Southern Baptist Convention
Office of Press Representative
Mr. Albert McClellan
St. Louis, Missouri

RELEASE: A.M.s Thursday,
June 3, 1954

FOREIGN MISSION ADDRESS
BY: H. W. Schweinsberg

H. W. Schweinsberg is a Southern Baptist Foreign missionary to Colombia.

It was Dr. Maddry who had the inspired vision of establishing a chain of Baptist Missions in all the republics of South America. As Dr. Everett Gill, Jr. came into his ministry he fell under the spell and inspiration of this challenging vision. Today this dream has become more than a reality, for not only is South America encircled by a chain of Baptist Missions but this circle has been linked up through Central America and Mexico to our work here in the United States.

The greatest tribute that can be presented to the sacred memory of our beloved late secretary Dr. Everett Gill, Jr., is the record of advance in Latin America from the year 1941, when he was appointed by the Foreign Mission Board to his passing away on April 25, 1954.

In 1941 Southern Baptists had 169 missionaries working in Latin America--today there are 385. In 1941, Southern Baptists had established work in six nations in this area--today thirteen nations are feeling the impact of our New Testament message. In 1941, there were 70,000 members in 600 Baptist churches--today there are 150,000 members in1,500 churches.

Up until Baptists began work in Colombia in 1941 no new field had been entered during a period of 23 years. Under the leadership of Dr. Gill in one year alone, (1949) Baptists were established with their life transforming message, in four new republics, Guatemala, Honduras, Costa Rica, and Venezuela.

Not only has the goal of the past years been that of opening up new fields, but a constructive program of building up that which had already been established has been persistently and patiently carried on.

Every effort has been made to bring the churches to self-support. Complete self-supporting churches under national, or native leadership is the goal that colors and molds all missionary strategy.

Advance is seen also in the establishment, for the first time in Latin America, of Christian hospitals. Where necessary, schools have been established and expanded and perhaps the most significant advance has been in the provision of strategically located seminaries for the preparation of the native leadership that is so essential to the well being and progress of the churches and Baptist institutions.

With such a fast growing work there have been problems. Internal problems that have only served to highlight the New Testament basis of Baptist ecclesiology and democracy. Then there has been the violent and concerted opposition to the gospel of Christ by the ecclesiastical leaders of the Roman Catholic church. This opposition has been especially fierce in the republic of Colombia.

During the past five years, 42 protestant church buildings have been completely destroyed by dynamite or fire. This, apart from 31 other buildings partially damaged, as was our own Baptist building in the city of Bogota. During this period 110 protestant schools have been closed down. Fifty-one church members have been cruelly murdered, including five native pastors. During the past year, 1953, there were 49 different attacks by the national police upon congregations that were gathered together for worship. Subsequent and careful investigation by the Evangelical Confederation of Colombia has revealed that 70 per cent of these attacks were personally inspired or directed by some minister of the established state church.

Make no mistake, dear brethren, we assure you, after years of close and constant contact with the problem, that this persecution and opposition is inspired and directed, in almost every case by the leaders of the Roman Catholic Church in South America reaching back to their

(more)

ecclesiastical superiors in Rome.

Cardinal Luque, archbishop of Bogota, Colombia, commenting upon the recent government circular, No. 310, win which non-catholic religions are outlawed, made the statement publicly that this decree was "an immense benefit to the nation."

Dictator Gomez, the first to give political support to these murderous attacks upon Protestantism has had conferred upon him the highest honor that can be given by the Pope of Rome to any civilian--the order of Pia.

If, in this great land of liberty and freedom, it is necessary to be concerned about the red threat of Communism it seems prudent that there ought to be some concern about the purple threat of an organization that would fain throttle these fair freedoms wherever it has the political power to do so.

Does this opposition indicate to us that we are un-wanted in Latin America? During these years of persecution, the work of all denominations has grown more than during any other period of missionary activity. To see a church, in the midst of this persecution, grown in attendance from 60 to 350, should prove that we are welcome as messengers of the Gospel. For the inauguration of the Central Baptist Church building in Barranquilla, Colombia, given by Maxey Jarman (thank God), there were present, after only six years of missionary endeavour, 1,564. During this period two other churches had been organized in this city.

Surely this indicates that these people need and want the Gospel.

Latin America presents the greatest opportunity in the world today for the establishment of New Testament churches that can quickly be brought to self-support. There is no reason why, in just a few years, the Baptists of these countries many of which are exceedingly wealthy, cannot link hands with Baptists of the United States in sharing the responsibility of the evangelization of the world.

Already a beginning has been made. Now ten native conventions have their own home and foreign mission programs. Baptists of Brazil alone support five foreign missionaries in Bolivia and 117 Home missionaries through out the republic.

12,000 baptisms each year is your spiritual return on your missionary investment in Latin America.

Violent attacks are made against protestants and Baptists over wealthly radio broadcasts through out the nation yet non-catholics are barred the use of press or radio to present their teachings or to defend themselves against these insulting and abusive railings.

---30---

Southern Baptist Convention
Office of the Press Representative
Mr. Albert McClellan
St. Louis, Mo.--1954

RELEASE: Morning papers,
Thursday, June 3

SOUTHERN BAPTIST FOREIGN MISSION BOARD

CAUTHEN ASKS SOUTHERN BAPTISTS
TO DOUBLE FOREIGN APPOINTMENTS

ST. LOUIS, Mo.--"If Southern Baptists can double the number of foreign missionary appointments made annually, we will reach our minimum goal of 1,750 missionaries in a little more than eight years," Dr. Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, said following the presentation of the Board's annual report.

"Southern Baptists must continue to advance in world missions," he continued. "And the first necessity is an adequate number of missionary volunteers. It is realistic to propose that there should be from 150 to 200 volunteers available for appointment annually. Nearly 1,000 fully-trained servants of God graduate from our seminaries each year. Many who have previously graduated are still eligible for appointment.

"The basic requirement for advance in world missions is dedicated lives. Dependable financial support is essential. As missionaries are sent residences must be built. Soon churches come into life and need assistance in securing buildings. Schools, hospitals, good will centers, publication houses, and seminaries require a vast outlay of money.

"Victorious advance depends, however, upon something far more precious than money. It is estimated that at the present rate of increase it will take fifteen years to reach our minimum goal of 1,750 missionaries."

Then, in an analysis of missionary appointments over the last six years, Dr. Cauthen pointed out that the missionary staff increased from 625 at the beginning of 1948 to 908 at the beginning of this year. During this period 464 appointments were made; but retirements, death, illness, and other losses have reduced the staff 171, leaving a net gain of 283. Over this period of six years Southern Baptists appointed an average of 77.3 missionaries per year and lost an average of 28.5 per year, giving a net annual gain of 48.8.

"This rate of advance is far too slow for a people with the capabilities and convictions of Southern Baptists," Dr. Cauthen declared. "Is it not reasonable and right for every church, however small, to desire and pray for the going of some person from its midst as Christ's ambassador to a lost world?"

Dr. Cauthen stressed the fact that even though the Board wishes to move as rapidly as possible toward its 1,750 goal in number of missionaries, it still must uphold its same high standards of appointments.

"We must have missionaries who will do normal work under abnormal situations--who will not be giving up and getting discouraged by circumstances. The very uncertainty of the world situation demands the kind of missionaries who are not dismayed by the winds and clouds of uncertainty."

Dr. Cauthen reported that the Foreign Mission Board now has 912 missionaries in 33 countries. Working alongside them are 327 ordained and 494 unordained full-time national workers.

The 2,201 Baptist churches abroad baptized 20,326 people last year, bringing the total membership to 198,415. Three hundred seventy-three of the churches are self-supporting; and all of them contributed the equivalent of $957,294 during the year.

Indicated that the measure of any foreign missionary effort is the extent to which it succeeds in developing indigenous Christian constituencies who become the evangelizing agencies of their own peoples, Dr. Cauthen said there were 1,444 national pastors as compared with 107 missionary pastors last year.

The number of outstations, many of which will become churches, totaled 2,178. There are 3,083 Sunday Schools with enrolments totaling approximately 200,000; and 4,969 other church organizations (Training Unions and missionary societies and auxiliaries) have a combined enrolment of 100,000.

- more -

Report--Southern Baptist Foreign Mission Board

Among the 499 schools conducted by the missions are 19 theological seminaries, which enrolled 697 of the 64,362 students in all the schools.

Eight hospitals, four dispensaries, and twelve clinics served 187,764 patients.

Nine publication plants printed 51,000 Bibles, 577,699 copies of 244 books, 6,139,414 pieces of 226 tracts, and 1,356,600 copies of 84 magazines.

Nine good will centers enrolled 773 children and 135 adults. Three mission orphanages cared for 153 children.

The Foreign Mission Board appointed seventy missionaries in 1953. The total income from the Cooperative Program, Lottie Moon Offering, and relief and other designated gifts amounted to $9,201,059. Approximately ninety-four per cent of this total was used for support of missionaries and work conducted abroad.

Baker James Cauthen, executive secretary of the Foreign Mission Board since 1953, is a native of Texas. He is a graduate of Stephen F. Austin Teachers College, received the M.A. degree from Baylor University and the Th.M. from Southwestern Baptist Theological Seminary. Prior to accepting his present position, he was secretary for the Orient, Foreign Mission Board. He served as a missionary of the Foreign Mission Board from 1939-1945.

###

Southern Baptist Convention
Office of the Press Representative
Mr. Albert McClellan
St. Louis, Mo.--1954

RELEASE: P.M. papers,
Thursday, June 3

REPORT OF COMMITTEE TO STUDY BROTHERHOOD
SPONSORSHIP OF ROYAL AMBASSADORS

In May, 1908 at Hot Springs, Arkansas, a t the annual meeting of W. M. U. Miss Fannie E. S. Heck, then president, called the vice-president of Georgia to the chair and presented a committee report saying: "Your committee on mission work for boys ..... begs leave to submit the following recommendation:

1.That the W. M. U. take in hand and press the organization of Missionary Societies for boys.

2. That the general name of this organization be 'The Order of Royal Ambassadors' having a special constitution, motto and pin."

After a discussion from the floor of 13 delegates representing 10 states the recommendations were adopted and the Order of Royal Ambassadors was launched.

The need for missionary organizations for boys had been discovered first in the local churches, having resulted in the organization of Boys Bands. The name had been given to the heart of Miss Heck. It remained for W. M. U. to recognize the open door, accept the challenge, and begin the writing of one of its noblest chapters of achievement.

On the 25th anniversary W. M. U. reported that the goal of 4,000 R. A. chapters with 40,000 members had been exceeded. 1943 recorded 5,879 chapters with 57,829 members. After a marvelous decade, the 1953 report revealed 12,856 chapters with 115,294 members.

When the Southern Baptist Convention met in Miami in May, 1952 this r solution was presented and adopted.

"That a committee of five be appointed by the Committee on Committees to confer with our W. M. U. workers and our Brotherhood workers, looking toward a more vigorous promotion of our work among boys, among our R. A.'s and in connection with the Man and Boy Movement of the Brotherhood and make a report to the next session of the Convention.

This committee in the course of its year of study discovered two important trends in the growth of Royal Ambassadors. First, it became evident that with the full encouragement of W. M. U. more and more men had been enlisted in the leadership of R.A. chapters and that as early as 1950 at least 65% of the leadership was male. This was accompanied by another trend, the cooperation of the Baptist Brotherhood organizations in the churches with W. M. U. organizations in the promotion of R.A. work. This had extended to the state denominational promotional levels in many of our Southern Baptist states.

In the light of these conditions the committee recommended to the Southern Baptist Convention meeting in Houston in 1953:

"The continuance of this committee to meet with three representatives of the Executive Committee of W. M. U. and three representatives of the Baptist Brotherhood of the South, together with the Executive Secretaries of these agencies to study the advisability of the transfer of R.A. work to Brotherhood sponsorship, an d if the change seems wise the possible date to be suggested and the recommendation to be brought at the next regular session of the Convention."

W. M. U., meanwhile, alert to the changes that were taking place and forward looking in their leadership had laready adopted in their Houston meeting this recommendation:

" 1. That a committee of seven be appointed, including the president, ex cutive secretary, young people's secretary and R. A. secretary and that we ask the Baptist Brotherhood to appoint a like committee to meet with the W. M. U. committee to consider R. A. work and that after conference with the inter-agency council recommendation

-more-

be made as to the future of R. A. work.

2. That we go on record as re-affirming faith in and vigorous support of the Order of R. A.'s as a church centered, missionary organization that will develop men in missions of tomorrow, and that the churches be alerted to the trends that would substitute secular and civic movements for those that are spiritual."

