through its program of litigation in saving for the taxpayers of this country more than \$55,000,000 that would otherwise have gone to sectarian institutions in violation of the Constitution. Who knows how many more millions have been saved as officials the country over have become aware of POAU's interest and activity in this field? We have initiated numerous litigations to correct unconstitutional practices in the relations between church and state, and have helped in finance and counsel with many others. We have established more than fifty local chapters throughout the country. Their officers and members are the watchdogs of religious liberty in their communities. Our speakers are heard every week of the year in auditoriums, churches, halls—everywhere across the nation. Our magazine, Church and State, goes to about 50,000 members each month.

Slowly our work is becoming known and our position respected. The country has begun to see that we are not a hate group, that we take an educational and legal approach to church-state problems. They have also begun to see that we are a highly determined group and that we are not at all handicapped by timidity or fear. When the statement of the Roman Catholic bishops hit the stands last November, POAU was promptly called by every major wire service. They wanted us: they needed us. They did not agree with the position of the bishops. They knew that millions of Americans would not agree. So they wanted an answer that they could publish. They did not want to wait around for a year while study commissions met and discussed. They wanted an answer; they wanted it from a reputable source; and they wanted it now. There was just one group in existence ready to give it. That group was POAU. To

speak boldly was the prime reason why men like Newton Dawson, Binns, and others established POAU.

Slowly the country has come to realize that there is on the other side of these questions a responsible voice. It is the voice of a group informed and articulate, a group that understands the principle of Church-State Separation and is determined to defend it against the most ruthless onslaughts.

POAU was created by Protestant leaders, outstanding Baptists among them. You helped us start; we count on you to help us carry on. You Baptists are uniquely qualified to lead in this battle because it is you who understand the importance of it and just what is at stake. It is you who must hold the fort until we are able to alert others. We are your creation; we are doing the work you commissioned us to do. We are your arm in this vital church-state area.

What should the Baptists do to help? Everyone of their seminaries should emphasize with everyone of the classes the importance of church-state separation. Surely the right to preach is the condition precedent to any ministry at all. Every department of every Sunday school and the program of every Training Union should stress the significance of church-state separation in our country. Every messenger should be an enrolled member of POAU, receiving vital information on church-state issues every month. Every church should be a scroll church supporting our work. At the present time forty-three Southern Baptist churches have POAU in their annual budgets. What could not be accomplished if everyone of the 33,377 Southern Baptist Churches would do the same! At the present time six Southern Baptist Conventions have placed POAU in their budgets. Think what it would mean to our program if all twenty-four conventions were to do likewise!

Every State Convention should form an alert committee to survey and move to correct any violations in its state. Every church should have a religious liberty committee ready to discover local breaches in the wall of Separation and to report them. Every program committee for every church camp, retreat, conference, school, should put Church-State Separation on the agenda for serious study and thoughtful discussion. Every editor should be glad to run objective stories dealing with our free heritage in matters religious. Every evangelist should express his support of the law that gives him his liberty to preach. All of us must conscientiously obey the law that grants us freedom of conscience and permits us to differ doctrinally without being persecuted or penalized.

If we should fail—we must not fail. Our heritage is too splendid, our liberty too precious. Yet should aggressive Romanism at last capture the heart of the North American continent, history has taught us all too well what would happen. When this political-social power attained to official establishment all its activities in education, in health and welfare, and even in religion would quickly taper off. Just as it has among people after people, the clerical blight would set in, withering every plant of progress. The result, at last, would be another Spain—a people to whom religion is a parade and a ceremony, a people whose church has kept them in dark ignorance of Christ and the wonders of His redemption, a people hungry for God but misled by a clerical tyranny whose strength is the army, whose religion is a fiesta, whose answer to man's eternal cry for freedom is the fine and the jail.

Our forefathers came to these shores seeking escape from the cruelest tyranny known to man—that which denies a man the right to worship God in his own way and compels him to pay for an establishment of religion in which he does not believe. Can it be that the oppression from which they fled has leaped the ocean and now threatens their children? Can it be that this discredited chapter of history in which men of one faith sought to coerce men of another, is now to be re-opened? Such a danger may seem remote as we sit here in this comfortable auditorium in the midst of a land made bright with freedom's light, amongst people devoted to its heritage. But it is not so far away. Last year I watched as police closed the Baptist chapel in Madrid. It wasn't much of a church, really. No Protestant Church in Spain is permitted to look like a church in any of its

exterior markings. It looked just like one of the residences among which it stood. It was only a small church these Baptists had. But the police closed it. They said they were making converts and they wouldn't stand for that. So they closed up their small church that didn't look like a church.

It was all done so quickly, so easily. In a few minutes the seals were in place, the police had gone, and the Baptists had lost the use of their chapel. I could hardly grasp what had happened. It didn't seem real, somehow. But there it was—this old miserable business still going on—only a few hours from home—not in the 12th century, but in the 20th century, a century of so-called enlightenment.

The more it changes the more it is the same. The battle for freedom is not over. It merely enters a new phase and goes on. The battle we face here is no different from the battle they face there. The struggle is one: it is the struggle for freedom. It is a struggle that will go on so long as there are oppressors and

oppressed. It is the struggle between those who believe religion is an official form and those who believe it is a matter of conscience between a man and his God.

What we are contending for stands at the very heart of religious faith. We have been called anti-Catholic; we are not. We are the Roman Catholic's best friend. We are trying to preserve the principle which makes the Roman Catholic free, which makes it possible for him and all other Americans to possess and exercise the most sacred of all freedoms—freedom of conscience. We are striving to keep Church and State separate so that the foul forces of oppression that have cursed other continents shall have no chance to wreck their havoc here. We are striving to keep religion clear of the blight of the state's dictatorship. We are striving to keep forever free that last citadel within the soul of man. Only with your help, with the help of freedom-loving Americans everywhere and with the help of God above all, can we hope to succeed.

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

FOR RELEASE: Afternoon papers
Saturday, June 2

BAPTIST JOINT COMMITTEE ON PUBLIC AFFAIRS
By Walter Pope Binns, Liberty, Mo., Chairman

The Baptist Joint Committee on Public Affairs, with offices in Washington, D. C., today asked the Southern Baptist Convention to approve a constitution under which the committee will function.

The constitution has been written "clearly within the framework of actions already taken by the sponsoring conventions," according to Committee Chairman Walter Pope Binns.

Six Baptist conventions, one of which is the Southern Baptist Convention, sponsor the Joint Committee on Public Affairs.

Binns explained that the organization has, to date, operated under resolutions and official statements of the two originating conventions--the Southern and American Baptist Conventions--and from other Baptist conventions that joined in its support later.

The executive director of the Joint Committee told the committee there was a problem as to the written authority by which he was to be guided. Was it to be the constitution adopted by the Joint Committee which, however, had never been approved by sponsoring conventions, or was authority to come from the various resolutions from the six sponsoring conventions? the director asked. This led to the constitution submitted for approval today.

The other five sponsoring Conventions will also be asked to approve the constitution

The constitution sets forth the purpose and scope of the Joint Committee. It is to "act in the field of public affairs" whenever the interests or rights of sponsoring conventions call for conference or negotiation with the United States government or other governments. It is also to serve when Baptist principles are involved in or are jeopardized by governmental action and in matters referred to it by sponsoring conventions.

The constitution declares that the Joint Committee on Public Affairs is to "enunciate, commend, and defend the historic Baptist principle of religious freedom with particular application to the separation of church and state as embodied in the Constitution of the United States." It is also to communicate and commend to government authorities and agencies "such declarations as Baptists from time to time officially adopt concerning public matters."

The Joint Committee, according to its constitution, is to make contacts between the government and Baptists on matters of business and is to inform members of its sponsoring conventions of government movements and measures affecting church-state relations and "the right application of Christianity to the life of the nation."

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Walter Pope Binns is president of William Jewell College, Liberty, Mo. He also serves as chairman of the Baptist Joint Committee on Public Affairs. Born at Washington, Ga., Sept. 18, 1895, Binns was educated at Mercer University and Southern Baptist Theological Seminary. He was ordained a Baptist minister in Atlanta in 1917. He has been pastor of churches in Georgia, Kentucky and Virginia. Other denominational experience includes having served on executive committee of Baptist World Alliance, president of Virginia Baptist General Association, and member of SBC Foreign Mission Board, Education Commission, Relief and Annuity Board, and Executive Committee.

-30-

C. Emanuel Carlson is executive director of the Baptist Joint Committee on Public Affairs, with offices in Washington, D. C. He was born March 2, 1906, at Gynne, Alberta, Canada, and educated at University of Alberta, and University of Minnesota. Experience includes teaching at Bethel Junior College in St. Paul, Minn., and as dean of Bethel College. He became executive director of the Joint Committee in 1954. A layman, he taught Sunday school classes 15 years and was a Baptist deacon 14 years.

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RELEASE: Afternoon papers
Sat., June 2

REPORT OF EDUCATION COMMISSION, NASHVILLE, TENN.

By R. Orin Cornett, Executive Secretary

Continued increase in enrollments, growing financial support, a shortage of qualified faculty replacements, and the question of admission of Negroes to Baptist colleges were major developments cited in the annual report of the Education Commission presented today to the Southern Baptist Convention by Dr. R. Orin Cornett, executive secretary.

"Enrollments in Southern Baptist colleges and schools reached a record total of 53,682 for 1955-56, surpassing by 3,602 the previous high of 1954-55," Dr. Cornett stated. This does not include 7,722 students in special, non-credit, or extension classes, or 3,135 students enrolled in the seminary extension department.

Enrollments increased 9.5 per cent over 1954-55 in the senior colleges, 4.2 per cent in the junior colleges. Seminary and academy enrollments were practically unchanged, and those of the Bible schools decreased slightly. The overall increase for Southern Baptist colleges was 8.7 per cent, in line with estimates of the national trend.

"The failure of seminary enrollments to increase significantly," said the secretary, "is largely a matter of saturation of facilities. Many qualified students seeking admission could not be accepted, or could not secure housing within a reasonable distance. Many senior colleges have also reached or neared the limit of housing facilities."

For the fifth successive year the enrollments of ministerial students reached a new record total. The 1955-56 total of 10,782, surpassing the 1954-55 figure of 10,454, includes 3,894 in seminaries, 6,448 in colleges, and 440 in academies and Bible schools.

Financial support through state and S.B.C. Cooperative Program increased from \$5,413,736 for current operations in 1954 to \$5,759,883 in 1955, or 6.4 per cent. Capital needs support was virtually unchanged in total, decreasing from \$3,830,629 in 1954 to \$3,763,420 for 1955.

For the colleges, however, capital needs support from the state conventions increased from \$1,854,559 for 1954 to \$2,333,326 for 1955. There was a compensating decrease in capital needs support for seminaries, from \$1,922,685 for 1954 to \$1,330,314 for 1955.

Additional income from gifts and grants totalled \$5,925,087, compared with \$13,096,085 from tuition and fees and \$2,579,513 from endowment, for all the schools.