On September 14, 1953 this committee, which W. M. U. had asked the Brotherhood to appoint, met with the W. M. U. committee in Birmingham to consider the future of R. A.'s. After two days of consideration the W. M. U. group agreed upon certain, specific proposals to be presented to their state groups for consideration. The findings of these state groups were to be the basis for the evaluation discussion in the Executive Committeeof W. M. U. meeting in January in Birmingham.

The Southern Baptist Convention Committee met in Nashville, Tennessee on December 15, 1953. Areas of agreement concerning R. A. work were clearly outlined and it was agreed by all present that the time had come for joint sponsorship of R. A.'s on the southwide level by W. M. U. and the Brotherhood. Specific proposals were left to the meeting of the W. M. U. Executive Committee in January and a subsequent meeting of this committee.

The W. M. U. Executive Committee, meeting in January, adopted as a recommendation to their convention the proposal presented by this committee to our convention

The Brotherhood Commission Executive Committee met and adopted the following resolution:

"That the Brotherhood Commission commend the Woman's Missionary Union for the wonderful spirit which they have manifested regarding the Royal Ambassadors. That we go on record as being heartily in accord with the proposals which were conveyed to us in the recommendation adopted by the Executive Committee of the Woman's Missionary Union. That we join Woman's Missionary Union in the hope that this program for boys be accelerated in scope and effectiveness. That we look with favor upon the suggestion that the Brotherhood join with Woman's Missionary Union in this cooperative effort as set forth in their recommendation. That the Brotherhood Commission assumes, of course, that essential details and provisions pertaining to publications, literature, and particularly finances, will be worked out through the Southern Baptist Convention Committee. That the Executive Secretary of the Brotherhood Commission will present to both the Woman's Missionary Union and the Southern Baptist Convention Committee these and such other items which may need clarification for a harmonious and successful promotion of Royal Ambassador work."

Your committee met on April 2 in Memphis to formulate its report. Earnest consideration was given to all phases of this question. It was recognized that $10,000.00 per year contributed by W. M. U. would be insufficient. The missionary emphasis of the organization must be preserved. We, therefore, present the following recommendations:

1. That the following proposal of Woman's Missionary Union to transfer the Royal Ambassador sponsorship to the Brotherhood Commission, be approved by this Convention.

"That Woman's Missionary Union request the Brotherhood Commission to employ a Royal Ambassador secretary and to direct the promotion of Royal Ambassador work. For a period of three years Woman's Missionary Union will contribute $10,000.00 per year for salary, travel and promotional expense.

The office of the secretary shall be in the headquarters of the Brotherhood Commission.

be made as to the future of R. A. work.

2. That we go on record as re-affirming faith in and vigorous support of the Order of R. A.'s as a church centered, missionary organization that will develop men in missions of tomorrow, and that the churches be alerted to the trends that would substitute secular and civic movements for those that are spiritual."

On September 14, 1953 this committee, which W. M. U. had asked the Brotherhood to appoint, met with the W. M. U. committee in Birmingham to consider the future of R. A.'s. After two days of consideration the W. M. U. group agreed upon certain, specific proposals to be presented to their state groups for consideration. The findings of these state groups were to be the basis for the evaluation discussion in the Executive Committeeof W. M. U. meeting in January in Birmingham.

The Southern Baptist Convention Committee met in Nashville, Tennessee on December 15, 1953. Areas of agreement concerning R. A. work were clearly outlined and it was agreed by all present that the time had come for joint sponsorship of R. A. 's on the southwide level by W. M. U. and the Brotherhood. Specific proposals were left to the meeting of the W. M. U. Executive Committee in January and a subsequent meeting of this committee.

The W. M. U. Executive Committee, meeting in January, adopted as a recommendation to their convention the proposal presented by this committee to our convention

The Brotherhood Commission Executive Committee met and adopted the following resolution:

"That the Brotherhood Commission commend the Woman's Missionary Union for the wonderful spirit which they have manifested regarding the Royal Ambassadors. That we go on record as being heartily in accord with the proposals which were conveyed to us in the recommendation adopted by the Executive Committee of the Woman's Missionary Union. That we join Woman's Missionary Union in the hope that this program for boys be accelerated in scope and effectiveness. That we look with favor upon the suggestion that the Brotherhood join with Woman's Missionary Union in this cooperative effort as set forth in their recommendation. That the Brotherhood Commission assumes, of course, that essential details and provisions pertaining to publications, literature, and particularly finances, will be worked out through the Southern Baptist Convention Committee. That the Executive Secretary of the Brotherhood Commission will present to both the Woman's Missionary Union and the Southern Baptist Convention Committee these and such other items which may need clarification for a harmonious and successful promotion of Royal Ambassador work."

Your committee met on April 2 in Memphis to formulate its report. Earnest consideration was given to all phases of this question. It was recognized that $10,000.00 per year contributed by W. M. U. would be insufficient. The missionary emphasis of the organization must be preserved. We, therefore, present the following recommendations:

1. That the following proposal of Woman's Missionary Union to transfer the Royal Ambassador sponsorship to the Brotherhood Commission, be approved by this Convention.

"That Woman's Missionary Union request the Brotherhood Commission to employ a Royal Ambassador secretary and to direct the promotion of Royal Ambassador work. For a period of three years Woman's Missionary Union will contribute $10,000.00 per year for salary, travel and promotional expense.

The office of the secretary shall be in the headquarters of the Brotherhood Commission.

Report of Committee to Study Brotherhood Sponsorship of Royal Ambassadors

In this three years period the promotion of Royal Ambassadors work shall be under the direction of aJoint Committee composed of the president and executive secretary of the Brotherhood Commission and Woman's Missionary Union and three members from each body appointed by the respective body.

The chairman of the committee shall be one of the five members from the Brotherhood Commission elected by the Joint Committee.

At the end of the three-year period the transfer of R.A. work to Brotherhood sponsorship will be consummated with the assurance of the continued interest of Woman's Missionary Union in the missionary education of boys."

2. That the Royal Ambassador organization continue to be a missionary organization.

3. That the Convention allocate adequate funds to the Brotherhood Commission for the promotion of this work.

4. That the Convention's Executive Committee provide $20,000.00 in addition to the proposed allocation for 1955 for the Brotherhood, to be added to the $10,000.00 provided by W. M. U. for R. A. promotion.

Robert E. Naylor, pastor Travis Avenue Baptist Church, Fort Worth, Texas, and chairman of the Committee to Study Brotherhood Sponsorship of Royal Ambassadors, is a native of Oklahoma, a graduate of East Central State Teachers College and Southwestern Seminary. Naylor was honored by Ouachita College with D.D. degree in 1941. He has hold pastorates in Arkansas, Oklahoma and South Carolina

###

Southern Baptist

CONVENTION BULLETIN

Nineteen Fifty-Four

PRINTED DAILY DURING SESSION BY ORDER OF THE CONVENTION

For Free Distribution at Registration and Information Desks

THIRTY-FIRST VOLUME ST. LOUIS, MISSOURI, THURSDAY, JUNE 3, 1954 SECOND DAY

Southern Baptist Convention . . .

PROCEEDINGS

June 2-5, 1954, St. Louis, Missouri

Wednesday Morning, June 2

1. The Ninety-seventh session of the Southern Baptist Convention was called to order at 9:00 a.m. by President J. W. Storer (Okla.) in the Kiel Municipal Auditorium, St. Louis, Missouri.

2. Warren M. Angell (Okla.) led in singing "All Hail the Power," "I Will Sing the Wondrous Story," and "Have Faith in God."

3. Charles H. Black (Okla.) read Philippians 3:8-15 and led in the opening prayer.

4. President Storer presented Mrs. Storer and Gloria Dawn Briggs, of Ferriday, Louisiana, now attending her eighth consecutive session, she having attended her first convention in St. Louis in 1947.

5. Secretary Joe W. Burton (Tenn.) reported an enrollment of 5,023 messengers. It was moved and carried that these messengers constitute the Convention and that duly accredited messengers from churches in co-operation with the Convention who arrive late be recognized as members of the Convention when they have enrolled on the basis of membership as set out in Article III of the Constitution.

6. Dale Cowling (Ark.) presented the report of the Committee on Order of Business (as printed on pages 2 and 3 of the *Book of Reports*), which was adopted.

7. Secretary Burton announced the appointment of the following committees:

Committee on Committees

John H. Buchanan, Chairman (Ala.), W. Barry Garrett (Ariz.), Sam C. Reeves (Ark.), Elmer L. Gray (Calif.), Edward B. Willingham (D.C.), C. Roy Angell (Fla.), Frank A. Hooper (Ga.), I. E. Lee (Ill.), W. R. Pettigrew (Ky.), J. W. Middleton (La.), Roy D. Gresham (Md.), Purser Hewitt (Miss.), J. E. Hewlett (Mo.), Charles H. Ashcraft (N. M.), Claud B. Bowen (N. C.), A. F. Crittendon (Okla.), Wallace R. Rogers (S. C.), A. D. Foreman, Jr. (Tenn.), W. Landon Miller (Tex.), and Wade Bryant (Va.).

Committee on Resolutions

W. C. Boone, Chairman (Ky.), Henry A. Parker (Ala.), Fred Stumpp (Calif.), R. F. Caverlee (Va.), Wallace Bassett (Tex.).

Tellers

Kendall Berry, Chairman (Ark.), Lacy Beckham (Tex.), W. H. Heard (Ga.), Marvin Crowe (Tenn.), W. H. Hamilton (Fla.), Robert L. Stockton (Okla.), Cecil W. Jones (Miss.), Clifton C. Thomas (Md.), Gerald D. Cosby (Ariz.), Clyde C. Godfrey (Wash.), John W. Dowdy (Mo.), Garrett Graham (Ala.), J. E. Rawlinson (S. C.), Jesse S. Bell (Ky.), L. H. Moore (Ill.).

8. With Vice-president E. Hermond Westmoreland (Tex.) in the chair, the Bison Glee Club of Oklahoma Baptist University, directed by Warren Angell, sang "Gloria in Excelsis" and "Thy Name We Praise."

9. President Storer delivered his presidential address, "The Making, Meaning, and Mission of the Southern Baptist Convention."

10. The Bison Glee Club sang "The Testament of Freedom."

11. With President Storer again presiding, Porter Routh (Tenn.), executive secretary of the Executive Committee presented the administrative report of the Executive Committee.

12. Austin Crouch (Tenn.), first executive secretary of the Executive Committee, who attended his first convention sixty years ago, led in a prayer of thanksgiving for God's blessings on the work of the convention.

13. C. C. Warren (N. C.) presented Recommendation No. 1 (as recorded on page 7 of the *Book of Reports*) which, on motion, was adopted.

14. Edward H. Pruden (D. C.) presented Recommendation No. 2 (as recorded on page 7 of the *Book of Reports*) which was adopted.

15. Frank A. Hooper (Ga.) presented Recommendation No. 3 (as recorded on page 1 of the "Convention Bulletin" for Wednesday, June 2) which was adopted.

16. Howard M. Reaves (Ala.) presented Recommendation No. 4 (as recorded on page 8 of the *Book of Reports*) which was adopted.

17. J. Winston Pearce (Md.) presented Recommendation No. 5 (as recorded on page 8 of the *Book of Reports*) which was adopted.

18. T. K. Rucker (Ark.) presented Recommendation No. 6 (as recorded on page 8 of the *Book of Reports*) which was adopted.

19. Secretary Routh and W. Douglas Hudgins (Miss.) presented Recommendation No. 7 (as recorded on pages 1, 5, and 6 of the "Convention Bulletin" for Wednesday, June 2) which was adopted seriatim in three parts and then adopted as a whole.

20. H. C. Chiles (Ky.) presented Recom-

(Continued on page 2)

Suggested Order of Business . . .