To meet the prospect of continued increases in enrollments, Southern Baptist colleges initiated building programs. Property values increased \$16,151,764 over the preceding year. Wake Forest College laid definite plans to occupy its new Winston-Salem, N. C., campus in June of 1956; construction continued on new campuses at Furman University, Greenville, S. C., and Howard College, Birmingham. Almost every college reported new buildings completed, under construction, or planned for next year.

On the question of admission of Negro students, Cornett explained that six Southern Baptist colleges, four of the five principal seminaries, and two other institutions now admit Negroes. Four colleges have decided not to admit Negroes at this time, and others continue to study the matter.

Cornett praised the Ford Foundation for its grants to church and private colleges to aid faculty salaries, stating that more than \$5 million for Southern Baptist colleges was included. He said that the grants focused public opinion upon the value of church and private colleges.

1955-56 was a period of "unusual stability" in the administrative leadership of Southern Baptist colleges and schools, with only two changes among the presidents of the 70 institutions.

Reporting on the third annual April emphasis on Christian education centering on the theme "Prepare for Leadership", Cornett stated that kits of material were sent to pastors in 45 states and six countries. He gave a final report also on the 1955 April emphasis theme: "Finding A Worthy Career", as resulting in the distribution and sale of 837,165 tracts and leaflets, plus 11 million pages of supporting materials.

A native of Driftwood, Okla., R. Orin Cornett is executive secretary of the Southern Baptist Education Commission. Educated at Oklahoma Baptist University, Shawnee, Okla., University of Oklahoma, Norman, Okla., and University of Texas, Austin, Tex., Cornett held several positions in the educational field with the denomination before assuming his present position in 1951. He was a member of the Education Commission and executive vice-president of Oklahoma Baptist University when he came to Nashville to the Commission. He is a layman, and has been deacon in Baptist churches. He is author of texts in mathematics and physics. Born Nov. 14, 1913.

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PICTURE POSSIBILITIES

CONVENTION ON WIRE: a picture of the dozens of wire recorders set up in a special room. These recorders are owned by preachers who take the sermons back home with them for two purposes (1) to share the convention with those who could not come and (2) to study the sermons with the view of improving their own.

OLDEST AND YOUNGEST BAPTIST PRESENT: picture of the oldest member of a Baptist church and the youngest member of a Baptist church posed with Dr. Warren, the president. This is an excellent way to show the democracy of the convention since all three have an equal voice in the affairs of the convention.

WOMEN LEADERSHIP: a picture of the Woman's Missionary Union president together with all the newly elected officers posed with Miss Alma Hunt, Birmingham, Alabama, the executive secretary. The WMU meeting precedes the Convention session.

THE CONVENTION PRAYS: close-up of a man leading the convention in prayer. Best time Wednesday morning.

REGISTRATION OF MESSENGERS: an excellent opportunity for close-up shots. From behind registration booth on Wednesday morning.

CHAPLAINS WORK: Dr. Alfred Carpenter is director of the chaplains' commission. It is his duty to properly relate Southern Baptists to the United States armed forces and their chaplains. Might be posed in connection with a picture of the chaplains present at the convention, probably at the special chaplains' breakfast 7:15 a.m., Thursday, Hotel Phillips. Usually also a display in the exhibit area.

BAPTISTS AND FILMS: Southern Baptists are developing quite a large film program. Dr. Louie D. Newton is chairman of the committee on Baptist film. He might be posed with Earl Waldrup who heads up the audio-visual education service of the Baptist Sunday School Board. This picture could be made at the visual aids exhibit in the book store.

BAPTISTS AND THEIR PAPERS: Southern Baptists have twenty-three state papers with circulation of over a million. Editors will be present for a special dinner at 6:30 p.m., Tuesday, May 29, at Muehlebach Hotel, Tea Room or will be together on the platform Saturday morning. H. H. McGinty, of Missouri, is president of the group. Another possibility to represent Baptist press is to pose Mr. B. J. Murrie with Louie D. Newton who is chairman of the committee on the circulation of Baptist papers.

BAPTISTS AND THEIR SUMMER ASSEMBLIES: Southern Baptists have two convention-wide assemblies, one at Glorieta, New Mexico and another at Ridgecrest, N. C. E. A. Herron is manager of Glorieta and Willard K. Weeks is manager of Ridgecrest. For a number of years Ridgecrest has operated Camp Ridgecrest for Boys each summer and for the first time last year Camp Crestridge for Girls opened. Manager of girls' camp is Miss Arvine Bell and Harry McCall, Jr., is manager of boys' camp.

IMPORTANT BUSINESS PICTURE: Dr. E. Gibson Davis, Tennessee, is chairman of the important Committee on Boards which is to make its report on Friday morning. This committee is charged with finding men to serve on all the boards and commissions of the Southern Baptist Convention. Anytime Tuesday, Wednesday or Thursday.

BAPTISTS AND BIG GIFTS: Southern Baptists have organized the Southern Baptist Foundation, charged with soliciting and setting aside for endowment, large capital gifts. Dr. T. L. Holcomb, Nashville, Tenn., is executive secretary. This is his last report since he has resigned. Dr. Holcomb has given 21 successive annual reports to the Convention for two Baptist agencies.

BAPTISTS AND MORALS: Dr. A. C. Miller, Nashville, Tenn., is executive secretary of the Christian Life Commission, a group charged with exploring and reporting to the convention on all moral issues such as gambling, liquor, and related subjects. His report is Wednesday night.

Picture Possibilities-2-

BIBLES, BIBLES, BIBLES: Southern Baptists support the American Bible Society as the only extra-denominational enterprise behind which they throw their unified interests. They do this by encouraging the churches to give annually to the budget of the Society. Mr. Thomas T. Holloway of Dallas, Tex., is the field representative that does liaison work with Southern Baptists. Reports Friday morning.

IN MEMORY OF THE DEAD: E. D. Solomon, Jacksonville, Florida, will conduct a brief memorial service in memory of those Baptists who died within the past year. Service Friday afternoon.

SICK BOOK: Picture of a nurse making an entry in the "sick book" at the convention. Treatments in the hospital room average about fifteen or twenty a day.

NEW SERMONS: Picture of Baptist pastor taking time out to look over books in the convention's book store, possibly buying new book of sermons to study in order to improve his own.

MISSION LEADERSHIP: A picture of Dr. Baker J. Cauthen, Dr. George Sadler, Dr. Winston Crawley, and Dr. Frank Means, the executive secretary and field secretaries for the Southern Baptist Convention Foreign Mission Board. The picture could be made at the Foreign Mission booth with new missionary appointees or either missionaries on furlough. Foreign mission night is Thursday night.

SERIES OF SIX PICTURES: Showing messengers registering, listening, waiting, missionaries, Tennesseans, resting. Anytime.

FROM TWENTY FIVE STATES: Pictures showing how Baptists converge on Kansas City from Virginia, Maryland, Florida, Texas, Oregon, Louisiana, Alaska, and Hawaii. Anytime.

OFFICIAL CONVENTION PREACHER: Dr. H. P. Stagg, New Mexico, preaches this year's convention sermon.

SEMINARY PRESIDENTS: Southern Baptists have five regular seminaries. They are Dr. Duke K. McCall, Southern; Dr. J. Howard Williams, Southwestern; Dr. Roland Q. Leavell, New Orleans; Dr. S. L. Stealey, Southeastern; and Dr. Harold K. Graves, Golden Gate, Berkeley, Calif. They all report Thursday afternoon.

LARGEST HISTORICAL LIBRARY IN THE WORLD: Baptists have set out to establish the largest church history library in the world. The man guiding this development is Dr. Norman W. Cox, executive secretary of the Historical Commission. He might pose with one or two members of his committee. Dr. Cox also is directing compilation of an Encyclopedia of Southern Baptists. He reports to Convention Thursday morning.

BAPTIST PHYSICIST: Dr. R. Orin Cornett is executive secretary of the Education Commission that looks after coordination of the sixty-five colleges and academies owned by Southern Baptists. Dr. Cornett was for four years professor in Harvard, is the author of three books on physics and mathematics and served as vice-president of the Oklahoma Baptist University. Education Commission reports Saturday morning.

THE BIGGEST BAPTIST MAGAZINE: Edited by Joe Burton, a mid-Westerner who has boomed circulation up 65,000 in one year exceeding 625,000. The magazine carries stories from many countries and deals with world problems. Dr. Burton makes good copy. He leads Christian home service Saturday morning.

BEHIND THE SCENES ON THE PLATFORM: President C. C. Warren and Executive Secretary, Porter Routh in informal conference together by the executive secretary's telephone.

CONVENTION THEME: A picture of the platform displaying the banner, "Righteousness Exalteth A Nation," could be taken from balcony.

YOUNG AMERICA IN PRAYER: A picture of young people engaged in prayer in the prayer room. Or at the Friday, Youth night service.

THE MAN BEHIND THE PROGRAM: A picture of Dr. Harold Sanders, Tallahassee, Florida, ^{Chairman} of the Committee on Order of Business. More than any other, Dr. Sanders is responsible for keeping the convention running on time. Suggest one other program personality to pose with him.

THE PRESIDENT AND HIS PAGES: A picture of President Warren and the boys who run his errands. These boys are members of the Royal Ambassador movement and many of them later become ministers.

Picture Possibilities-3-

FOREIGN MISSIONARIES AT HOME: A picture of the foreign missionaries present looking over the foreign mission display in the exhibit hall.

BOOKS, BOOKS, BOOKS: A picture of the thousands of books all of which will probably be purchased by the Baptists in their week of fellowship together.

SLEEPING BAPTIST: A picture of a tired little boy asleep in his pushcart and a tired mother fanning him to keep him asleep.

BAPTISTS OF ALL NATIONS: A picture of foreign students present for the convention, including Mexicans, Indians, Japanese, Chinese, etc. Suggest using Earl Harding, secretary of Missouri Baptists as center.

COLOR PRINTERS: Pastors of churches placing orders for church bulletins at the Baptist Bulletin Service exhibit.

GIVE AWAYS: Attendant in the Baptist Bulletin Service exhibit giving out samples of church bulletins.

NEW OFFICERS: Baptist Public Relations Association organized in 1954 in St. Louis will have its annual meeting Thursday, 4:30 p.m., at Auditorium committee room, and will elect a new slate of officers. Also other organizations will be electing officers at their meetings.

ARCHITECTS TOO: Pastors from Southern Baptist churches looking at church building plans, one of the services of the Baptist Sunday School Board.

PICTURE OF AUDIENCE: During Christian Education part of program on Friday particularly if asked all who attended a Baptist school to stand.

LAYMEN ON MISSION TOUR: Contact George Schroeder about laymen who paid their own expenses recently to visit Southern Baptist Mission stations in Mexico. Schroeder presents a report on Friday afternoon.

STUDENT NURSES: Two or three student nurses from Southern Baptist Hospital in the Hospital Booth, perhaps discussing nursing careers with young people.

BIG SHIPMENTS: Chester Ellis, in charge of shipments from Nashville, could give interesting facts regarding the volume of material shipped from Nashville to Kansas City for the convention.