SOUTHERN BAPTIST CONVENTION

June 2-5, 1954

St. Louis, Missouri

J. W. STORER, President, Presiding

WARREN M. ANGELL, Director of Music

THURSDAY MORNING

Scripture: Isaiah 55

9:00 Song and Praise
9:10 Scripture and Prayer—G. Earl Guinn, Louisiana
9:15 Committee to Study Brotherhood Sponsorship of Royal Ambassadors—Robert E. Naylor, Texas, Chairman
9:35 Election of Officers and Miscellaneous Business
10:00 Memorial Service—John H. Buchanan, Alabama
10:10 Special Music—Southwest Baptist College Choir, Missouri
10:15 Recognition of Fraternal Messengers
10:20 Address—Winfield Edson, California, past president, American Baptist Convention
10:45 Relief and Annuity Board—Walter R. Alexander, Texas, Executive Secretary
11:10 Election of Officers Concluded and Miscellaneous Business
11:30 Baptist World Alliance Representative—Joel Sorenson, Sweden
11:45 Sunday School Board Report—James L. Sullivan, Tennessee, Executive Secretary
12:25 Special Music—Men's Choir, Southern Seminary, Kentucky
12:30 Address—"A Million More in '54"—Dr. Sullivan
1:00 Adjourn

THURSDAY NIGHT

Scripture: Isaiah 55—11th Verse, Key Verse

7:00 Song and Praise
7:15 Scripture and Prayer—Theron H. King, Illinois
7:20 Woman's Missionary Union—Mrs. George R. Martin, Virginia, President
7:40 Baptist Brotherhood—George W. Schroeder, Tennessee, Executive Secretary
8:00 Home Mission Board Report—Courts Redford, Georgia, Executive Secretary
8:50 Special Music—Mississippi College Band, Mississippi; Mrs. Harold Taylor, Illinois
9:05 Sermon—C. E. Mathews, Texas
9:30 Adjourn

FRIDAY MORNING

Scripture: Joshua 24:14-24

9:00 Song and Praise
9:10 Scripture and Prayer—M. O. Owens, Jr., North Carolina
9:15 Report of Committee on Boards—J. Ray Garrett, Washington, D. C., Chairman
9:35 Committee on Negro Ministerial Education—H. Leo Eddleman, Kentucky, Chairman
9:45 American Baptist Theological Seminary—L. S. Sedberry, Tennessee, Secretary
10:00 Special Music—Double Mixed Octet, Golden Gate Seminary, California
10:10 Report on Seminaries—Roland Q. Leavell, Louisiana
11:10 Committee on Committees
11:20 Miscellaneous Business
11:35 Radio Commission—Paul M. Stevens, Georgia, Director
11:50 Special Music—Ouachita College Choir, Arkansas
12:00 Worship—Emphasis on Christian Home—Joe W. Burton, Tennessee
12:30 Sermon—"The Christian Home"—Olin T. Binkley, North Carolina
1:00 Adjourn

(Continued on page 3)

PROCEEDINGS

(Continued from page 1)

mendation No. 8 (as recorded on page 1 of the "Convention Bulletin" for Wednesday, June 2) which was adopted.

21. C. Vaughan Rock (Ariz.) presented Recommendation No. 9 (as recorded on page 9 of the *Book of Reports*) which was adopted.

22. Herschel H. Hobbs (Okla.) presented Recommendation No. 10 (as recorded on page 1 of the "Convention Bulletin" for Wednesday, June 2) which was adopted.

23. It was moved and carried that the time be extended five minutes.

24. Oliver R. Shields (Mo.) presented Recommendation No. 11 (as recorded on page 1 of the "Convention Bulletin" for Wednesday, June 2) which was adopted.

25. J. D. Grey (La.) presented Recommendation No. 12 (recorded as Recommendation No. 13 on page 5 of the "Convention Bulletin" for Wednesday, June 2) which was adopted.

26. G. Allen West, Jr. (Tenn.) presented Recommendation No. 13 (recorded as Recommendation No. 12 on page 1 of the "Convention Bulletin" for Wednesday, June 2) which was adopted.

27. Secretary Routh presented Recommendation No. 14 (as recorded on page 5 of the "Convention Bulletin" for Wednesday, June 2) which was adopted.

28. The Administration Section of the Executive Committee report was adopted as a whole.

29. S. H. Jones (S. C.) presented the report of the Committee on Revision of Bylaw 18 (as recorded on page 5 of the "Convention Bulletin" for Wednesday, June 2) which was adopted.

30. W. L. Hughen (Ala.) sang "No One Ever Cared for Me Like Jesus."

31. Albert McClellan (Tenn.) presented the report of the Committee on Denominational Calendar (as recorded on pages 320-21 of the *Book of Reports*) which was adopted with the correction that the 1955 session of the Convention will be held in Miami, Florida, May 18-21, previously approved by the Convention in this session.

32. T. L. Holcomb (Tenn.) presented the report of the Southern Baptist Foundation (as recorded on pages 258-60 of the *Book of Reports*) which was adopted.

33. Frank Tripp (La.) presented the report of the Southern Baptist Hospital (as recorded on pages 261-65 of the *Book of Reports*) which was adopted.

34. Warren Angell led the Convention in singing the Doxology. The Bellevue Baptist Church Choir of Memphis, Tennessee, directed by Thomas P. Lane, sang a selection of anthems and hymns. The congregation sang "My Faith Looks Up to Thee." H. Leo Eddleman (Ky.) read Philippians 3:8-16 and led in prayer. The Bellevue Quartette and choir sang "Take up Thy Cross." Slater A. Murphy (Tenn.) preached the annual Convention sermon on the subject, "Advancing with Christ."

The session was concluded with the "Hallelujah Chorus" by the Bellevue Choir and prayer by Slater A. Murphy.

SOUTHERN SEMINARY TRUSTEES TO MEET

There will be a meeting of the trustees of The Southern Baptist Theological Seminary on Thursday afternoon, June 3, at 2:30 p.m., in Room No. 4 of the Jefferson Hotel.

REPORT OF COMMITTEE TO STUDY BROTHERHOOD SPONSORSHIP OF ROYAL AMBASSADORS

Your committee met on April 2, in Memphis, to formulate its report. Earnest consideration was given to all phases of this question. It was recognized that $10,000.00 per year contributed by W. M. U. would be insufficient. The missionary emphasis of the organization must be preserved. We therefore, present the following recommendations:

1. That the following proposal of Woman's Missionary Union, to transfer the Royal Ambassador sponsorship to the Brotherhood Commission, be approved by this Convention:

"That Woman's Missionary Union request the Brotherhood Commission to employ a Royal Ambassador secretary and to direct the promotion of Royal Ambassador work. For a period of three years Woman's Missionary Union will contribute $10,000.00 per year for salary, travel and promotional expense.

The office of the secretary shall be in the headquarters of the Brotherhood Commission.

In this three year period the promotion of Royal Ambassador work shall be under the direction of a Joint Committee composed of the president and executive secretary of the Brotherhood Commission and Woman's Missionary Union and three members from each body appointed by the respective body.

The Chairman of the committee shall be one of the five members from the Brotherhood Commission elected by the Joint Committee.

At the end of the three-year period the transfer of R. A. work to Brotherhood sponsorship will be consumated with the assurance of the continued interest of Woman's Missionary Union in the missionary education of boys."

2. That the Royal Ambassador program continue to be a missionary organization.

3. That the Convention allocate adequate funds to the Brotherhood Commission for the promotion of this work.

4. That the Convention's Executive Committee provide $20,000.00 in addition to the proposed allocation for 1955 for the Brotherhood, to be added to the $10,000.00 provided by W. M. U. for R. A. promotion.

Respectfully submitted by the committee

Robert D. Hughes
Carlysle Marney
A. S. Newman
George W. Schroeder
Mrs. Encil Deen
J. Perry Carter
W. R. White
John Farmer
Alma Hunt
Mrs. George R. Martin
Robert E. Naylor, Chairman

SPECIAL RECOMMENDATION

Radio Commission

1. In an effort to rethink its task in terms of meeting the challenging responsibilities of television and expanding opportunities of radio, your Radio Commission requests permission to locate its central office at whatever point within the Southern Baptist Convention territory that can best meet our needs in technical savings, station relations, financial support, production talent, and access to the population. It is understood that expenses of any move would not be paid out of the Cooperative Program allocation to the Radio Commission.

2. That the place of location be left open for further study of the Radio and Television Commission with the promise that they will present their final decision to the Executive Committee of the Southern Baptist Convention for approval.

TRANSPORTATION

Call (telephone PRospect 1-1414) for information concerning any transportation problems which might arise during your stay in St. Louis. Trained information operators will tell you how to go any place in St. Louis conveniently via bus and streetcar.

NURSERY

A nursery consisting of 100 beds will be open during both the WMU Convention and the Southern Baptist Convention to care for babies up to three years of age. The nursery is located in Committee Room B on the Second Floor in the southeast part of the Convention Hall.

There will be no feeding of any child.

Baby sitters will be available for service and may be secured through hotels and at the Registration Booth.

Mrs. W. F. Sewell, 1613 Del Norte (17) is in charge of the nursery.

SECRETARIAL HELP

For the convenience of agency heads and chairmen of special Convention committees, secretarial help will be available in Porter Routh's office, located to the right of the platform.

TELEGRAMS

All telegrams and calls will be received at the Post Office at the southern end of the Exposition Hall.

NOTICE

Will all seminary alumni groups, college alumni groups and other special groups who are electing officers in Saint Louis, please report the names and addresses of your new officers to Mr. Albert McClellan or Miss Doris Wiggins in the Press Room. This is valuable information needed by both editors of state Baptist papers and secular reporters. Be sure to write out completely.

Suggested Order of Business . . . SOUTHERN BAPTIST CONVENTION

(Continued from page 1)

FRIDAY NIGHT

Scripture: I Timothy 4:1-16

7:00 Song and Praise—Mr. and Mrs. Edwin Irey, Arkansas
7:10 Scripture and Prayer—Robert D. Hughes, California
7:15 Committee on Public Affairs—C. Emmanuel Carlson, Washington, D. C., Executive Secretary
7:30 Historical Commission—Norman W. Cox, Tennessee, Executive Secretary
7:45 Chaplains Commission—Alfred Carpenter, Georgia, Director
8:00 Christian Life Commission—A. C. Miller, Tennessee, Executive Secretary
8:15 Education Commission—R. Orin Cornett, Tennessee, Executive Secretary
8:30 Youth Service—G. Kearnie Keegan, Tennessee
9:30 Adjourn

SATURDAY MORNING

Scripture: Romans 10:1-11

9:00 Song and Praise
9:10 Scripture and Prayer—James F. Heaton, Oklahoma
9:15 Committee on Time, Place, Preacher
9:25 Committee on Resolutions
9:35 Miscellaneous Business
9:50 Special Music—Oklahoma Choir Director's Quartet, Oklahoma
10:00 "The Country Church"—Sam W. Scantlan, Oklahoma
10:20 Committee on Baptist Circulation Campaign—Louie D. Newton, Georgia
10:30 American Bible Society, Thomas T. Holloway, Texas, Secretary
10:40 Committee on Audio-Visual Aids—J. Norris Palmer, Louisiana, Chairman
10:50 Special Music—Chapel Singers, Southern Illinois College of Bible, Illinois
11:15 Sermon—Forrest C. Feezor, Texas
12:00 Adjourn

RADIO and TV PROGRAMS

THURSDAY, JUNE 3

9:00 A.M.—Net Work—15 minutes from Jefferson Hotel—Convention News—J. D. Grey, Louisiana
WIL—St. Louis, Missouri
WTMV—East St. Louis, Illinois
WJPF—Herrin, Illinois
WEBQ—Harrisburg, Illinois
WCRA—Effingham, Illinois
WSMI—Litchfield, Illinois
WFIW—Fairfield, Illinois

10:00 A.M. (KSTL)—From Convention Auditorium

4:45 P.M. (KSTM-TV)—15 minutes—Golden Gate Boys, California — Harold Seevers, Alabama

SATURDAY, JUNE 5

9:45 A.M. (KFUO)—15 minutes—Golden Gate Seminary

10:00 A.M. (KSTL)—From Convention Auditorium

3:30 P.M. (KSTM-TV)—30 minutes—Wm. Purdue, Illinois

4:45 P.M. (KSTM-TV)—15 minutes

SUNDAY, JUNE 6

8:00 A.M (WBVI)—15 minutes—James R. Staples, Arizona

8:00 A.M. (KXLW)—15 minutes—James R. Staples, Arizona

8:15 A.M. (KXLW)—30 minutes—Baptist Hour — Paul M. Stevens, Georgia

DATES!!

THURSDAY, JUNE 3

Central Baptist Seminary Luncheon—Hotel Jefferson, Ivory Room, 1:15 p.m. President William W. Adams is speaker. Purchase tickets at Central Seminary Booth for $1.75.

Southern Baptist Theological Seminary Breakfast—Jefferson Hotel, Gold Room, 8:00 a.m.

Eastern Baptist Theological Seminary Breakfast—Mrs. Hulling's Cafeteria, 1105 Locust St., 7:30 a.m.