MISSIONARY HONORED BY BRITISH GOVERNMENT: Miss Josephine Scaggs received recognition from Queen Elizabeth for her distinguished work there. She is a missionary to Nigeria. (Her presence problematical.)

FATHER-SON RELIGIOUS EDUCATION: J. M. Price, Sr. and Jr., are both religious education men. J. M. Price, Sr., is retiring director of the School of Religious Education at Southwestern Seminary and his son is director of the School of Religious Education at New Orleans Seminary. These two men, their ideas, and their organizations are having as large an impact on the churches of the Convention as any two men engaged in educational work.

10 GREAT AMERICAN PREACHERS: Roy McClain, pastor of Atlanta's First Baptist Church, and preacher on the "Baptist Hour" for eight months was named by Newsweek as one of the 10 greatest American preachers. He addresses the Convention Friday afternoon. Billy Graham also was among the 10 named by Newsweek. He addresses the Convention Wednesday night.

RUSSIAN BAPTISTS: Five Russian Baptists will attend the Southern Baptist Convention. They will be presented during the fraternal messengers period on Thursday morning and probably on the youth night program Friday night and the Christian home service Saturday morning. There will be a press conference with these men.

Picture Possibilities-4-

NEW SEMINARY: Dr. J. W. Storer, pastor of First Baptist Church, Tulsa, and immediate past president of the Convention, is chairman of the SBC committee on theological education. It will recommend Thursday afternoon that the Convention establish a sixth seminary when a site is found and arrangements for financing it are worked out. Education of ministers, missionaries, and other religious workers are at seminaries and are an important work of Southern Baptists. Might picture him with Dr. Sydnor L. Stealey and Dr. Harold K. Graves, presidents of the two most-recently established, operating Baptist seminaries. These two men present their seminaries' reports to the Convention also Thursday afternoon. Or Dr. Storer's picture with Miss Emily Lansdell, president of Carver School of Missions and Social Work, Louisville, Ky., in connection with committee's recommendation affecting Carver School.

INTEREST IN RELIGIOUS LIBERTY: Southern Baptists are interested in government action, particularly in the field of church-state relations and temperance. Southern Baptists and five other Baptist conventions jointly support a Baptist Joint Committee on Public Affairs in Washington. Dr. C. Emanuel Carlson is director of the committee whose report is Saturday morning. While the Convention itself provides no support, many individuals and churches help support the organization Protestants and Other Americans United for Separation of Church and State (POAU). The director of POAU, Glenn L. Archer, addresses the Convention Friday afternoon. A picture of Carlson and Archer together could be taken. If interested in a third person, secure Walter Pope Binns, president of William Jewell College, a Southern Baptist institution in Liberty, Missouri. Dr. Binns is chairman of the Public Affairs Committee.

MUSIC GROUPS: A large number of musical groups from various Baptist colleges and seminaries and the Baptist Hour Choir will present special Convention music throughout the sessions. They will comprise the church music festival hour Saturday morning. Take your pick if interested in photos. (See Convention Bulletin for complete listing.)

BAPTIST WORLD ALLIANCE PRESIDENT: Dr. Theodore F. Adams, pastor of First Baptist Church, Richmond, Va., is BWA president. The Alliance is a voluntary fellowship of 21 million Baptists in all parts of the world. Dr. Adams was elected to a five-year term last summer. He might be someone to be pictured with the Russian Baptists, as a tie-in with the Southern Baptist Convention.

CONVENTION PRESIDENT'S BIRTHDAY: Dr. C. C. Warren observes his 60th birthday May 28, two days before the opening of the Convention. However, inasmuch as May 28 is the opening of the Pastors' Conference, and Dr. Warren is a minister, he will most likely already be in Kansas City. Staying at Muehlebach Hotel. Good pre-Convention shot.

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Office of Press Representative
Albert McClellan

For Information

SBC INFORMATION SHEET

Meets Once
Each Year

With a few exceptions, the Southern Baptist Convention has held a session annually since its organization in 1845 in Augusta, Ga. The last year it missed an annual meeting was 1945, due to wartime restrictions.

Purpose of
the SBC

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

Agencies and
Institutions

The Southern Baptist Convention carries on its work through various agencies and institutions. A complete listing of these agencies and institutions, together with their annual reports to the Convention for 1956, are contained in the publication Book of Reports, 1956. The institutions include five seminaries completely operated and controlled by the SBC, a school of missions and social work operated by the Woman's Missionary Union of the Convention but also supported by the Convention, and a Negro seminary jointly operated and supported by the SBC and National Baptist Convention, U. S. A., Inc. (Negro). The agencies include such work as publishing, missionary activity, education, historical, Christian life, Baptist public affairs, etc. These agencies are of a permanent nature. They have full-time administrative staffs.

Special committees

The Convention also has special committees, which are more of a temporary nature. They are usually created at one annual meeting to report at the next annual meeting, subject to being discharged at that time. In practice, if a committee's responsibilities cannot be discharged in a year in the opinion of the Convention, the committee may be given additional time, often a year or more, in which to continue its work. Whereas agencies and institutions have full-time administrators, committees do not. They are staffed generally by pastors and laymen and other denominational workers who serve only as much as necessary to carry out committee work (this over and above their regular employment) and without pay, except that their expenses incurred in committee work are reimbursed.

Executive
Committee

The Executive Committee is a continuing organization of the Southern Baptist Convention, with a full-time administrator and staff, empowered to act for the Convention between sessions in matters not otherwise provided for by the Convention. It is the fiscal, fiduciary, and executive agency of the Convention in affairs not otherwise committed to another Convention body. It has oversight of arrangements for the annual meeting of the Convention. It also receives undesignated funds for Convention agencies and institutions through the financial plan known as the Cooperative Program and distributes these receipts according to a per centage scale worked out and voted on by the Convention. The Executive Committee also acts in an advisory capacity on all questions of co-operation between the different agencies of the Convention; between agencies of the Convention and the various state Baptist conventions, and between the agencies and other national Baptist conventions.

(more)

Messengers

Voting at the annual Convention meeting is done by messengers. Messengers are elected by churches throughout the Convention. Each church is entitled to at least one messenger to the Convention each year. Additional messengers from each church depend on that church's membership and/or contributions to work of the Southern Baptist Convention. The maximum number of messengers any single church may send to the Convention is 10.

Others in Attendance

Attendance is not limited to messengers. Many people attend who do not have messenger status. However, they have no right to vote on issues before the Convention. Messengers usually comprise about two-thirds of the attendance. The non-messengers present are to a great extent Baptists living in the city where the Convention is meeting.

Fraternal Messengers

Fraternal messengers include those who attend the Southern Baptist Convention as representatives of some other Baptist denomination than the SBC. This nearly always includes a fraternal messenger from the American Baptist Convention, and may from time to time include fraternal messengers from the other U. S. Baptist bodies and from Baptist groups in other countries. Seldom are more than two or three Baptist groups represented by fraternal messengers. (They have no voting power.)

Seating

Seating at the Convention is limited to messengers up to five minutes before the starting time for any session of the annual meeting. Five minutes before any session, the seats are no longer reserved and may be claimed by anyone.

Democratic Procedure

The Southern Baptist Convention follows a democratic procedure. Elections of officers, matters of Convention policy, etc., are decided by a vote of the messengers. However, these decisions are not binding on any of the churches. This means that even though a messenger votes for a certain Convention program, the church he represents is not bound to accept that program or practice it. Generally speaking, however, since the vote of the messengers sets the policy for the Convention to follow, the majority of the churches go along with the decisions. No difference is made in accepting a messenger's vote because of age or sex. Neither is there any difference in the vote of a layman and that of a minister.

Relation of the SBC to churches affiliated with it

The relation of the Southern Baptist Convention to its affiliated churches has many aspects. A newly-organized church wanting to become affiliated with the Southern Baptist Convention will generally first join an association of Southern Baptist churches. An association includes a group of churches in a given city or county or other confined geographical area, for instance, the Kansas City Baptist Association which embraces Southern Baptist churches in and around Kansas City. The associations in a given state comprise the state Baptist convention (sometimes called the state association), for instance, the Missouri Baptist General Association, which comprises the associations of Southern Baptist churches in Missouri. (With a few limited exceptions, a state convention or state association restricts its outreach to the limits of the state lines.) State conventions and local associations of churches have annual meetings. Each church is entitled to send messengers to both its associational meeting and the state meeting. The association has no control over messengers sent to the state meeting by any church, nor does the association or the state convention have any say-so over messengers a church may choose for the annual SBC meeting.

The church is the center of the SBC picture. There is in no sense a chain of command through the association and state convention. The church is directly related to all three groups through its representative messengers.

Working Tools of
SBC Messengers

The working tools of the messengers to the SBC are the Book of Reports, which contains the annual reports of the Convention committees, agencies, and institutions together with any recommendations they may make; the Convention Bulletin, the newspaper of the Convention, published daily during its annual meeting with the facts on Convention business; and the order of business, which is the agenda or program of the annual meeting. These are supplemented from time to time by other materials. After the annual meeting, the minutes of the Convention, the reports, and other material are compiled into the yearly Convention Annual, which is published in book form.

Press Room

The Convention's Executive Committee has the responsibility also for serving as the press representative for the annual meeting. A press room is provided for the convenience of working daily newspapermen and press association representatives, plus the editors or editorial representatives, of Baptist papers and other religious periodicals covering the Convention. The press room is in the same building as the meeting hall and as convenient to it as possible. Direct connections are maintained to the Convention public address system and direct telephone connections are maintained to the Convention platform. Direct-line telephones are maintained to the city exchange for reporters to make immediate contacts with their publishers. Typewriters are provided, and the necessary copy paper. Materials pertaining to Convention events and matters of business are provided all editorial representatives mentioned before.

President's
Address

The President's Address is one of two major addresses made to the annual meeting. The President of the Convention reviews the purposes and objectives of the Convention and relates them to the present position of the Convention.

Convention
Sermon

The Convention Sermon is the second major address. The Convention preacher is selected a year in advance. His is an inspirational, Bible-centered address, similar in form and content to the sermon delivered by a Baptist minister in a Sunday worship service.

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REPORTERS: To help you accurately report the Southern Baptist Convention (May 30-June 2, Kansas City) we respectfully submit the following "Baptist Terminology" which we trust will be of value to you.