Foreign Mission Board Reception—Jefferson Hotel, Gold Room, 3:00 to 5:00 p.m.

Central Baptist Theological Seminary Luncheon—Jefferson Hotel, Ivory Room, 1:00 p.m.

Carson-Newman College Alumni Dinner—Jefferson Hotel, Room Number 1, 6:00 p.m. Dr. C. Oscar Johnson will be master of ceremonies.

Golden Gate Baptist Theological Seminary Luncheon—Jefferson Hotel, Crystal Room, 1:00 p.m.

Press and Public Relations Association Luncheon—Jefferson Hotel, Room Number 3, 1:15 p.m.

FRIDAY, JUNE 4

Chaplains Breakfast—Third Baptist Church, 7:30 a.m.

New Orleans Baptist Theological Seminary Breakfast—Jefferson Hotel, Ivory Room, 8:00 a.m.

Radio Commission Luncheon—Jefferson Hotel, Dining Room One, 1:00 p.m. Commission members and their wives are invited.

Education Commission Luncheon—Jefferson Hotel, Dining Room 9, 1:15 p.m. For presidents of Southern Baptist educational institutions, members of the Education Commission, and invited guests.

Baylor Religious Workers Association Luncheon—Third Baptist Church, 1 p.m. Obtain tickets ($1.00) from Rogers Smith at the Jefferson Hotel or the Foreign Mission Booth.

CARILLONIC BELLS

Schulmerich Carillons, Inc., will have an installation of their Carillonic Bells to serve the Convention. In addition to the amplification of these bells from the roof of the auditorium, there will be a demonstration booth of their equipment within the exhibit hall.

HOME MISSION BOARD RESOLUTIONS

WHEREAS, the Home Mission Board of the Southern Baptist Convention has exhausted the $500,000.00 line of credit extended it by the two Atlanta banks, in making loans to new churches and,

WHEREAS, the Home Mission Board has repaid $100,000.00 of the money borrowed — thus reducing the amount owed to $400,000.00 and,

WHEREAS, the need for church loans continues to be staggering — a conservative estimate of the needs between now and January 1, 1959, being some $18,000,000.00 and

WHEREAS, loans totaling $1,590,400.00 have already been approved for future closing and,

WHEREAS, only $220,174.00 is available in all funds at present for the closing of these approved loans and,

WHEREAS, it is estimated that the Home Mission Board's total loan requirements from now until December 31, 1955, will amount to some $5,370,226.00 and,

WHEREAS, it is anticipated that not more than $1,596,366.94 will be available between now and December 31, 1955 — leaving an additional amount needed to meet requirements for the next nineteen (19) months of $3,773,859.06 and,

WHEREAS, the constitution and growth of new churches depends quite largely upon their ability to secure desirable sites and to construct or obtain suitable places of worship and,

WHEREAS, the constitution and growth of new churches is recognized as the New Testament plan for Kingdom advance and is the best investment that any denomination may have.

NOW, THEREFORE, BE IT RESOLVED by the Southern Baptist Convention:

(1) That permission is hereby granted the Home Mission Board to defer all payments on funds heretofore borrowed for church loan purposes until September 1, 1958.

(2) That permission is hereby granted the Home Mission Board to borrow an additional amount not to exceed $3,000,000.00 on the most favorable terms and conditions obtainable. Said money to be lent to churches on such terms and conditions as the Home Mission Board of the Southern Baptist Convention may prescribe — the interest rate on such loans to be not less than 5%.

(3) That the Southern Baptist Convention approves the plan of the Home Mission Board to emphasize the constitution of new churches in 1956.

(4) That 1956 be designated as "Buildings For Others" year.

(5) That the churches of the Convention during 1956 be encouraged to adopt and sponsor new churches either near home or in other areas.

(6) That these mothering churches be asked to supply necessary funds to help the new churches to construct their buildings.

(7) That the smaller churches which are unable to fully finance the construction of a building for a new church be encouraged to furnish funds for a certain portion of the building, such as the auditorium, a classroom, or a certain number of square feet in the new building.

(8) That all such funds for new buildings, unless otherwise designated, be made available to these new churches through the Home Mission Board as loans which shall revert to the Church Extension Loan Fund of the Home Mission Board to increase the corpus of that fund and that the Home Mission Board through its Church Loans Department be authorized to implement the plan and give publicity to it.

(9) That all concerned be urged to provide such building funds over and above Cooperative Program gifts.

WHAT TAKES PLACE WHEN
Southern Baptist Convention

American Baptist Theological Seminary, Friday, 9:45 a.m.
American Bible Society, Saturday, 10:30 a.m.
Audio-Visual Education Committee, Saturday, 10:40 a.m.
Baptist Brotherhood, Thursday, 7:40 p.m.
Baptist World Alliance Representative, Thursday, 11:30 a.m.
Binkley, Olin T., "The Christian Home," Friday, 12:30 p.m.
Chaplains Commission, Friday, 7:45 p.m.
Christian Home Hour, Friday, 12:00 a.m.
Christian Life Commission, Friday, 8:00 p.m.
Committee on Baptist State Papers, Wednesday, 7:15 p.m.
Committee on Circulation Campaign, Saturday, 10:20 a.m.
Committee on Committees, Friday, 11:10 a.m.
Committee on Negro Ministerial Education, Friday, 9:35 a.m.
Committee on Public Affairs, Friday, 7:15 p.m.
Committee on Resolutions, Saturday, 9:25 a.m.
Committee on Time, Place, Preacher, Saturday, 9:15 a.m.
Committee to Study Brotherhood Sponsorship of Royal Ambassadors, Thursday, 9:15 a.m.
Edson, Winfield, Address, Thursday, 10:20 a.m.
Education Commission, Friday, 8:15 p.m.
Election of Officers and Miscellaneous Business, Thursday, 9:35 a.m.
Feezor, Forrest C., Message, Saturday, 11:15 a.m.
Historical Commission, Friday, 7:30 p.m.
Home Mission Board, Thursday, 8:00 p.m.
Matthews, C. E., Message, Thursday, 9:05 p.m.
Memorial Service, Thursday, 10:00 a.m.
Miscellaneous Business, Friday, 11:20 a.m.
Miscellaneous Business, Saturday, 9:35 a.m.
Radio Commission, Friday, 11:35 a.m.
Recognition of Fraternal Messengers, Thursday, 10:15 a.m.
Relief and Annuity Board, Thursday, 10:45 a.m.
Report of Committee on Boards, Friday, 9:15 a.m.
Report on Seminaries (Golden Gate, New Orleans, Southwestern, Southern, and Southeastern), Friday, 10:10 a.m.
Scantlan, Sam W., message, "The Country Church," Saturday, 10:00 a.m.
Sullivan, James L., Address, "A Million More in '54," Thursday, 12:30 p.m.
Sunday School Board Report, Thursday, 11:45 a.m.
Woman's Missionary Union, Thursday, 7:20 p.m.
Youth Service, Friday, 8:30 p.m.

WIRE RECORDER SERVICE

The Radio Commission is again furnishing recording facilities at the Southern Baptist Convention, with Henry Bowling, Radio Commission engineer, in charge.

Fee for recorder service is $3.00.

A new feature of this year's service will enable messengers to order the Convention sermons on duplicating tape and have them mailed to their homes for only $3.75 plus postage.

FIRST AID TENT

The First Aid Tent located in the Exposition Hall is furnished by the Baptist Hospital in St. Louis.

PHOTOGRAPHERS, PLEASE

News photographers are welcome to the Convention hall. A single request is made of them, however. Please refrain from flashing bulbs at the climax of inspirational addresses. Such disturbances bother the speaker and interrupt the attention of the messengers. If you want a picture of a speaker, "shoot" him when he first steps to the pulpit stand, or while he is still in his introductory remarks. Refrain from flashing after he has started the main part of his address. Thanks.

THE CONVENTION BULLETIN

In accordance with the rules of Convention Procedure, four issues of the *Convention Bulletin* will be issued during the current annual meeting. The bulletins will be in the lobbies of the Convention auditorium each morning, Wednesday, Thursday, Friday, and Saturday.

The *Bulletin* is published under the direction of Albert McClellan, the press representative. He is assisted by Miss Doris Wiggins.

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

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

CONVENTION HYMNBOOK

Southern Baptists' own music magazine, *The Church Musician*, presents each messenger with a personal take-home copy of the special Convention edition containing the Convention hymns. This is the official Convention hymnbook to be used in all song services of the Convention. Bring books to all sessions.

REGISTRATION

Registration of messengers is at the southern end of the Exposition Hall on the 14th Street side.

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

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

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

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

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

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

The Convention registration desk does not register visitors.

The record registration of messengers at the Southern Baptist Convention was at Houston last year when the total reached 12,976; the smallest was 103 at Charleston, South Carolina, in 1849.

Joe W. Burton
Secretary

SOUTHERN BAPTIST CONVENTION COMMITTEES

OLIVER R. SHIELDS
General Chairman

FINANCE: O. D. Evans

NURSERY: W. C. Brodersen, Richard Osborn, Mrs. W. F. Sewell

AUDITORIUM: William Bryan

HOUSING RESERVATIONS: J. Edwin Hewlett

EXHIBITS AND DISPLAYS: O. D. Evans

LUNCHEONS AND BREAKFASTS: D. W. Jones, Herman E. Wooten

USHERS: James W. Chostner

MUSIC: E. N. Rogers, Nelson Reagan

REGISTRATION: Ira H. Peak, O. A. Winscott, Eugene Spruell

FIRST AID: C. E. Copeland and O. H. Fisher

PUBLICITY: James T. Shirley, Ralph A. Couch, William H. Bolick, Wilbur V. Snider

PULPIT SUPPLY: L. Jack Gray

RADIO AND TELEVISION: Floyd H. North, Robert J. White

PAGES: Herbert A. Kuntz

POST OFFICE: L. L. Fuqua

TRANSPORTATION: Joyce Pillsbury, Roy H. Whisler

INFORMATION: Homer E. DeLozier

CONVENTION MUSIC

Warren M. Angell, dean of College of Fine Arts, Oklahoma Baptist University, Shawnee, Oklahoma, is director of music for the Convention. The organist is Ray Ferguson, organist at Trinity Baptist Church, Oklahoma City, and a senior at Oklahoma Baptist University.

The general song service will begin ten minutes prior to the scheduled opening of each service. Soloists will be featured at that time.

The schedule of special music follows:

THURSDAY EVENING, JUNE 3

8:50 Mississippi College Band, Clinton, Mississippi, Walter B. Duda, director. Solo, Mrs. Harold Taylor, Carbondale, Illinois.

FRIDAY MORNING, JUNE 4

10:00 Double Mixed Octet, Golden Gate Baptist Theological Seminary, Berkeley, California, Carlyle Bennett, director.

11:50 Ouachita College Choir, Arkadelphia, Arkansas, Herbert M. Cecil, director.

FRIDAY EVENING, JUNE 4

7:00 Mr. and Mrs. Edwin Irey, Second Baptist Church, Little Rock, Arkansas.

SATURDAY MORNING, JUNE 5

9:50 Oklahoma Choir Director's Quartet.

10:50 Chapel Singers, Southern Illinois College of Bible, Carbondale, Illinois, Eugene Quinn, director.

Southern Baptist Convention
Office of the Press Representative
Albert McClellan
St. Louis, Mo.--1954

RELEASE: Afternoon papers,
Thursday, June 3

REPORT FROM BAPTIST WORLD ALLIANCE REPRESENTATIVE

by Joel Sorenson

Joel Sorenson, Stockholm, Sweden, is the youth secretary of the Baptist World Alliance. He was educated at the University of Stockholm where he received a degree corresponding to an M.A. From the fall of 1946 through the spring of 1947 he studied at the Colgate Rochester Divinity School, Rochester, New York. From 1944-1949 he was the youth secretary for the Baptist Young People's Union of Sweden. Since 1950 he has served in his present position.

It is a privilege to have been invited to address this Convention on behalf of the Baptist World Alliance. May I at the outset bring you greetings from our President, Dr. Townley Lord of Great Britain, and from our General Secretary, Dr. Arnold T. Ohrn. Both these men are now in Europe, preparing for the Baptist World Alliance Golden Jubilee Congress to be held in London in July next year. Accept the greetings from our leaders and our whole world-wide constituency. We want you to know that we are deeply grateful for the interest in our God-given cause, which in so many ways is displayed in the Southern Baptist Convention.

And now let us take a brief look at our Baptist world-embracing fellowship.

If we for a moment look back, what do we find?