A GUIDE FOR NEWSPAPER MEN

1. It is never "the Baptist church," except when it refers to one particular church. It is the "Baptist churches" when referring to a collective unit, (e.g. the Southern Baptist churches, or the Southern Baptist Convention).
2. The title of the convention is "Southern Baptist Convention," not "Southern Baptist General Convention" or "Southern Baptist Convention of Churches."
3. The Convention has "sessions," not meetings or conferences.
4. This is the 99th session of the Southern Baptist Convention, although the convention was organized in 1845. With some exceptions, sessions are held once a year.
5. The churches send "messengers" to the Convention, not delegates, representatives or spokesmen. (However, the women do send delegates to their Woman's Missionary Union Convention.)
6. The individual messenger may speak and act only for himself. In no way may he commit his church to any program or plan of the convention. But most of the churches go along with what the Southern Baptist Convention decides to do. Most of the convention work is accomplished through committees, boards, and various agencies. In the same way, even a Southern Baptist executive can not speak for any church or for the Convention. He speaks for himself.
7. Funds from the various churches except those kept for local expenses are channeled through the BAPTIST COOPERATIVE PROGRAM, when such money goes for activities of a general nature (i.e. foreign missionaries, home missionaries, educational institutions, hospitals, etc.) Mission funds not channeled through the Cooperative Program are usually classified as designations.
8. The title of "executive secretary" in Baptist terminology means that the individual is the top executive for that particular group.
9. There are also twenty-six state conventions, independent of, but in co-operation with the Southern Baptist Convention. The state conventions own many institutions such as orphanages, hospitals, and colleges.
10. Nothing the convention does is binding on any of the 30,377 churches or any of the 8,474,741 members. They are free to co-operate or not to co-operate.
11. Purpose of the convention is stated in the constitution as follows:

"to provide a general organization for Baptists in the United States and its territories for the promotion of Christian missions at home and abroad, and any other objects such as Christian education, benevolent enterprises, and social services which it may deem proper and advisable for the furtherance of the kingdom of God."
12. For many years the convention has followed a policy of separation from the National and World Council of Churches. There is no hostility, only the feeling that the cause of our Lord can be best served through independence, also because of the complete independence of the churches the convention feels that it cannot commit them to co-operation. It also has followed a policy of separation from other organized national Baptist bodies, except on a few specific projects where Southern Baptists and one or more other Baptist bodies co-operate.
13. Each commission, committee, or agency received its directions from the Convention and is responsible to the Convention for carrying out these policies and instructions.
14. The fact that one organization of Southern Baptists is called an agency, another a board or commission, or an institution, does not indicate that one holds a superior rating over the other.

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SPECIAL RELEASE

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.
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. Stagg, 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.

more

What Takes Place When--page 2

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.

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RELEASE: Anytime

1955 IN RETROSPECT

J. P. Edmunds, Secretary, Department of Survey, Statistics, and Information
 Baptist Sunday School Board

Baptist historians will record the decade 1945-55 as a decade of unparalleled growth. During that period Southern Baptist churches baptized an average of 6,663 persons per week, and gained 2,609,187 in membership. This ten-year gain was more than our total church membership in 1914, after sixty-nine years of Southern Baptist history.

During this period Southern Baptist Sunday school enrolment increased 3,115,558, or 88.4 per cent. And still more impressive, was our Training Union growth of 240 per cent, while our church property increased 379 per cent. No other denomination can match this record.

In 1955 Southern Baptist churches reported an average of 8,000 baptisms per week, for a record of 416,867 for the year. They also reported a net gain of nine new churches for every week of 1955. A total of 45,658 revivals were reported, and the mobility of our people was expressed in the 542,348 additions to the churches by letter. Total gifts through the churches reached an all-time high of \$333 million, of which the Cooperative Program received \$35,717,000, an increase of approximately \$4 million over 1954. A total of 1,013,973 tithers were reported, approximately one of every eight Southern Baptists.

While Southern Baptists now have 30,377 churches, 8,321 have fewer than one hundred members; 22,531 fewer than three hundred members; and 26,344 fewer than five hundred members. Only 1,329 churches have more than one thousand members.

The 1956 Southern Baptist Handbook (not to be confused with the Convention Annual) gives complete statistics, by states and location of churches, on all phases of Southern Baptist work. Graphic illustrations and charts interpret these statistics and provide source material for messages and sermons. The individual records of more than 2,500 selected churches are carried; also a section on other religious groups, and latest statistical information on population trends, crime, beverage alcohol, and other facts of interest. The Handbook is available at all Baptist Book Stores.

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	119	.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.

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MEET THE PRESIDENT

WARREN SCRAPS FOR CONVICTIONS

The president of the Southern Baptist Convention is seemingly quiet and mild-mannered. But, he'll fight against all the odds when his convictions are at stake.

Election of Casper Carl Warren last year at Miami was tribute to a man who more than once has sacrificed popularity to keep his fellow Baptists true to their principles. It was the honoring of a man who has distinguished himself in the pastorate and in denominational leadership.

Dr. Warren is pastor of the First Baptist Church in Charlotte, N. C. He is a former president of the North Carolina Baptist Convention (1946-47), a former first vice-president of the Southern Baptist Convention and former president of the Convention's Executive Committee.

Turns The Tide: Trustees of the North Carolina Baptist Hospital embarrassed the denomination several years ago by voting to accept federal money for their new building. Baptists, almost without exception, have rejected such money as violating the separation of Church and State.

Dr. Warren, almost single-handedly, turned the tide. He spoke emphatically and, in a special meeting of the state convention, won his position by a vote of about 3,000 to 100.

Less than two years ago, he was in the front of another denominational scrap to oust three secretaries in the department of student work. They were charged with liberal views and practices. He won.

No Fanatic: But, reminded of these scraps, Dr. Warren is quick to say he is no fanatic. Instead, he prefers to say he has definite convictions and will stick to them.

The liquor industry in Charlotte probably would vote him unanimously as "Public Enemy No. 1." He has and will continue to give the description to them. He also has been active in Protestants and Other Americans United for Separation of Church and State, which doesn't win the friendship of the Roman Catholic hierarchy.

But, Dr. Warren isn't forever fighting. His record as pastor for 13 years at Charlotte proves him an able minister.