When the Baptist World Alliance was organized in London in 1905, there were about 6,200,000 members in Baptist churches the world over. But ours has been a growing fellowship. The latest account in the Baptist World Alliance headquarters reveals that there are at least 20,250,000 people in the world today, bearing the name Baptist. In the forty-nine years of our existance as a world body we have grown more than three times.

It is a cause for rejoicing that, in the post-war period, it has pleased God in many countries to use our Baptist churches in a special way as he has been calling men and women into fellowship with Himself.

The story of the German Baptist witness after the war is a story of a fresh outpouring of the Holy Spirit upon smitten, bewildered and downtrodden people. During the first five years after the war the German Baptist denomination grew with almost fifty per cent, and a memorable fact is that, proportionately, the largest share of the 30,000 Baptisms took place in East Germany, where it takes much courage to profess Christ and live in His church. But even more than for the numbers, we are grateful for the Christian spirit in these churches. There is depth and power in the spiritual life, fervor in the evangelistic zeal and a mark of healthy pietism, which our world fellowship certainly needs.

Or turn to the Baptist church in Salzburg, Austria--just to focus attention on a concrete example. About five years ago there was a handful of people in that church. Then a young railroad man in the community, a believing and faithful Roman Catholic, got hold of a Protestant New Testament, and began to read. A new world opened up for him. The words of God took hold of him, and he had an experience of forgiveness, grace and new life with Jesus Christ as the only one present. Then he looked around to find a group, which resembled the church, of which he read in the Acts and in Paul's epistles. He found the Baptists. He did not like their name, he told me, but he liked the people and the kind of Christian community life they lived. He was baptized, began to preach, studied some, was ordained --and today, about five years later, there are more than 200 members in the church!

Or let us turn Southwards--to Brazil. The most memorable event during the last year on the international Baptist scene without doubts was the Fourth Baptist Youth World Conference held in Rio de Janeiro. More than 1,400 young people from thirty nations and all continents came together to reaffirm their loyalty to the living and reigning Christ. What a great conference we had! And why was it great? Because we, who came from abroad, came into contact with the freshness and charm and vigor of first generation Christianity. True, there had been Baptists for a long time in Brazil, but the rapid growth from the twenties had brought into the fellowship such a large number of young Christians, that by necessity our whole conference was marked by this youthful Christianity. When we came to Rio, we found

- more -

ninety-two Baptist churches in the Federal District--thirteen more than when I visited the city the year before. And we learned that in the past thirty years the Baptists had grown with more than 90,000 from about 20,000 in the early twenties to more than 115,000 now. Certainly, we saw the Spirit of God at work in Brazil!

With these examples I just want to illustrate this fact: We are a growing fellowship. We are used by God. There are no reasons to shout, "Hurrah, we Baptists truly are great," for there are many weaknesses in our fellowship, but we have the right to a humble joy over the progress made.

But let us take a look at the present situation!

In his introduction to the Report of the Baptist World Congress in London 1905, at which Congress, the Baptist World Alliance was formed, the Secretary of the Congress, Rev. J. H. Shakespeare of Great Britain, wrote these words in conclusion, "We have travelled far when it has become possible to federate the great Baptist community for common purposes, and as a demonstration of the fact that there is now in existence, and to be reckoned with, a Baptist world consciousness." These are great words: a federated Baptist community for common purposes; the fact of a Baptist world consciousness. Has history vindicated this saying?

It is, of course, not possible in a short greeting like this one to make an appraisal of what the Baptist world community today actually means and what impact its common voice has on world affairs. But this, I believe, can in brief be said.

When the woes and sufferings of tens of thousands of our Baptist families after the war (I mean the refugees and the war-stricken peoples) reached the ears of those in the family, who had escaped the great tragedies, then our Baptist world consciousness spoke with one voice. The Baptist World Alliance relief activities after the war, with its relief, its D.P. program, its tens of millions of dollars and uncounted tons of clothing, is a great testimony to the fact that at least to some degree that spirit which marked the early church--when one suffered, they all suffered, and there was none left in need--was prevalent also in our world community. And let us remember, the task is by no means finished.

It can also be said that in the midst of the diversities in our fellowship, and they are many, there is a sense of deep and real togetherness. It is an amazing fact, that in spite of two world wars, with all the national and human tensions, emerging from these upheavals, and in spite of often quite marked differences with regard to theology, methods, devotional expressions and appraisal of world affairs, the Baptist world community eagerly sticks together. The secret? It is, I believe, basically to be found in this one fact: our experience of Christ's life-changing power and his uniting love is of the same origin and nature. We are not united primarily by reason, by doctrines, however important they may be, but by love, a love which goes beyond variances in doctrine and "binds our hearts." It is our common love for and loyalty to Christ, the living Lord, which is the basis of the strength of our fellowship. And is not that what we confess in every international Baptist world gathering?

> Blest be the tie that binds our hearts in Christian love,
> The fellowship of kindred minds is like to that above.

Now, is there today a Baptist World Conscience? Yes, in certain aspects of life there is. Our basic loyalty to religious freedom for everybody, e.g., is undivided and our resistance to authoritarianism, both in the religious and the secular sphere of life, is also strong; and on the whole, universal. But it must be said that we are under heavy strain. In the battle against authoritarianism we are always in danger of yielding to methods and ideas, which actually are alien to our Baptist conscience. Here we are called to watch and pray so that our conscience and our faith may not become dimmed by earthly favors, which are secular and not christian in nature. We may rather soon have to face the fact that there are Baptists on the other side of the Iron Curtain who, to some extent, have accepted the type of social order in which they have to live. Then it is important that we stand firm for our great historic Baptist tradition of freedom and mutual respect.

I mentioned a moment ago that in our world fellowship, there are also weaknesses, which should temper our pride. Let it be said that we do not only see

progress and spiritual vitality in our world community, we also find recess and spiritual poverty. I would be wrong entirely to blame the churches and individuals for this situation. True, in some cases the cause is spiritual ignorance and laziness, but in many cases our churches are up against a new spiritual situation in their respective countries, marked by secularism and personal materialism, cooling off the spiritual climate and lowering the spirit of the church. Here we are called not to pass judgment but to intercessionary prayer.

Looking at the present, I also feel compelled to touch upon another matter. Let us not be unaware of the fact that from our strongly individualistic concepts of our faith and our church organization originates the tendency to splits in our community. I leave the matter whether a big Baptist country like the United States can afford a certain amount of split and tension in the total Baptist community or not. But of one thing I have been convinced, from what I have seen on my visits to various countries: We cannot afford these tensions and splits in the small countries where there are just a couple of thousand Baptists. There our cause is suffering from lack of unity. It is one of the most urgent tasks of the present Baptist generation to find a way in which various concepts regarding theology and life can be expressed within our fellowship at the same time as we stand united in the devotion to Christ and service of men. Our Baptist cause in some countries is disgraced and crippled by lack of a sense of belonging together in a national and world community. We must take more seriously "the tie that binds."

But now the time has come to look forward. What is ahead of us? The great event in Baptist world history in the nearest future is the Golden Jubilee Conference in London in 1955. All of us, young and old, men and women, look forward to that occasion, not only as a demonstration of our strength, but first of all as a period of worship and praise, as an occasion when through an encounter with prophetic Christianity, new visions are revealed to the Baptists of the world, new insights are given and new roads of service opened up. Our conference can become a spiritual occasion of tremendous dimensions. To a conference in this sign I, on behalf of the Baptist World Alliance, invite you all heartily. Remember the great theme, "Jesus Christ--the same yesterday, today and forever."

The future! We do not know what the future holds. But we do know who holds the future; it is in God's hands. And we do know that as he is securing the future for himself, he wants to use also the Baptist witness the world over. How then, shall our fellowship become so strong and vital, that we may be able to match our task?

May I in closing remind you of the address of the President of the London Congress in 1905, the famed Baptist preacher of Manchester, Rev. Maclaren. He spoke about two "crystallized crystals:" "In the name of Christ," "By the power of the Spirit." "There," said Dr. Maclaren "we touch the bed-rock, the bottom of everything, and all will be right if we are right in these two relations and all will be wrong, however orthodox, or earnest or elequent or learned or up-to-date wise in methods our churches may be, if these things fail."

These words hold as true today as fifty years ago. This is the message that lies at the bottom of our work, both locally, nationally and internationally and that alone will give our work the depth and strength which our great task requires. So let us joyously and confidently face the future "In the name of Christ," "By the power of the Spirit."

###

Southern Baptist Convention
Office of the Press Representative
Mr. Albert McClellan
St. Louis, Mo.--1954

RELEASE: Afternoon papers,
Thursday, June 3

SOUTHERN BAPTIST SUNDAY SCHOOL BOARD

BAPTIST SUNDAY SCHOOL
BOARD SHOWS PROGRESS

ST. LOUIS, Mo.--The report of Dr. James L. Sullivan, executive secretary-treasurer of the Baptist Sunday School Board, to the Convention, reminds one of Jesus' mustard seed parable. The "seed" of the Baptist Sunday School Board was the efforts of Dr. J. M. Frost, at a single desk in a borrowed corner, with no money, and an order not to go into debt when the Board was voted into being at Birmingham in 1891. The Board has grown into a large "tree" owning 28 floors of office and factory space in five buildings in Nashville, two summer assemblies, and 47 book stores, and has a personnel staff exceeding 1,100.

The total receipts of the Board for 1953 from all sources, including the Baptist book stores were $13,887,140.30. The Sunday School Board receives no monetary aid from the Southern Baptist Convention, but operates in a business-like manner by Christian principles and all earnings beyond operating costs go back into the work, hence the Board invested about $1,600,000.00 in denomination work in 1953.

A total circulation of periodicals of 54,145,000 was an increase of 4,259,900 over that of 1952. From January 1, 1953 to January 1, 1954 the Board published 59 new book titles with a total of 1,969,890 copies, besides 121 book titles reprinted. The Southern Baptist Convention: 1845-1953 by William Wright Barnes was released January 12, 1954. It was the first history of the Convention published and approximately 11,000 prepublication orders were received.

Editorial Secretary Clifton J. Allen of the Division of Editorial Service says "we seek never to forget the heart of our mission: to publish abroad the truth of the Bible. This Book is the most valuable thing in the world."

In 1953 the Sunday school enrolment grew to 5,759,100 for a gain of 267,800 over 1952 and 527,000 training awards were issued in 11,800 churches. The Sunday school goal for 1954 is reflected in the slogan "A Million More in '54."

The churches' organization for training church members in church work is the Training Union and 19,000 churches have Training Unions, a gain of 1,200 over 1952. The Training Union enrolment totaled 1,849,500 during 1953, a gain of 10.3 per cent over the previous year. The Training Union Department issued 607,000 awards in 12 months ending September 30, 1953.

Another evidence of progress is the establishment of the Church Recreation Service on February 1, 1954. This service seeks, among other things, to promote Christian and church-centered recreation.

The Art Department shows progress in a total of 2,500 separate art jobs completed, averaging 50 per week, a gain of 50 per cent over 1952 and 100 per cent over 1950.

The summer assemblies at Ridgecrest in North Carolina and Glorieta in New Mexico are exceedingly important in the progress and growth of the Southern Baptists because there many people receive training to become better Christians and church workers and many make committments for special service. During the summer of 1953 there was a total registration at Ridgecrest of 25,440 and at Glorieta of 5,960.

The Sunday School Board publishes the Braille Baptist as a service for the blind and it is available to them without cost, either to individual or church.

The Baptist Bulleting Service had an average monthly circulation for 1953 of 3,634,800, or a weekly circulation which has passed 800,000 copies going to perhaps 4,500 churches.

Home Life, a Christian home magazine, continues to increase in circulation and exceeds 625,000 copies, an increase of 65,000 in the past 12 months.

Southern Baptists through the Sunday School Board have one of the few places

- more -

in the nation where music typesetting is done. This equipment is used for the publication of the Broadman Hymnals which are selling at three-quarters of a million copies annually.

The Department of Church Architecture is helping the churches provide for a complete church ministry. It had 7,580 requests for various kinds of help during 1953 from 43 states and 18 countries.

The Department of Student Work through the Baptist Student Unions promoted religious focus weeks on eight campuses and in two Baptist hospitals and shared in the promotion of the Fourth Baptist Youth World Conference at Rio de Janeiro, Brazil, July 15-22, 1953, which was attended by approximately 200 young people and youth leaders from the Southern Baptist Convention.

Audio-visual aids sales and rentals increased more than 17 per cent over 1952. More than 200 motion picture titles, of which 21 are Broadman titles produced by the Sunday School Board, are available for rental through the book stores.

The 7,886,000 Southern Baptist church members, an increase over 1952 of 3.3 per cent, through the Baptist program have helped to make the year 1953 one of significance to the Board.

James L. Sullivan, executive secretary of the Baptist Sunday School Board, is a native of Mississippi. He is a graduate of Mississippi College and Southern Baptist Theological Seminary. Mississippi College honored him with the D.D. degree in 1948. Before coming to the Board in 1953, Sullivan served as pastor of First Baptist Church, Abilene, Texas, for three years.

###

Southern Baptist Convention
Office of the Press Representative
Albert McClellan
St. Louis, Mo.--1954

RELEASE: Afternoon papers,
Thursday, June 3

"A MILLION MORE IN '54"

by James L. Sullivan

James L. Sullivan, executive secretary of the Baptist Sunday School Board since June 1953, is a native of Mississippi. He is a graduate of Mississippi College and Southern Baptist Theological Seminary, Louisville, Kentucky. Mississippi College honored him with the D.D. degree in 1948. Before coming to the Board, Sullivan served as pastor of First Baptist Church, Abilene, Texas, for three years.

It is my purpose to be neither historical nor technical in this message. There is no need just here to emphasize statistics of achievement, though the progress of the movement to reach "A Million More in '54" has been excellent and the response superb.

Perhaps there have been few denominational projects in history which have received more publicity than has been given this noble endeavor. Printed pages by the thousands have poured forth facts concerning it. Radios and televisions have undergirded pulpit and private conversation in facts related to it. The man in the pew and the man on the streets have been aware of the gigantic Baptist undertaking and endeavor to reach a million more people for regular Bible study during the course of this one year.

The meaningful motto has a true challenge and heart appeal. God has blessed this motto to the good of many. In fact, it is more than a motto--it is the united dream and prayer of Southern Baptists. If any man does not know about the "Million More in '54" campaign and has never heard of it--he is blind, deaf, dumb, dead, or generally disconnected from the world in which he lives. The urge for enlargement has become ingrained in our very thinking and conversation until it is really a constituent part of Baptist thought and life.

This motto is fraught with true meaning and with fire. Its expressed purpose has renewed our sense of mission. It has given us a living challenge. That has been good. We must have a sense of mission or we are destined to suffer a feeling of frustration. Our churchwork must be a glorious romance or it is destined to become a burdening routine. Life must have a noble urge to drive us on. Life is vastly more than simply satisfying our physical desires for eat and sleep. We must have spiritual forces and inner urges that are deep and that will move us on to higher things. Jesus referred to that significant fact when he said, "Man shall not live by bread alone..."

The movement to reach a million more has magnified present Baptist opportunity for expansion. It has helped us realize the vast need for kingdom growth on our own shores and made us feel the necessity for doing something magnanimous in this present hour to match the need with our best. A great denomination and a mighty purpose have met. A sense of destiny is felt as we match this crucial hour with Baptist teaching and evangelism in the best fashion.

The motto has revealed the importance of the individual--a million more individuals to be reached, each person worth more than the gold under a thousand hills. We must keep sight always of the individual's soul and life. It is necessary ever that we keep our ministry person-centered. Buildings, campuses, and material expansions are important, but our objective is people. This pulls us closer to the center of the main purpose assigned us.

The great endeavor to reach more people emphasizes the missionary aspect of the Scriptures. We are driven on by the urge to reach others with the message of Christ and the Cross.

All of us like the challenge of this noble motto. Men will yawn if invited to play mumble peg. They will thrill and be ready in a moment if challenged to a vigorous bear hunt.

It is noble of our denomination to engage in this wonderful project just now. There has been an excellent demonstration of loyalty, co-operation, and purpose. These all will guarantee victory of the highest order for God and our churches.

- more -

Address--James L. Sullivan, "A Million More in '54"

My entire message could be given today to the statistical report in the repetition of important facts which have been highly publicized and shared already. My purpose, however, is to go beyond and behind those bare facts of outlined procedures and detailed programs, wonderful as they are, to deal with the basic philosophy behind the reaching of people. We have a purpose and a mission, and are driven by a great and divine compulsion to enlarge our forces for the Master. Those facts I would emphasize today.

Why should Baptists be interested in people? Don't we have enough members to look after already? Why bother with others? Isn't it both expensive and burdening? These and other questions have been asked and answered.

As long as souls are lost we have an obligation which we cannot ignore and must not shirk. When people are unenlisted for Bible study, we have an unavoidable task and must push our efforts in the fullest to reach people for the entire work of the kingdom. The best means is through understanding God's word, loving his truth, and sharing our own Christian experiences with others.

My purpose in this address is to deal with the circumstances and conditions conducive to doing an acceptable work in reaching people for Bible study, evangelism and Christian living in the churches.

What are the principles to be considered which are imperative if victory is to be realized?

Viewing the fundamental prerequisites necessary to the accomplishment of reaching "A Million More in '54," we recognize

I. VIGOROUS VISION

It is not enough to see --we must look for truth and opportunities of service. Consequently, we are not referring to eyesight alone, but to a vigorous and voluntary vision which quests for true knowledge and searches for open doors. Some people see only those things which they are forced to look upon. Others quest for truth and opportunities of services. There are times when God must force men to look. That was true of the prodigal son. God had to let him go to the very portals of hell and look upon its horror before the young man would turn his face toward heaven and look at things above.

Vision is necessary. Proverbs expressed its importance with the words, "Without vision my people perish." Never was a book written nor a building built without vision. A painting or a car result from vision. Vision guides life. Before a thing exists in reality, the vision of it is born in some heart in true insight and vision.

In no area of life is vision more necessary than in the spiritual realm. Even when eyes cannot see, the soul can envision the invisible and understand.

Clarity of vision is imperative. Jesus spoke of difficulties of some people in seeing, and the joys of others who saw aright. Jesus' words "If, therefore, thine eye be single" refer to focused seeing. There is nothing of camouflage or blur here. That is the clarity of vision which Christ wishes his followers to have. Without vision the Bible is a mere book and the world is getting along fairly well. Anyone who lives in a good house and wears decent clothes cannot appear to be in much need to a man without vision. Blinded by indifference, preoccupation, or general lack of concern, men are not aware of the needs of the world or the woes of broken hearts and blasted lives. Without knowledge of the Saviour to guarantee the correct perspective and evaluation man cannot understand the spiritual need of men.

An optical shop in London displays the sign "You may not be optimistic because you have misty optics." The entire outlook on things may be affected by one's ability to see.

Upon taking a mountain boy on his first trip into a city, I was amused. His reactions and impressions were tremendous. In the hospital where we visited he was amazed at the number of sick people and said with surprise, "Mister, do you know something! I just didn't know there were so many sick people in this whole world. I just didn't know." So much like that little fellow have we been living behind the mountain of preoccupation or indifference. We have not seen clearly

the task at hand and the challenge of the field that is white unto harvest already. That very defect in human vision led Jesus to command "Lift up your eyes and look."

(1) A Christian must have a vision of the sinfulness of sin. He must see sin in its true character with all of its ugliness and hypocrisy. He must know its destructive and damning powers. He must measure its violence by the violence of the cross which was necessary to conquer sin's powers and take the sting of the grave away. Shutting one's eyes to the fact of sin does not remove sin's existence any more than shutting one's eyes to a danger signal will clear the railroad track. Sin is the most painful fact of human experience. We might prefer ignoring it. Ignoring it, however, would reflect on Jesus. If sin is a minor error for which we could apologize, Jesus made a mistake in coming to earth and dying. If that were true, man could have eventually worked his way out and up. Sin, however, is not a minor error for which man can apologize. It is a transgression against God for which Christ had to atone. We measure the prominence and skill of a physician by his ability to deal with the difficult diseases. Unless we recognize the awfulness of sin, we will never recognize the greatness of the Great Physician and the full meaning of his ministry. We must have a vision of the sinfulness of sin if we are to be burdened enough to do our best in the reaching of people.

(2) Baptists must also have a vision of the boundless possibilities of human life. It takes true vision to see what God can do with sinful and underprivileged men from "across the tracks." Jesus had that ability. Faith must give us that vision. Jesus looked upon disciples and saw them as "diamonds in the rough" with potentialities that could shake and influence a world. He looked upon filthy fishermen and despised publicans and saw in them greatness and achievement as boundless as the grace of God. It takes faith in the heart of a churchworker to see what God can do under the most adverse circumstances when men are committed wholly unto him. There may be in our Sunday school classes today many potential William Careys and Adoniram Judsons. We fail to recognize the greatness of those lives and the boundless possibilities which are theirs under God's leadership. A new day dawned when the star shone over Bethlehem and the way was worked out whereby heaven could rebuild lives from ashes, and give sinners purity, greatness and usefulness. If you would see God's estimate of a supposedly worthless soul, look at Calvary. There one can see how much God was willing to pay in purchase price for the sinner. God's price was beyond the measuring. He gave his son. Jesus gave himself. God made tremendous sacrifice in giving his son that men might live. Those sacrifices declare a soul's worth. Are they not valuable enough for us to quest diligently for them?

(3) Baptists must envision God's power. He is alive today. The same God who parted the waters of the Red Sea, slew the armies of Sennacherib, and delivered Jonah by the whale, and Daniel from the lions--He is our God. Mighty and personal is he. He is the God of Abraham, Isaac, and Jacob. He is the God who spoke the world into existence and spangled the sky with the stars. Why should we face life as his children with pessimism and despair? We have vision and faith in a God like that and should be brave and victorious.

(4) Baptists envision the truth of God's word. Every page is power; every verse is eternal truth. The Bible does not save but it does tell of the way of salvation. The Bible does not travel; we are the travelers--it is a map. We, as individuals, must move, but it tells us which way to move and to whom we may look for help and healing. It is the most indispensable book on the bookshelf of mankind.

Before we as Baptists are able to reach out beyond the routine and truly possess this mighty movement for God, there must be these facts as a basis and background of true vision. We must have a vision of sin's curse, God's power, and man's need--as well as the effectiveness of the Bible's truth. Building on that vision we advance and claim a million more souls for Christ in this one year because vision reveals to us the need and enables us to hear the cry. Nothing is more challenging than a cry for help. We answer because we see the need and cannot ignore humanity's hurt.

II. CHRIST-LIKE COMPASSION

It is not enough to have eyes that see--we must also have hearts that feel. Eyes may look, but they do not reveal the whole truth unless love interprets what the eyes look upon.

Address--James L. Sullivan, "A Million More in '54"

Remember the traveler on the Jericho road who fell among robbers. He was beaten, robbed and left half dead. There were two men who passed by who are condemned by history for their failure to feel deeply enough to lend helping hands. They looked upon the needs of the man who was injured. Those hearts should have beat with compassion, yet, they did nothing noble to help. Though their eyes saw the situation, their hearts were too frigid to care. They passed an opportunity by which would have made them famous. They are now looked upon as notorious in the ignolbe history which they wrote.

The first was the priest. He was the man with ritualistic obligations in the temple. He possessed fame. He proclaimed sanctity. He taught others but failed himself to learn one of life's greatest lessons. He possessed no tenderness of heart. The Bible said he passed that way "by chance." The intimation is that he would have preferred going some other way rather than come upon a situation like this and be bothered by it. His eyes saw, but his hands did nothing to help because his heart did not care.

The second man who passed by was the Levite. He was a sort of secondary priest. His task was to serve the temple. In it all, however, he failed to see and serve God. Likely he was spending his time condemning and criticizing the traveler for attempting a journey on such a treacherous pathway without a bodyguard. His failure to help stained his own priestly robes with a crime almost equivalent to the robbers who had beaten and stolen from the traveler. He was nosy enough to investigate, but he was not neighborly enough to lend sympathy or a helping hand. He knew the laws of God, but he possessed nothing of the spirit of the Almighty. These two men who passed by and looked upon the man who had suffered misfortune should have been the best examples of mercy. Instead, they demonstrated cruelty at its worst. Frigid hearts never inspire helping hands. When men feel deeply, they are willing to help whatever the circumstances.

The Samaritan could have made many excuses. He could have bypassed the situation without feeling deep obligation to help. This man was of another race. It was costly and dangerous to stoop to help a man who had suffered such severe misfortune on that robber-ridden road. The bigness of the little man is demonstrated when he did not give excuse, but displayed true love. Love does not spend its time evaluating. Love simply consecrates. It may be costly, but love does not count that cost. Without compassion, one will neither give a cup of cold water nor will he share the message of redemption. With love he gives both and does not count cost or measure convenience.