Evangelistic Pastor: He baptized 226 persons in 1954, an impressive record for any church but more particularly for a downtown church in a big city.

His church has been the major factor in an associational program that has organized 17 churches in these 13 years. It now sponsors six chapels as its own.

The church also has sent out 68 of its young people into full-time Christian service or to educate themselves for such service. Of this number, two are on mission fields and 14 are in pastorates.

The church budget has gone from \$30,000 to \$246,000 -- and the budget is usually raised in one day and never requires more than a week.

The membership is 3,665. Too, it is an accurate count which is not always true of churches. In fact, 1,200 names were dropped early in Dr. Warren's pastorates.

First North Carolinian: Casper C. Warren was 60 on May 28. He's a native of Sampson County, North Carolina, and is the first from the Tar Heel State to preside over the Southern Baptist Convention.

He took a law degree and an A.B. from Wake Forest College, practiced for two years and then heard the call to preach. Then, as now, when convinced of his course he acted quickly. He went to Southern Seminary where he received the Master of Theology and the Doctor of Theology. Ouachita and Wake Forest later added the Doctor of Divinity.

In 1928, he went to the Lexington Avenue Church in Danville, Ky., where he served for 10 years, then to Immanuel in Little Rock for five years and in 1938 to the First Church at Charlotte.

In addition to the presidency of the North Carolina Convention, Dr. Warren has served as a trustee of Wake Forest, as president of the Convention's general board, Chairman of the committee to raise \$1,500,000 for Wake Forest, and other lesser positions.

Veteran Leader: On the Southern Convention level, he's been a trustee of Southern Seminary, president of its alumni association, speaker on the Baptist Hour, first president of trustees for Southeastern Seminary, president of the pastor's conference and the author of articles for various periodicals.

All this would show he has little time for hobbies. However, when he can find the time he may play a little golf or wet a fishing line.

Mrs. Warren is the former Mary Lashbrook Strickland of Danville, Va. They have three children, Mary Virginia, Casper, Jr., and Alva Eugene.

The president of the Southern Baptist Convention has a terrific amount of energy. He'll be found in the forefront of every worthwhile movement. He'll meet head-on anything he considers wrong.

127 Ninth Avenue, North — Nashville, Tennessee

FOR IMMEDIATE RELEASE

For the first time in more than 30 years, the Southern Baptist Convention will hold its annual meeting in Kansas City, Mo.

Since that last meeting in 1923, membership of the Convention's affiliated churches has more than doubled--from 3,366,211 to 8,474,741. The territory in which the Southern Baptist Convention has work in the United States has increased to 41 states and the District of Columbia.

The Convention's woman's auxiliary, the Woman's Missionary Union, starts a week of Southern Baptist activity, with its own annual three-day convention beginning May 27.

On May 28, several thousand Southern Baptist ministers begin their annual Southern Baptist Pastors' Conference.

Both of these preliminary meetings end on May 29. The Convention's annual session opens May 30 and continues through June 2 in the Kansas City Municipal Auditorium.

Several areas outside the United States also will be represented at the Convention and two preliminary meetings. Among these are five Baptist leaders from Russia. Many of the others are Southern Baptist Convention missionaries serving outside the United States.

Attendance at the Convention session is expected to be about 15,000. The majority of these will be "messengers," or representatives of the more than 30,000 Southern Baptist churches who have authority to vote on Convention business.

The annual Convention session is also a time for countless small gatherings of Baptists--seminary and Baptist college alumni reunions, meetings of chaplains and former chaplains, Baptist editors and public relations personnel, receptions for missionaries and missionary appointees, and the like.

FOR IMMEDIATE RELEASE

127 Ninth Avenue, North — Nashville, Tennessee

The Southern Baptist Convention will hold its 99th session May 30-June 2 in Municipal Auditorium, Kansas City, Mo.

About 15,000 persons are expected to attend. Business will be transacted by messengers from the 30,377 churches from Maryland to Washington state which are affiliated with the Convention.

The Southern Baptist Convention is the largest single Baptist organization in the world. Total membership of its affiliated churches is 8,474,741.

Reports by the Convention's many boards, commissions, committees, and seminaries will take up much of the time on the Convention program.

Some reports carry with them recommendations for future activity which the Convention will vote upon.

This is the third time the Southern Baptist Convention has met in Kansas City. Other years were 1905 and 1923.

Dr. C. C. Warren, pastor, First Baptist Church, Charlotte, N. C., is president of the Convention. He was elected at the Convention's 1955 meeting in Miami, Fla. Under customary Convention election procedure, he probably will be elected to a second year's term as president.

The 1957 Convention session will be in Chicago and the 1958 meeting in Houston, Tex.

Dr. H. P. Stagg, executive secretary, Baptist Convention of New Mexico, Albuquerque, has been chosen to deliver the annual Convention sermon this year.

Among the other speakers on the program are Evangelist Billy Graham; U. S. Congressman Brooks Hays, of Little Rock, Ark.; Dr. Theodore F. Adams, pastor First Baptist Church, Richmond, Va., and president of the Baptist World Alliance, and five fraternal messengers from the 500,000 Baptists living in Russia.

Preceding the session of the Southern Baptist Convention itself will be the annual meeting of the Woman's Missionary Union, Convention women's auxiliary, from May 27 to 29 and the annual Southern Baptist Pastors' Conference, a ministers' group, May 28-29. These also will be in Kansas City.

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NOTE TO EDITORS: Attached are the names of Southern Baptists from your state and community who will be on the program of the Woman's Missionary Union, Pastors' Conference, or Convention proper.