As Christians we must possess a Christlike compassion. We must not only love the lovely, but must love the unlovable. Jesus stooped to touch the untouchable. He stretched out his hand to assist the leper. He touched the eyes of blind men to sight, the limbs of lame men to walking, and the ears of deaf men to hearing. When one possesses a deep conviction of heart that men are made in the image of God, he cannot be indifferent to human needs wherever it is and in whatever form it might show itself.

We must cultivate our vision by having tender hearts which correctly analyze that which our eyes behold.

A former professor used to tell of a man who was looking for a bargain in late summer hats. Riding the trolley up town he was thinking about late season straw hats which should be on sale exceedingly cheap. While thinking on those terms, he glanced over the shoulder of the traveler to the front of him and noticed that the newspaper he was reading seemed to advertise "Good hats a quarter." He was impressed and curious. Purchasing a paper himself to learn the location of the store, he was amused and surprised to see that it was not an advertisement of hats at all. It was a review of the preacher's sermon the day before. The sermon subject had been "God Hates a Quitter." The eyes of the man had seen what he was looking for. Such reactions are psychologically sound. Men see that for which they look--be it existent or nonexistent. Much of the seeing is in the one who looks. This is one of the difficulties in determining the true facts in the courtrooms of our land. Witnesses unconsciously color their testimony.

Many men with 20-20 vision are totally blind when measured by true vision. Others who are blind can see even the glories of the invisible. Sight and vision are not necessarily synonymous terms.

Address--James L. Sullivan, "A Million More in '54"

We must always pray that our hearts shall feel so deeply that our eyes shall see correctly. We must be looking for opportunities of service. We must look on men to behold the greatness of character and possibilities which God can magnify and enlarge to bless a world.

Compassion never means compromise. Some feel that a man who is tenderhearted lacks courage. John the Baptist was as courageous as any man who ever lived; yet, he was sympathetic and tender in his own deep emotions of soul. He could call stoical men a "generation of vipers" and love them still. He could thunder forth concerning the righteousness of God, and call men from their sins. He could feel to his own fingertips the seriousness of his message at the moment he spoke it. Every word was motivated by love for all mankind.

Jesus, more than any man who ever lived, demonstrated compassionate concern and matchless courage. Jesus loved devotedly. He preached more about hell than any other man who ever spoke--not because he was a misanthrope and despised the men to whom he was preaching. Rather, he loved them so dearly that he was willing to give his own life to save them from hell. Being willing to sacrifice, why should he not also warn. Consequently, he called men to turn away from the eternal torment which was the destiny of the lost soul. His vision of the lostness of lost men demanded his best. Compassionate men are tender and courageous.

We as churches can grow cold or we can be compassionate and warm in heart. We can be indifferent or we can be zealous. In the 2,000 years of Christian history the world has become a little bit churchy, but the church has become tragically worldly. As long as our hearts do not beat with compassion we will not do our best in reaching people. We must possess a compassionate concern such as was demonstrated by Jesus in the long ago. Then we will gladly witness to the passing throngs.

Not only must we possess vigorous vision and Christlike compassion, but there is another necessary ingredient if we are to be successful in reaching "A Million More in '54." It is

III. AGGRESSIVE ACTION

Not only must Baptists have eyes that see and a heart that feels, but also we must have hands to help. God's word calls on us to be "doers of the word and not hearers only." When Jesus had illustrated the neighborliness of the Samaritan who was willing to lend a helping hand even amid great personal danger, he concluded with the explicit command "Go thou and do likewise."

We come to the heart of it all--an aggressive evangelism is imperative. We must be active in rescue. Human beings are in danger. The precarious condition of the sinner is something which we cannot minimize. He is in jeopardy. There must be an escape for him. If we fail in this act of rescue, we fail utterly. We neutralize the message of the gospel and we minimize the mission of the church if we fail in soul-winning. To fail to win souls to Christ is to commit a blunder which is beyond repair.

When the Samaritan looked upon the need of the man robbed by the highwayside, he did not take out a manuscript and begin to read. He did not shed meaningless tears, or stop with a mere sweep of deep emotion over his soul. While lecturing is good, that was no time for empty words. He was practical as well as compassionate. He dropped to his knees, and even his prayer was a silent one. His eyes had seen a need; his heart beat in tenderness; and now his hands reached out to help. He could not do otherwise. When eyes see and hearts feel, hands must help.

Is not this the very illustration of the spirit and heart of Jesus during his entire earthly ministry? His life was a mission and ministry of mercy. He touched the eyes of blind men that they might see and the limbs of lame men so they could walk again. He cleansed the bodies of lepers and raised the dead from the grave. Jesus was always busy at his task. When men were hungry, he fed them. When they were brokenhearted, he comforted them. When they were sinful, he cleansed them. He did not stop with the speaking of words however true or wise they were. He was ready to lend a helping hand. Jesus was not just a preacher to proclaim. He was a minister to serve.

Paul, on his missionary journey in Thessalonica, was busy turning "the world upside down." He had activated his creed. He had set his theology into full

motion. He was so effective in his mission that the entire city was shaken and the sinful men of the city were disconcerted to see the results. True Christian living and influence are always disconcerting to the sinful world. The lost world will accuse us of turning the world upside down, when actually we are doing our desperate best to turn the world right side up. When the sinful men of Thessalonica accused Paul of being a revolutionist, they were pronouncing an unconscious compliment on his glorious evangelistic effort. The accusation was like wolves accusing lambs of bloodthirstiness. But thank God the Gospel can change lives and men.

It is well that we recognize that Christianity is revolutionary. It is not only revolutionary, but it is reversive. It dams up the flow of sin, but it also sets that stream flowing in the opposite direction. This change in life's flow is what we speak of as conversion. It is the arrest of the progress of sin in human living. It is setting of life in the opposite course so that it comes to love things once hated, and hates things once loved.

The Christian purpose is not simply to readjust men. The fundamental purpose is to redeem men. Jesus' purpose was not to conform but to reform. His mission was not just to instruct but to evangelize. For that reason we pledge our best to reach a million more this year.

The Christian purpose is to set things right. It must be done through Christians. God has no other plan and he calls his followers to an aggressive action. That is why we are asked to be witnesses and give testimony based on our own experience. That is why the great commission was given, and the redeemed are called upon to be voices and hands for the gospel. For that course we dedicate ourselves to the reaching of a million more this year.

The world cannot be changed from underneath. That changing must come from above. Jesus said, "and I, if I be lifted up, shall draw all men unto me."

Christianity does not push like a bulldozer. It pulls like a magnet. We will use the pulling power of the gospel to draw the masses of men.

Aggressive action is not a result of compromise, but of conviction. The soldier who dresses partially in the uniform of any army and partially in the uniform of the opposing side will be the laughing stock and target of both sides. When we gave ourselves to Christ and his movement, we gave our best selves to the endless endeavor of building a better world of better men through God's power.

The world oftentimes misunderstands our lives and our ministry. To live above the world may mean that we will be condemned today. History has proven that we will be admired tomorrow. Our only alternative is to give our best and let the world try to fathom the secret. When they find the answer, they will be beholding the smiling face of our blessed Lord. It will all be achieved through him and for his glory.

Nothing can change men but the gospel of Christ. Inventors can change the world, but only a Saviour can change the people in it. Doctors can make life longer, but only the Great Physician can make it better.

We are for building better houses and we are for building better cities, but all of us know that these efforts are futile and vain unless in the building of better cities the result is a better citizenship. Human nature is not changed by providing better housing as wonderful as those projects might be. Building better china shops will not change the nature of bulls. Swine in parlors will not develop into deer. Swine will make a parlor into a pigsty. If perfect environments would build perfect men, Adam and Eve would have been without flaw in Eden throughout their lifetimes. They were in the only Utopia humanity has ever known when they committed sin, the results of which are still felt within human experience. Better men can produce better environments, but better environments in themselves cannot erase the sinstains of human souls.

To achieve our very best our churches must be missionary to the core. Every Sunday school class, every Training Union, every religious organization must seek the best in every member of every group. Churches are not to be merely sororities or fraternities consisting of self-contained people, gloating in their own self-satisfaction. We are missionary forces for the very purpose of reaching and teaching people. Christianity is not a narcotic. It is a necessity. Jesus said,

Address--James L. Sullivan, "A Million More in '54"

"Ye are the salt of the earth." We are also declared to be "light" and "bread"--not pie and cake. The Christian movement is not the luxury of life. It is a fundamental necessity to life's very existence. The church, therefore, is not an honorary fraternity for the redeemed; it is an army for rescue and a hospital for mercy.

Bold must be our decisions. Sacrificial must be our efforts. We must be as decisive in our actions as was Moses when he stood before the Pharaohs who attempted to get him to make only a half-hearted endeavor to leave the land of slavery. If the devil cannot get us to back out he wants us to tone down. Moses announced his irrevocable and decisive decision with the words, "There shall not an hoof be left behind." The action was deliberate and costly, but it was decisive and glorious. Decisions may be costly, but indecisions cost more. The question "how long will you halt between two opinions?" is still timely in our day. We are either giving our best or we are refusing to give it. We are doing the work of the Lord halfheartedly, or we are doing it wholeheartedly.

This is no time for Demas who will forsake, it is the time for Onesiphorus who "oft refreshes." God wants men who give their best and serve with utmost loyalty and devotion in the mighty task of reaching people with the glorious gospel of our Lord and Saviour.

We must be vigorous in our prayers. Nothing lifts men higher than bended knees. When men pray, they do that which is beyond human power. They think thoughts that are eternal and they deal with souls that are treasures worth more than the gold under a thousand hills.

While there are risks in the all-out Christian endeavor for the purpose of reaching people, God will both guide and protect. He will guarantee us the victory. He will never forsake us in the endeavor. When God calls, it is not only better, but safer for us to answer and to follow. Abraham's life was safer in tents doing the will of God than it would have been in a walled city, fleeing Christian responsibility. When Jonah was attempting to escape responsibility, he was punished. There are still those today like Jonah who want all the glories of Christianity, but do not want the responsibilities of it. They want to wear the crowns, but they do not wish to bear the crosses. They want the glory of the gospel, but they do not want to pay the price of sharing it with others. God calls upon us to hear and to heed, to follow in faith and devotion unto the very end.

The crux of my message is that our Baptist people must see their opportunities through the eyes of God. Their hearts must be kindled with the fires of heaven. We must receive at the altar of prayer what Moses received at the burning bush--fire that literally sets our hearts aflame with the thoughts of eternity. It is then that we are to make great decisions, and we are willing to turn our backs upon the pleasures of sin, for a season, to identify ourselves forever with God's people whether they may be in burdensome slavery or glorious triumph.

The "Million More in '54" campaign is the call for Baptists to mobilize all of their forces and regiments, and unite all of their denominational endeavors to touch the multitudes of lives now unreached for Bible study. We know that God's word is effective, and enlisting men in regular study will result in drastically changed patterns of living. We will reach them for Bible study and evangelism--so help us God! Our best is given for His highest.

God's call is for Christians to give their very best in this day and every day. He calls on us to see aright and to feel deeply within our souls as we think of human need and listen to the cries of men who perish. He expects us to do like the coastguardsman who surges out into the storm in his desperate act of rescue, not knowing whether he is able to return, but knowing that he must give his best. As the shepherd left the security of the fold to find the sheep which was lost; as the woman fingered in the filth of the dirt of the floor to find the coin that was buried; and as the father opened his arms to receive back a son whose prodigality had disgraced him--so we must be in quest of those who are in need, not counting the cost to ourselves, but envisioning the glorious result of the gospel and the eternal purposes of a God who gave us the promise, "I will never leave thee nor forsake thee."

"A Million More in '54" will mean multitudes more for evangelism in '55. Every soul will be a priceless trophy to lay at the Master's feet.

###

Southern Baptist Convention
Office of the Press Representative
Albert McClellan
St. Louis, Mo.--1954

RELEASE: Afternoon papers,
Thursday, June 3

SOUTHERN BAPTIST RELIEF AND ANNUITY BOARD

RELIEF AND ANNUITY BOARD
ASSETS OVER 30 MILLION

ST. LOUIS, Mo.--"The assets of the Board have more than doubled in the last five years," Dr. Walter R. Alexander, executive secretary of the Relief and Annuity Board, reported to the Southern Baptist Convention. Total assets, at the close of 1953, stood at $30,202,595.49.

Dr. Alexander further revealed that "for every dollar held in assets at the close of the first year of business, the Board has paid out in benefits through these years $162, and holds in assets $248 more."

For the first time in the history of the Board, investment income totaled more than $1 million, bringing investment income earned through the thirty-six years of the Board's ministry to over $10 million. Total of all monies received by the Board from all sources during the year was $6,027,301.25.

Relief receipts were again less than the amount paid for benefits. The amount for relief from Cooperative Program funds is set by the Executive Committee and the Convention at $186,666.70. An additional $121,992.08 was received from other sources, making $308,658.78. Payments to the 1,489 ministers and widows on the relief roll were $316,261.55, creating a $7,602.77 deficit. In view of these facts, much emphasis will be placed by the Board on the offering for ministerial relief.

Certificates issued in the various retirement plans numbered 4,079, as compared with the average of the past three years, 2,500. There are 25,221 active members in the contributory retirement plans of the Southern Baptist Convention. Certificates issued in all plans total 36,523, and the number of churches, boards and agencies contributing is 17,096.

Annuitants retired number 2,728, and payments to these beneficiaries were $1,308,853.44 in 1953.

The Relief and Annuity Board of the Southern Baptist Convention was inaugurated in 1918, and established headquarters in Dallas, Texas.

Walter R. Alexander, executive secretary of the Relief and Annuity Board since 1942, is a native of Philadelphia, Pa. He is a graduate of Temple University and Crozer Theological Seminary. Furman University granted him a D.D. degree in 1931. He came to the Relief and Annuity Board from South Carolina, where he had served as pastor since 1928.

###

Southern Baptist Convention
Office of Press Representative
Mr. Albert McClellan
St. Louis, Missouri

RELEASE: P.M. papers
Thursday, June 3

"CROWNING CHRIST KING"
By: Winfield Edson

Winfield Edson, Long Beach, Calif., is past president of the American Baptist Convention. Pastor of First Baptist Church, Long Beach, since 1939, Edson is a native of Nebraska. He is a graduate of Baptist Divinity School, Berkeley, Calif. He was honored by Berkeley in 1944 with the D.D. degree. He is a member of the board of trustees of Berkeley Baptist Divinity School and Redlands University, Redlands, Calif.

"And he hath on his vesture and on his thigh a name written, "King of Kings, and Lord of Lords" (Rev. 19:16).

The 19th chapter of Revelation was written during one of the most terrible periods in Christian history. It has a daring backdrop of blood and smoke and martyrdom and reckless, evil, cynical laughter. Nero and Domitian are trying to rid the world of Christians. The prophecy of the Psalmist is taking place, "The kings of the earth taking counsel together against the Lord and against His anointed saying, let us break their bands asunder and cast away their cords from us." In the midst of this persecution and hellishness John is imprisoned on Patmos. While he is living out his years on this little island at the edge of the Mediterranean, God invests in him a vision. John sees that which is yet to be and, above all, he has a vision of Jesus Christ. But it is a different vision from that which our Gospels have pictured. It is a different Christ. It is no longer the meek and lowly Jesus who walked the dusty paths of Palestine with sandaled feet. It is no longer the meek and lowly Jesus who rode the donkey into the ill-fated city of Jerusalem. No longer the servant Christ who was at the beck and call of everyone who sought Him. No, John sees King Jesus, a mighty omnipotent King of Kings and Lord of Lords. John sees one who is high and lifted up, whose eyes were as a flame of fire, who wore a blood-red robe, upon whose head were many crowns and who was followed by Heaven's army. Instead of defeat, John sees victory, he sees the end of the Caesars and Nero and Domitian. He sees the enemies of the cross conquered. He sees the throne of God and the perfect King, Jesus Christ, ruling forever and ever.

(more)

In this highly uncertain day in which we live, with all its possibilities of bloodshed, with all the indifference, immorality and fear, we need this vision. The best evangelists today are the scientists. They tell us that there is great danger, that if we set off many of these hydrogen bombs, the whole earth will become radioactive and thus uninhabitable. And also that if we set off very many of these bombs, the nitrogen cycle could be set up, and the whole earth dissolved. Well, in the face of such tragedy and uncertainty and death, we need to see Christ the King and the eternal Kingdom. We need to know we are journeying toward victory and not defeat, toward the sunrise and not sunset.

I want to give you today four reasons why I would crown Christ King.

First, because Jesus is the world's only Saviour. Other religions and philosophies have their teachers and leaders, but only Christianity has a Saviour. "There is no other name given on earth among men whereby we can be saved." "Other foundation can no man lay than that which is laid in Christ Jesus."

I remember early one morning when Emil Abaduyeh, our Christian Arab guide, called for us at the American School of Oriental Research and announced that he was driving us that day to Bethlehem and to Hebron. Early that morning he stopped the car and pointed to some fields to the right of the road and said, "These traditionally are the shepherd's fields." I wanted to walk on the shepherd's fields, and it wasn't difficult for me to go across the centuries and imagine those shepherds watching their flock by night. And I could look across that little low valley and see the village of Bethlehem on the hillside. I could almost see that star shining down over the city. I could almost hear the angel chorus singing, "Glory to God in the highest and on earth peace and good will to men." Or that lone angel saying, "Fear not, for behold I bring you good will to men." Or that lone angel saying, "Fear not, for behold I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the city of David a Saviour which is Christ the Lord." He came to be Saviour. You remember when the angel announced to Joseph that he should take Mary for his wife, the angel said, "Thou shalt call his name Jesus, for He shall save His people from their sins." Jesus is the world's only Saviour. He came into the world to save.

(more)

The next day Emil drove us over to Jericho. Once again he stopped the car and this time he pointed to a very beautiful, rather large tree. He said, "That is a sycamore tree." Well, it wasn't difficult for me once again to cross the centuries and see a little fellow by the name of Zaccheus climbing up into a Sycamore tree, and you remember Jesus that day found in Zaccheus a repentant sinner, and it was that day Zaccheus found the Lord. And it was to Zaccheus that Jesus said, "The Son of man is come to seek and to save that which was lost." Yes, Jesus saves. The trouble is we've grown too used to that. We take it for granted. And, yet, that miracle of divine grace can happen - in our churches, whenever we will pray and witness, and preach the glorious good news of God's redeeming love. I would crown Christ King because He is the world's only Saviour.

The second reason I would crown Christ King is because He has the attributes of a perfect King. We read that He came from the royal line of David which is the kingly line, but He has more than that in His lineage. He is the Son of God. I believe in the deity of Christ, with all my heart. "In Him dwelleth all the fullness of the Godhead bodily." "God was in Christ reconciling a world unto Himself."

James Stewart of Scotland, in one of his books, lists five reasons why he believes in the deity of Christ. First, what Jesus says about Himself, "I and the Father are one," "He that hath seen me hath seen the Father," "No man cometh unto the Father but by my." Second, because of his sinless life Jesus was perfect. He could say, "Which of you convicteth me of sin?" And He could be described as the one in whom there is no guile. Third, Jesus does for man what only God could do. He forgives sin, He answers prayer, He receives worship, He gives comfort and courage. Only God could do these things. Fourth, because of His universality. He makes His appeal to all men everywhere. He fits all the people of the world. The intellectual can understand him, but so can the one whose I.Q. is near the borderline. Jesus says, "I am the door," and anyone can open a door. And, then, fifth, Stewart believes in the deity of Christ because of His divine self-verification in human experience. What does that mean? That means the thing that has been happening here today--you've been saying within your heart, "Yes, it is

(more)

true. Jesus was God manifest. He is the revelation of God." I would crown Christ King because He has the attributes of a perfect King. He was divine.

In the third place I would crown Christ King because He is the only King mencan live by. History is filled with the faculty kings and kingdoms of the past. The kings and rulers today are little better. There is not one king that you would care to emulate in all the areas of life. In fact you couldn't make a composite of all the kings who have ever lived and say that you had the ideal man. But when we mention the name of Jesus Christ, we know we have the ideal. And we would all of us be wise to emulate in every area His matchless life. He is the one we can live by. He gives us a way of life. He says, "I am the way and the truth and the life." And it is high time that we as Baptists begin to major in that life, the life He has called us to live. Long enough we have talked and preached. Now the call comes to live grandly the life He lived. He said, "Whosoever is born of me overcometh the world." And it is His good purpose to give us that high quality of life. He said, "I am come that they might have life and have it more abundantly."

Arnold of Rugby was right when he said, "No matter what a man's or a woman's difficulty or what sin or what doubt or what struggle or what temptation or what barrier, if such a man or woman would go into the secret place and there bear his soul honestly in secret prayer to God, such a man or woman would go into the secret place and there bear his soul honestly in secret prayer to God, such a man or woman would be brought out of darkness and be given victory over trial."

The best example that I know of this victory that is vouchsafed to the Christian is my own father. He came from the Midwest to the Coast to preach my ordination sermon. I was living in Oakland, California, at the time. My father was 89 years of age. He had been a little village preacher back in Nebraska, and I was quite worried how he would fare in that large city church where I was serving as assistant pastor. I didn't need to worry for my father preached one of the finest sermons he had ever preached. But the conclusion of that sermon summed up his whole life of victory and hope. He concluded it in these words, "Yesterday my son took me out to the Golden Gate. It was the first time I had

ever seen the blue-gray waters of the Pacific. I watched the white-caps as they broke upon the shore, and then I looked out at sea and on the horizon I could see a ship. That ship was almost out of sight." My father made his transition here. He said, "On the sea of life I am farther out than that ship. Why, I can almost hear the breakers break upon the distant shore." And then he said something you had to believe, "I am not afraid." And he closed with these two quotations:

"So beside the silent sea
I wait with muffled oar,
No harm from him can come to me
On ocean or on shore.
I know not where His islands lift,
Their fronded palms in air,
I only know I cannot drift
Beyond His love and care."

And then from St. Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

Yes, He is the only King that men can live by.

And then in the last place, I would crown Christ King because He is the only King to conquer death. I suspect many of you would not choose this reason, but in the church which I serve, I know that before I begin my year, I will have to go once a week with some family in the church where death has come. And that an average of twice a week I will be called on from the outside to go with families to "the valley of the shadow." So I would crown Christ King because He is the only King to conquer death, for I would go stark mad if I didn't have this great truth to preach. The kings of the past are dead and gone; they have returned to the dust from whence they came.

On our trip to the Holy Land we saw the tombs of earth. We saw the pyramids over in Cairo, that go back to the very beginning of written history. We saw the tombs of the kings in Rome. We saw some tombs along the Appian Way that date back before the time of Christ. In Athens we saw tombstones where we could read the inscriptions that go back more than 2,000 years. In Paris we saw the tombs of the kings of France. And over in St. Pauls and Westminster Abbey we saw the tombs of England's great. They killed Christ, too. And they placed Him in a tomb. But the difference is the tomb could not hold Him.

Crowning Christ King--Edson

We went to the garden tomb just outside the old city wall there in Jerusalem. It is a beautiful little garden. There are mustard trees and olive trees in it. We sat down on a stone in front of the empty tomb. And as I sat there, I meditated and the thought came to me there, that here in this very place the greatest thing in all the world happened. Jesus Christ had triumphed over death and the grave.

There are two significant facts that come to me now. One is that He is a risen, living Lord. That we can walk in His presence. That our bodies can be temples of His spirit. We can have this great companionship. He is with us each hour of the day. And, second, because he lives, we, too, shall live. What a blessed hope we have. We are journeying toward Heaven and God. He reminds us in these beautiful words, "I am the resurrection and the life. He that believeth in me though he were dead, yet shall he live again. And whosoever liveth and believeth in me shall never die."

I would crown Christ King because He is the world's only Saviour, because He has the attributes of a perfect King, because He is the only King that men can live by, because He is the only King to conquer death.

My conclusion is simply this. Is he King of your life? It is certain He came to be King. He says, "The Kingdom of Heaven is within you." He expects to be the reigning King in that kingdom within. Pilate asked Him, "Art thou a king then?" And Jesus replied, "To this end was I born and for this cause came I into the world." He came to be King. Is He your King?

Church of the living God
Arise and shine!
Shake off thy lethargy,
The task is thine
To spread the joyful news
From shore to shore,
That Christ is King of Kings
Forevermore.

Go back to Calvary
Where Jesus died.
Confess thy wanderings,
Thy worldly pride;
And let the crimson tide
Flowing from his dear side
Erase the stain of sin
For which he died

Kindle the altar fires
In church and home.
Make there a holy place
Where Christ may come
And our cold hearts endow
With Pentecostal power.
Then shall the world recede
And Christ be King indeed.

###